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VOL. 86 RICHMOND, VA., JANUARY 1, 1921. No. 1

The New Year

But once I pass this way,
And then--no more.
But once--and then the Silent Door
Swings on its hinges,--
Opens . . . closes,--
And no more
I pass this way.
So while I may,
With all my might
I will essay
Sweet comfort and delight
To all I meet upon the Pilgrim Way.
For no man travels twice
The Great Highway
That climbs through Darkness up to Light
Through Night
To Day.

—*John Oxenham*

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God never helped any one tomorrow. He is a very present help.

Let us go into the next life having learned how to be faithful.

If you fear, cast all your care on God; that anchor holds.—Tennyson.

The law of service is taken from the very heart of God; nothing else is great.—Selected.

God suits His revelations to man's condition—angels appeared to the shepherds, a star to the astrologers.

"Time goes," you say? Ah, no!
Alas, Time stays; we go.
—Austin Dobson.

Let us be thankful, thankful for the prayers
Whose gracious answers were long, long delayed,
That they might fall upon us unawares,
And bless us, as in greater need we prayed.
—James Whitcomb Riley.

A note does not bind until we endorse it. It is not feeling the temptation, but yielding, that is sinful.—Babcock.

Dr. W. H. Griffith Thomas gave a beautiful interpretation of the word "responsibility" to a few friends at Northfield; "responsibility—man's response to God's ability."

With a world that needs so much, and with a God Who knows its needs and Who loves it and pities it so tenderly, there must be in the long year some approach of His life to its life, some coming of the Lord!—Phillips Brooks.

No distant Lord have I
Loving afar to be
Made flesh for me He cannot rest
Until He rests in me.

I need not journey far,
This dearest Friend to see;
Companionship is always mine,
He makes His home with me.
—Selected.

Whether the time be slow or fast,
Enemies, hand in hand,
Must come together at the last
And understand.
No matter how the die is cast,
Or who may seem to win—
We know that we must love at last—
Why not begin?
—Winter Bynner.

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Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

VOL. 86 RICHMOND, VA., JANUARY 1, 1921. No. 1

THE NEW YEAR.

There is a little book by Arnold Bennett, published some years ago, which has a title that is a good text for the New Year. It is called "How to Live On Twenty-four Hours a Day."

In the greatest of imaginable gifts we are all equally rich. The stuff of which everything in life must be woven is time. Given time, the courageous spirit can accomplish almost anything. When time comes to an end, everything that we possess, so far as this world is concerned, is valueless. In each day of this coming year every one of us has twenty-four hours. We can waste its golden moments, or we can coin them into the riches of real achievement.

It is by no chance circumstance that the results of life are ordered. The strong will which follows the clear vision can reach ends which, to the slack spirit, seem impossible. On the threshold of the New Year we need to pause and determine for ourselves, each one, whether we shall be unworthy spendthrifts or good stewards of the priceless gift of time.

THE ENDING OF THE YEAR.

For sensitive consciences there is always a certain sadness in the ending of a year. Men whose ideals have been high look back over the days and realize, both for themselves and for the nation, that the spiritual successes seem small and that the bulwarks of old evils are still unshattered. High crusades that rode forth in the morning of the year with banners flying turn back with torn flags and broken swords. Ignorance and selfishness have proved at many points too obdurate for the forces of the spirit to overcome. Then with this realization there comes the temptation to listen to the pessimistic voices which speak of the hopelessness of ever accomplishing anything very idealistic in this actual world of ours. "There is too much vague talk of 'ideals,'" says the man whom experience has made cynical. "We live in a hard world. We deal with a human nature that is hard, too. Let us take it and recognize it for what it is."

Human nature! With what gloomy fatalism we are bidden often to interpret those words! Men use them sometimes as a cloak for moral apathy, and as an excuse for discouraging great hopes when some new spiritual standard is lifted up. The great reformer comes who would try to aid human society to build its relationships according to the pattern of the Kingdom of God. Men shrug their shoulders and say, "He does not know human nature." The statesman consecrated to a mighty purpose rises with a vision of a world redeemed from war, and men laugh and say, "Let him look at human nature, and not be a fool in the face of old facts."

But the message of the Christmas season through which we have been passing is expressly this: that into the old life there has come a new life; into the old nature has come the new nature of the Christ; and that nature we, through the gift of God, are to hope to share. The glory of the Christian faith is not simply that the Child Jesus was born in Bethlehem, but that because of that a new glory of the divine ideal has been born in men. The business of the Christian is to take the old human nature of the brute, the long inheritance of the grossness of man's beginning, and subdue it by the power of the new nature that came in Jesus. There is to be a second nature that is to overcome the first, the impulse of a higher faith to lift us from our ancient limitations. The incarnation is no theological phrase. It is the flag of an eternal hope in the higher destinies of mankind, worked out with new courage into practical betterment every day and everywhere.

A NEEDED FACTOR FOR THE CHURCH'S GROWTH.

The Sunday after Christmas was St. Stephen's Day, and in the thought of the life of that hero-martyr, there is a stirring suggestion which links itself with the very particular realization of a present need in the Church and a way to meet it.

In the last edition of the Living Church Annual, the review of the year 1920 shows that the increase in communicants for the year was only 11,827, or slightly over 1 per cent. Up to a half-dozen years ago the annual gain was slightly in excess of 2 per cent. This past year, as also in the year before, the rate of increase of the Church has fallen below the none too creditable rate of a few years earlier.

Many reasons might be assigned for this, but what we are mainly concerned about is to try to find a way to change it. One way is the way which the life of St. Stephen teaches. He was chosen in the early Church to be a deacon. All he was supposed to do was to take care of the "serving of tables," which the apostles wanted to be relieved from. He was to superintend the distribution of the alms. It was what we should call a rather secular sort of business. It was a matter of the administration of the congregation's practice of good works which any well-intentioned and tactful person could take care of without possessing unusual spiritual gifts.

The ordinary man might have been content with the routine of his assignment. He would have said, "I am not responsible for spiritual ministry, and I will leave that to those who are responsible." But Stephen did not have that sort of routine mind. We find him presently preaching in the synagogue. We find him going out to bear his eager, voluntary witness to the glory of his Master. He was not going to be content only with "serving tables" either. He could say, as St. Paul afterwards said, and as every Christian ought to say, "Woe is me if I preach not the gospel."

Is there not a message here for laymen in the Church? The trouble with the Church is that so many people are content to draw a sharp line between the few practical matters in which they are willing to serve the Church, and a more vital spiritual ministry. They imagine that the clergy, because they are especially ordained, are the only ones who have anything to do with evangelization.

They are the only ones whose business it is to try to recruit other disciples for Christ. It is not natural, they think, for anybody else to speak on religious themes, or to pray in public, or to be fishers for the souls of men.

That wrong idea is paralyzing the growth of the Church. Instead of every Christian communicant being a center for the definite propagation of Christian influences, the work of the Church's recruiting is passed back to the few. The conception of lay responsibility is shrunken and unworthy. If the Church is mightily to grow, her laymen and laywomen must realize their own priesthood of influence. They, like St. Stephen, must add to such responsibility for the Church's temporalities as may be given to them. The adventurous desire to be witness-bearers and winners of souls for Christ.

THE PROMISE WHICH WAITS.

"On earth, peace." Centuries ago the Christmas angels proclaimed that promise, but it has never yet been fulfilled among the restless peoples of this world. The pages of history for 2,000 years are dark with the record of war. In our own generation, when we had built a civilization that seemed secure, and that was supposed to be Christian, the world was thrown into chaos by the most dreadful war of all; and even now its effects, like the after-shocks of some vast earthquake, convulse with agonies whole provinces of our world.

Why is it that the promise still seems in vain? Is it because God's purpose has changed, or His will is insufficient? No; it is because the factor of humanity's deliberate co-operation has never yet been made obedient. God will not over-ride the freedom of the human will; He will not force us into redemption, either for the individual soul or for the life of peoples. His will for peace is true and dependable. He sets in motion in the conscience of men impulses which are powerful enough to bring about results if we will believe in these, organize them, and let them have unhindered way. The mightiest possibility for our world today is the chance so to organize our international relationships that we may really bring about that peace which the angels promised long ago. In the mood of weariness which succeeded the war, we have been in peril of losing the faith that should make us able to seize our opportunities, but even yet the hour is not wholly passed. If the conscience of America will insist that some way be found to throw America's force into plans for a world reorganization, the hope of peace can be built into fact.

Book Notices

BOOK NOTICES.

The Living Church Annual and Churchman's Almanac for 1921. Morehouse Publishing Co., Milwaukee. Paper, 85 cents; cloth, $1.15; postage extra.

It is needless to say more than that the Annual for the new Church year is out; packed full, as always, with all the facts, names, addresses, statistics and general information which every clergyman and up-to-date layman needs constantly to have at his elbow. The lessons in the Calendar are those authorized for trial use during this year. All the new bishops smile upon us from its opening pages, and the "Annual Cyclopedia of the Church," covering forty pages, is worthy of its title. The book is a marvel of completeness and accuracy.

Milnor Jones; Deacon and Missionary. By Bishop Joseph Blount Cheshire. The Carolina Churchman, Raleigh, N. C. Paper, 50 cents.

Bishop Cheshire writes attractively of an eccentric but devoted man who worked for a number of years after his own fashion in the mountains of North Carolina and made a multitude of friends, and not a few enemies, for the Church as well as for himself. He hadn't it in him to become the conventional parson of a conventional parish, even after passing through a conventional theological seminary, but was wise enough to find the environment suited to his undoubted capacities and to labor there according to his desires and convictions as a pioneer. There is room in the Lord's vineyard for such men, even if they do not conform to type, if so be they find it and have sufficient strength of character to abide therein and make their individuality tell.

The Awaiting World. A United Thank Offering Pageant. By the Rev. Carroll Lund Bates. Written for and published by the Woman's Auxiliary. 281 Fourth Avenue, New York.

Mr. Bates has written a number of pageants which have met with much favor. This was written by him at the request of a prominent officer of the Woman's Auxiliary to present in a vivid way the call of the United Thank Offering of 1922, and has met with approval in that organization. The waiting world, the voice of Holy Scripture, the Church, the spirit of Christian womanhood, and of past united offerings and of the next to come, and several Christian virtues, are among the characters represented, and the action as well as the text seems dignified and devout. It may be recommended to Auxiliary branches that desire a graphic representation of the plea of the Blue Box.

Christian Practice. By Selden Peabody Delany, D. D. New York. Edwin S. Gorham. Pp. 242.

This book, by the associate rector of the Church of St. Mary the Virgin, New York, is written, according to its preface, to "supply in convenient form simple directions for the faithful on the practical side of Christian living." It is made up of that curious compound of truth and error which is characteristic of the pastoral teaching of the Roman Church. There are many paragraphs, sometimes as many as three or four pages together, which are thoroughly evangelical—pure waters from the fountain of Holy Scripture. Then invariably comes the admixture of error, born of priestcraft and superstition, to becloud and adulterate the whole. And the worst of it is that these strange teachings are given under a false cloak. When a minister of this Church tells his people what "the Church" teaches in regard to details of faith and practice, the guileless minds of simple folk in the pews suppose him to mean the particular Church in which he is an ordained minister and to whose instruction in spiritual things they have submitted themselves. It is a serious matter when this confidence is betrayed; as, for instance, in such instructions as these:

"God bestows it (the gift of forgiveness) upon us in the same way as He bestows upon us our daily bread. He bestows it through the mediation of human agencies. We have no revealed ground for supposing that God gives us the grace of forgiveness directly. . . . But just as it is necessary for us to work in order to earn our daily bread, so is it necessary that we should do something to win God's forgiveness."

"She (St. Mary) of course is in a distinct position of honor, a position which differs from that of all other saints, because she was taken up by God into the very counsels of the Godhead—taken up, one might say, into the divine family of the three Persons. God made her an instrument in His merciful work of redemption when He chose her to be the mother of His Son; she was the means by which our salvation was accomplished. Therefore she stands in quite a different relationship to us from the other saints. It is not false emphasis that has led the Church in her devotional formularies and in her offices to use the Hail Mary immediately after the Our Father. There is nothing inconsistent nor heretical in that, for it is true that as God is our Father through our incorporation into the body of His Son, so Mary is our mother. She is the mother of our new nature that we have through Christ—the mother of our regenerate life."

"I remember seeing an Irish play some time ago—I can't remember the name of it—in which the heroine spoke to St. Patrick through his picture on the wall before her. She not only asked him to pray for her, but she spoke to him most vociferously, begging him over and over again to help her horse to win the race. There had been some reason why she had been compelled to remain at home, instead of going to the races; and she spent her

time begging St. Patrick to help her horse win. How Irish, you may say! Yes, but how Catholic and Christian! It is what we all should do. The saints are just as near to us as their pictures on the walls, and we may go to them at any moment of trial or difficulty. They have been through the struggle; they know the difficulties that beset us; they can help us and can enable us to profit by their experience."

Not all of Dr. Delany's book is as untrue, as nearly blasphemous, or as supremely silly as this; but these excerpts show to what extremes men will go when they leave the word of God to follow cunningly devised fables.

Pilate Gave Sentence. By C. M. Cresswell. George W. Jacobs & Co. Philadelphia.

A novel; the scene laid at Jerusalem at the time of the crucifixion. We greatly dislike novels of this character and cannot recommend them; though one who has read it says this is less objectionable than some.

The Call of the Word. By a Circuit Rider. J. P. Bell Co., Inc., Lynchburg, Va. $1.

Designed to show that a sufficient "call" to preach the gospel is to be found in God's word, without waiting for a mysterious "special call."

EXTRACT FROM "A MESSAGE TO THE CHURCHES": FROM THE FEDERAL COUNCIL.

. . . What is the work to which our Master summons us? It is to help men everywhere to realize the kind of life that befits free personalities who accept the standards of Jesus Christ. We must show men not by word only, but by deed, what Christian discipleship means for men living in such a world and facing such conditions as confront us today—what it means for the family, what it means for industry, what it means for the relation of race to race and of nation to nation.

We must show them what it means for the family. In the home God has given us in miniature a picture of what He means His world to be—a society in which the welfare of each is the concern of all and he is greatest who serves most. The home is the nursery of religion and where family life is neglected, the family altar forgotten, the sanctity of marriage questioned, the opportunity lost which the Lord's day affords for rest, fellowship and spiritual nurture, and pleasure substituted for duty as the law of life, there can be small hope of producing men and women who will be Christian in their business and their civic life.

We must show men what Christian discipleship means for industry. Whether it be manufacturing or commerce, farming or finance, all forms of business are primarily concerned with human personalities, in whom Christ's Church has a rightful interest, and need for their true success the mutual confidence and helpfulness His Spirit inspires. We must make human welfare our test of business success and judge the machinery of industry by what it does for those who use it. We must grant to those who labor the same freedom of association and representation which those who own capital claim for themselves and require of both alike that they use the right of association, freely granted, for the interest of all those whose welfare is dependent upon the product of their work.

We must show what discipleship means for the relation between men of different races. Deeper than all differences of color is our kinship of spirit in the family of God. This kinship requires mutual respect and the free expression of the aspirations of personality, and should lead to the persistent endeavor on the part of all to secure justice and fair dealing in all human relationships and to safeguard the rights of all peoples to their share in our common heritage of Christian democracy.

We must show what discipleship means for our international relations. With all the power we can command we must protest against the claim that the nation is exempt from the obligation of the moral law which controls the life of the individual. We bear witness that God requires of the nation as of the individual to do justly and to love mercy, and that the nation which violates that law in its dealings with other nations He will hold to account. Of the nation as of the individual it is true that the way of love and trust is the way of salvation, and that he that would be greatest must be servant of all. We welcome, therefore, the development of a League of Nations which shall be in truth an association of free peoples for the achieving of world peace, for mutual disarmament, and for constructive service, and we call upon our own nation to join with other nations in moving along this new pathway of hope.

Above all, we must show what Christian discipleship means for the individual human life. Home and business and nation and race will be what the men and women who compose them make them. Most important, therefore, of all the responsibilities that rest upon the Church today is to educate men and women and children in the meaning of the gospel and its consequences for the life of the individual and of society. Through our churches and Sunday schools, in our schools and colleges, by the printed and the spoken word, by all the avenues through which mind touches mind, we must bring our Christian message home with convincing power.

But that our witness may be effective, our conduct must match our profession. A self-centered church cannot rebuke the selfishness of business. A self-complacent church is helpless before the arrogance of race. A church which is itself the scene of competition and strife is impotent in face of the rivalries of the nations. When men see Christians forgetting their differences in common service, then, and not till then, will they believe in Christ's power to break down the barriers between classes and between races.

We welcome, therefore, the voice that comes to us across the sea from our fellow Christians in Lambeth, joining with us in calling the churches to more complete unity. We reciprocate the spirit of their most Christian utterance. We believe with them that we are already one in Christ and are persuaded that the way to manifest the spiritual unity which we now possess, and to make possible its increase in ever-enlarging measure, is for all those who love our Lord and Saviour Jesus Christ to join in discharging the common duties whose obligation all alike recognize.

In this hour fraught with the possibilities of healing or of disaster, one thing only can save the nations, and that is a will to united service, born of faith in the triumph of the good. To this faith we summon all men in the name of Him who died that we might live, and who is able by His spirit to bring out of the failure and disappointment of the present a far more abundant and satisfying life. In this faith we would rededicate ourselves to the service of the living God, whose kingdom is righteousness and peace and joy.

TURNING OVER LEAVES.

Alan Pressley Wilson.

As the old year slips quietly into oblivion and the new silently takes its place, we have gotten into the habit of looking backward over the past and forward into the future: we seek to learn where we have made mistakes in the months that have gone and try to correct them in those that are to come. We call this custom by various names, such as "Making new resolutions," "Turning over a new leaf," etc., etc. By whatever name we call this custom, the principle is the same; i. e., what the business man knows as taking account of stock."

In every business house the latter part of the month of December is utilized in making an inventory of the goods that remain on hand in order that an annual trial balance may be struck that the owner or proprietor of the enterprise may know just where he stands in a financial way. He wants to learn what and how much he has made in the year that has gone: what goods have been salable and what have been on the shelves so long that they have become shop-worn. The latter he knows comprise the kind he should avoid in the year ahead of him, because he recognizes that his customers do not call for such goods.

In like manner we strike a trial balance of our life's possessions and acquisitions: we seek out those habits we have formed in order that we may know whether they have been profitable to us through this year of our journey of life, or whether they have hindered our greatest progress therein.

"I am going to turn over a new leaf," each one says to himself, and this is exactly what the merchant does in his ledger. He balances each account on the old page and carries the balance to the new page. In reading, when we have mastered the contents of one page, we turn over and begin on a new one. This one is clean and unmarked by finger-prints, or the much more undesirable habit some have of cleaning the finger-nails on the corners or the making of dog-ears.

In the fall and early winter the trees that have been green with foliage begin to show the turning leaf. Red, brown and yellow with tints of bronze appear, and, for a time, are very beautiful to behold. Then they fall and still present a beautiful appearance on the ground. Then the leaf withers and turns into what we know as leaf-mold, and, later, this serves as a fertilizer, and the same substance appears in the form of new leaves when gentle spring induces the trees to bud and to put on a new dress in honor of the young season. Thus the tree provides a

of a memorial fund to the late Archdeacon Stuck, of Alaska, and the reconstruction of many of our buildings in Liberia.

The Diocese of Western Michigan notified the department that after January 1 it would be able to prosecute its diocesan missionary work without the financial aid that has heretofore gone to it from the Church at large. A number of resignations were accepted from the domestic missionary staff, and wherever possible, upon the nomination of the Bishop, appointments were made to fill the vacancies. As the training of a native staff of clergy in Haiti is essential to the development of the Church's work there, an appropriation was provided for the purchase of theological books in French. Bishop Aves was authorized to complete the present building of Hooker School in Mexico City. The slight increase in salaries of missionaries in Porto Rico and adjacent islands necessitated by the present high cost of living was continued.

The department received with much satisfaction and hearty thanks a gift of $6,000 from an eastern Churchman for the erection of a residence for our missionaries in Changsha, China. Approval was given to a proposal to secure, if possible, a second architect for the mission in China. The experiment initiated a year ago in sending Mr. J. V. W. Bergamini has proved so successful that it is now proposed to extend it and thereby affect further economies and efficiency in the erection of new buildings. Bishop Graves was authorized to proceed with the erection of a new residence and a new school for girls in Yangchow, China. The necessary money will be provided from the income received in ground rents from valuable property owned by the Church in the city of Shanghai.

Steps were taken to secure additional workers, both clerical and lay, for our very successful mission among the Chinese in Manila. These Chinese residents have already raised an endowment fund of $15,000 for our Chinese school connected with St. Stephen's Church. The congregation is now engaged upon an effort to secure several thousand dollars towards the cost of purchasing new property and erecting a new building in order that the present church building may be turned over entirely to the purposes of the school.

The department was unable to give favorable consideration to a request from Bishop Mosher that a new mission should be established in the Island of Mindanao among a pagan tribe known as the Tiruray. The request for the mission had come to the Bishop from the American deputy governor of Awang, warmly endorsed by the chief of the tribe, Datu Bandara. The present financial conditions led the department to feel that our work should not be extended into new regions at the present time.

The resignation of Mrs. Matilda Louise Allen was accepted as matron of the House of the Holy Child, Manila. This leaves a family of forty girls without regular care. Bishop Mosher urgently calls for a woman well trained in social service and Christian work in America to come out and lend a hand.

The department was also obliged, because of lack of funds, to say no to a request from the North China Union Language School for $10,000 to enable it to purchase property in the city of Manila for the erection of greatly needed school buildings. The Language School is rendering invaluable service to our mission in Central China, as well as other missions and the diplomatic and business communities, in teaching Chinese to new-comers under modern methods. The department feels that the American Church must soon take its share in the equipment of this institution. Without the work it is doing, our missionaries would be severely handicapped.

The death of Miss Ethel H. Correll, of the Sendai Training School, was reported. Miss Correll contracted typhoid fever as a result of the unsanitary conditions that have followed in the wake of an extensive fire that destroyed a large part of the city of Sendai, in the immediate neighborhood of the Training School. Bishop McKim had purchased other property and had expected to sell the present site for a sufficient amount to pay the cost of moving the present buildings and re-erecting them on the new site. Commercial conditions in Japan have delayed the sale. The department regretted that it could not provide the $15,000 necessary for the immediate transfer of the institution. Under the circumstances it felt obliged to cable Bishop McKim advising the closing of the school for the present. This means that the training of Bible women and kindergarten teachers must be temporarily suspended to the great loss of the Church's work in Japan.

Bishop Rowe reported that he had been asked to take over the spiritual care of the Indian community at New Matlakatla. This mission, one of the most successful among the Indians on the Pacific coast, was established many years ago by the late Mr. William Duncan, a layman in the employ of the English Church Missionary Society. Differences between Mr. Duncan and the society in London led to his withdrawal as a missionary, though he continued his work among the Indians. For several years the missionary leaders of the American Church have recognized that the time would come when the American Church would have to assume responsibility for this work. Recently another communion has endeavored to secure control of the situation. Two-thirds of the people, however, have enrolled themselves as preferring our own Church and have asked Bishop Rowe to send them a clergyman. The department assured Bishop Rowe of its desire to co-operate with him in this inevitable extension of our Alaska Mission. It is expected that for the present at least most of the expense incurred will be provided for by some income from the estate of Mr. Duncan.

J. W. W.

Nation-Wide Campaign.

At the time of the meeting of the Presiding Bishop and Council on December 15th, not enough reports had come in from the dioceses to give any complete idea of the financial results of the annual canvass for 1921. In the main the reports coming in are encouraging, and although fragmentary, seem to indicate an advance all along the line.

The banner diocese in the percentage subscribed last year—East Carolina—has already reported a larger subscription than last year, and estimates that completed returns will give her 150 per cent. on her quota.

Virginia and Texas both feel confident that, judging from present returns, they will reach a higher figure than last year. North Carolina, another 100 per cent. diocese of last year, while it has not yet actually recorded pledges of 100 per cent. for 1921, has reported to the Presiding Bishop and Council that she can be depended upon for 100 per cent. Maryland reports that the general Church may count upon the same measure of support in 1921 which she has given in 1920.

While reports from northern and eastern dioceses have contained no forecast in definite figures, it is evident that gains have been made. New York, Connecticut, Maine, Massachusetts, Vermont, Erie and New Jersey, to mention a few, are confident of increased returns this year.

In the West, California and Los Angeles particularly, bid fair to make good advances. The Missionary District of Utah reports gratifying results in every parish which has reported so far.

R. B. M.

National Social Service Conference.

The plans for the National Conference for the Social Service Workers of the Episcopal Church are going forward. In the last few days a strong committee of arrangements has been appointed.

Already great interest has been shown throughout the Church at large, and it is probable that at least 200 Church men and women interested in social service will be present, including representatives from every diocesan social service commission or department throughout the country and representatives from all the Church organizations that have to do with social service. A number of the diocesan social service commissions are already arranging in their budget to pay the expense of at least one representative to the conference. At the meeting it is planned to discuss the practical problems that face the whole Church on social service matters. It is hoped that there will result an organization of all diocesan social service commissions of our country, so that they can work on a united program, that they can get the experiences of one another and that they may have the stimulus that comes from such association.

Furthermore, this conference meets immediately before the great National Conference on Social Work. The Conference of Social Work is the great meeting for social service workers of our country. This conference is the greatest meeting of the kind in this country, probably in the world. It is hoped that a large proportion of our people can plan to stay over throughout this conference, which extends from the 22d to the 29th of June. They will find there a wealth of knowledge and experience in all matters of social service.

C. N. L.

Department of Religious Education.

On December 14 the Department of Religious Education, at its fifth meeting this year, increased its membership to fifteen.

The whole matter of efforts for the increase of the ministry was referred to the Committee on Recruiting the Ministry. This committee will have a meeting on the 29th of December and begin plans for the adequate presentation of the whole subject to the clergy in 1921.

The need of Student Loan and Scholarship Funds was discussed. The department expressed its belief in such a fund for the Church and recommend that a conference on the subject be

held with the Nation-Wide Campaign Department.

Plans for Bible readings have been before the General Board of Religious Education for many years. Some of these have been presented to the Presiding Bishop and Council and referring to this department a committee to consider the subject was appointed.

In response to a request from the Synod of the Northwest for an appropriation to support chaplains in the State colleges and universities of the province, the secretary for colleges and universities was requested to survey the institutions of the province and to report on the advisability of an appropriation.

The Publicity Department reported that a series of bulletins would be provided through which this department could reach its leaders in a systematic way.

Rev. George Long, Executive Secretary of the Province of the Mid-West, asked endorsement of a plan approved by the Province of the Mid-West for the establishment of a collegiate institute for the training of Church workers at Racine. The department gave its approval, but requested Mr. Long to prepare a more detailed statement of the proposal and present it at the next meeting.

W. E. G.

Famine in China.

Fully thirty million people in North China are facing starvation. The famine area is included within the provinces of Honan, Shantung and Chihli. In this region there has been a general failure of crops, owing to lack of rain. In fourteen months only two inches of rain have fallen. The American Church has no missions in the stricken provinces. The work of the Anglican Communion in this regard is carried on by the Society for the Propagation of the Gospel and by the Church of England in Canada. The missionaries of the S. P. G. have appealed to our mission for help in meeting the situation. Bishop Graves has asked the American Church to give quickly at least $1,000 to help our English fellow-workers to relieve the distress of some of the Chinese Christians. It is possible to buy food in Manchuria, just to the north of the famine area. The Department of Missions of the Presiding Bishop and Council will take pleasure in forwarding gifts for Bishop Graves. Ten dollars will tide a family over the period until the next harvest.

Wanted: Men for St. John's University, Shanghai, China.

St. John's University (founded in 1879) has attained a standard equal to that of American colleges.

The faculty is recruited from young laymen of the Episcopal Church in America, who volunteer to give their services to this branch of the Church's work abroad.

Young unmarried men may offer for a three years' term of service. Afterwards, if they join the staff permanently, they are granted a year's furlough in the United States for further study.

Four men are needed to teach physics, political science and commerce; also a trained librarian and a teacher for the Preparatory School. These men should be college graduates and should have specialized on a subject to be taught, and they should be on hand to begin work in September, 1921.

We call to those who are genuinely interested in the aims of St. John's to give a sound and useful education to picked young men of China, and to bring Christian influences to bear upon their lives. China needs not only men of high intellectual qualifications, but men of Christian character. St. John's has trained men who are holding important government posts, prominent teachers, industrial directors, engineers, doctors and clergymen. Their influence is constantly increasing.

China's ancient civilization in this transition stage is being modernized. In no way can we better help to Christianize the new China that is in progress of development than by strengthening the Christian University.

Full particulars may be obtained by writing to Mr. John W. Wood, 281 Fourth Avenue, New York City. At the same address Dr. F. L. Hawks Pott, the president of the university, will be glad to make appointments for interviews.

General Theological Seminary: The following trustees of the General Theological Seminary have been elected by the alumni to serve for three years from January 1: The Rt. Rev. Paul Matthews, D. D. (1890), the Rev. Dr. St. Clair Hester (1893), and Ralph Adams Cram, of Boston.

The tellers of the ballots were: Rev. Charles W. Popham (1908), Rev. J. Fred Hamblin (1916), and Rev. William W. S. Hohenschild (1917).

NEW YORK

Death of Bishop Burch: A Diocese in Mourning.

Bishop Burch is dead, and all New York mourns. Thousands within and without the Church feel sense of personal loss. He was a friend to all. The number of persons into whose life some part of his life had gone was very great. He was more than a father in God. He was that, and a personal and family friend in addition. Literally, the Church in the Diocese is stunned by his sudden end. Tributes from Christian leaders of all bodies, from the great editors, from business men, read all the same.

For a fortnight Bishop Burch had been ill of throat trouble. Many days he had spent in bed. He was so weakened that he had asked Dean Robbins to preach the Christmas sermon in the Cathedral in his stead. On Monday, December 20, the Bishop went into Riverside Drive, near by, for a walk in the winter sun. He was weak, but felt the outdoor air would do him good. He walked some ten blocks, but feeling faint, called at a family's apartment where he was well known. There he secured some medicine for his throat, but said he felt extremely weak. Presently, without warning, he fell forward and was dead within a few moments. Weakened by illness, the heart ceased to function.

At the moment word reached the Cathedral that the Bishop had died, the Diocesan Church Extension and Missionary Society was just assembling in Synod Hall. Deaconess Winser, the Bishop's secretary, broke the news to Archdeacon Pott, and he informed the meeting. No further business was attempted, and all the delegates went in silence to the Cathedral to pray. Members of the Standing Committee were notified immediately of the death. Several members changed holiday plans and remained to take charge of Diocesan affairs.

The late Bishop was a native of Michigan, but came of a New York family, which had recently removed to the West. He was born in Pinckney, Mich., in 1855, his father being Lawrence D. Burch and his mother Emily Dunning. From his mother he received his inspiration to enter upon Christian work, and very early in life he became a lay reader. Not too well provided with this world's goods, he himself earned most of the money which took him through the University of Michigan. Then he earned more money and finally got through the Western Theological Seminary. Never quitting his lay reader work until ordered deacon, he entered journalism for the sake of the pay. His first work of the kind was done as university correspondent for a Detroit paper. Later, as deacon, he went to Grand Rapids, Mich., where for nine years he was managing editor of the principal afternoon paper. He had previously seen newspaper service in two cities in Illinois.

When called as rector of historic St. Andrew's Church, Staten Island, he was still a deacon, but was soon ordained priest by Bishop McLaren, of Chicago. On Staten Island he became Archdeacon, and only six years after he had been made priest he was consecrated Suffragan Bishop of New York. The consecration took place in Grace Church on February 24, 1911. He was the first Suffragan in the Church under the present law. As Suffragan he was intensely loyal to Bishop Greer, taking care always to observe his Bishop's wishes, and rarely, very rarely, to make a decision of his own.

At the spring convention, 1919, Bishop Greer lay ill in St. Luke's Hospital, and Bishop Burch presided. Everybody was delighted at his wonderful mastery of names, at his ability as presiding officer, and at the speech with which business was transacted. Later as Bishop, perhaps no man in New York's Diocesan history presided more efficiently than Bishop Burch, or on the instant could call by name every one of the eight hundred members of the convention. His election as Bishop took place on September 17, 1919.

Bishop Burch entered with all his great might into the Nation-Wide Campaign. He was intensely interested in missions, Home and Foreign. He was also intensely interested in work by laymen, and only a few days before his illness had assured a delegation of lay readers that he approved their attempts to increase their numbers, to establish a training school, and to furnish more volunteers under his leadership. Hobart, Columbia, Michigan and the University of the South had honored him with degrees. He leaves a widow, one son, one daughter and one grandson.

Funeral Services: It seemed that almost the entire four hundred clergy of the Diocese were in the long vested line which came into the Cathedral from old Synod Hall, followed by the Bishops of Long Island, Newark, diocesan and coadjutor; Western New York, Bethlehem, Massachusetts, Connecticut, Central New York, diocesan and coadjutor; Harrisburg, Bishop Lloyd and Bishop Gailor. There were also the Russian and Greek Archbishops, and leaders among Presbyterian, Baptist, Methodist, Lutheran and other ministers. Governor Smith, of New York, and staff attended, and there were, of course, representatives from all of the diocesan organizations.

In the chairs were many foremost men and women of the nation—bankers, lawyers, leading women, and their numbers included Jews, for no man in

the Church was closer to Jewish counsels, or more in sympathy with the problems which Jews seek to face than the late Bishop. That fact explains why one of the first messages of sympathy to be received by Mrs. Burch came from Rabbi Stephen S. Wise. The choir and crossing of the Cathedral were draped heavily in black and purple, and flags of hospitals and of city institutions were at half-mast. The Cathedral choir sang, and the service was the simple Burial Office, without address or sermon.

Bishop Burgess read the opening sentences and Bishop Brent the lesson. Bishop Talbot, of Bethlehem, and Bishop Lines, of Newark, said the prayers, and Bishop Gailor gave the benediction. The Rev. Dr. Slattery, of Grace Church, said the prayers at the committal; Dean Robbins the committal service itself, and Bishop Lloyd gave the benediction. The honorary pall-bearers were the members of the Standing Committee and the Cathedral trustees.

It had been expected that burial would be in Michigan, but later it was determined to inter in the Cathedral crypt, by the side of the late Bishop Greer, and the first dean of the Cathedral, the late Dr. Grosvenor. Bishop Potter is interred there also, but in a cenotaph in St. James' Chapel, a Potter memorial.

The Standing Committee has taken charge of Diocesan matters, and will call a convention at an early date. The Rev. Dr. Stires, as president of the committee, has been authorized to secure, if possible, episcopal assistance for some of the visitations that are scheduled for January and February. These are very great in number, many great in importance. A public memorial service is planned, when voice will be given to the sense of great loss felt not by the Church alone, but by city and nation, and especially to the nation-wide plans.

C.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

The communion service, made from the personal silver of the late Miss Marianne Murdock, according to directions stated in her will, and bequeathed to St. Alban's Church, was used for the first time at the midnight Christmas Eve service at St. Alban's, when the rector, the Rev. C. T. Warner, was the celebrant. Miss Murdock was for many years a member of St. Alban's Parish.

The Rev. Dr. J. H. Nelms, rector of the Church of the Ascension, has temporarily given up his active work on account of illness. He is with his brother in Newport News, Va., where he has gone for a rest. Students from the Virginia Theological Seminary are in charge of the services at Ascension Church until other arrangements can be made.

The will of the late Mr. Samuel Philips, recently filed for probate, bequeaths one-half of his estate to the Diocese of Washington for missionary purposes, especially in the rural districts. This amount is about one million dollars, and will meet a long-felt need in the development of the Church in the country parishes of the Diocese. Mr. Philips was a representative layman of the Diocese, and was well known particularly as the inventor of the underground trolley system used in the District of Columbia. He was a vestryman of Christ Church, Rockville, Md.

A message of Christmas greeting from the rector-elect of Epiphany Parish, the Rev. Dr. Freeman, was read to the congregation of Epiphany Church on Christmas morning at the 11 o'clock service, and to the people of Epiphany Chapel on the Sunday after Christmas at 11 o'clock. Dr. Freeman will take up his duties as rector of the parish in February.

M. M. W.

SOUTHERN VIRGINIA

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Orthodox Greek Priest Participates in Christmas Service at Christ Church, Norfolk.

A unique feature of the 11 o'clock service at Christ Church, Norfolk, on Christmas Day was the presence and participation of a priest of the local Orthodox Greek Church. Newly come to this country, he speaks no English, but assisted in the administration of the Holy Communion, and also chanted (after the manner of his Church) the Holy Gospel appointed for Christmas Day in the words of the original Greek in which it was written.

This union service was made possible by reason of the different calendars of the two churches, bringing their Christmas celebrations on different dates. Many of the Greek congregation attended the service, and one of their laymen, happily introduced by the Rev. Dr. F. C. Steinmetz, rector of Christ Church, spoke graciously for a few minutes from the chancel steps. The joint service was in line with a movement throughout the world for closer relations between the Episcopal and Greek churches.

In the long procession of choir and clergy down and up the church aisles, as usual on great festivals, the Greek priest, with his oriental appearance and in the robes of his Church, lent a peculiar realism to the Christmas celebration.

R. M. H., JR.

The Missionary Society of the Bishop Payne Divinity School, Petersburg, held its annual Christmas service this year at the County Home for the Aged. The Rev. Professor Grice, warden of the school, made an interesting address, and through the aid of the professors and students, each of the seventeen inmates received many useful gifts, showing the interest the society has in them.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop
Rt. Rev. T. J. Garland, D. D., Suffragan.

Chinese Priest Aids in Ordination Service.

For the first time in the Diocese of Pennsylvania a Chinese priest took part in ordination services in Philadelphia, December 19. The priest, Rev. M. Y. Chu, of Hankow, China, assisted Bishop Rhinelander in ordaining three priests at the Diocesan Church of St. Mary.

The clergymen ordained are the Rev. Messrs. James Crosson, of Collingdale, Pa.; Sidney T. Cooke, of Oxford, Pa., and Benjamin Horton, curate at the Church of St. Mary, Philadelphia.

The ordination sermon was preached by Rev. A. J. Arnold. The Rev. Mr. Chu is in this country taking post-graduate work in theology. He is a graduate of St. John's Seminary in Hong Kong, China, and was ordained several years ago.

Cathedral Charter Granted: Bishop Rhinelander and a number of laymen will confer soon on plans by the Protestant Episcopal Cathedral Church of Christ, which is to be erected on the Parkway.

A charter for the new church has been granted after a legal battle extending over a year.

In addition to Bishop Rhinelander, the subscribers to the charter are Bishop Suffragan Thomas J. Garland, the Rev. George L. Richardson, Samuel Babcock Boothe, Benjamin Rush, William E. Scull, Andrew Wheeler, Sydney L. Wright and Charlton Yarnall.

Bishop Rhinelander says the church is to be known as "the Bishop's Church" and will be a centre for activities of the Diocese.

Episcopal City Mission Gives Christmas Gifts to Needy: The Protestant Episcopal City Mission had a busy, helpful and useful Christmas celebration.

Christmas dinners were supplied to 519 families and gifts and candy to 872 children.

Christmas services were held in ten institutions, and candy, gifts and Christmas cards were given to the inmates of as many institutions.

The Rev. Samuel H. Wood has been appointed vicar of Holy Communion Chapel, Philadelphia. He took charge Sunday, December 26, when he was presented to the congregation by the Rev. Dr. George H. Toop, rector of the Church of the Holy Apostles, of which Holy Communion Chapel is a part.

When the World War began Mr. Wood enlisted with Company D, Five Hundred and Fifth Engineers, and served eighteen months in France. Returning to this country eighteen months ago, he became assistant at the Church of the Holy Apostles.

The Pennsylvania Society of Sons of the Revolution held its thirty-second annual service in old St. Peter's Church, the Rev. E. M. Jeffreys, rector, December 19, commemorating the one hundred and forty-third anniversary of the going into winter quarters of the American Army at Valley Forge.

Among members of the society who attended were George S. Washington, direct descendant of a brother of George Washington, and his son, Howard A. Washington, of Rivington, N. J.

Flags reproduced from the banners of Revolutionary War days were hung about the church.

The Rev. Harry St. Clair Hathaway, rector of St. John's Church, Norristown, and member of the society, preached the sermon.

R. R. W.

VIRGINIA

Rt. Rev. W. Cabell Brown, D. D., Bishop.

Rivanna Parish, Fluvanna County.

The value of the work in country parishes for the upbuilding of the Church is generally recognized. They are the fountains of supply for the city churches, and very largely for the ministry. This work is oftentimes difficult and discouraging on account of the constant migration from the country to the city, from lack of proper equipment, and from a scattered constituency which adds so largely to the task of reaching the people, but now and again one of these rural parishes will

manifest such a revival of life and strength as to demonstrate to the full the rich values in such a field.

Three years ago the Rev. George S. Vest accepted a call to Rivanna Parish with its three churches in the villages of Columbia, Bremo Bluff and Palmyra. It was then classed among the weakest parishes of the Diocese. Under his leadership St. John's Church, Columbia, was thoroughly repaired and beautified with a number of memorial gifts. The rectory at this place was also practically rebuilt. Under the impetus of the Nation-Wide Campaign the parish relinquished the aid which had always been received from the Diocesan Missionary Society and became independent, besides contributing one thousand dollars as their campaign quota. Hardly had this been accomplished when on Christmas Eve a year ago the almost new rectory was completely destroyed by fire. Nothing daunted, the congregation proceeded at once to rebuild, with liberal aid from friends throughout the Diocese, and a new and excellent house has now been completed.

At Bremo Bluff a new church will soon be built to take the place of the present church, which was originally erected for the use of the servants of the community, and the present building will be made into a much needed parish house. Mr. Vest expects soon to open work at a fourth point in the parish. During the past few months sixteen persons have been confirmed and others are awaiting confirmation.

The Rev. A. N. B. Boyd, of Gordonsville, has resigned the charge of the field consisting of St. Paul's, Gordonsville; St. Mary's, Albano, and St. Margaret's, Orange, to take effect February 1.

NEWARK

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

House of the Holy Comforter.

The work of preparing the large house and large grounds, given to the Diocese by Mrs. John B. Van Wagenen as a home for completely disabled women at West Orange, bearing the name of the House of the Holy Comforter, has gone on during the autumn, and it is hoped to have it opened and in use about Epiphany. The number of applications as free patients is larger than the house would accommodate, but as there is no endowment, it has been hoped that a part of the persons received would be able to pay a portion of their support. One could hardly find a better location or a better foundation upon which to establish such a much needed home. Special offerings and subscriptions must be obtained to carry it forward.

SOUTH CAROLINA

Rt. Rev. W. A. Guerry, D. D., Bishop.

An Appeal for the Colored Work.

The Archdeacon for Colored Work issues an urgent appeal for funds for maintaining and extending his fourteen mission schools. Ten thousand dollars is needed. The Archdeacon notes that the colored people manifest a remarkable interest in self-help, giving not only more for parochial purposes, but also for missions. During the last Council year they gave about ten dollars per capita. This year, however, the low price of cotton is falling heavily on the negro farmer and threatens to be a set-back to the colored work in the rural districts. The appeal is heartily endorsed by Bishop Guerry. Contributions should be sent to Archdeacon Baskervill, 54 Bogard Street, Charleston, S. C., or to Bishop Guerry, 195 Broad Street, Charleston.

Dedication of Honor Roll Tablet.

On Sunday, December 19, in Christ Church, Greenville, the rector, the Rev. Frank A. Juhan, dedicated a beautiful tablet, given by the ladies of Christ Church Guild as a thank offering and memorial for the men connected with Christ Church who served in the Confederate Army during the War Between the States, 1861-65. Appropriate prayers were said and special music rendered by the choir, the address being made by the rector. The tablet bears an appropriate inscription and one hundred and eleven names.

Personal Notes

Until further notice all communications for the Registrar of the Diocese of Central New York should be sent to Calvary Church, Howard Avenue, Utica, N. Y.

Mr. Ellis N. Tucker, now on the staff of the Virginia Episcopal School at Lynchburg, has been appointed instructor in the Department of Mathematics in St. John's Univeristy at Shanghai. Mr. Tucker is a graduate of the University of Virginia. He is the son of the Bishop of Southern Virginia and the brother of the Bishop of Kyoto. Another brother, Dr. A. W. Tucker, is one of the staff of St. Luke's Hospital, Shanghai. Mr. Tucker expects to sail for China in August, 1921.

On Sunday, December 12, the Bishop of Pittsburgh instituted into the rectorship of the Church of the Ascension, Pittsburgh, the Rev. Frederick C. Budlong, late of Chicago. Bishop Whitehead also preached the sermon on that occasion.

Miss Josephine L. Hutchison, of All Saints' Church, Appleton, Wis., will join the staff of St. Mary's Hall, Shanghai, under appointment of the Department of Missions, at the request of Bishop Graves. Miss Hutchison is a graduate of Lawrence College, Appleton. In 1917 she took her B. A. Degree at the University of Illinois, and in 1918 received her Master's Degree at the University of New York.

The Rev. E. L. Baskervill, Archdeacon for the Work Among the Negroes, Diocese of South Carolina, expects to visit Boston and vicinity in the interest of the work among colored people in South Carolina, between January 7 and 21, 1921; and Philadelphia, between January 23 and February 3. In Boston, speaking appointments may be made through Miss Jennie McIntosh, Chairman Colored Committee, 2859 Washington Street, Roxbury, Mass., and in Philadelphia, through Mrs. Walter W. Pharo, Chairman Colored Committee, Haverford, Pa.

The important post at St. Timothy's Dispensary, Cape Mount, Liberia, vacant because of the recent marriage of Miss Conway and Mr. Ramsaur, will be filled through the appointment by the Department of Missions at the request of Bishop Overs, of Miss Lois M. Ford, of St. John's Parish, York, Pa. Miss Ford was trained at St. Timothy's Hospital, Roxborough, Philadelphia, and at the Pennsylvania School for Social Service.

The Rev. Stephen F. Reade, of St. Andrew's Church, Fort Pierce, Fla., has been appointed by Bishop Mann, one of the examining chaplains of the Missionary District of Southern Florida to fill the vacancy caused by the death of the Rev. A. L. Hazlett, Ph. D., formerly rector of Trinity Church, Miami, Fla.

Miss Helen J. Disbrow, of Christ Church, Hackensack, N. J., has been appointed to the staff of St. Agnes' School, Kyoto, Japan. Miss Disbrow, who is a graduate of the Froebel Kindergarten Normal School, of Bridgeport, is now teaching in kindergarten work in this country, and will serve in the kindergarten department of St. Agnes' School.

The Rev. W. E. Vann, who has been in charge of the church in Bastrop, Mer Rouge and Oak Ridge, La., has accepted a call to Christ Memorial Church, La., and will begin his duties about the beginning of the new year. Through the N.-W. C. it is possible for Christ Church to have a rector after several years of only one Sunday a month for regular services.

Mrs. Gwendolin Pocock, of Grace Church, Syracuse, N. Y., has been appointed a member of the nursing staff of St. Luke's Hospital, Ponce, Porto Rico.

Ordinations.

On Saturday, Ember Day, December 18, at the Church of the Advent, Jeannette, Pa., the Bishop of the Diocese of Pittsburgh advanced to the priesthood the Rev. Albion Charles Ockenden. The sermon was preached by the Rev. Dr. W. F. Shero, of Christ Church, Greensburg; the Rev. William Porkess, of Wilkinsburgh, presented the candidate; the Rev. W. N. Clapp read the Litany, and the Rev. Messrs. Bigham, Schulz and Kanaga united with the other ministers in the laying on of hands. The Rev. Mr. Ockenden continues as priest in charge of the Church of the Advent, Jeannette.

On the Fourth Sunday in Advent, December 19, the Bishop of Pittsburgh preached and advanced to the priesthood in St. Mark's Church, Pittsburgh, the Rev. James Albert Midgley. The Rev. L. N. Tucker, of St. Stephen's Church, McKeesport, presented the candidate; the Litany was read by the Rev. C. J. De Coux, and the Rev. Dr. McCandless and the Rev. A. J. R. Goldsmith read Morning Prayer and united with the other ministers in the laying on of hands. The Rev. Mr. Midgley remains as priest in charge of St. Mark's.

On Sunday, December 12, in St. Andrew's Cathedral, Honolulu, the Rev. Christopher Stanley Long was advanced to the priesthood by the Rt. Rev. Henry Bond Restarick, D. D. The sermon was preached by the Rev. L. H. Tracy, rector of St. Elizabeth's Church, Honolulu. The candidate was presented by the Rev. Canon William Ault, of St. Andrew's Cathedral. The Epistle was read by the Rev. W. Lucas, of the Diocese of California, and the Gospel by the Rev. Canon Ault. The Rev. D. R. Ottman acted as the Bishop's chaplain.

The Rev. C. S. Long has been serving at St. Clement's Parish Church, Honolulu, during his diaconate, and he will now become the rector of that church.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

AN UNNOTICED ANNIVERSARY.

Wednesday of the current week marked an anniversary that is little known in this country, though it was the beginning of a life of great usefulness and activity.

On December 29, 1809, William Ewart Gladstone was born, and his life covered so long a period with such unusual activity to the very last that Gladstone was known to his friends as "the Grand Old Man" and to his political opponents as "Deathless Bill."

He was a deeply religious man, so much so that one of his biographers has said of him, "From those early days, when a fond mother wrote of him as having been truly converted to God down to the verge of ninety years, he lived in the habitual contemplation of the unseen world, and regulated his public and private action by reference to a code higher than that of mere prudence or worldly wisdom."

This side of his life could not be better demonstrated than by quoting a prayer which he composed after the death of his son, and which shows his perfect faith in the continuity of existence:

"O God, the God of spirits of all flesh in Whose embrace all creatures live, in whatsoever world or condition they be; We beseech Thee for these whose names and dwelling-place and every need Thou knowest. Lord, vouchsafe them light and rest, peace and refreshment, joy and consolation, in Paradise, in the companionship of saints, in the presence of Christ, in the ample folds of Thy great love.

Grant that their life (so troubled here) may unfold itself in Thy sight and find a sweet employment in the spacious fields of eternity. If they hath ever been hurt or maimed by any unhappy word or deed of ours, we pray Thee of Thy Great pity to heal and restore them, that they may serve Thee without hindrance.

Tell them, O gracious Lord, if it may be, how much we love them and miss them and long to see them again; and, if there be ways in which they may come, vouchsafe them to us as a guide and guard, and grant us a sense of their nearness, in such degree as Thy laws permit.

If in aught we can minister to their peace, be pleased of Thy love to let this be; and mercifully keep us from every act which may deprive us of the sight of them as soon as our trial-time is over, or mar the fulness of our joy when the end of the days hath come.

Pardon, O gracious Lord and Father, whatsoever is amiss in this our prayer, and let Thy will be done; for our will is blind and erring, but Thine is able to do exceeding abundantly above all that we ask or think; through Jesus Christ our Lord. Amen."

There are no castles in the world so impregnable as the words of Christ.—Miller.

THE DAILY ROUND THROUGHOUT THE YEAR.

As we stand looking into the face of the New Year, and are all trying to remember to make the date on our letters '21 instead of '20, some of us no doubt feel a little sense of weariness, perhaps even of disgust, over the thought of taking up again our usual daily tasks after the excitement of the holiday season.

There is a sort of "let down" feeling that comes after the Christmas activities, even though the gaieties of that glad season have done nothing more for us than to increase our regular work either in the office, the store or the household.

It is to those who have this feeling at the beginning of the year that we wish to offer a helpful thought for the coming round of little things.

That thought, like most of the great bulwarks of life, comes to us from that inexhaustible supply of inspiration that is contained in the great record of God's dealings with us, His children, which we call the "Holy Bible."

We find this strengthening suggestion in one of those incidents in the Old Testament which is connected like a serial story with an event in the New Testament.

Away back in the First Book of Samuel we are told that the prophet was going to select a man to reign over Israel. He was told to go to the house of Jesse at Bethlehem, and there he would be shown one of his sons, who should be anointed to become the next and second king over God's chosen people.

He took with him an heifer to make a sacrifice to God, and he called together the people of the village for one of those religious celebrations in which the Hebrews took such delight, and they all came—all except one, who had to attend to some of those tiresome, trivial little duties about which we are writing.

Then Samuel announced that one of the sons of Jesse was to be selected to be the next king, and those great, strapping young men, seven in all, began to pass before him. They were a family of whom a father might well be proud, large of limb and fair of face.

But one after another passed before the prophet without his receiving the intuition that the right one stood before him.

At last the old prophet exclaimed in perplexity, "Are these all thy sons?" To whom Jesse replied, "There remaineth yet the youngest, and behold, he keepeth the sheep." Samuel said, "Send and fetch him."

The "youngest" was David. He was only a lad, just the age to love the excitement and novelty of the unusual excitement in the little village, but he had not gone to participate in it. He was keeping the sheep, simply sticking to that tiresome job which seemed so trivial and monotonous, so unimportant, and yet it had to be done, and while he was doing it he was chosen to be king of Israel. According to the holy narrative, "the spirit of the Lord came upon David from that day forward."

Now the scene changes. It is still in the fields around Bethlehem, to be sure, but there are many shepherds instead of one, and a thousand years or so have come and gone since David kept his sheep upon the occasion of Samuel's visit.

Again there is excitement in the little town, for an order has gone out from the ruler of the then known world, that all persons should return to the home of their respective households "to be taxed."

There are those in the little town who had not been there for many years; probably the streets were crowded, for the inn was full to overflowing. There were strange costumes to be seen and adventures to be rehearsed, and altogether it was far more interesting in the village than out there in the fields with the sheep—at least, it seemed so.

But there were some shepherds who resisted these temptations and were just doing what they always did in the same stupid, uninteresting way, and it was to these "shepherds abiding in the field, keeping watch over their flock by night, and lo, the angel of the Lord came upon them, and the glory of the Lord shown round about them, and the angel said unto them, 'Fear not, for behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Saviour, which is Christ the Lord.' "

It was not by accident that David was chosen to be king while he was keeping the sheep, or that it was to those shepherds who "kept their flocks by night that the first 'good tidings of great joy" came.

This is one of God's ways of exalting those daily duties which seem so wearisome, as they stand looking at us, and waiting for us to attend to them in the long and tiresome round of the year 1921.

Your sheep may be the columns of figures before you in bank or real estate offices, or they may be the untidy corners of your household, but whatever they are, and wherever they may be, remember that God has touched them and has given special, significant honor to the faithful performance of the daily round that perhaps seems so trivial.

"Only living, doing brings
The hopes and joys of little things."

Family Department

COLLECT AND CALENDAR

JANUARY.

1. Saturday. Circumcision. New Year's Day.
2. Second Sunday after Christmas.
6. Thursday. Epiphany.
9. First Sunday after Epiphany.
16. Second Sunday after Epiphany.
23. Septuagesima Sunday.
25. Tuesday. Conversion of St. Paul.
30. Sexagesima Sunday.
31. Monday.

Collect for the Circumcision of Christ, January 1.

Almighty God ,Who madest Thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit; that our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey Thy blessed will; through the same Thy Son Jesus Christ our Lord. Amen.

Collect for Second Sunday After Christmas.

(Same as for the Circumcision.)

Collect for the Epiphany.

O God, Who by the leading of a star didst manifest Thy only begotten Son to the Gentiles, Mercifully grant that we, who know Thee now by faith, may after this life have the fruition of Thy glorious Godhead, through Jesus Christ our Lord. Amen.

"Commit Thy Way Unto the Lord."

Ps. 37:5.

O Lord! I would not take one step alone
Through life; Thy hand must lead me on;
Sometimes the night is dark, and I would stray
Before the breaking of the day—
A wand'rer lost

I need a light upon my path to shine,
Thy light, O Lord may it be mine;
Then may the brightest sun on me go down,
No darkness can upon me frown—
My feet are safe!

Oft as my journey lay o'er fen and moor,
O'er flood, and crag—ways insecure—
Through lonely vale, and gloomy with dismay,
Thy presence did my fears allay—
Keep near me still!

I know not what my future path may be,
As it has been ordained by Thee;
But rough or smooth, wherever it may lead,
O'er dreary waste or verdant mead,
Be Thou my Guide!

As Thou thus far hast led me on my way,
Lead kindly on, O Lord, I pray;
In weakness be my strength; keep firm my feet
Till I the golden city greet—
Then safe at home!

—Rev. J. T. Umsted, D. D.

The Gift and the Spirit.

A Christmas treat was to be given to some poor children at a mission hall in Edinburgh some years ago, and hundreds of little ones were assembled at the doors in advance of the hour of admittance. Among them was a little girl, thinly clad, and, alas! barefoot, on the cold, hard stones. She danced from foot to foot, but strove in vain to keep the biting, stinging chill out of her limbs. A boy who stood by watched her pityingly for a few minutes, and then snatched off his cap and dropped it on the stones. "There, lassie," he cried, "ye maun stand on that!" It was the Christ spirit welling up in that poor boy's heart that prompted the loving deed and word. In all the city of Edinburgh there was no more royal gift made that Christmas Day—measuring the gift by the goodwill out of which it sprang—than that benefaction of the street boy to his little sister in want.

How the incident shames our sometime lack of faith in our own resources for blessing others! We fail to give as we think because we are so poor in substance, whereas the real poverty is poverty of spirit. That is a very narrow conception of giving which limits it to the bestowal of some material benefit. There are gifts of the heart that are richer far than any gifts of the hand. There is a spirit of giving that is more precious than any mere outward offering. Who is too poor to bestow the largess of the heart? Who could not at least drop a cap in the street on Christmas Day for a barefoot child to stand on? It is the withholding of the spirit of love, attributed to the poverty of resource, that clouds the otherwise universal brightness of Christmas Day. So many closed hearts because of empty purses—as if giving were a mere matter of money! Such a sad failure to perceive that giving does not consist in the gift, but in the spirit of which gifts are but the symbols! What a long, sweet day of love's sunshine Christmas would be if every heart in this world would give out of its native abundance goodwill, cheerfulness, gentleness, courtesy, sympathy, little deeds of loving service, smiles of kindness and words of comfort!

An Opportunity for Nancy.

Christmas in the hospital! Nancy, white and incredulous, stared at Dr. Griffin. She had endured the pain and the weary convalescence; but it had never once entered her thought that she could not be at home for Christmas. She would have to be very careful, perhaps, but she would be there, laughing with the others over the long row of bulgy stockings in the morning, looking on, even if she could not join in, the party at night.

"Why, I've got to go home!" she cried. "I've got to—don't you understand? I've never been away from home Christmas in all my life. I can't stand it not to go."

The doctor looked keenly down at her.

"Did you ever stop to think, Miss Nancy McRae, how many people there are who never had a real Christmas?"

Nancy frowned. She did not want to think of things like that.

"And did you ever think that to change such conditions your Christ Child needs a great many more hearts and hands than He can get—that it is because so many people are so busy having good times of their own that other people don't have any? Also, do you realize that everything that comes to us is an opportunity if we let it be? Now I'm going to leave you to think it out. Mind that you keep your temperature down, young lady!" And then Nancy was alone with her great bowls of flowers in her little bare room.

It was so long before the nurse came in that Nancy had time to think of a great many things, and presently she was thinking so eagerly that when at last the nurse came there was a scarlet spot on each cheek.

"Dr. Griffin's fault," Nancy told her. "I've got to see him when he makes his last rounds."

So on his last rounds the doctor came in.

"What's this, young woman?" he asked sternly. "You've got a temperature."

"Your fault," Nancy retorted saucily. "You'll have to take the consequences. O, Dr. Griffin, could we have candles in the rooms and wards where people aren't too sick Christmas Eve? And have people sing carols very softly in the corridors? I know people who could do it. And a baby Christmas tree in each ward? And stockings for the people that are—stocking-minded? I'd get the family to do them for my Christmas present this year. O, Dr. Griffin, could I? I'd like to be 'heart and mind' for once in my life, even if I can't do much with my hands this year."

The doctor's stern face was full of light now.

"It's a sleeping powder for you tonight, young woman," he said, "but—bully for you, Nancy McRae!"

Pleasant People.

Some men move through life as a band of music moves down the street, flinging out pleasure on every side through the air, to every one far and near who can listen. Some men fill the air with their presence and sweetness, as orchards in October days fill the air with perfume of ripe fruit. Some women cling to their own houses like the honeysuckle over the door, yet, like it, sweeten all the region with the subtle fragrance of their goodness. They are trees of righteousness which are ever dropping precious fruits around them. There are lives which shine like starbeams, or charm the heart like songs sung upon a holy day.

How great a bounty and a blessing it is to hold the royal gifts of the soul so that they shall be music to some and fragrance to others, and life to all' It would be no unworthy thing to live for—to make the power which we have within us the breath of other men's joy; to scatter sunshine where only clouds and shadows reign; to fill the atmosphere where earth's weary toilers must stand with a brightness which they cannot create for themselves, and which they long to enjoy and appreciate.—Selected.

God grant that I may live upon this earth
And face the tasks which every morning brings,
And never lose the glory and the worth
Of humble service and the simple things.

—Edgar Guest.

Old Age.

Eva C. Talcott.

Woman:

"Oh, tell me, Sage,
What is this thing which mortals call old age?"
Must I, too, come unto the dreaded land
Where blind, and deaf, and helpless, I shall stand?"

Sage:

"Not blind, but only not so quick to see
The earthly things which all around you be.
And deaf? Oh no, t'is only that your ear
Will needed be for sounds your soul shall hear.
And as for helplessness, why that, you know,
Is just the giving others chance to grow!"

Woman:

"But tell me, must I, too, so sadly moan
Beneath a life which has a burden grown?"

Sage:

"The good walk ever on an uphill way
And would you, willing, in the valley stay?
True at the end the climbing may be hard,
But oh, believe me, great, too, its reward.
Youth has its flowers, but it is very true
The fruits of age are more than lovely, too."

Woman:

"And so, oh Sage, you bid me not to fear
The standing of the dreaded presence near?"

Sage:

"I bid you wait in confidence, and know
When God shall call you will be glad to go!"

For the Southern Churchman.

Dot's Prayer.

E. G. Nelson.

Although she had been christened Dorothy Marian, she was such a sweet little girl and had such a round little face, a wee little dot of a mouth and two very round blue eyes, that they called her Dot.

Papa thought she was a perfect dot, and of course mamma thought so too. Indeed, no dot was more carefully observed. When she appeared and gave orders every one made a full pause and the order was instantly obeyed.

Yet for all that she was such a sweet little girl that one could not readily do otherwise. It was really a pleasure to wait upon her. The Dot had one affliction. She could not hold her eyes open at night. No matter how hard she tried, when the sandman came she shut her eyes and "des fordot" everything. Sometimes mamma could scarcely get her in her little bed before she was sound asleep.

When Dot was nearly three years old mamma thought it was time to teach her a prayer.

"Now listen real closely, Dot," said mamma, "and I will repeat the prayer that I said when I was a little girl."

Dot and mamma were sitting before the big open fire in the living-room watching the flames turn into all kinds of queer objects and funny looking people. The hours spent with her mother watching for these strange objects and listening to the wonderful things her mother did when she was a little girl, were the happiest of her day.

Mamma was seated in a big arm chair and Dot on a stool at her feet, with her elbows resting on her knees, while two little hands made a soft bowl for the round, thoughtful face above them. She was listening attentively.

Mamma repeated the simple little childish prayer slowly—

Now I lay me down to sleep;
I pray the Lord my soul to keep;
If I should die before I wake;
I pray the Lord my soul to take;
And this I ask for Jesus' sake.
Amen.

As mamma finished, Dot turned back to the fire with a puzzled look on her face. Mamma waited; she knew there was a question mark in front of her Dot.

"Amen," came slowly from the dot, as though she were talking to herself. Mamma smiled and waited. "Amen," and she seemed to be turning the word over in her mind, and then:

"What does amen mean?" she asked.

"It means that you have finished," replied her mother, thinking that the best explanation for such a little girl.

Dot said her prayer very nicely for

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the first two nights, but when the third night came it was cold and the newness had worn off of the prayer. So Dot thought it would be much nicer to jump right in bed without the prayer. But mamma thought differently.

"Say your prayer, dear," she said.

"I for-dot," sleepily answered Dot.

"Now I lay me down to sleep," began mamma.

"Now I lay me down to sleep," was the sleepy echo.

"I pray the Lord my soul to keep,"

"Amen," came faintly from under the cover.

"If I should die before I wake,"

"Amen," this time a little stronger.

"I pray the Lord my soul to take." Mamma kept on, hoping to arouse a little interest.

"Amen," fairly shouted Dot. "Mamma, I said amen three times," and with that she turned over and was fast asleep. A smile broke over mamma's face as she stooped and kissed the sweet little fat cheek.

"She is only a baby," she apologized, as she tucked the covers snugly around her and offered up the unspoken prayer to God.

Enlisted.

On! March on to ends that we know not!
Long we've tramped the dust of the road,
Slept at night by the wayside, leaning
(Step! Keep step!) on the daytime's load.

Near at hand the green of the meadows;
Fresh and cool the whispering grass.
Rest in the shade the willow-tree offer
(Step! Keep step!) that wave as we pass.

Weak hearts waver—look back and linger;
Cowards hasten with downcast eye.
(Step! Keep step!) Thou Lord of the highway,
Grant that we march steadily by!

—Aldis Dunbar.

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New Year's Gifts.

The Winter King was laughing,
And his laugh rang bold and gay,
"What shall we bring the children
To make glad their New Year's Day?"

"I'll give," said the Storm Cloud, tossing,
A rainbow up in the sky,
"I'll give them lovely snowdrifts
For snowballs by and by."

"And I," said Jack Frost, sparkling,
"Will bind the rivers tight,
And give them all some skating;
'Twill fill them with delight."

"I," said the North Wind, blowing,
"Will help freeze up the snow,
So they can all go sledding;
That's what they like, I know."

"And so we all will help them—
The Storm, the Snow, the Frost—
And give them such a New Year's Day
Its joy cannot be lost."

—Selected.

Tom's Christmas.

Tom was a handsome tiger cat and much loved member of the Pushington family. He felt keenly the press of holiday preparations which were going on in all parts of the house. You see he always received his full share of petting, but the day before Christmas was—well, you can guess how he felt.

Out on the front porch the fragrant Christmas tree had just been set up. The glistening balls, the candles and a host of shiny things lay on the floor ready to be hung on the tree. The porch door was open a tiny crack, and though busy, we noticed Tom clawing at the door till he opened it about a foot and began rolling one of the brightest balls around on the hardwood floor. Before we knew it Tom had rolled the ball through the door, and down it went, bump, bump, and then burst like an electric bulb in a thousand pieces! Poor Tom was so frightened that he scampered off into the newly fallen snow, and we saw nothing of him for an hour or two.

Tom came out of hiding in the evening. With wondering eyes he watched us play games and even listened quietly to the stories that grandma told us.

Christmas morning dawned bright, crisp, snowy, and, in the house, somewhat noisy with very proper glee. Presents were plenty and much time was spent in opening parcels and looking at each others' gifts. Every one found two or three presents. There were no presents for Tom though, not even a loving pat and stroke! Why didn't we think of the loving little play-fellow? Indeed Tom was sad in the midst of all this festive buzz. There wasn't even a string dangling for Tom to snatch at or chase.

While near the tree, looking up in wonder, Tom noticed a little cotton Santa all shiny and smiling down at him from a low branch of the tree. Suddenly he reached up once—then a second time, and caught the cotton Santa by the toe—then set both claws determinedly into Santa's feet and pulled as hard as he could. Without warning, the tree came tumbling over —click-click-click went some of the little bulbs—not as loud as it was startling. We sprang to catch the tree before it struck some one. A moment more and Mr. Tom-cat would have been hurt, and maybe some one else. The boys caught the tree half way to the floor, but it had hit the top of a chair, knocking a heap of lovely trinkets to bits.

What do you suppose Tom did? He disappeared as if by magic. Poor Tom, where was he? We called and called, but no Tom. Was he, this time, aware of the extent of his mischief? We all saw him jump at the innocent Santa, never for a moment thinking he was so strong. It was all so sudden that no one could believe that our Tom was the cause.

In time Tom showed up and we all looked and commented this time. Here he came laboring across the center of the room, dragging the cotton Santa Claus. Of all the funny sights! We felt almost like spanking this unusual tom-cat. Think of him pulling our Christmas tree over! Now here he was, with supreme indifference, playing with Santa himself. He never even looked up at us till Gracey burst out, as if inspired: "I know what he means! Tom never received any present." Then she told what he had done with the ball the day before and how he caught at ends of everything, but we were too busy to play. We all looked sheepishly at each other and then realized our precious pet had been shamefully neglected.

Early next day the children took Tom to a store and bought a lovely collar with a tiny bell on it. For a week they gave him cream or very rich milk to drink, and did all they could to "make up."

My, but Tom was happy, and purred his gratitude! Every Chirstmas Tom is to have his present, and never again will he have to chase the ends of decorations. He will have his very own little ball, and will keep it moving, too.—Our Dumb Animals.

How Jack Recovered His Whistle.

Somehow his whistled tune could not be kept going.

Jack tried it several times, but was forced to give it up and trudge along in silence. For the first time since he had so proudly signed the Junior Red Cross membership roll at school, he was doubting whether he could serve as he knew the other pupils would serve in the few remaining days until Christmas.

Jack's school had decided to play Santa Claus to all the boys and girls in town who otherwise might find Christmas a time for tears instead of laughter. Garrets, attics and closets were to be searched for discarded toys, and these were to be restored to their original freshness and given to those children who might not be on the calling list of the good St. Nicholas. Dolls were to have new dresses, toy horses were to shine anew in the brightest of paint and varnish.

As for Jack, his home boasted neither garret nor cellar nor cherished nook wherein boyish treasures might be stored. He and his mother lived in a single room over the little store where his mother sold pencils, tablets and lolly-pops to the school children. And Jack had no old toys to give away. Small wonder that he could not get his whistle in good working order!

Next morning, when he swept out the store for his mother, he found among the sweepings a half-dozen small pine boxes and some large spools. Jack pounced upon them with a cry of delight. He carried his prize to the shop of his old friend, the carpenter, and there he spent every precious moment he could snatch between errands and after school.

Finally, the day came on which the toys that were to bring Christmas joy to all the children of the village were to be taken to school by the Junior Red Cross children. When Jack's name was called his cheeks flushed as he marched proudly up the aisle, his arms piled high with the gayest, shiniest little wagons in all that great stack of playthings so dear to the hearts of children. The teacher then asked the boys and girls to tell the story of his or her contribution to the community Christmas planned by the Juniors, and Jack's story of the toy wagons he had made in the shop of his old friend, the carpenter, was applauded most of all.

That evening he whistled every step of the way home, and skipped along as though his feet were as light as his heart.

For the Southern Churchman.

The Wonders of the Night.

Martha Fitts, Ten Years Old.

At evening when I look about,
I see the little stars come out;
Each with a candle in its hand,
That sheds its light upon the land.

And right across the sky there'll go
The moon, whose light is clear and low;
She's followed by a band of white,
That calls the fairies of the night.

And suddenly they give a shout,
As in the moon they dance about;
Sweet and cheerful, dear and good,
Little fairies of the wood.

For the Southern Churchman.

High-Tempered Mrs. Squirrel.

Emily M. Woolfork.

Children, when your temper gets beyond your control, think of this simple tale.

If you see a little squirrel sitting with his tale tilted at a coquettish angle, you think what a fluffy pretty tail he has and how proud he seems of it, but really he is not, for he never curls his tail without thinking of a legend which has been in the squirrel family for years.

There was once a Mrs. Squirrel who had a beautiful home in the hollow of an old oak. She was a model housekeeper, and divided her time between the care of her home and her darling babies. Though she had this little home and four as promising babies as her happy heart could wish, one thing troubled her. This was a very dishonest neighbor. (We won't mention names, as it was so very long ago.) This neighbor was so lazy she would not work, and had the shocking habit of actually stealing her friend's provisions. Just think of it! After the industrious Mrs. Squirrel had gathered her winter nuts with her own busy little paws this old thief of a neighbor would creep over when Mrs. Squirrel was away. But one day Mrs. Squirrel came home earlier than usual, and what

did she find? There was the neighbor just cramming all the nuts her greedy paws could grab in a sack she had brought with her. Mrs. Squirrel jerked the bag from her and scratched her startled face, calling her a nut-thief.

Mrs. Sparrow, who lived in an apple tree nearby, hearing such a din going on in the usually quiet house, came flying over, and found Mrs. Squirrel holding on to the dishonest neighbor with all her strength. Mrs. Sparrow called in the bluejays, who were the policemen, as was easy to see by their blue uniforms.

I have forgotten to tell you that long ago the squirrels had the same kind of tail that the cats have now; and when they were angry their tails would grow big just as the cats' tails do now.

All the little animals went to their wood fairy and asked her to punish the thief the blue-jays had arrested. The fairy was very peaceful and any discord in her kingdom, the wood, always distressed her kind heart. So when she sentenced the thief to a dark prison underground with the mole for its warden, she also said that as Mrs. Squirrel had lost her temper and had made so much disturbance on finding her neighbor stealing her carefully stored nuts, she deserved to have something to remind her to guard her quick temper in the future.

She was a wise fairy and knew that as Mrs. Squirrel was a lady, anything unusual in her appearance would worry her most. She therefore declared that Mrs. Squirrel's pretty smooth tail should not be smooth from that time on, but should always look as it did when she was so angry with her lazy neighbor.

So little friends, when your tongue is ready to say some unkind thing, just go out in the front yard and watch the fluffy-tailed descendants of the high-tempered Mrs. Squirrel.

For the Southern Churchman.

Helen's Dream Comes True.

One night, when Helen Edmonds was very little, she was talking to her mother, telling how she would love to have a pony. Often at night she would dream that she had one.

One night she dreamed that her uncle told her if she would stay with him for a while she could have a pony to ride every day. The next morning she told her dream to her mother. Soon after that a letter came to Miss Helen Edmonds. Helen tore it open and found it to be from her uncle, asking her if she would spend a month with him.

In less than a week Helen's mother put her on the train to go to her uncle's home.

Helen thought she had never seen so beautiful a place in all her life. Her uncle had many horses and ponies. He told Helen she could ride the one she liked best. She saw a rather slim, black pony with a white star in its forehead. She loved that one best, so she rode it most. The pony's name was "Star."

When the month was over she hated to leave Star and all her other pets.

Before going home her uncle took her on a little trip with him.

When she arrived home she saw Star standing near the yard fence.

Helen's father told her that her uncle had given Star and a pony cart to her to be her very own.

A Lesson in Manners.

With doubt and hesitation we asked Tip dog to tea.
We wondered how his manners would seem in company.
We feared that he would tear the cloth, or break a plate—or maybe both.

We tied a napkin on him and stood him in his place.
We thought, "How mortifying if he should bark at grace!"
We said, "He'll surely snap at food and do the way no diner should."

We had to beg his pardon: his manners did not fail.
"Please" with his ears he said to us, and "Thank you" with his tail.
We never had a guest to tea who showed more perfect courtesy!

—Harrison Long.

Here in Bethlehem is the true Caesar come, the Monarch of all the Roman Caesars, and there is no room for Him, no recognition of Him. There was even a shadow of Calvary gathered around Calvary that night. That little village of the least of tribes said truly it had no room for the Immense and the Incomprehensible. There was an unconscious truth even in its inhospitality. He was to be born outside the walls of Bethlehem, as He died outside the walls of Jerusalem. Alas! the spirit of Bethlehem is but the spirit of a world which has forgotten God! How often has it been our own spirit also. Bethlehem is what the Creator does to His creatures, Calvary what His creatures do to Him!—F. W. Faber.

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This book has 203 pages and is substantially bound in cloth. It is intended to last for six years and will therefore cost only fifty cents a year.

Its use should be started with the fiscal year January 1, 1921.

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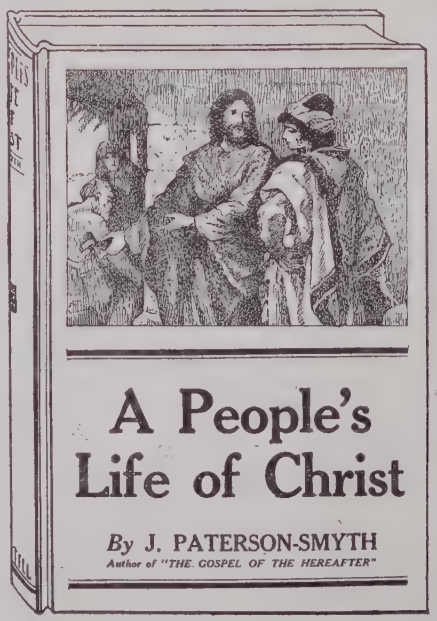
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PEACE ON EARTH



Christ the Conqueror

The Prince of Peace

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, **The Prince of Peace.** *Isaiah* 9:6.

Glory to God in the highest, and **on earth peace,** good will toward men. *St Luke* 2:14.

To give light to them that sit in darkness and in the shadow of death, **to guide our feet into the way of peace.** *St. Luke* 1:79.

And when he was come near, he beheld the city, and wept over it, Saying, **If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!** but now they are hid from thine eyes. *St. Luke* 19:41, 42.

If ye love me, keep my commandments. *St. John* 14:15.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. *St. John* 13:34.

And he said unto them, **Go ye into all the world, and preach the gospel to every creature.** *St. Mark* 16:15.

And he came and **preached peace** to you which were afar off, and to them that were nigh. *Ephesians* 2:17.

For the kingdom of God is not meat and drink; **but righteousness, and peace,** and joy in the Holy Ghost. *Romans* 14:17.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and **the kingdom of our God, and the power of his Christ.** *Rev.* 12:9, 10.

Seeking Peace

We are celebrating again the birth of the Prince of Peace. "Peace on earth" the angels sang when He was born. He came "to guide our feet into the way of peace."

There was so-called peace on earth when He was born, but it was a peace of fear under the cruel hand of imperial Rome. To this day there has been no real peace and there have been many wars. The world is now in the misery of the aftermath of the most terrible war of all history.

We can imagine the Prince of Peace weeping over the world to-day, as once He wept over Jerusalem, and saying, "If thou hadst known . . . the things which belong unto thy peace."

Whose business has it been to tell the world the things which belong unto its peace? The business of His Church, to which He gave command to go into all the world and preach the Gospel to every creature.

Read again the noble Prayer for Missions:

> O God, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, and add the heathen to thine inheritance. And we pray thee shortly to accomplish the number of thine elect, and to hasten thy kingdom; through the same Jesus Christ our Lord. Amen.

Is it possible to escape the conviction that the ideal of peace is bound up in the mission the Prince of Peace gave to His Church?

Men cannot create peace by force or law or agreement. Peace is the Gift of God, the reward of obedience to the commands of God.

There will be peace when all men recognize the Prince of Peace as their King, when His Church, in His name and power, shall have conquered ignorance and sin and evil.

When we are urged to play our full part in prosecuting His mission, shall we hold back or shall we respond loyally and joyfully?

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"For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be forever blest.
Alleluia."

J. W. W.

Southern Churchman

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There is a pain which is the proof of convalescence, the sign that death is not yet. There is a pain which tells that the wound has not mortified, that there is life left in the mutilated member. There is a pain which is symptomatic of purity, which cannot be felt by the impure. No conscience can feel the wound of sin but the tender conscience; no spirit can perceive its own unrest but the regenerated spirit. Ought not the sight of such pain be dear to thy Father's heart? Must not thy Father strive to produce such pain? What pleasure to Him can be the vision of thy perfect satisfaction with the earth? What is that but the vision that thou wert not made for Him?—George Matheson.

Every heart that loves with truth is equal to endure.—Tennyson.

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Many thanks for yours postmarked March 9th. The enclosed papers show that you have thought out a good plan for disseminating and distributing and also combining interest and effort in work of benevolence and beneficence. I shall be glad to commend it to the clergy.

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Bishop of Missouri.

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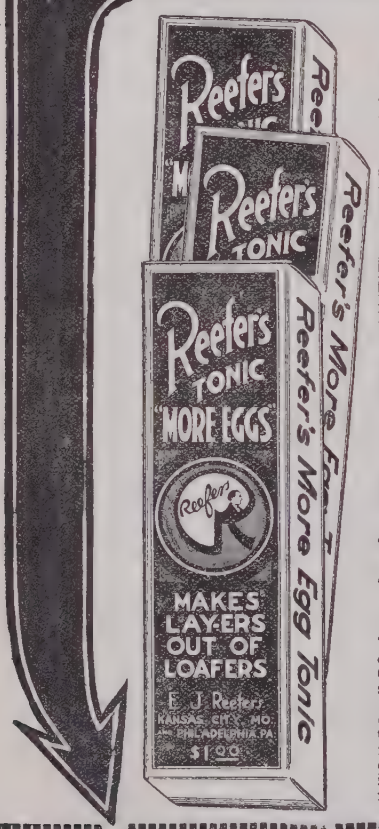
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I can't express in words how much I have been benefitted by "More Eggs". I've paid my debts, clothed the children in new dresses, and that is not all—I paid my pastor his dues. I sold 42 1-2 dozen eggs last week, set 4 doz., ate some and had 1 1-2 doz. left.—MRS. LENA McBROON, Woodbury, Tenn.

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I began feeding "MORE EGGS" Tonic to my hens in November. At that time I was getting one egg every other day. Then on December 5th I brought in 27, which is pretty good for this time of the year. I think "MORE EGGS" Tonic is fine.—MRS. E. H. PALMER, Dundee, Michigan.

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Southern Churchman

DOMINUS FRUSTRA ISIN 1835

VOL. 86 RICHMOND, VA., JANUARY 8, 1921. No. 2

Thy Light

Send out Thy Light and lead me to Thy dwelling,
Though long and dark and dreary be the way,
Thy voice is in my ears, forever telling
How, after night, will come the perfect Day.

I cannot always feel that Thou art near me,
Sometimes Thou seemest very far away;
But still I know that Thou dost always hear me,
Oh, let me feel Thy Presence near, I pray,

I know that Thou art true and just and holy,
Although Thy Love I cannot always see,
And when I pray that I may be Thine wholly,
I seem to hear a Voice that answers me.

"Take up thy cross, do patiently thy duty:
Each day the work that cometh to thy hand,
Thine eyes shall see the Great King in His beauty,
In all the glories of that far off land."

Helen Caldcleugh Staley

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Thoughts For the Thoughtful

To hide one lie a thousand lies are wanted.

We have to know a good many people to become well acquainted with ourselves.

He who has conferred a kindness should be silent; he who has received one should speak of it.—Seneca.

Christ stands before the judgment throne of every soul, and the final question of our lives, whether we will or no, becomes, "What shall I do with Jesus?"—Newman Smyth.

God's changeless love! The wandering one
Forsakes, forgets, dishonors; yet,
Repenting, going home, is met
With no reproach—"welcome, my son!"

Thou canst give Thy love to all of us, and all Thy love to each of us.

To live by rule is often to miss the nobler mastery, the mental and moral developing of principle.

Small kindnesses, small courtesies, small considerations habitually practiced in our social intercourse, give a greater charm to the character than the display of great talents and accomplishments.—Kelty.

Try to make some one happier. Add to the happiness, subtract from the pains, multiply the joy and divide the sorrows of people as much as you can.

The parables of our Lord teach us the value of meditation. Too much of our knowledge of Christ comes through the medium of others instead of through the Spirit of God Himself. "Thy word have I hid in my heart that I might not sin against Thee." The hiding of truth in the heart means meditation.—Selected.

This is my Father's world
From the shining courts above
The One Beloved, the only Son
Came, pledge of deathless love.

This is my Father's world.
Now close to heaven bound;
For dear to God is the earth Christ trod,
No place but is holy ground.
—Babcock.

The reason why we do not feel the power of evil is partly because we are not resisting it; we are sailing a good deal with the stream; and partly because it is like the pressure of the atmosphere; it presses equally in every direction; it is inside of us as well as outside, and the pressures seem to materialize one another.—James Denney.

We make much of our Lord's coming to the common people, the shepherds representing the working class, but the joy was for "all the people." Christmas means that no one has a right to be joyless and depressed. Just let this Baby grow up, and we shall see that He has a message for every one. If He was cradled in a manger among the poor, He made His grave with the rich.—Selected.

The Bible rings with one long demand for obedience. We must not question nor reply nor excuse ourselves. We must not think that obedience in one direction will compensate for disobedience in some other particular. God gives one command at a time; if we obey this, He will flood our souls with blessings, and lead us forward into new paths and pastures. But if we refuse, we shall remain stagnant and water-logged, make no progress in Christian experience, and lack both power and joy.—F. B. Meyer.

We cannot give Jesus a lower place than the angel said, and expect "fear" to go. For fear is sin in a modest dress, and does not vanish when we deny it. It needs a conquering Saviour. The announcement of the Saviour's birth set all heaven in song. "Immediately" means that heaven itself cannot keep quiet on Christmas Day. The whole fact is too great and wonderful. So in every soul that finds the Saviour there is a heaven-born desire to shout the praise of the newly found Lord. Sing it out! Christmas Day is our warrant for great joy.

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VOL. 86 RICHMOND, VA., JANUARY 8, 1921. No. 2

EPIPHANY.

It is good to know that the message of Epiphany has begun to get home to the heart of the Church. There was a time, not long ago, when the majority of men and women in the churches gave no more than a perfunctory recognition to what Epiphany is meant to teach. They liked the colorful story of the coming of the Wise Men, and thought it was very proper and natural that they should have come to Bethlehem. But it did not occur to these same men and women that the Magi were simply the forerunners of all the great multitude of people from the non-Christian lands who need to turn to Christ, and for whom we must help to light the way.

The message of Epiphany is pre-eminently the message for missions. It is the festival of the showing of Christ to the Gentiles. The more self-satisfied among the Jews would not have cared whether the Messiah should be shown to the Gentiles or not. In fact, their preference would rather have been against it. The Messiah should be born for them. They were the only people who counted. Let the rest of the peoples of the earth get along with their own religion—or lack of it—as best they might. Their spiritual condition was their own concern, and the Jew in his peculiar privilege did not need to be bothered with it.

That—with a change of name—was exactly what a great many people who called themselves Christians used to feel. The influence of Christ had been given to our nation, and that was all we needed to be concerned about. Our Anglo-Saxon stock had received the Messianic promise. What responsibility did we have for "the inferior peoples"? They had their own religions, it seemed, which satisfied them well enough. So let us be respectably Christian, and cheerfully recognize that the heathen populations of the world probably have as much as they deserve or want—and feel indignant if anybody should suggest that we ought to share with them what is ours.

That is the way people in Christian churches used to think. It is a good sign of progress to know that not many think that way any more. We are learning fast the glory of our missionary responsibility. We are beginning to understand that there is for us no true gospel of Christmas, and no reception into our hearts of the presence of God in Christ, unless the Christ Whom we worship is the one who is the glory of His people, because through them He is being made "a light to lighten the Gentiles" everywhere.

"THERE CAME WISE MEN FROM THE EAST."

All our intuition agrees that these three travelers are well described. The name of the Magi may have had at first a special and almost technical sense. It meant those who were learned in the Chaldaean lore of the skies. But its suggestions broaden into a wider wisdom. We think of the Magi as supremely the wise men of their day. There were others in their time who were reputed to be wise. There were the shrewd and great, the influential and the worldly-wise; but these men were wise in a mightier sense. While others followed common things, they followed the gleam of something that was eternal. While others could see no farther than the toys of their small pursuits, these men only, with divine discrimination, lifted their eyes to the star of the hope that was immortal. And whatever prizes Augustus Caesar or Herod and others of their kind may have gained in the perishable values of their vanished day, these men only gained in their generation the perception of the one thing which was of undying worth. So were they the greatly wise, and we, in the impartial judgment of the maturing centuries, know it.

The Wise Men kept alive their faculties of thought and imagination. They were men who deliberately and constantly sought for something that was larger and better than they already knew. Their method was an ancient one and strange to us. As astrologers they scanned the heavens to draw their lessons from the march of the constellations there. Methods change, but their spirit of great expectancy can abide. The need is that we in our own way should be as desirous to keep our thoughts and imagination sensitive as were they. Above the skies of the little things under which we are so often prone to move, there is the mightier sky of the thoughts of God too often unconsidered. There is no nobler exercise for any soul than to seek the answer to this question: What larger purpose of God waits to be revealed for my life, and for all the life of this, my generation? He who keeps himself attuned to read the answer which God will give to open mind and sensitive conscience is of all men most likely to be wise.

Then, in the second place, the Wise Men pondered. They did not permit themselves to be swept along in the haste of that excited heedlessness which men so often mistake for energy. As in the observatories of today there are certain secrets of the stars which are only discovered when the sensitive photographic plate is exposed through the telescope for long hours, so there are certain secrets of God which can never register themselves upon the human soul until that soul is still before them in the patience of its quiet meditation. One great danger of these times of ours is their fretful haste. We have no calmness for reflection. We catch our hasty impressions, but we do not stop to think. Thus we may be clever, but it is only when we learn more largely the practice of meditation that we shall be learning greatly to understand.

Then, last of all, the Magi were independent. The rest of the people, there in Chaldaea, took no cognizance of the star which the Magi said they saw, and had no interest in the prophecy of the Redeemer. Doubtless they shrugged their shoulders in cynical indifference as the Wise Men passed upon their distant quest. But the Wise Men were neither troubled nor deterred. Because their thoughts were so mightily fixed upon the assurance of God, they could be independent of the opinions of men.

Such, then, must be the souls who would be wise. They must be sensitive; they must be quiet; they must be free. O you, out of whose choices must come the issues of life for this, our generation, you who shall determine whether for its crowding problems there shall be found the glory

of a new revelation of the Divine, consider this! Will it be by the dull, or by the shallow, or by the passionate, that the light we need shall be discovered; or must it be by those today who, like the Magi long ago, gaze into the depths of the thoughts of God, and through Him are desirous to be wise?

The Beginning of a Great Work

The Rev. James E. Freeman, D. D.

When the Presiding Bishop and Executive Council, by unanimous action, requested the Church over the country to recognize the closing period of the Nation-Wide Campaign by conducting a Preaching Mission, it was clearly realized that the shortness of time for preparation and the limited number of General Missioners would necessarily mean that the mission would have but partial results. It might be well to remind the General Church at this time, in view of certain complaints that have come to us concerning the seeming immaturity of the plans for the mission, of certain facts:

First, the call for fresh accent upon the preaching ministry was imperatively demanded by the exigencies of the present hour. No man who is cognizant of the grave and threatening conditions that confront this nation today can be indifferent to the obligations that rest upon him as a preacher of righteousness. The post-war period, here and over the world, has been marked by a distinct decline of interest in the great fundamental things that have to do with our religious life. So grave is the situation that the President-elect's outstanding appeal is for a "return to normalcy." Statesmen and those charged with the conduct of public affairs are startled by the seemingly irresistible tides of lawlessness that are sweeping over the land. Crime waves, juvenile delinquency, moral dereliction in high places and low, unchecked vice, these and countless other ills are seriously affecting the body corporate and rendering life unsatisfactory and insecure. It would be impossible to overstate the gravity of the situation, and while we need not be unduly or chronically pessimistic, it certainly would be the part of unwisdom at this time to disclose a blind optimism in the face of these conditions. It was because of all this that the Executive Council felt that the ministry of preaching must be revived in all its power. A secular paper says that what is needed today is the "gospel for an age of sin." At such a critical time, surely the Church cannot be overnice in considering, through weeks and months, what plans or mechanisms must be devised for the correction of ills that are soul and body destroying. This country was not prepared on the 6th day of April, 1917, to throw its weight of men into the field of action in Europe. But in the race of an irresistible call, it speeded up its machinery, met the emergency call of the oppressed countries of Europe, and even with troops whose period of preparation was probably the shortest in history, it stepped into the breach, and at the greatest crisis of the war, saved Christian civilization.

Second, the committee in charge of this important Preaching Mission received many criticisms and observations concerning the imperfection of its plans and the sporadic character of its large and extensive undertaking. The committee appreciated all these criticisms and observations, but it cannot feel that, in view of the foregoing and the failure of diocesan committees, as well as of those to whom appeal was made to act as General Missioners, to answer letters, thereby greatly hindering the progress and development of the plans, it needed to make any apology to the General Church for its seeming dereliction. Repeated emergency appeals sent out from the Church Missions House, setting forth the urgency of the need and the criticalness of the situation, went unanswered for weeks, and sometimes months. Even in the face of this, however, some sixty or more bishops and priests of this Church left their pressing and important tasks and went, upon assignment, without demur, to the places appointed them. The results that thus far have accrued, so far as the committee is concerned, would seem to indicate the need of a wider recognition on the part of the whole Church of a new sense of its solidarity, and the further imperative need of also recognizing the leadership which, by its action in General Convention, this Church has definitely and clearly defined. There were those who felt that this was another "movement" super-imposed upon those who were already overburdened with multitudinous tasks and responsibilities. It was in no sense designed to be a movement, but rather a wholly spiritual undertaking. It was hardly expected that, in its inception, this Preaching Mission would produce far-reaching results, but it was and is believed that it accented, as needs to be accented at this time, the power and usefulness of the preaching ministry, and even in the face of the shortness of time, the imperfection of plans and the limitation of missioners, where reasonable preparation was made, there has followed a spiritual awakening of no mean proportions. One Bishop writes concerning a mission in his Diocese: "I think it will have abiding results in all that section of the Diocese. Due to the awakening of the larger spirit of the people, they have called a strong and consecrated man as their rector." And one of the strong missioners writes: "I cannot help believing that this Nation-wide Preaching Mission, though of course of unequal efficiency in different places, is going to contribute greatly to the strength of the Church." It is interesting to note that some dioceses, though unwilling to assume the responsibilities of a preaching mission at this time, are making very definite plans for an every-parish preaching mission between now and the close of the approaching Lent. This is being effected largely through an exchange on the part of the rectors themselves.

With reference to the special conferences, which it was hoped would bring together large numbers of the clergy, to consider the vital things of their ministry, the reports in hand would seem to indicate that, either through a misunderstanding of their purpose or from some other cause, the attendance was small and unsatisfactory. Here again it needs to be emphasized at this time that such conferences are indispensable, if the clergy are to act as a unit in pressing and imperative claims of the kingdom. If our clergy are overburdened with multitudinous parochial cares and the harassing details of administering large parish enterprises, it is high time they were relieved of these burdens, even though some of the enterprises now in hand may fail, in order that the essential things that have to do with the spiritual well-being of the Church may receive their due and proper consideration. It is becoming increasingly evident that many of the instrumentalities we have created, however useful they may have seemed, instead of proving avenues of access to the Church, have come to be doors of exit from it. Institutionalism will doubtless continue to occupy a large place, but the demand today is for the revival of those great spiritual truths that underlie and secure the whole fabric of the Church.

The Executive Council will feel that what it sought to accomplish in the Nation-Wide Preaching Mission has met with reasonable success, if the clergy over the country resume, with all their power and influence, the office of their prophetic ministry. We are faced with a condition and not a theory, and the whole future life of this nation will be largely affected and determined by the attitude we assume at this time towards those essential things of our ministry that are defined by the terms "priest" and "prophet."

LIFE.

Life, like a house, has its foundations; and character, like a house, must be strong enough to stand against the storm. Every day is the Day of Judgment. We stand four-square against every wind that blows, only as our lives are founded upon the Rock. We may go for a long time under sunny skies, and then, either from our own undisciplined nature or the challenge of circumstances, the time of testing comes. If we are wanting in principle, loyalty, faith, we go down all too easily, and the more easily as we are taken off our guard. Many of us are like posts of an old fence, or the timbers of an old house. We seem to be doing something to keep the old fence up or the house secure, but we are really being held up ourselves, and when some weight is cast upon us we not only fall, but carry others down with us.

Society also has its times of testing, periods of war, times of social stress and discontent. Then we find out whether or not it is built upon the Rock. What does the Rock mean? Loyalty, discipline, faith, unswerving truth to the highest and best love for Jesus, the methods of the Kingdom, the truths of the Gospel. These are the only secure foundations for any of us. When do we begin to build upon the Rock? When we hear and do the sayings of Jesus. Those two words are so married as never to be divorced—to hear and to do. It is thus we build our foundations.—Daily Bible.

You are unable to explain the wonderful union of God and man in the nature of Christ, but are you more perfectly able to explain the wonderful union of matter and spirit in your own? Are you able to explain how it is that matter seems to be affected by the laws of spirit, so that the hands beckon, the feet walk, and the lips have language in obedience to the determinations of the intellect and will? or how is it that the spirit seems to be affected by the laws of matter, so that an afflicted body will sometimes make a clouded soul? In both cases you must believe, not on the ground of your ability to explain the thing in question, but on the ground of its support by appropriate evidence.—Stanford.

A Shortage in the Ministry: The Causes and the Remedy

By the Rev. D. A. Sanford.

Two things are plain: (a) An apparent shortage in the ministry, for large numbers of parishes and missions are vacant. Hence the appeals that are made by Bishops and others for young men to prepare for the ministry. (b) A super-abundance of ministers, seen in the fact, that large numbers of ministers do not get adequate support, and that many have turned to secular callings for support for themselves and their families The causes for these conditions should be well known, and a remedy applied.

In spite of all appeals that may be made, the Church in her organized capacity, by not giving sufficient employment to what ministers we have, is saying in practice that we already have too many clergy.

The Living Church Annual for 1916 had these words: "The supply of married clergy who must necessarily receive support sufficient to sustain their families is already greater than the demand. . . . There are many instances of married men in the ministry who are in grave distress because no adequate opening for pastoral work comes to them, to which a living wage for a family is attached."

The number of vacant parishes and missions is exceedingly large. At the same time the number of clergy who are willing to perform their functions and are not doing so is large. Unreasonable demands upon the clergy add to the difficulties. What is the result? The young men from whom we ought to recruit the ministry see these facts and fail to enlist. So long as these abnormal conditions exist, the appeals from Bishops and others will fall on dull ears of many young men and their parents.

But see the testimony, from another point of view: In the "General Survey" it is said: "The salaries of many of our clergy are so low as to cause hardships and humiliation, and are a reproach to the whole Church. Such a condition minimizes the work a minister can accomplish in his parish, hopelessly hampers his success, or puts him in the humiliating situation of receiving what amounts to charity." Statistics are given showing the extremely small salaries that many clergy have received."

But let it not be thought that the trouble lies merely in insufficient salaries. It is far deeper than that. Inadequate salaries are only symptoms of a disease that produces that result. To increase the salaries without curing the disease might be harmful rather than helpful. At the General Convention of the Church in Detroit in October, 1919, one of our Bishops said, "The cardinal sin of the Church is her parochialism," and Bishop Anderson said, "I hope this campaign will stamp out that parochialism and diocesanism, which are the curse of the Church today." And further, "I have been a Bishop for twenty years with very attractive surroundings, and yet I confess that I am not efficient, and I could not be under the present system."

If then, a Bishop of the Church with very attractive surroundings cannot be efficient under our present parish system. what is to be expected of those other clergy in very difficult places and with inadequate salaries? And under such conditions, how shall young men be attracted to the ministry?

About sixty years ago, in timbered portions of our country, there were farmers who lived in log houses and who took their families to Church in lumber wagons drawn by oxen. In those same localities farmers now live in good houses and take their families to church in automobiles. George Washington, like others in his day, rode in a stagecoach. Not so a President of the United States in these days. Conditions have changed.

Just so with our parish system. A century ago it may have done good work. Today it is out of date, worn out, not capable of doing the best work for these modern times.

Shall we then abandon our present parish system? Not necessarily. But it can be, and ought to be, greatly modified. No one will claim that our parish system is divine. It can be modified and changed. But the proper support of the clergy is a divine obligation. It comes before other uses of our money for Church purposes. Christ ordained that they who preach the gospel should live of the gospel.

Under the Old Testament the clergy (the high priest, the priests and the Levites) were provided for. The tithes and much else were for their use, and were not to be used for other purposes. Just so, as St. Paul seems to say, our Master Christ has ordained. It may be said that the tithe of grain, etc., is out of date, like the wooden plow then in use: but the divine obligation rests upon all Christian people now for the support of the ministry of the Church.

Here is where our parish system has been in error. The appeal has been for the support of the parish, each parish independently for itself; whereas the first appeal should be for the support of those who preach the gospel. Nowhere in the New Testament do we see any appeal for the erection of church buildings. Later, of course, that was done. The first duty, the divine obligation, was to preach the gospel so far as it was possible then to all the world; and not merely to form parishes and to support the work in those parishes.

What is the trouble today? That divine obligation has not been clearly and distinctly set forth and has not been sufficiently enforced, that the support of the clergy, including missionary clergy, comes first; church buildings and other parish needs come afterwards.

The error is that large sums of money have been expended for church buildings and other things for the parish, often heavy debts have been contracted, while a proper support of the clergy has been neglected; and especially the support of missionary clergy, both in our own and other lands.

Here lies the error. Here is the fault. It is parochial selfishness. Correct the error. Give all the clergy, especially the missionary clergy, plenty to do, and with reasonable support for all who will do faithful work. Open wide the mission fields. Then young men will listen to the call for work in the ministry of the Church.

THE NEW YEAR.

Yesterday now is a part of forever,
Bound up in a sheaf which God holds tight,
With glad days and sad days and bad days, which never
Shall visit us more with their bloom and their blight,
Their fulness of sunshine or sorrowful night.

Let them go since we cannot relieve them—
Cannot undo and cannot atone;
God in His mercy receive, forgive them;
Only the new days are our own—
Today is ours, and today alone.

Every day is a fresh beginning;
Listen, my soul, to the glad refrain;
And spite of old sorrow and old sinning,
And puzzles forecasted and possible pain,
Take heart with the day and begin again.

—Sarah Chauncey Woolsey.

The Gospel in the Old Testament

Dr. W. H. Morse, Hartford, Conn.

For more than a quarter of a century I have been actively interested in the religious work among the Italian emigrants in this country, and particularly in the Bible mission work—the equipment of those who return to their native land with the Bible to take with them for their relatives and friends, who eagerly welcome it as from "that Ahmereecah." It should be unnecessary to say that those who come into possession of that which they call the "American Bible" are heartily interested in it, in some instances to an extent that almost savors of Bibliolatry. Those who can read do not leave it unread, and those who are unable to read are, for the most part, interested in hearing it read. It may be that they are zealous Catholics, or that they are only nominal Catholics, still as a rule this interest obtains. When, upon landing on our shores, they are welcomed with the Book, it is of interest to the newcomers; and when the emigrant returns to Italy, those to whom he carries the Book receive it with quite as much interest.

The question advances as to the reason for this interest. Why are others than they, you and I, interested in it? Why are the Italians interested in it? Try and answer the question. Give them, instead, "Uncle Tom's Cabin" or "The Scarlet Letter" in their language, and there is no such interest. Is it because of what R. Heber Newton would call the "religious instinct"? We can readily understand that when an Italian or any one else has become religiously interested he must become concerned with the printed Word; but what about those who gain a regard for it without having any religious prejudice?

And what about the analysis of that interest? If, for the sake of argument, we admit that "religious instinct" is what may be called innate, does the sentiment apply to the entire Scriptures? Do they find as much pleasure in Genesis as in the New Testament? Do they read the Chronicles or the Prophets? Do they favor any one portion of Scripture more than another, and if so, does that favor act prejudicially as against other portions?

I have not been as thorough about it as the matter might deserve, but I think I find that the preference of these people is for the Gospel of St. Mark. Without asking for anything like a formal statement of preference, it will be found that when they have a choice of which one of the gospels, bound separately, they had rather have, quite invariably St. Mark is taken. Again, there is another pre-

dilection. A leading choice is the New Testament bound up with the Psalms. So it is to be understood that the book preferred in the New Testament is St. Mark, and in the Old Testament is the Psalms. They delight in both, St. Mark and the Psalms. Is it because they think that they find the gospel as given by St. Mark in the Psalms, and in St. Mark the flavor of the Psalms? **E. Salmi** and **San Marco**, separately, and together, lead in favor. Try and explain the reason.

But this is not all. Interested in the gospel according to St. Mark, by it they are disposed to gauge the Old Testament. By the second gospel they have a delight in finding out the gospel in the Old Testament. It is refreshing to hear them declare that this is so. Take, for example, the Book of Numbers. We do not always look to find the gospel in it, but they are only too willing to do so, although I sometimes imagine their deductions far-fetched. I am not sure how the story of the spies, Miriam's leprosy, the rebellion of Korah and the Balaam episode have a tincture of the second gospel, or how these incidents will help to an appreciation of the Saviour: but they are confident that it is so, and the prophecies of Balaam are, in their opinion, worthy to be classed with the Psalms. Somehow they like the God of the Book of Numbers, because to their mind He seems to be more like the Saviour of St. Mark.

I find it of interest, knowing this prejudice on their part, to read the Gospel of St. Mark, and follow out its marginal references to Old Testament portions. Then, on beyond this, the interest grows when, as we read the gospels, we look up the Old Testament references, rather than to read the Old Testament in search for things of the gospel. These who have come to know and prize God's Word can, it is to be admitted, give us some good points.

The World and the Gospel Today

By Viscount Bryce, London, Eng.

This period of history is one of great urgency and gravity. The white races are penetrating the whole world. The whole world is brought together as never before. There is hardly a spot that was not touched and smitten by the war in one way or another. It affected regions that had hardly a place in history before—all Siberia from the Urals to the Pacific Ocean, Central Asia and much of East Africa. If you except some tropical forest regions of Africa and South America, nearly all the backward races have in some way suffered by the war. It is owing to the quarrels of the so-called Christian peoples that so much misery has been brought to the world.

Not only is the white man penetrating everywhere, but wherever he goes he is a destroying force. Not only are ancient faiths crumbling, but the moral foundations of custom on which the backward races lived in former times have been removed. They have now nothing to live upon until and unless they are given the gospel of Christ.

I cannot think of any time in the history of the world when we have had phenomena of this sort. That is the reason why we ought to bend our minds to developing our work in every mission field. It is also the reason why we should try to see that our influence in every country where Britain can exert her influence, is well exerted in the cause of justice and humanity, and to see also that our people abroad set a better example by their own lives than in times past.

We have to ask for gifts to support missions. It is a duty to give them; every Christian must seek to spread Truth and Light. But a gift is an external thing; it may or may not be an expression of a man's real sense of duty, of his real devotion to his Lord. It is an offering, as in the Old Testament dispensation were the sacrifices on the altar. But mercy is better than sacrifice, because mercy is part of the quality of the human being himself; it means the individual's moral purpose, his realization in his own life of Christian duty and Christian love. In and by it he shows forth his faith by his life better than any offering of money can do.

Now we have come to the end of the war, and what do we see? Those who have the best means of knowing tell us that two normal epidemics are visible all over England. One is an epidemic of crime, and especially of robbery with violence. There has been an increase in theft and all forms of dishonesty, thefts on railways, thefts in the postal service. The other epidemic is even worse. It is a prevalence of sensual vice such as has not been observed for many years. If there is a department of moral conduct in which Christianity has rendered an especial service to the world, it has been in raising the level for human morals, and in its treatment of sensual vice. When one reads of what sensuality was in the ancient world, when one recalls its treatment by the Greek and Roman poets, and what St. Paul says of it in his own time, one feels how enormous has been the change to the modern world, and how entirely that change is due to the influence of Christianity. Even when things were worst in the modern world, they never sank so low as they had done in pre-Christian days. Whenever we see a falling back toward the thought and practice of that pre-Christian world, it is a danger signal which warns us of the need for guarding the higher conception of sexual relations which Christianity gave.

All these thoughts bring us back to the main thought—what can we do to make our country a Christian country? The more we feel what has been called "the bankruptcy of civilization," the more we feel that the only thing that can save the world is to return to the precepts of the gospel, and try to bring our practice nearer to our profession.

There is no light from any quarter promising moral dignity and purity and goodwill among men except that which comes from the gospel. That is the Light which lighteth every man, and that is the Light which we must do our best to spread not only abroad, but among ourselves. The precepts of the gospel are the one remedy for all the troubles we see around us at home and abroad. No nation has ever yet really tried to put those precepts into practice.

There seems to be a great call going out to us now to Christianize other peoples. To do this effectively, we must begin by Christianizing ourselves. If the gospel is the only Light, then it is according to the gospel that we must try to rule our own lives and induce others to do so. The best way to move others is to set an example by following these precepts ourselves. However zealous we may be for the diffusion of the knowledge of the gospel abroad, and however earnest our efforts, after all the most vitally essential thing is that we should try to infuse a Christian spirit into the society in which we live. Let us by all means continue our efforts to spread the Light abroad, but let it also illuminate the individual life at home.—From the Layman's Bulletin, London.

THE LOST DAYS.

As each in turn, the old years rise and gird them up to go,
The days, which were their servitors, press round them sad and slow,
The happy days, the hard days, the bitter and the dear,
And they front us with reproachful eyes as they wend forth with the year.

The lost days which except for us so blessed might have been,
Blighted by our adversity, or shadowed by our sin;
The vexing days, the moody days, the days of stress and pain,
The shrill, perverse unhappy days, we face them all again.

"Come back, dear days," we cry; "we will atone for all the wrong;
Your emptiness shall be made full, your discords turned to song,"
Only the echo answers; all vain the grieving sore,
The past is past, the dead is dead, the chance returns no more.

But, as the sweetest hopes are born of sharpest suffering,
And midnight is the womb of day, and winter of the spring,
So winning blessing from despair, lost opportunity
May serve to make the fruitful soil of harvests yet to be.

For each day, heavy made by us, some day may gather wings,
Be every failure that we mourn the germ of happier things,
And all the sadness of the past the seed of hope new-born,
Till out of the defeated night bursts the triumphant morn.

The old years, stern, inexorable, may go their ways in vain;
The days we marred and mourn shall smile if from their perished pain
Distills a perfume, shines a gleam, to make the future way
The brighter and the easier because of yesterday.

—Susan Coolidge.

A compliment is most appreciated when it comes with the flavor of real sincerity evident upon it. What could be more gratifying in this respect than the appreciation implied in the eager exclamation of a little lad who, after studying the lesson on the "excellent" woman in Proverbs 31, ran home to his mother, and breathlessly cried, "Mother, we have been studying about you in the Sunday school today." "The mother who could evoke such a tribute from her own child is a mother indeed."

THE NEW YEAR.

Happy New Year, the conventional greeting, but none the less sincere. But after all, what is new about it? It is the same old world on January 1 as on December 31. We go about our same old business. We walk among the same old places. We visit with the same old friends. The NEW year means nothing but a convenience, to mark the passing of time.

No. That is not quite true. This change of date comes close to the winter solstice. It means that the days are beginning to grow longer and the sun warmer, and that foretells the return of earth's vigor—the return of seedtime and of the harvest. But after all, that is true only for the northern hemisphere, in which, by some chance, our older civilization has been developed. Below the equator the change is just the opposite. The NEW year means nothing but a circumstance of Nature's process in our particular part of the world.

Again no. That is, if we purpose that it shall be a New year for ourselves. There is a significance in the fact that Christmas and New Year fall in the same season. The coming of the Christ means a New Life for us. "If any one is in Christ, he is a new creature: the old state of things has passed away; a new state of things has come into existence." (2 Cor. 5:17.) So again St. Paul writes to the Ephesians (4:21-24): "If you have heard His voice, and in Him have been taught; and this is true Christian teaching— to put away, in regard to your former mode of life, your original evil nature, which is doomed to perish as befits its misleading impulses, and to get yourself renewed in the temper of your mind and clothe yourselves with that new and better self which has been created to resemble God in the righteousness and holiness which comes from the truth."

This is what the NEW year means—the making over of ourselves through the indwelling Spirit of Christ. This is what will make it a Happy New Year. "Do not follow the customs of the present age, but be transformed by the entire renewal of your minds, so that you may learn by experience what God's will is—that will which is good and beautiful and perfect." (Rom. 12:2.) May you all have great happiness in this recreation of yourselves.—Trinity Messenger, Oakland, Cal.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions. No "Letter to the Editor" will appear in our columns except over the signature of the writer.

ADMIRAL MAHAN.

Mr. Editor: The mail today brought me your issue of January 1, with the interesting experience of a lad at the Mahan School in Yangchow, and also a copy of the **Life of Mahan,** by C. C. Taylor, late British Vice-Consul at New York. The coincidence has led me to offer something about Admiral Mahan that may be of interest to some of your readers.

As an author and expert in naval strategy, and in what pertained to his profession, Mahan was the most distinguished naval officer of his generation, and Mr. Taylor deals with his career with fullness and skill. Other interesting points are likewise brought out.

A few years later than 1800 Mahan's grandfather, an Irishman, located at Norfolk, Va., and there his two sons, Denis and Milo, passed their early boyhood, regarding themselves always as Virginians.

Milo became one of the most distinguished clergymen and historians of the Episcopal Church, and, perhaps, was esteemed the most learned member of our Church in this country. He resided long in Baltimore as rector of St. Paul's Church. Denis became the Professor of Engineering at West Point, and was the recipient of distinguished attention in Europe.

The admiral was endowed with equal capacity. It is not often that in two successive generations such talents occur.

Colonel Denis Mahan cherished his Southern associations, and early sent his son, Alfred Thayer, to a boarding school at Hagerstown, Md. In one of his books the admiral says: "I remember that when 'Uncle Tom's Cabin' came out in my twelfth year, the master of the school I attended gave me a copy. My father took it out of my hands, and I came to regard it as much as I would a bottle labeled 'Poison.' He never read it."

Mr. Taylor says: "When the war ended Mahan found that he had saved five hundred dollars of his pay, and hearing that many naval officers in the South were in need, he sent the money to a friend to be used for their benefit, a supremely generous impulse, the nobility of which no words can enhance, **for it was his all.**"

In a letter to a friend, when he was nineteen, Mahan says: "Do you ever read the Bible? What a beautiful passage this is that I met the other day in a book:

"'Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the well; then shall the dust return to the earth as it was, and the spirit shall return unto God Who gave it.'

"I am not religious, but does it need religion to appreciate the beauty and sublimity of such poetry as that?"

The truth is that Mahan, who had been well trained by a beloved mother, had religious sentiment well developed even in his younger days, but had not then given the subject mature consideration. That came later in life.

Mr. Taylor says: "When at sea, lonely and far away from family and friends, at the hour when service was being held in his parish church at home, he would break away, if possible, from his duties as captain of his ship and read the daily service in his cabin.

"Among other activities in the direction of religious work, Mahan was consulted about the revision of the Prayer Book, and wrote several articles on the subject that appeared in one of the Church papers."

Among other publications mentioned, "he wrote a trenchant criticism of Winston Churchill's, 'The Inside of the Cup.' 'That one letter,' said a writer of the day, 'showed that Admiral Mahan's reputation for scholarship, close reasoning, for forceful writing and churchmanship of a high order, rests on a solid foundation.' Later, another paper brought from Bishop Gailor, of Tennessee, this: 'I thank God for a layman who can state the faith as you have declared it.'"

Comment by me would be superfluous.

S. A. ASHE.

Raleigh, N. C., January 1, 1921.

OPIUM TRAFFIC WITH CHINA.

Mr. Editor: I write to you to reach the people of our Church for assistance in saving China from the perils of the opium traffic. Having recently seen the growing trade that enters China from our Western nations, and having talked with leaders of the Christian faith, I feel that the matter has a very close bearing on Chinese welfare. It is strange that after China herself with one blow did away with the growing of the poppy and the trade in opium, it was left for the United States and Great Britain to revive this iniquitous traffic.

The matter is of present moment because a bill (known as the Jones-Miller bill) has been introduced in both the Senate and House of Representatives at Washington to prohibit traffic in the raw material of morphia, heroin and cocaine, except what the United States Health Service declares necessary for its legitimate use.

It has been impossible to interfere with this growing traffic because we have no laws in the United States to prevent the same. The present bill makes it unlawful for any person subject to the jurisdiction of the United States to export or cause to be exported from the United States or any territory under its control opium, cocaine, etc.

The bill seems to be carefully drawn up, and includes all transit in bond of these drugs. The Secretary of State will, according to the terms of the bill, request all foreign governments to communicate through the diplomatic channels copies of the laws in their respective countries which prohibit the importation of the aforesaid drugs, and the Secretaries of State, Treasury and Commerce will be instructed to make and publish all such rules and regulations for carrying these provisions into effect.

It will be of invaluable aid if those who wish the welfare of China will act immediately, stating their personal conviction by letter, telegram or telephone to their United States Senators and members of Congress, asking them to support the bill. Any other method of rousing public interest in the passage of the bill will be a step forward in the saving of our brothers in China from a great peril.

A. B. PARSON,
Assistant Foreign Secretary.

Church Missions House, New York, Dec. 28, 1920.

In the pure soul, although it sing or pray,
The Christ is born anew from day to day;
The life that knoweth Him shall bide apart
And keep eternal Christmas in the heart.
—Elizabeth Stuart Phelps.

Southern Churchman

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ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department.

Representatives wanted in each Parish, liberal commissions

News concerning the church at large always welcome

Church Intelligence

Consecration of the Rev. Robert H. Mize as Bishop of Salina.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Robert Herbert Mize, Bishop-elect of the Missionary District of Salina, as follows:

Time: Wednesday, January 19, 1921.

Place: Grace Cathedral, Topeka, Kan.

Consecrators: The Presiding Bishop, the Suffragan Bishop of Chicago, the Bishop of Western Nebraska.

Preacher: The Bishop of Wyoming.

Presenters: The Bishop of Kansas, the Bishop of Nebraska.

Attending Presbyters: The Rev. Francis S. White, the Rev. H. S. Sizer.

Master of Ceremonies: The Rev. R. K. Pooley.

Deputy Registrar: The Rev. J. P. deB. Kaye.

DANIEL S. TUTTLE,
Presiding Bishop.

St. Louis, Mo., Dec. 27, 1920

Budget for 1921.

Following is a summary of the appropriations so far made by the Presiding Bishop and Council for the general work and operating expenses during the year 1921:

Department of Missions and Church Extension.....	$2,981,309
Religious Education.....	114,999
Christian Social Service..	34,450
Finance	57,144
Publicity	210,123
Nation-Wide Campaign...	98,600
General Administration....	88,311
General Church Agencies...	142,155
Interest on Borrowed Money	60,000
Deficit 1919.....	512,306
	$4,099,397

Deficits prior to 1919 amounting to $266,357, and the expenses of the Nation-Wide Campaign up to May 1, 1920, amounting to $344,065.97, are included in the 1920 budget. Present indications are that a material part of these obligations will have to be carried over into 1921 and added to this budget.

Some misunderstanding seems to exist as to the reason for the appropriation by the Council of $72,000 to cover interest on loans in 1920. The situation is as follows:

On January 1, 1920, when the Council took control of the affairs of the Domestic and Foreign Missionary Society, the society was borrowing from banks the sum of $749,500 and was using cash from the Reserve Deposit Fund, set aside for this specific purpose, in the amount of $330,000, or a total of $1,079,500. The Council has borrowed during 1921 on current account because of delayed payment of pledges, and continuing expenses of the Nation-Wide Campaign to May 1, 1920, the further sum of $288,500, making its present total borrowings, including $330,000 of its own money, $1,368,000. Should the estimate of income and expenses for 1920 recently made by the treasurer be realized, it would be possible to pay out of 1920 receipts about $350,000 of these loans.

The Tide Has Turned in Our Sunday Schools!

The war worked an immeasurable hardship to our Sunday schools. It called away leaders, diverted attention, and lessened financial support. The previous steady increase of pupils ceased. The figures went backward, at first slowly, and then alarmingly. In round numbers one hundred thousand pupils were lost.

But the tide has turned. The recovery has begun. A year ago the Nation-Wide Campaign program called for vigorous recruiting. In many places it went on. The adult service pledges helped. Schools began to build up.

The gains are not great as yet. Exclusive of the Foreign Missions, we have added sixteen thousand pupils. But though the gains are little, they are widely distributed, which is of distinct value. There are only twenty-one dioceses which have not shown an increase, according to the returns in the Living Church Annual, as against sixty-six reporting gains. Every province, except that of New York and New Jersey, has an increased footing.

The Province of Washington furnishes the most notable gain, over ten thousand pupils, with every one of its thirteen dioceses in the plus column.

Lantern Slides.

Lantern slide lectures for use in Epiphany and Lent should be ordered now. There will be new lectures on the Southern Mountaineers, Panama and Liberia; and the "Church's Battle Line" has been revived, about half of the slides being new.

The Rev. Robert Keating Smith is writing a lecture on the Czechs, illustrating with unusual pictures, showing these most interesting people in their home environment.

A special lecture has been prepared on the Marines in Cuba.

The Lantern Slide Department is prepared to recommend and furnish the best lanterns on the market. Write for particulars. Address M. L. Condick, 281 Fourth Avenue, New York City.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Recruiting Men for the Ministry.

The Committee on Recruiting Young Men for the Ministry, appointed under the Presiding Bishop and Council of the Church, met in conference on Wednesday and Thursday, December 29 and 30, at the home of Canon DeVries, of the Washington Cathedral. The members of this committee are Dean Fosbroke, General Theological Seminary, New York; Dean George Bartlett, Philadelphia Divinity School; Dean Ladd, Berkley Divinity School; the Rev. C. H. Young, rector of the Howe School, Indiana; the Rev. Frederick Kramer, Minnesota; Canon Devries, of the Washington Cathedral, and the Rev. H. P. Nichols, of New York, and chairman of the committee. Dean Berryman Green, of the Virginia Theological Seminary, and Professor J. H. Dillard, of Charlottesville, Va., though not members of the committee, were present at its sessions. The principal considerations of the committee were a study of the causes for the falling off of the number of candidates for the Church's ministry and plans for recruiting young men into this service of the Church.

Day of Supplication for Holy Eastern Orthodox Church.

Sunday, January 2, was observed in many of the churches as a day of supplication for the Holy Eastern Orthodox Church, in compliance with the notice sent out by the Presiding Bishop of the Church.

A service of special interest was held in the Bethlehem Chapel of the Washington Cathedral at 11 o'clock, when the preacher was the Archimandrite, Germanos I. Polyzoides, of the Holy Synod of the Church of Greece. His sermon, delivered in English, and a prayer in his native tongue, were both impressive, as was his appearance in the robes of his Church. The hymns and prayers were especially appropriate to the dominant thought of the service, and the offertory anthem was a hymn of the Russian Church, with music by Tschaikowsky. At the people's evensong at 4 o'clock on the same day, the preacher was the Rev. W. C. Emhardt, Ph. D., field director of Church work among the foreign born.

Mr. E. T. Yen, formerly Assistant Professor of Sociology at Shanghai University, delivered an address at Trinity Diocesan Church on Sunday, January 2, at 8 o'clock, his subject being, "A Christmas Message From China to the New World." Mr. Yen is now connected with the Chinese ministry of education.

M. M. W.

NEW YORK

Special Convention for Election of Successor to Bishop Burch, January 26.

A convention of the New York Diocese has been called by the Standing Committee for January 26 to elect a successor to Bishop Burch. Pending election and consecration, Bishop Lloyd has been released by his vestry, St. Bartholomew's, of New Rochelle, to take confirmations arranged by the late Bishop, which are many, and to keep office hours at the Synod House. The Standing Committee felt called upon to apologize in a way for the quick action, but pointed out that Bishop Burch would not wish respect to his memory to delay work of the Church.

Indications are that in selecting a successor New York will not go beyond its own boundaries. It has never done so, and nobody can be found at this time who seriously believes it will do so now. Party lines are nowhere to be seen. There will be three candidates, hardly more, and they will be the three who stood along fairly equal numbers at the time Bishop Burch was chosen. At the time the Rev. Dr. Stires had

the largest number of votes, the Rev. Dr. Manning next, and the Rev. Dr. Slattery third. Some doubts are expressed that the Rev. Dr. Stires will consent to the use of his name, feeling that St. Thomas' parish work demands that he complete it.

No partisan advantage is being sought in any quarter, and only personal qualifications are considered, so far as can be heard. On every side the talk is that Bishop Potter in his day mapped out great things, saw large, and exercised in city and nation a pre-eminent influence. Following him, Bishop Greer carried the work forward on much the same lines as his predecessor. The need of New York now is execution. Conditions are ready for achievement. Bishop Burch was ideally fitted to lead in work, and had just begun to do so. Now the need is for a strong leader, one given to work himself, but more than that, to inspire others to work. Everywhere is heard today a call for applied Christianity. That is likely to be the sentiment behind the election on the 26th. Leastwise, that is what one hears said in all quarters.

Who Are the Givers? An Interesting Inlook.

There happened in New York last week something that could hardly have happened in any other city in the world, certainly not at this time. It was a dinner, given at a hotel and presided over by Mr. Herbert C. Hoover, a member of the Society of Friends, where each of the guests who filled a great room paid $1,000 or over per plate. And they ate a meal which cost 22 cents. And after they had given so much per plate, and had accepted the meal, they subscribed more than $1,000,000. Of course, the appeal was for starving children in Central Europe.

But remarkable as the record just given is, it is not the most remarkable part of the story. Certainly it is not the most interesting to those who give time and thought to missions, and to service for others. An expert who knows New York well resolved to examine the names of the several hundred guests and select from them one hundred names of persons whose church relation he did not know. Then he thought to inquire whether they were members of some church or synagogue. That is, he wanted to ascertain whether the 30 per cent. of New York's population who do at least something at the religious business give also these large sums to a charity that has little religion about it, or whether the 70 per cent. of New York that is not in churches or synagogues give them.

The proportion, he argued, would be instructive as to the value of Christianity and Judaism to the world at large, as compared to the value to the same stricken world that neglects its religion, at least so far as any one can see. The expert knows New York. Taking the names, and allocating them one by one to known membership in church or synagogue, he was unable to find one hundred names in the entire list that he did not personally know to belong to some religious organization. In short, the 70 per cent. simply was not in evidence. More than eighty in one hundred of the persons are known to belong in some religious organization, and doubtless many of the remaining twenty belong there also. Finally there is no peculiarly religious appeal about children starving to death. The appeal is as strong, supposedly, to the 70 per cent. as to the 30 per cent.

Joint Service With Eastern Orthodox Catholics.

On the afternoon of the first Sunday in the New Year, following a recommendation made by Bishops of the Church when meeting at St. Louis, a service was held at the Cathedral of St. John the Divine, at which brief addresses were made by Bishop Darlington, of Harrisburg, the Most Rev. Alexander Nemolovsky, Russian Archbishop; the Rt. Rev. Bishop Stephen, who spoke in Hungarian, and the Rt. Rev. Bishop Aftimus, who spoke in Syrian. A letter was read from the Greek Archbishop. The choir from the Russian Cathedral assisted St. John's choir, and the former sang the anthem in Russian, without organ accompaniment. There were present many Eastern Orthodox Catholics. It was the first such service ever held, and is intended further to consummate unity work done by Church leaders on the Commission to Confer with Easterns and Old Catholics.

Results of the N.-W. C. in One Parish.

St. Mary's Parish, Lawrence Street, provides a wonderful proof of the value of the Nation-Wide Campaign. Just a year ago the Rev. Charles B. Ackley came as rector, beginning the very day the campaign began. It was determined to find out what the campaign could do for a small parish of not well-to-do people. One outcome is that in 1920 St. Mary's gave more than $1,000 in the red side of the envelopes, as compared with an old apportionment of $299. The Sunday school gave over $400 for missions, and thereby won the Diocesan banner for the largest proportionate increase—an increase of 800 per cent.

On the black side of the envelope the parish, with greatly increased expenses, paid off a debt of $1,700. This year it has a larger budget than ever, and makes gifts to missions six times as large as under the old apportionment. A year ago the Girls' Friendly numbered twenty. Now it numbers sixty, with a candidates' class of fifty. A candidates' class of little girls started a year ago with twenty-four is now two hundred, with a waiting list. It has $70 in its treasury, all its own gifts. There is a children's choir, so the combined choirs now exceed eighty persons, all volunteers. Most of this growth in all of these lines the rector attributes to the campaign. There are more than thirty regular teachers in the Church school, a fine missionary spirit, and money to buy the best lessons. Recognizing changed living conditions, the parish has increased the salaries of rector, organist and sexton, the only salaried workers.

On the Sunday evenings in January there will be given by the rector illustrated lectures on the history of Christianity, the Early Church, the Church of England and the Church in America. Mr. Ackley has an exceptional collection of colored slides, with historical scenes and cathedrals taken from his own photographs in England and America. St. Mary's is hard to find, even if it does dominate a neighborhood. It is one block north and one east from the One Hundred and Twenty-eighth Street subway station of the Broadway line. C.

GEORGIA

Rt. Rev. F. F. Reese, D. D., Bishop.

Consecration of St. Michael and All Angels, Savannah.

St. Michael and All Angels' Church, Savannah, was consecrated on Sunday morning, December 26, by the Bishop of the Diocese. The instrument of donation was read by the senior warden, Mr. R. L. Cooper, and the sentence of consecration was read by the rector, the Rev. J. D. Miller, appointed by the Bishop. The Bishop preached from the text, Rev. 21:3, "Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Special music made the service very beautiful.

Christmas in Savannah: Savannah has a community observance of Christmas that centers around the Tree of Light which is placed in the large open park in the center of the city. Carols are sung around the tree, and for two years a mystery play of the Nativity has been added to the program. On Christmas Eve groups of singers sing in the hospitals, hotels, homes for aged peoples, orphanages, and in the business districts. The Festival Association, which manages the entire festival, thus keeps alive the traditions of Christmas.

At the children's festival of the Sunday school of Christ Church, Savannah, a very appropriate pageant, written by the principal, Mrs. T. P. Waring, was presented in the chancel of the church Sunday afternoon after Christmas. The pupils sat around a Christmas tree, while they told the story of Christmas to the Stranger from the "Ever-Study Land," to whom it was entirely new. The presents brought by the pupils were given to the children of the House of Prayer, a parochial mission of Christ Church, which had its celebration the following Friday.

St. Paul's Church, Albany, had a Christmas pageant for its Sunday school. Near the altar was a manger, over which was suspended an illuminated star. The rector, the Rev. John Moore Walker, read the story of the Wise Men, who were impersonated by three of the pupils. Others represented the shepherds and Simeon. Gifts for the poor were laid in the manger and distributed later. After the exercises the school was given a Christmas tree in the parish house.

E. D. J.

SOUTHERN FLORIDA

Rt. Rev. Cameron Mann, D. D., Bishop.

Place of Annual Convocation Changed.

Recent decision was made to hold the annual meeting of the Convocation of Southern Florida in Orlando, with the Cathedral Parish, the dates appointed being January 11, 12 and 13.

At the meeting of convocation last January in Daytona, an invitation from Trinity Parish, Miami, for the 1921 meeting of convocation was accepted, but the sudden bereavement of that parish through the death of the rector, the Rev. A. L. Hazlett, in July, followed by an interval of several months before the new rector, Rev. Mr. Phillips, took charge in November, made a change of plans necessary. Therefore, the dean and chapter of the Cathedral Parish met the difficulty by extending a cordial invitation to meet in Orlando.

Convocation has been more frequently entertained at Orlando than at any other point since Southern Florida was set apart, and its more central location gives always a large attendance, with for each delegate a heartiest welcome.

This meeting of convocation will be happily marked by the confident expectation that ere the close of another

year the $100,000 diocesan endowment will have been completed, for the halfway part of this sum is already given, with also a good start promised on the second half, and the Church folk of this missionary district are gladly looking forward to favorable action from General Convention in 1922 to a request for the admission of the Diocese of South Florida.

N.-W. C. Conferences: During part of the last week in November and of the first week in December a series of conferences regarding the Nation-Wide Campaign were held by the Rev. Louis G. Wood, field secretary, whose coming to Southern Florida on this mission was deeply appreciated by all parishes and missions sharing his earnest, helpful ministrations. The three chief conferences were held at Lakeland, attended by representatives throughout the west section of this district; at New Smyrna, with delegates from the central and eastern points, and at Miami, for south and southeast points.

The Every-Member Canvass was held through Southern Florida on December 12, the full returns not yet reported.

C. R.

NORTH CAROLINA

Rt. Rev. Jos. B. Cheshire, D. D., Bishop.

The Rev. Milton A. Barber, rector of Christ Church, Raleigh, was the recipient of a nice gift Christmas morning, when shortly before the beginning of the mid-day service he was waited upon by a committee of Christ Church Chapter, St. Andrew's Brotherhood, and presented with a Ford sedan car. The gift was made on behalf of the Brotherhood, the Bible class and a large number of contributors in the congregation.

Mr. Barber, almost overwhelmed by this unexpected token of appreciation from the members of his flock, expressed his gratitude to the committee and afterwards to the large Christmas congregation made further grateful acknowledgement. The gift, he believed, would prove a very helpful agency in the wide boundaries of his parish work.

The Rev. A. S. Lawrence, of Concord, has accepted a call to Chapel Hill, and will take up his work at the University about the first of the year.

WESTERN MICHIGAN

Rt. Rev. J. N. McCormick, D. D., Bishop.

Impressive Service in Grace Church, Grand Rapids.

A joint service of the American Episcopal Church and the Holy Eastern Orthodox Church in America was held Sunday afternoon, January 2, in Grace Church Grand Rapids. In addition to the choir of Grace Church, the choirs of St. John's and St. George's Churches rendered especially appropriate music. Psalm 65, used in the Russian Office of Thanksgiving at the New Year, and special lessons and prayers were read, and an address of welcome was made by the Rt. Rev. John N. McCormick, D. D. Other addresses were made by Father John Tertichny, pastor of St. John's Russian Church, and Father Philippous Aboussalery, pastor of St. George's Syrian Church. and messages authorizing the service, from Archbishop Alexander, head of the Holy Orthodox Church in America, and from the House of Bishops of the American Episcopal Church, were read. The offering was for the Near East and Russian Relief Funds. The service, which was beautiful and impressive throughout, ended with the singing of "America, the Beautiful."

WYOMING

Rt. Rev. Nat. S. Thomas, D. D., Bishop.

An Eastern Orthodox Service.

The Wyoming Churchman gives an account of a unique service held in the Church of the Holy Communion, Rock Springs, on the Sunday next before Advent. At the invitation of the rector, the Rev. Morten Joslin, and under the sanction of the Bishop, the "protopresbuteros" of the Eastern Orthodox Church having jurisdiction in Idaho, Montana and Wyoming, gathered the Greek congregation to the "Theias Leitourgias," the Holy Eucharist of the Greek Church, "with the preaching of the gospel." At the same time and place, the congregation of the Church of the Holy Communion gathered to show their interest and to extend a welcome to the great Eastern Church. Greek and Anglican kneeled before the same altar, and for three hours the Church remained crowded with a congregation which felt the presence of a common Lord, although one-half of it could not understand the tongue of the other.

"At the close of the celebration Father Liacopoulos urged the Greeks in Rock Springs to contend earnestly for the ancient faith, and to see to it that their children were well instructed in the teaching of the Orthodox Church. To this end he urged them to send their children to the Sunday school of the Protestant Episcopal Church. He also urged them to call upon 'Father' Joslin whenever they needed spiritual ministrations, and no Greek priest was available. Through an interpreter he thanked the Americans present, on behalf of the Orthodox Church, for their kindness in giving them the use of their church and Holy Table; that he was happy in the thought that after years of effort at union by the Eastern Church, the possibility of a united Christendom was visible on the horizon of human events.

"The rector of the parish, speaking through an interpreter, greeted the Greeks as brothers in Christ, assured them of his delight at the possible healing of the disruption of centuries, and assured them of his readiness to serve them as a minister of our Great Redeemer in any way they might need."

SOUTHERN VIRGINIA

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

St. John's Church, Roanoke: Impressive services marked the exercises Sunday night, December 26, at St. John's, when Rt. Rev. R. C. Jett administered the rite of confirmation to a class of thirty-five. Of special interest was the fact that the majority of the class were adults.

In the last eight months Bishop Jett has confirmed seventy persons in this parish. At the close of the service in the name of the congregation, and as an expression of their gratitude and affection, the rector, the Rev. Karl Morgan Block, presented the Bishop with a Christmas gift—a purse of three hundred dollars in gold. The Bishop acknowledged the gift with profound emotion.

The services Sunday evening were considered the most impressive ever held at St. John's. In spite of the inclement weather and the icy streets, a large congregation greeted the Bishop.

Evening Prayer was read by the rector, and the sermon, the subject of which was "Prayer," was preached by Bishop Jett.

Before going to the pulpit Bishop Jett felicitated the congregation on the ministrations of their new rector, declaring that the joy of the Christmas season had been greatly increased in St. John's parish—a joy which he himself shared—by the coming to the Diocese of Mr. Block.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan

Meeting of Anglican and Eastern Association.

Five bishops took part in conferences at the annual meeting of the Anglican and Eastern Association, which commenced Sunday, January 2, in Grace Church, Mount Airy, Philadelphia. The bishops, who took part in a demonstration of unity between the Anglican and the Eastern Orthodox, or Russian Church, at the service, were Bishop Edward Melville Parker, of New Hampshire, president of the Association; Bishop James Henry Darlington, of Harrisburg; Bishop William W. Webb, of Milwaukee; Bishop Rhinelander and Bishop Garland.

Prayers were offered for the Eastern Christians, and as a mark of unity a Greek priest of the Orthodox Church assisted the Bishop of New Hampshire in the celebration of the Holy Eucharist. Bishop Parker preached the sermon.

The same bishops conducted a service Sunday afternoon in St. Mark's Church. The Rev. Father Duropaulos, rector of the new Greek church soon to be opened in New York, represented the Eastern Orthodox Church.

Church Institutions Benefit by Will of Mr. Fell.

Bequests amounting to over $125,000 were made to Church organizations and hospitals by Mr. Henry Fell, whose will was probated December 31.

Mr. Fell, who lived at the Union League, died in Atlantic City on December 22. His estate is valued at over $209,000.

He bequeathed $30,000 to the Children's Hospital, $5,000 each to the Hahnemann and Jefferson Hospitals; $3,000 to St. Mark's Church, for a chalice to be studded with his jewels; $1,000 to St. Clement's Church; $50,000 to the Nashotah (Wis.) house; $10,000 to the Society of St. Margaret, Boston; $20,000 to the Society of St. John the Evangelist, Crowley, Eng., and $1,000 to St. Cuthbert's Society, London.

After private bequests to nephews, nieces and friends of the testator are paid, the residue is to be divided among Hahnemann Hospital, St. Mark's Church and the Order of the Holy Cross, N. Y.

Special Services at the Garrick Theatre.

The Rev. Robert Norwood, rector of the Memorial Church of St. Paul, Overbrook, delivered an address at the Sunday afternoon service at the Garrick Theatre.

John Herman Randall, associate pastor of the Community Church of New York City, also spoke on "The Supreme Opportunity of Today."

Community singing, accompanied by the organ, will be a feature of these Sunday afternoon meetings. John Haynes Holmes, of New York, and Dr.

Morris Jastrow, Jr., of the University of Pennsylvania, will speak on Sunday, January 9. The meetings are held under the auspices of the Unity Center of Practical Christianity, with headquarters at 1504 Walnut Street.

New Year Confirmation Service: Bishop Rhinelander confirmed a class of fifteen men at midnight New Year's Eve at the Church of the Holy Apostles, Philadelphia. "Men, start the New Year right," is the slogan adopted for the class by the Rev. George H. Toop, rector of the church.

Watch Service: Mrs. George Long, formerly of the Inasmuch Mission, Philadelphia, conducted the watch night service in the First Baptist Church, at Bridgeport, Pa. Sunday morning Mrs. Long conducted the men's meeting in the Fourth Presbyterian Church, West Philadelphia.

Beginning Wednesday, January 5, Mrs. Long will conduct meetings each Wednesday night in the Lighthouse, West Lehigh Avenue, Philadelphia.

The Rev. Dr. L. N. Caley, who resigned the rectorship of the Church of St. Jude and the Nativity to become rector of St. Martin's Church, Oak Lane, began his new duties Sunday, January 2.

Mr. Thomas Meryweather was ordained to the diaconate Sunday, January 2, at St. Andrew's Mission, Yardley, by Bishop Rhinelander.

R. R. W.

VIRGINIA

Rt. Rev. W. Cabell Brown, D. D., Bishop.

Ordination of the Rev. W. C. Torrence. On December 20, in St. Timothy's Church, Herndon, Va., the Rev. William Clayton Torrence was advanced to the priesthood by the Rt. Rev. William Cabell Brown, D. D. The Bishop was the preacher, and in his sermon dealt with the unusual demands upon the Christian ministry in the present day and showed some of the splendid opportunities for larger work in our towns and villages. His charge to the candidate was singularly sweet and affectionate, dealing with their relations, both personal and official, for a long period.

The candidate was presented by the Rev. B. J. Rudderow, rector of Truro Parish. The Litany was said by the Rev. Noble C. Powell, of St. Paul's Memorial Church, University of Virginia, after which the Rev. Paul D. Bowden, of St. James' Church, Warrenton, said the Ante-Communion. The Rev. T. D. Harari read the Epistle, and the Bishop was the celebrant.

At the evening service the Rev. Mr. Torrence presented to the Bishop for confirmation a class of seven, which was a splendid tribute to Mr. Torrence's untiring labors.

Life Conferences: The Diocesan Board of Religious Education is planning, under the charge of a committee consisting of the Rev. B. D. Tucker, Jr., D. D., and the Rev. E. L. Woodward, M. D., to hold a series of Life Conferences at various centres, to present to the boys of the Diocese the claims of the Christian ministry. Conferences of this nature have already been arranged for at the following points: Episcopal High School on Wednesday, January 12; Woodberry Forest School and Christ Church Parish House, Charlottesville, on Thursday, January 13; St. Paul's Parish House, Richmond, on Friday, January 14. The clergy of the Richmond Convocation are requested to select a group of representative boys from their various congregations to attend the meeting in Richmond, and in like manner the parishes of the Albemarle Convocation will send their representative boys to the Charlottesville meeting. It is felt that the best results will be obtained not by extending a general invitation to all boys to attend, but rather by the method of the pastors personally choosing those boys who, in point of character and ability, give the richest promise of future usefulness. Boys between the ages of twelve and eighteen will be eligible for selection.

Consecration of Epiphany Church, Urbanna: On St. Stephen's Day Bishop Brown consecrated Epiphany Church, Urbanna, in Christ Church Parish, Middlesex County, the Rev. F. Ernest Warren, rector. The Bishop preached the consecration sermon, and a large congregation was present.

The church building itself has had an interesting history. It was erected before the Revolution as the courthouse of Middlesex County, and after the County Court was removed from Urbanna to Saluda this building was used for irregular services by different denominations. When, a few years ago, the growth of Christ Church Parish demanded the establishment of services for the Church people of Urbanna, this building was purchased, and with slight alterations was remodeled into a very attractive church building.

Personal Notes

After January 12 the address of the Rev. C. E. Beach will be 6017 Michigan Avenue, St. Louis, Mo. For the past four months Mr. Beach has been chaplain of Brittain Hall, a home for boys, as well as being rector of St. Paul's Church: the work in the parish has grown to such an extent that his entire time is needed in the parish, hence he has been obliged to resign his work at the hall and will give his entire time to upbuilding of the parish.

Owing to the multiplicity of parochial and diocesan duties, the Very Rev. D. W. Thornberry has felt obliged to relinquish the editorship of the Wyoming Churchman. The Rev. Morten Joslin, rector of the Church of the Holy Communion, Rock Springs, Wyo., is now the editor and general manager of the Wyoming Churchman, and all communications should be sent to him.

The Very Rev. G. D. Christian, dean of Alaska, and Mrs. Christian have returned to their home in Richmond, Va., after eleven years' service under Bishop Rowe, at Nome and Juneau, and will visit Dean Christian's mother at No. 627 North Thirty-third Street, and Mrs. Christian's sister, Mrs. Robert Barksdale, No. 11 Laburnum Court..

The Rev. Howard R. Brinker has been appointed rural dean of the Douglas Deanery, having under his jurisdiction the counties of Natrona, Converse and Niobrara, Wyo.

The Rev. John E. Shea has resigned the churches at Claremont and at Sandy Point, in the Diocese of Southern Virginia, after a rectorate of only two months, and, though still resident in Claremont, expects to take work in another Diocese in the near future.

The Rev. Bertram L. Smith has left the Cathedral of St. Peter and St. Paul, Chicago, to become assistant at St. Matthew's Cathedral, Dallas, Tex.

The Rev. Lewis G. Morris, D. D., became rector of Christ Church, Rochester, N. Y., on January 1, and should be addressed at 114 Rutgers Street.

The Rev. Francis R. Nitchie has resigned as rector of St. Matthew's Parish, Seat Pleasant, Md., and accepted a call to become assistant of St. Luke's Parish, Evanston, Ill. He entered upon his new duties on January 1.

The Rev. William Bell Dent, for nearly four years rector of All Faith Parish, St. Mary's County, Md., has accepted a call to be assistant in Rock Creek Parish, District of Columbia. His residence is in Washington, D. C.

Miss Emma B. Gunz, formerly of St. Mark's Hospital, Salt Lake City, Utah, has been employed for missionary service at St. Stephen's Hospital, Fort Yukon, Alaska. Miss Gunz has already entered upon her duties.

The Rev. A. B. Perry, formerly of the Diocese of Texas, has accepted work in the Diocese of Louisiana at Innis, Morganzo, New Road and Lakeland. He is in residence at Innis.

The Rev. James T. McCaa, deacon, has accepted the position of assistant minister of St. Matthew's Church, Honma, La., the Rev. Gardiner L. Tucker, rector.

At the request of Bishop Huntington, Mr. Leonard Tomkinson, an English Churchman, has been appointed missionary for work as a teacher in St. John's School, Kiukiang, China.

The Rev. Richard Cox, rector of St. Paul's Church, Manhattan, Kan., is now in charge of the mission in Herington.

The Rev. Carl Nau, formerly rector of St. Andrew's Church, Emporia, Kan., entered upon his duties the first of the year as rector of St. Paul's Church, Kansas City, Kan., in succession to Bishop-elect Robert H. Mize.

The Rev. J. Knox Bodel, until recently the civilian chaplain for the Episcopal Church in Hawaii, has been appointed a chaplain in the regular army and has been attached to the Thirty-fifth Infantry, stationed at Schofield Barracks, H. T. Chaplain Bodel served as chaplain with the Second Hawaiian Infantry and the First Hawaiian Infantry during the world war. Immediately after his discharge from the army he was appointed civilian chaplain for the Church in Hawaii and served as such until being appointed a chaplain in the regular army.

Bishop Davenport, of Easton, has recently been presented with a new Dodge sedan car by Mr. Dudley Rose, of Sudlersville, Md.

The Rev. Byron E. H. Floyd, of Newport News, Va., has assumed charge of Christ Church (colored), Halifax, Va. He is also to look after the colored work in Chatham and South Boston.

The Rev. Dr. George Craig Stewart will deliver a course of lectures on Christian Fundamentals at the University of North Carolina, beginning on January 9. He will address the student body on five successive days.

The Rev. Clarence Stuart McClellan, Jr., B. D., formerly rector of St. Paul's, Marfa, Tex., and the Episcopal missionary of the "Big Bend" of West Texas along the Mexican border, has been recently appointed minister in charge of old, historic St. John's Parish at Salisbury, Conn., at the gateway of the Berkshires. During December Mr. McClellan has been at St. Stephen's Church, New York City, and has been giving a series of Advent addresses. He gave a Christmas address in the Church of the Heavenly Rest, Fifth Avenue, New York City, on Holy Innocents' Day. He delivered the historical sermon in Salisbury to commemorate the landing of the Pilgrims.

Ordinations.

On Sunday, November 21, at Trinity Church, Abbeville, S. C., Mr. Alfred James Derbyshire was ordained to the diaconate. The Rev. Thomas P. Noe, the Superintendent of the Church Orphanage at York, S. C., presented the candidate to the Rt. Rev. William A. Guerry, D. D. Bishop Guerry preached the ordination sermon, developing the theme of recruiting candidates for the ministry from the home altars. The local Methodist Episcopal Church, with its pastor, the Rev. C. E. Peele, adjourned their morning service to attend the ordination service in a body. Forty Boy Scouts also attended in a body. Mr. Derbyshire is the local Scout Master of two troops of Scouts which he has organized since reaching Abbeville in June, and he also coaches the local high school football eleven.

In the Bethlehem Chapel of the National Cathedral on the Feast of St. Thomas the Apostle, Canon DeVries presented Mr. Thomas Williamson for the order of deacon and Canon Snyder presented the Rev. Philip Ayers Dale to be ordained priest. The preacher was the Rev. Beverley D. Tucker, Jr., D. D., of the Virginia Theological Seminary.

In St. Thomas' Chapel, New York, on December 23, the Bishop of Bethlehem ordained to the diaconate Mr. Charles Frederick Odell and advanced to the priesthood the Rev. William Macdonald, the Rev. Henry Lewis (for the Bishop of New Hampshire), and the Rev. George McKinley (of the Diocese of Bethlehem). The Rev. Dr. George R. Van De Water preached. Mr. Odell is of the City Mission Society; Mr. Macdonald, of the Cathedral Choir School; Mr. Lewis, assistant at Holy Trinity Church, Harlem. Mr. McKinley is about to be transferred to the Diocese of New York as assistant at St. Thomas' Chapel, New York.

Deaths.

The Rev. Joseph T. Ewing, who resigned the rectorship of All Saints' Parish, Brooklyn, Mich., in the fall of 1919, owing to ill health, died on November 14 in Detroit, Mich., where he has lived since giving up parochial work. The funeral service in St. Paul's Cathedral, on November 16, was conducted by Bishop Williams and Bishop Fox, members of the Detroit clericus acting as pall-bearers. The burial service was held in Brooklyn on the following day, the Bishop of the Diocese officiating.

The Rev. Charles W. MacNish, a retired priest of the Diocese of Central New York, died at his home in Ovid, N. Y., on December 16. He was fourth on the list of the clergy and his entire ministry was spent in the missionary fields of the Diocese. Burial was made at Ovid, N. Y., on December 20, a number of the clergy attending.

The Last Adventure.

All forms of life are endless; each frail vase
  Is emptied o'er and o'er—but filled again;
And never tangled is the wondrous maze
Of nature's melodies through endless days—
  And yet forever new and sweet to men.

Gleams hint that life upon some future waits;
  The worm cannot forecast the butterfly—
And yet the transformation but creates
A step in the same nature which now mates.
  Our own—and may life's mystery untie.

Mayhap the butterfly this message brings:
  "The law uncomprehended I obey;
Although the lowliest of earth-bred things,
Even I have been reborn with urgent wings,
  And heavenward fly—who crept but yesterday."

In life's fair mansion I am but a guest;
  And life will bring fulfilment of the gleam.
I trust this last adventure is the best,
The crowning of this earthly life's behest,
  The consummation of the poet's dream.

—James Terry White, the Christian Union Quarterly.

A Substitute for Worry.

It is easy to worry. It is easy to worry when there seems to be something to worry over, and it is just about as easy when there is nothing to worry over. It is so easy that most of us "get the habit" while we are young and keep it up until we reach the haven of rest. And if there is any possible way of doing it, some of us will proceed to worry the very first day we are in our longed-for heaven. It is true that worry carves many deep lines upon our foreheads, makes us spend many hours of greatest uneasiness, drains our vitality, destroys our cheerfulness, puts an extinguisher upon our joys, makes us less fit for life and an enemy to social good cheer, and, so far as it can, it robs heaven of the sun and earth of its song. And yet we cling to it as one of our most cherished possessions.

Why do we do it? Probably the principal reason is that we look upon worry as a safeguard against trouble. If we don't worry over things, we are sure something dreadful will happen to us. It is worry that protects us from evil, and it is worry that acts as an angel of the Lord encamping round about us. If we didn't worry we couldn't expect to live in peace, and things would surely go wrong. Of course all this sounds very foolish, and it is even more foolish than it sounds, but it is, nevertheless, true.

One of the most striking characteristics of our soldiers during the war was the cheerful spirit which they exhibited. They had difficulties enough, and hardships without number, but they steadfastly refused to worry about them. Even in the darkest hours they sang, "Pack your troubles in your old kit bag," and faced the future hopefully. One of the doctors who had charge of a hospital train says that scarcely ever did he hear a groan or a complaint from the men who were suffering the most excruciating agony. When compared with what these brave men endured, how trivial do our little troubles seem!

Why not try a substitute for worry? Why not trust? Trust does not remove the possibilities of trouble, but, reading and believing that God cares for us, if decides to let God do the worrying. But some one says that is irreverent, as God never worries. Well, then, if God never worries, why should we? He is looking after things, and we certainly are not, and if He never worries it does seem foolish for us to do so. Long ago a man of God wrote, "I will trust and not be afraid." We say, "I will trust," but we seem strangely loath to say, "I will not be afraid." To learn this lesson well is to enter a new life, a life of marvelous peace and rest. And the gateway is open always. —The Christian Guardian.

The Call for the Heroic.

The carrying out of the program of Christianity today calls for heroic souls. This has always been true, but the world has never heard so loud and persistent a demand for real heroism on the part of the followers of Jesus Christ as is being made today. The reason: Because the burning, blazing word written across the sky is "Sacrifice."

Jesus laid down what seemed to be very hard conditions of discipleship; and it seems strange that when He wanted the kingdom advanced it should go forward under strict and severe regulations. He had much to say about crosses, swords, self-denials, sacrifices, sufferings, burdens, hardships, persecutions, tribulations; and He said nothing that encouraged ease, self-satisfaction or self-indulgence. The soft life was not a part of His program. His outstanding word was "Sacrifice." He appealed to the heroic—never to the easy.

And the appeal was not an empty, perfunctory thing. It throbbed with life. It was based upon His own high and unfaltering example. He had laid aside lofty place—He was on an equality with God—and had become the Servant of man. He was a conspicuous and imperishable example of devotion to duty, and He made it clear that those who would enter into the kingdom would have to yield to the same noble consecration.

So it is that Christianity stands for strength, virility, ruggedness, uplifting influence, right character, conquest through struggle. It scorns the "soft-raiment" type of manhood and womanhood. It believes in the achieving soul, the soul through which God is able to will and to do of His good pleasure, because it has become conformable to the heroic ideals and example of His Son.—The Christian Advocate.

An English Bishop, being somewhat troubled by a neglected Diocese, thought to inspire his clergy to take services during the week, by periodically visiting and taking one himself. On one of these occasions, having been moved to much eloquence in his sermon, he felt a not unnatural desire to know if he had made any impression on the congregation. So he questioned the clerk in the vestry.

"Well, I hope they've been pleased," said the clerk, "and I am sure we take it wery kind o' yer worship to preach to us; but a worser one would have done for the likes of us, if so be"—he added—"one would be found."—Tid-Bits.

"It is no tragedy when a man falls with his face forward."

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

MENUS AND SO FORTH.

What do people have to eat in our State and city institutions, in many of which there is little else to do but eat and sleep? Have you ever thought upon this question?

We now have a large number of new citizens, who are supposed to have a speecial knowledge, derived from long years of household training on the subject of diet and management of beds, linen and so forth. The proper supervision of these things offers an opportunity for the use of this special knowledge.

Unless one stops to reflect, it is difficult to appreciate that the housekeeping department of our State governments is so large.

When it is remembered that all the inmates of our insane asylums, penitentiaries, schools for the deaf and blind, reform or industrial schools, and homes for aged and infirm are literally children of the State, it will be seen that there are thousands of persons for whom the public is keeping house.

Every detail of the life of these persons is prescribed for them by public officials. The hour for going to bed and for rising, the menu for each meal, is a part of the duty of some one who is employed by the citizens of the State. How is this duty being performed? Are their beds being kept as clean and free from pests as you would like to have the beds in your home kept? Are the retiring and rising hours the most conducive to the health and happiness of those who must abide by them?

And most important of all, what do these people get to eat?

Are not these questions worthy of the best attention of our feminine citizens, in whose domestic province they seem especially to lie?

One may say that it is impossible even for a new and consciencious lady citizen fully imbued with the rights and responsibilities of newly acquired rights and privileges to make a round of all of our State institutions and give them critical inspection.

True enough, but these places are never all located in one town or city. Is not some one of them near enough to you to permit of an occasional visit? If the superintendent is the right kind of man and public official he will appreciate your interest, and take pleasure in showing you through the buildings, and if he is not this sort of man you ought to know it, and so ought the public generally.

It is an old adage that "the price of freedom is eternal vigilance." This is equally true of cleanliness. It cannot be maintained about an institution without continual watchfulness. The official who knows his buildings are likely to have frequent visitors will take extra pains to keep them looking neat and clean and so add to the comfort and health of the inmates.

When it comes to the diet it must ever be borne in mind that the management is limited, and usually very closely limited, in its expenditures. But often a little thought and planning will enable the introduction of some variety at little or no additional expense. One of the best ways to secure an improvement along this line is the keeping of a record of the daily menus for six months or a year back. This plan is not so burdensome as it sounds, and should be required in every State institution, both for the sake of the inmates and of the officials, if they are of the right kind, because sometimes unjust criticisms are made of the fare.

The condition and management of this household department of our State governments is a proper matter for the attention of civic leagues, community clubs, and such like organizations. They can pass resolutions requesting information from boards of managers or the proper State authorities.

We suggest to our readers that they make one of their New Year's resolutions to be 100 per cent. citizens, taking an active and intelligent interest in those wards of the State for whose comfort and happiness each one of us has an individual responsibility.

Nothing is so helpful to a faithful and efficient public official as the interest and co-operation of the citizens he is trying to serve, and nothing is more dreaded by the indolent and inefficient officer than a public enquiry into his shortcomings.

WANTED! REAL RELIGION.

There is a very interesting and cleverly written article in the December number of the Atlantic Monthly, which we recommend to our readers in general, and our clerical readers in particular.

The title is "A Parish Minister's Declaration of Independence." After setting forth in a very witty, but none the less truthful manner, the many calls which the modern clergyman has to preach upon, every subject of philanthropy and ethical activity, he goes on to say that he is a teacher as well as a minister, and that he sent out information men to find out why men did not come to church, and we quote a part of what he found out about the spiritual needs of the average man:

"The average man was not quite certain what he wanted when he went to church, but he knew it was something which should have in it the element of contrast. He wanted a suggestion of the everlasting otherness of life which real religion always intimates. He believed that all the fine, unselfish, organized altruisms which abound in every city, and claim the support of Church people, were aspects of twentieth-century Christianity. He did not understand a Christianity which was so far removed from this world that it called these activities secular. He believed that modern religion is as wide as every honest effort to help the world. But he was getting mired in detail. He was losing the power to say 'God' in connection with them all.

He seemed to remember something to the same effect in Saint Augustine's Confessions. 'What do I love, when I love my God?' asks Augustine. 'I questioned the earth, and it said, "I am not He." I questioned the sea and the depths, and they replied, "We are not thy God; seek above us." I questioned the blowing winds, and the whole air with its inhabitants replied, "Anaximenes is wrong; I am not God." I questioned the heavens, sun, moon, stars: "Neither are we," say they, "the God whom you seek."'

All these were aspects of God, but religion, as the average man saw it, was just the power to say 'God,' where the rest of the world said Nature, Justice, Duty, Peace, Social Service, Foreign Missions. And it seemed to him as he reflected upon it that the Church was missing its chance to help him say that thing. He listened in the shell of modern being, and he heard the roar of the sea of life, with its manifold activities. What he missed in the method and temper of the modern Church was the constant suggestion of a 'central peace subsisting at the heart of endless agitation.'"

The Bible: Try It.

There are many who busy themselves with the intricate problems of the Bible who have no mastery in the experimental knowledge of Christ. They spend their time in studying the guide post, but they have no vital acquaintance with the road. They have a magnificent knowledge of the map of the country, but they are not familiar with the bracing air, and its refreshing springs, and its covets from the tempest, and its pleasant arbors by the way, and its lilies of peace, and its rich and plentiful fruits which are good for all the changes of seasons of our life. They know the Book in the letter, they are strangers to the Spirit. They know it as literature; they do not know it as revelation. They come to it as students, they do not come to it as sinners; they bring to it their curiosity, they do not bring their needs. They treat it as a manual of absorbing mental interest, they do not regard it as a **vade mecum** in the eternal concerns of the soul. They do everything with the Bible except prove it. They remain in the lecture room and discuss its doctrines, they do not go into the infirmary and apply its teachings to broken lives, and more particularly to their own.

So that my purpose at this time is a very simple one, and may all be expressed in a simple phrase: try it! Test its teachings experimentally, honestly, earnestly, persistently, by submitting your life to their control and direction. These teachings claim to be profitable, workable, efficient, vitally helpful, profoundly advantageous in practical service. Try them!—J. H. Jowett.

Family Department

COLLECT AND CALENDAR

JANUARY.

1. Saturday. Circumcision. New Year's Day.
2. Second Sunday after Christmas.
6. Thursday. Epiphany.
9. First Sunday after Epiphany.
16. Second Sunday after Epiphany.
23. Septuagesima Sunday.
25. Tuesday. Conversion of St. Paul.
30. Sexagesima Sunday.
31. Monday.

Collect for First Sunday After Epiphany.

O Lord, we beseech Thee mercifully to receive the prayers of Thy people who call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfill the same; through Jesus Christ our Lord. Amen.

Tell me, what is this innumerable throng
Singing in the heavens a loud angelic song?
These are they who come with swift and shining feet
From round about the throne of God the Lord of Light to greet.

Tell me, how may I join in this holy feast
With all the kneeling world, and I of all the least?
Fear not, O faithful heart, but bring what most is meet:
Bring love alone, true love alone, and lay it at His feet.

—Richard Watson Gilder.

"Doers of the Word."

Today a church stands in Korea, a monument to the loving sacrifice of an humble native Christian and his wife. This man is now the leader of the group of Christians that form this church.

The couple first heard the truth from a colporteur who spent several nights in their humble home, which was used as a sort of hotel by the travelers who were forced to spend a night on the way. This man and his wife walked over forty miles to a Bible class in one of the mission stations, and there they were given the instruction which enabled them to receive the light they longed for, and the inspiration to consecrate so largely of their time, talents and means to the erection of a church building and the organization of a group for further study of God's Word.

As they journeyed home from the Bible class they were much in prayer and deep in thought, for they had no means with which to open the work that their hearts were burning to see started.

After having walked an entire day in almost absolute silence the wife turned to her husband and said, "Our work of running the little rest place for travelers does not require much physical strength, and I have a plan whereby we can arrange for the cost of a church building." The husband, who had been trying to work out a plan for this very purpose, eagerly inquired, "Pray tell me what is in your mind." And then this woman, who had allowed the Light to come into her life and the Spirit to direct her ways, unfolded her scheme for them to eat breakfast later than usual and supper earlier, thus living on two meals a day. She figured that by saving the cost of the mid-day meal, in two years it would amount to enough to pay for the church where they might meet with their friends and neighbors and pass on to them the great news which they had received and which had so entirely transformed their lives.

Nor were they satisfied with this sacrifice. No guest was allowed to leave their home, often crowded and noisy though it was, without hearing the gospel simply presented.

To this day, every evening as darkness falls, the wife "steals away awhile" up the hill back of their house for quiet prayer.

Once the church property was paid for, their little savings was available for other uses, and not long ago this couple hired for a month an evangelist to work in their neighborhood, assuming his entire support during that time. —Presbyterian of the South.

The Incarnation.

No one can ever estimate what it has meant to human history that year by year there has been kept alive our faith in the teaching of "Immanuel, God with us," which is the meaning of "The Incarnation." It brings the highest freedom to the individual and to society, advances civilization, softens man's dealing with man, contains assurance for the future, and weaves a golden halo over every experience.

"The tabernacle of God is with men" —a human Body in which the eternal Word deigns to dwell forever, in which our Saviour is now clothed at the right hand of God, so that He could declare: "He that hath seen Me hath seen the Father." That tabernacle includes all faithful. "Lo, I am with you always." There is more to the Christian life than man can see. It is the hidden fellowship with the Master through which men "take knowledge" of their experiences; it is the ennobling touch of every human endeavor; it is the sustaining power in every temptation; it is the illumined pathway out of every perplexity; and it is the guiding star as night closes in. Ours is the privilege to share in that extension, and to live with Christ in the Spirit.—The Rt. Rev. D. L. Ferris, D. D.

For the Southern Churchman.

"Afterward."

Heb. 12:11.

H. T. S.

With lightning flash
The thunder-crash—
And then a flush:
Fair rainbow's blush
On tempest's cheek
Bends o'er the meek.
Radiant sorrow—
Blessed morrow!
From storm to calm,
From pang to palm;
After the rod,
The smile of God
Veiled weary years
In mist of tears:—
Now resplendent,
Joy transcendent!

"I'll Try Again."

With the last word of her angry outburst Beatrice caught her breath sharply. What had she done? It was nearly a month since she had promised her mother that she would try to control the violent outbreaks of temper which she herself realized were going to be a handicap to her if they were not mastered during her girlhood, and this was the fourth such scene.

Her brother Donald, who, without intending it, had angered her today, hurriedly left the room as he saw the tears well into Beatrice's brown eyes.

"Oh, mother," she said brokenly, "I've done it again! When Don began teasing me about my Latin, I was sure I was going to hold onto my temper and my tongue. But before I knew it, I was saying everything ugly and hateful that I could think of. I don't believe it's any use for me to try!"

"How long is it since you gave me your promise, dear?" her mother asked.

"Almost a month," was the answer.

"Almost a month!" Mrs. Clapp repeated cheerily. "Dear me, what a long time you've taken, dear, for such a simple little task as conquering your hot temper!" Then with a change of tone she asked, "Beatrice, dear, do you remember the beautiful, smooth, round pebbles that you were so fond of collecting at the seashore last summer?"

There was a nod of the head that snuggled so comfortably on mother's shoulder, a murmur of assent.

"In the beginning these pebbles were not smooth and round as you found them last summer," Mrs. Clapp went on gently. "They had rough sides, with sharp edges and jagged corners. They have been made smooth by the washing of the water over their surfaces, and they have been ground against each other until the rough surfaces and the sharp edges and corners have been worn smooth. But dear, the ocean didn't accomplish this in a month, or a year, or even ten years. I've read somewhere that it took as much as a hundred years!"

At this surprising information Beatrice straightened up, a little smile curving her lips. "You don't think it will take me a hundred years to master my temper, do you, mother?" she asked demurely.

"Hardly, dear! But if it takes a hard-working ocean a hundred years to grind off the corners and smooth the surface of the pebbles that we pick up on its shores, isn't it just possible that it will take a certain girl, whom we both know, more than one month to get the better of her hasty temper?"

Beatrice looked thoughtful. "It makes it easier to think of it that way," she said at last. "I will try, mother, just as hard as I can, and when I get discouraged I'll think of the ocean working a hundred years on the pebbles, and I'll try again, just as hard as I can."—Selected.

Can Jesus Meet My Need?

Can Jesus meet my need? Yes, and more than meet it. No matter how intricate my path, how difficult my service, no matter how sad my bereavement, how far away my loved ones, no matter how helpless I am, how hopeless I am, how deep are my soul-yearnings—Jesus can meet all, all, and more than meet. He not only promises me rest (Matt. 11:28-30). Ah, how welcome that would be were it all, and what an all that one word embraces! He not only promises me drink to alleviate my thirst. No, better than that! "He who trusts Me in this matter (who believeth on Me, takes Me at My word),

out of him shall flow. . . ." Can it be so? Can the dry and thirsty one not only be refreshed, the parched soil moistened, the arid places cooled, but the land be so saturated that springs well up, streams flow down from it? Even so! And not mere mountain torrents, full while the rains last, then dry again, but "out of his belly shall flow rivers."—J. Hudson Taylor.

The Presence of Christ.

He does not seem to answer all my prayers,
Nor always lift the burden of my cares;
And He has called me often into night,
And in time of battle made me fight:
Yet if I know Him near me, all is well—
The comfort of His presence, who can tell?

What if I miss my comrades on the way?
He will ne'er forsake me all the day;
And though I find the pathway steep and long,
And weary of the journey—He is strong,
So strong that I can rest me in His love,
And see, as in a forecast, heaven above.

Whatever life may bring me, I am sure
The comfort of His presence will endure.
There may be gloomy valleys, wind-swept heights,
Weird noises in the shadows, broken lights,
But I will fear no evil, Christ will be
A Guide, a Friend, a Saviour, aye, to me.
—Marianne Farningham.

How Raymond John Kept Christmas.

The train was stalled; snow was piled in huge drifts around and before it. The car windows were veiled with ice-films. The low, hardy mountain shrubs were bent beneath it; from the dull sky overhead it was still falling steadily.

Things were pretty gloomy in the tourist car "Alaska"; at least, Raymond John Ellis thought they were, and when his sunny spirits drooped things were generally desperate indeed.

"Won't we get there?" Hhe blocked the aisle as Bleakly, the conductor, sauntered through. The man gazed down the empty car. "No, my boy, we won't get there, or anywhere else, accordin' to the outlook! Sorry for you! One kid alone in a tourist car can't expect anything but to be short on a 'Merry Christmas!'"

The conductor passed on, banged the door, kicked at the vestibule partition, and dropped, muttering, off the platform to see how deep the snow was under the wheels.

Raymond John considered a few minutes, and opened his little imitation-leather suitcase. "There isn't very many new things! But then, there isn't very many passengers, either; the porter said so. They left the day coach down the mountain, and in here there's only me and that ranch owner that took a whole section; there's the conductor and porter and cook and brakeman and engineer and fireman, and the railway mail man, and maybe two or three more! Not more 'n ten, anyway." Raymond John stood up and glanced about thoughtfully. "There's trees, plenty of 'em, though they're little and scrubby—maybe the porter—"

Reese came smiling in at that very minute. "Oh, Mr. Reese—"

The big man and the little boy bent their heads over the suitcase in deep and earnest conference for several minutes. Then, smiling broadly, Reese took a hatchet from under a car seat and went out into the snow-drifts, muttering: "Christmas tree for us, right off the mountain; and presents for everybody! It's the real thing, and no mistake!"

Left alone, Raymond John took a little piece of paper from about one of his parcels, and pressing it against the window-pane, made out a laborious list of guests and a memorandum of his available gifts.

Reese and the cook conferred in the pantry; delicacies were short there also, but happily the cook was an optimist and believed.

"Candles for the tree! Of course! Where's them big tallow cylinders that the brakeman lights when he crawls under the wheels to oil 'em? Just shave a few of them down, and if you can't invent something to stick 'em into so's they'll hang decent on that spruce, you're not worthy to travel with that Christmas kid! I'm going to make some candy, and a pink cake, too, if it takes the last egg in the dining car pantry!"

When Raymond John had finished all his preparations, there was nothing but absolute necessities left in the suitcase; even his new handkerchiefs and his windsor tie had gone into the gift fund.

Reese fingered the windsor tie with mischievous touches, until he suddenly discovered his own name tucked in a fold of it; then he grew thoughtful. He presently made a nasty excursion through the deserted coaches, telling of the events taking place in the "Alaska."

"That orphan kid, with nothin' ahead but a home in an orphan asylum, not a cent, and just a charity pass and a suitcase, is playin' Santa Claus in there. Here, just throw into this handkerchief, won't you? and don't be afraid to take a good aim!"

In due time he appeared in the rear of the Christmas tree and suspended the old bandana, with the collection in it, from a sturdy limb. Having nothing else to do, and being endowed with curiosity after the manner of mankind, the ranchman sought his neglected section in the "Alaska."

The cook placed the pink cake and the fudge on a table across the seats, the men dropped in from their various stations, and Raymond John, flushed and eager, stood up beside the tree.

"It's Christmas," he said happily, "and everybody's been so good to me! I think there's presents enough to go around, and now we'll see 'em right away!"

The ranchman gravely accepted a barlow knife, one-bladed; four officials of the road accepted, with polite thanks, new handkerchiefs with red Buster Browns on the border. The engineer was the recipient of a little rhinestone pin, with one stone missing; the cook received a tintype of Raymond John, a fairly good likeness. Then the cook produced the refreshments, and the ranchman suddenly seemed awake.

"Where are you going, boy, anyway?"

Raymond John straightened himself: "To Riverside, to a home there. Aunt Hattie didn't want me to; she wrote that she'd take me in, but she's got nine children of her own, and hasn't any money. The home's not far, and I can see them sometimes. I've got nobody else, but only her, and I'm to learn something and go to work as soon as I'm able."

The ranchman arose: "Well, I've got nobody at all; not even an aunt with nine boys and girls, and there's five thousand acres of ground and a bungalow with eight rooms, which we could divide. Do you think you'd like to come? How would you like me for a partner?"

Raymond John's blue eyes rested on the keen gray ones bent to meet him. "Partners have to each put in something, don't they? If you put in all that land and that big house and about everything else, it seems to me—why, I don't seem to be putting in anything at all. 'Twouldn't be a fair partnership, would it?"

The keen gray eyes softened, as they searched the blue, frank gaze of Raymond John. "Somewhere, little boy—I think it was in the Book, long ago—I learned some words like these: 'Though I have all knowledge and could remove mountains, and have not love, I am nothing.' There isn't any love, to speak of, in that big concern. It strikes me, Raymond John, that you could put into the firm that one most valuable asset—the love. Won't you try?"

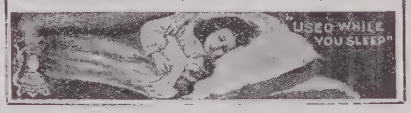
The solitary boy went over to the solitary man, and stood beside him. "I'll do it; I love you anyway, and maybe I could help you run the ranch."

The man smiled. "I don't doubt it; and in a little while people will quit asking whatever possessed me to call my ranch 'San Benito.'"

Reese suddenly broke in. "See here, Mr. David, how about this handkerchief?" He brought it forth, and in the midst of the circle counted out to Raymond John "thirty dollars," and read the inscription, "With love, from your Christmas guests."

The child considered gravely. "Is it mine to do as I please with?"

David nodded. "Then could I send it to Aunt Hattie? She's got nine, you know; and we were always so poor with only me, what must she be with nine?" The men still stood silent, thoughtful about the elements of the Christmas celebration. The ranchman, accustomed to speaking his mind, said aloud, "It says somewhere else in that Book, 'Except ye become as a little child, ye cannot inherit.' Lord, is this blizzard driving us in from the world back into the light and shelter just as it does my sheep on San Benito? Raymond John, you don't know it, maybe, but you're the richest of the partners in San Benito ranch."—Youth's World.

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For the Young Folks

A Child's Belief.

I believe in God the Father,
Who made us every one;
Who made the earth and heaven,
The moon, and stars, and sun.
All that we have each day
To us by Him is given;
And we call Him when we pray
"Our Father, Who art in heaven."

I believe in Jesus Christ,
The Father's only Son,
Who came to us from heaven,
And loved us every one.
He taught us to be holy,
Till on the cross He died;
And now we call Him Saviour,
And Christ, the Crucified.

I believe God's Holy Spirit
Is with us every day,
And if we do not grieve Him,
He ne'er will go away.
From heaven upon Jesus
He descended like a dove,
And dwelleth ever with us
To fill our hearts with love.

—Selected.

For the Southern Churchman.

Sonny's Cure.

E. G. Nelson.

"Now, children," said the mother squirrel as she gathered her three little squirrels around her one bright sunny morning in autumn, "winter will soon be here, bringing the cold winter snows that cover the trees, grass and nuts, and we will be unable to get any food. Each one of you," she continued, "must gather enough to last through the cold days until spring comes, bringing the fresh green sprouts and grasses. You must begin in the morning before the children have gathered them, or they have all been eaten up by some one else."

"Snow," said Sonny, "what's that?"

None of them had ever seen a winter, and the tale their mother told to them of the little white flakes that would come down and cover the ground, making it white and beautiful, but quite covering their supply of food, made a nice story in telling, but a very small impression on Sonny's small brain.

The mother then set about to clean her house and set it in order. Two of the squirrels scampered off and began looking about for the best and largest nuts and searching for a good hiding place. But Sonny stood back and laughed at them, throwing nuts and twigs at them quite in the manner of a real boy.

"Indeed," he said, "I am not going to work this fine morning; there is plenty of time. Look how far I can jump," and away he went from one bough to another, and at last joining some others at their games, playing until night came, stopping only to crack a nut or bite a twig.

Day after day through the bright autumn days he played, stopping only when he was hungry, or to rest when he was tired.

One morning, sleeping longer than usual, he awoke to find the ground all covered with snow and the air so cold that it bit his nose when he looked out. The little white flakes were falling like rain. Being quite excited at the sudden change, so new to him, he called to his mother to come and see.

"That is snow," she said in answer to his question. "Winter has truly come," and away she frisked to come back with her breakfast of nuts.

Sonny watched as one in a dream and wondered which of the three would contribute to his breakfast, but as no one offered and he was very hungry, he went to his mother and asked:

"What am I going to eat? I cannot find anything in this white stuff, can I?"

"No, indeed," she answered, cracking another nut and eating it with great relish. "Where did you hide your nuts?"

"Why, I did not gather any."

"Didn't gather any?" she echoed, dropping her nut in astonishment. "What were you doing while your sisters gathered theirs?"

Sonny hung his head to hide his confusement, and then feeling and finding that his mother was still waiting for his answer, he said very low, "I played."

"Then you will have to play while they eat, for they have gathered only enough for themselves."

And when she had finished her breakfast she called to the other two, and away they went to enjoy a frolic in the snow. And what a wonderful thing it was! They tumbled and tossed in the light fluffy drifts, and were having the finest time while Sonny watched them from the house with a dejected look on his face, and he looked so sorrowful that his sisters wanted to go back and give him some of their nuts, but their mother said.

"No, let him alone; it will teach him to be more careful in the future."

"He will starve," cried the largest sister, and immedately began weeping very bitterly.

"He will starve," echoed the other, and she, too, wept.

But their mother was firm, and would not allow them to divide their nuts with him just then.

"It is better that he learn his lesson now than later, when the heavier snows come and cover the ground for weeks at a time."

And she explained to them how, when the sun came out, it would melt the snow and he could get plenty to eat and to store for the winter. The sun did not come out that day, and not very brightly the next, and as his mother had given him only enough to keep him from getting too hungry, he watched the departure of the snow with great interest. The sun did come out very bright at last, and soon the snow began to melt, and soon little streams were formed and he watched them running off down the hillside until there was neither snow or water left. And all day long Sonny worked gathering nuts, and every day he worked as long as the bright, pretty weather lasted until he had quite a lot, much more than one squirrel could possibly eat in one winter. He had known what it was to be hungry, and did not want to risk it again.

This was how Sonny came to be a very thoughtful, industrious squirrel.

Little Brother of All.

The Christ Child unto the stable came,
'Twixt the midnight and the morn;
His mother laid Him softly down,
By the beasts of hoof and horn.
The friendly kine a-near Him stood,
In the frost of the early day,
And, little Brother of all the poor,
He slept in the fragrant hay.

The Christ Child slept in the stable dim
And over Him flamed the star,
That was golden-bright with the light of heaven,
Where God and the angels are.
Then, journeying far, came king and priest,
With a wealth of spices sweet,
And, little Brother of all the rich,
They knelt to kiss His feet.

—Selected.

New Year's Companions.

The New Year was dancing with delight. He had just returned from his quest of the most joyous children in all the land. The young New Year sought them that they might travel together.

"I knew where I should find them," said he. "Father Time told me. I found them in an inland city called Indianapolis, where school girls and school boys made hundreds of toys which with rugs, quilts and mittens were sent to settlement houses and free kindergartens. They also made a gift of $100 to bring cheer to children in war-devastated France."

Delightedly, he continued to recount his adventures.

"I watched children in the Sixth Grade of a school at Bristol, Va., prepare a very beautiful Christmas tree, all gay with tinsel and lights, for the children of the lower grades. The teacher had ruled that nothing was to be bought for the tree, and the result was a most interesting and attractive collection of mended toys, freshly dressed dolls and warm clothing.

"I then skipped over to a town called Fairmont, in West Virginia, and discovered one hundred Christmas stockings which had been made by happy, singing youngsters and filled with candy, nuts and toys for children who, they feared, might miss the joys of that glad season. Next came a long flight to Jamestown, N. Y., but it was a trip well worth while, for I found a group of children who had supplied overcoats, cloaks and mittens to save poor children in the city schools from the pinching fingers of Jack Frost. This same sort of gift, I learned, had been sent by boys and girls to the great Northwest—Washington, Oregon and Idaho—to freezing orphans in Poland.

"In the sea-coast city of Baltimore I saw great piles of oranges, cakes, candy and jams, all going to make Christmas cheer for wounded heroes in army and navy hospitals. These children, also, had contributed $5,000 to care for ten youthful patients for one year in a Hospital School for Crippled Children. At Newport, Tenn., I had spied out a collection of toys which busy youngsters were preparing to distribute among friends in orphanages and hospitals.

"Continuing my flight, I alighted in a children's hospital at Louisville, Ky. There I found the small invalids joyous over bright colored pictures pasted on strips of cardboard. They were gifts of school boys and girls of LaGrange, Ky., who had prepared them to replace

scrap-books too heavy for tiny hands to hold.

"In my search for children with whom I could travel, I had discovered the Junior Red Cross."

A Friend for the Princess.

"Listen! Come listen to the strange thing I have heard!" Neil waved his red cap high and shouted till all the children in this part of the beautiful park came running to him.

Neil's father was one of the king's guards, and Neil sometimes brought news of a grand procession from the palace. Then the children would go skipping across the grass to watch it. For you must know that this park was a portion of the king's own grounds where every child in the city had permission to play upon the thick green grass under the old trees.

"Is it a procession, Neil? Should we go over to the other side of the park to watch for the soldiers to come riding down the avenue?"

Neil shook his head. He was so full of pride in the crowd he had drawn about him that it was a whole minute before he would tell them the wonderful news.

"Somebody from the palace is coming to watch our play this morning. Somebody who will choose one boy, or girl, to be the special playmate of the princess.

"Think what an honor that will be!" said Neil impressively. "The child who is chosen will have all sorts of lovely things to play with and to eat. Probably he'll have ice cream and candy and nuts every single day!"

"Ho, ho! You needn't think it will be any boy, Neil Tallant," scoffed Helen. "Of course, it will be a girl that the court messenger chooses. Some girl that knows many games and that can sew and knit, for I'm sure the princess loves dressing dolls as well as any one else.

"How fortunate it is that I brought my doll Rosalie and my sewing bag today. I shall sit under this very tree and sing the old songs my granny taught me, while I make beautiful new clothes for my dolly."

The other children decided to play games as usual, but everybody kept thinking of the court messenger who was to watch them. More than one child wondered how he or she could please the strange grown-up visitor. For it would be a happy thing to become the playmate of sweet Princess Margaret.

"Look, there he is! I know it must be that man in the fine blue and silver coat," whispered one child after another as they caught sight of a tall, handsome man who had taken his place nearby.

After that the children took special pains to play every game they knew, and to be very polite and graceful as they made their bows or circled about in the quaint old folk games that the king admired.

"See that strange little girl sitting alone under the large oak tree," whispered Esther, when they circled about for the last time in the prettiest game of all. "Don't you think she would like to play with us?"

"Oh, I don't know," said Claire. "She isn't any child I ever saw before. Maybe she would, and Helen had better put a little stone on those doll clothes if she wants to leave them spread around so. Mr. Wind would love to send them flying far away."

"I'll tell her as I go by," said Esther. She showed Helen how to make her dainty things safe from mischievous Mr. Wind, then she ran on to the shy looking little stranger under the broad-limbed old oak.

"Don't you want to come and play with us?" she asked with a friendly smile.

"Oh, yes, yes! Those are lovely games, and the children all play together so well. I never played with other children much because I have been sick," said the child in a sweet, low voice.

They clasped hands and ran skipping across the grass to where the children were forming a circle for another game. The strange little girl's eyes were bright with delight and expectation.

But the children did not want her to play with them.

"Don't you see it would spoil everything, Esther?" pouted Maud. "She doesn't know one of our games, and she'd be so awkward! Some other day we would not mind having her join the play, but this time it is important for us to have everything done beautifully."

"I'd almost as soon sit under this bigger tree and watch you," whispered the little stranger, but her lips quivered and Esther knew that she was hurt to be left out.

"We can sit under that tree and play by ourselves." Esther put her warm little arm close around the stranger girl and drew her toward the friendly old tree. "I know lots of games that it needs only two to play. Just think, we haven't told each our names yet: Mine is Esther."

"Father calls me Meg," said the stranger girl shyly. "Can two play any of those games where you sing? I'd love to learn a singing game."

"We can play the very one they are starting now," said Esther.

They sat down facing one another and played the game over and over till the new girl had the words by heart.

"How pleased my father will be when I tell him I know it all." she cried, clapping her thin hands joyously together.

"Are you not getting tired, your Highness? Shall we return now?" asked somebody near them.

Esther stared straight up into the face of the tall, handsome man in the blue and silver coat! He seemed to be speaking to Meg!

"Yes, I am ready now, if you will drive by Esther's house," she said. "I must ask her mother if Esther may be my playmate every single day. I am glad that my father allowed me to choose my own playmate. I couldn't love any of those children as I do Esther. She is so sweet and patient."

"It's Princess Margaret! Esther discovered the princess! They will play together every day!" cried the children, who had all come trooping after the man in the blue and silver coat.

Princess Margaret put her arm around Esther's neck and drew her down to whisper something. "You are to call me Meg," she said, "because we're friends."—Little Folks.

Explained.

One sultry day I chanced to pause
Beneath a welcome shade,
And there espied a lad and lass
Were selling lemonade.

"How much?" I asked in merry mood.
"One cent, sir," said the lass.
"Mine is two cents," the boy exclaimed,
"Say, mister, buy a glass!"

I sipped wee samples from each pail,
And really found it true,
The drink that cost one cent a glass
Surpassed that costing two.

I slipped the little girl a dime,
And quaffed her lemonade,
Then quaffed thrice more, declaring it
The best drink ever made.

"Yet why," I asked, "charge half his price
When yours is twice as fine?"
In quiv'ring tones her answer was:
"A kitty fell in mine!"

—Our Dumb Animals.

The Bag of Marbles.

Once upon a time there was a boy who wanted to buy a bag of new, smooth, colored marbles. So he went with ten cents to the toy shop, and holding out his money, said, "Ten cents worth of marbles, if you please."

But the toy man shook his head sadly and said, "Twenty-five cents, if you please."

But the boy had only ten cents, and he was very much surprised. "Why," he asked, "are ten-cent bags of marbles twenty-five cents?"

In a second the toy man could tell him. "The trains that bring the stone from the quarries are not running," he said. "I must charge more for what marbles I have."

Now the boy wanted those marbles, so what did he do but go to the engineer of the train and ask him why he was not running his engine.

In a second the engineer could tell him. "There is no coal being mined," he said, "and how can I run a freight train without coal for my engine?"

But the boy wanted a new bag of marbles very much, so he went to the coal miner, and asked him why he was not at work.

At once the coal miner could tell him. "The grocer asks so much for his eggs and flour," said the coal miner, "that I am going to give up mining and work at a trade in which I can earn more."

So the boy saw his bag of marbles fade farther and farther away, but still he wanted it ever so much, because marbles and boys have been together for years and years. So what did the boy do but go to the farmer and ask him why his eggs and wheat cost so much.

In a few words the farmer could tell. "I cannot get any one to help me," he said. So the boy knew that work was what was lacking, and making his marbles cost so much.

"Let me work for you," said the boy.

He was a fine, strong boy, and he took off his coat and went to work feed-

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ing the hens, gathering eggs, packing them in crates and taking them to the grocer. He helped with the grain harvesting, too, and soon the grocer's shelves were so full that he needed to sell food, and he charged less for eggs and flour.

The coal miner really wanted to keep to his trade, and now he could, with the grocer's help, for food was cheaper, and he had all he needed. You could hear the ring of his pick all day long, and coal began to move to the freight yards. Then the freight trains began to move, loaded with all the necessary things of life, and things such as marbles for happiness and play.

So the boy was able to buy his bag of marbles at last, and he also had saved some of the wages which he had received from the farmer. He had found out a wonder too; that the way to get a thing one wants is to work for it.—Carolyn Sherwin Bailey.

Where Cows Wear Veils.

The cows of Perigueux, France, which serve not only as milk givers, but as draft animals, are highly prized by their peasant owners, and nothing that can add to the comfort of the valuable animals is neglected. To save them from the annoyance of swarms of flies which infest that section of France, they are furnished with quaint hand-crocheted veils which cover the entire head and hang down almost to the ground. The veils themselves are works of art with long, silky fringes of varying hues, or borders of crocheted lace. In schools which are aided by the Junior Red Cross of America, French children are taught to crochet, and so can make these useful veils.

Little Jeanne—A True Story.

Little Jeanne is a really, truly little French girl who had four candles on her last birthday cake. Her father was killed in the war and her mother died soon after, so now little Jeanne lives with her grandpa and grandma and cousin. And you may imagine that little Jeanne is the light of that home.

But this is not to be a story about little Jeanne's life—she lives much the same that you American boys and girls live—but it is to be a story about how she "found" a friend among the soldier boys at Romorantin.

Word reached the city of Romorantin about 11:30 A. M. that November day that the armistice had been signed. Whistles blew, bells rang, parades formed and melted and all the people in that town tried to express in some way their joy that the terrible war was over. The American soldiers joined with the French and paraded arm in arm, singing the "Marseillaise," or just shouting for joy.

The big army band rolled into town in two big army trucks and formed around the market place and played the "Star Spangled Banner" and the "Marseillaise" and many other things, too. The people tried to sing with them, and you can just imagine how excited every one was. A Fourth of July celebration would be pretty tame in comparison. A big, tall American lieutenant picked up a little street fellow and held him high above the heads of the crowd that he might better see that wonderful American band.

And just when that tall soldier put the little fellow down that he might salute when the band played "The Star Spangled Banner," a little girl, who had been in her cousin's arms, but not nearly high enough above the crowd to see that band, and who had been looking wistfully at the big lieutenant, gave a jump and landed in his arms.

How that big lieutenant did laugh!

The little girl was such an attractive little thing, and she smiled straight into the heart of that lieutenant. It made him a bit homesick for some American smiles from some little people whose pictures he had in his pocket that very minute. But those little people were far across the ocean.

So the lieutenant asked the cousin where they lived, and the next evening he and another lieutenant, who was also thinking pretty hard about some little people back in America, went to see little Jeanne at her home, and they took her some chocolate and some cookies.

It got to be a regular thing for that tall lieutenant to go to see little Jeanne every evening that he could get to town. And he never went empty-handed. When spring came Jeanne's lieutenant was still in camp, and every nice spring evening she stood in the door of her cottage watching down the street, and when she would see a tall American soldier coming she would run to meet him. Early in the spring she found the very first wild flowers for him—violets just like you find here in America.

One day her American soldier asked

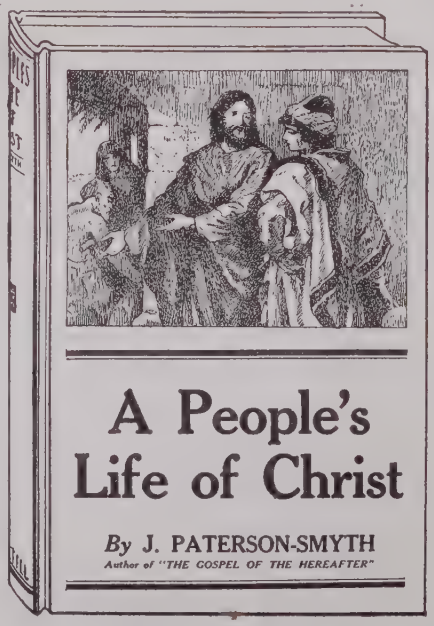
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her and her cousin out to his camp to be the guests of his squadron at dinner. Think of it! This little French girl to be the guest of a squadron of American soldiers at a dinner!

Every one of those soldier boys wanted to hold her, and they passed her around from one to the other. She tried to smile at all of them, but sometimes her lip would tremble a little, but as soon as she would see her lieutenant's smile she would be brave again and smile at all the homesick boys.

And when it came time to go home every one of the boys wanted to give her something—a bit of candy or chocolate out of their all too scanty store, when they were so hungry for it themselves.

Let me tell you one thing in particular that that tall American soldier told me about his little Jeanne. She never, never forgot to say, "Merci, Monsieur," when he gave her a little gift, and always she made a little curtsy.

I wonder if little American boys and girls ever forget to say, "Thank you"? —May H. Mumaw in Pittsburgh Christian Advocate.

For the Southern Churchman.

Little Soldiers.

Henrietta Morgan.

We are Jesus' little soldiers,
Though we are so very small;
We are always busy for Him—
We are fighters, one and all!

When we meet the little children
That have eyes so strange and old,
'Tis the friendly smile we're giving—
For their hearts are never cold.

When the days with toil are weary,
And our mother's face is worn,
We are ready there to help her,
For her heart with care is torn.

When our father's step is heavy
At the closing of the day,
Straight to bed because he says it!—
(Though we'd so much rather play!)

When our teacher says we whisper,
Though we **know** we have been good,
Then we bear the wrong right bravely,
As a little soldier should!

"Amen."

The Heidelberg Catechism gives the true definition of "Amen," without any doubtful note: "Amen signifies: It shall truly and certainly be, for my prayer is more assuredly heard of God than I feel in my heart that I desire these things of Him."

In all the Bible uses of the word "Amen," and in the meanings of that word as found in the Babylonian, the Hebrew, the Arabic, the Greek, and the English, it is evident that the prevailing idea is that of strength and confidence, resulting from unwavering trust in One Who will not fail. Doubt, question, or anxiety has no place in its use. It is thus in connection with a prayer, as in connection with a declaration of truth. Whether it be a blessing that is spoken, a series of petitions that is offered, or an invoking of God's intervention and decision that is made, whatever doubt there may be at any point up to its close, the use of the final "Amen" is a confident cry without hesitation or fear. To say "Amen" is not to say, "Oh, that it might be so!" but rather, "Certainly," "Truly," "Surely." "It will be right because God is God, and His will is to be done."

"Amen" is never a minor portion of a prayer. It is the strongest and best part of it. It is not to be spoken in a minor key, or in a low tone and hesitatingly. That cry at least ought to be a glad and triumphant one, spoken from the heart and aloud with the lips, in confident assurance and in restful truth. "Amen and amen." Whatever is our prayer, we should be able to leave it with God in faith. In this committal, at least, "whatever is not of faith is sin."—H. Clay Trumbull.

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Page: Entered into rest, November 27, 1920, in Baltimore, Md., ELLEN WEST PAGE, wife of the late John White Page, formerly of Clarke County, Va., and daughter of the late Dr. George W. and Eliza Pratt-West, of Frederick County, Md.

"May light perpetual shine upon her."

MEMORIAL.

MRS. AULBIN D. TAPSCOTT.

On December 14 MRS. AULBIN DELANEY TAPSCOTT entered into life eternal at the home of her daughter, Mrs George E. Zachary, St. Andrew's Rectory State College, Pa. The funeral services were held at St. George's Church, in her old and beloved home, Fredericksburg, Va.

For six years she was an invalid, and for the past eighteen months had been confined to her bed. The summons, "It is enough, come up higher," was not unwelcome to this brave, patient sufferer, who had no fear of death, and whose cheer and Christian fortitude had been an inspiration to all around her. She was passionately devoted to her old home church (historic St. George's), of which her husband had been a vestryman for over twenty years.

Mrs. Tapscott was, before her marriage, Alice Lyell, of Farnham, Richmond County, Va. She was the daughter of Mr. Richard Lyell, a man of commanding influence in his generation. Reared in the profuse hospitality of that neighborhood, she developed into a woman of brilliant intellect and of great personal beauty and charm. She was called "the Belle of the Northern Neck."

She was married in 1873 to Aulbin Delaney Tapscott, a Christian gentleman and a St. John among men. They came to Fredericksburg in 1880, and from that time until his death in 1911 they were closely identified with the church and social life of the place. Since then she has made her home with her daughter, Mrs. George E. Zachary, whose husband is now rector of St. Andrew's Episcopal Church, State College, Pa.

Mrs. Tapscott's wonderful personality is an abiding memory. Her beautiful home was the gathering place for all her friends. She was a brilliant conversationalist, with a keen sense of humor, but "in her tongue was the law of kindness" so that there never was a sting in her ready wit. She was faithful in every relation. Her love has mothered many lonely hearts. Her sympathy was given freely to every sorrowing soul. Her generosity was unbounded. Her simple abiding Christian faith was a part of her being. She was wise and tender and true; and her kindness was extended alike to rich and poor, to every class and condition. "We ne'er shall see her like again."

She is survived by one daughter, Mrs. George E. Zachary; a sister, Mrs. E. S. Buffington, and an adopted son, who is her nephew, W. Dandridge Pitts.

"The King's daughter is all glorious.
With joy and gladness shall she enter
into the King's palace."

EDWARD B. GOODE.

At a meeting of the vestry of St. James' P. E. Church, Boydton, Va., held December 12, 1920, the following resolutions of respect to the memory of the late MR. EDWARD B. GOODE, who for many years was a communicant, and member of the vestry of St. James' Church, were passed:

"Resolved, that the vestry of St. James' P. E. Church, Boydton, Va., desire to place upon record a testimonial of appreciation of and affection for our late friend and brother, Edward B. Goode, who was called from labor to rest on October 15, 1920, in the eighty-first year of his age. He was the son of Hon. W. O. Goode, and his wife, Sarah Massie Goode, both of whom were members of the Episcopal Church, and thus he was born in the Church, and as a faithful son he lived up to his noble lineage. Having been confirmed in his early manhood, he became a member of the vestry in 1868, and continued as such until his death, having filled during that time the offices of both junior and senior wardens. He also represented the Church a number of times as her representative in the Councils of the Diocese. In all the work of the Church he served her faithfully as a loyal son, and did his duty as he saw it.

Therefore be it resolved:

First. That in the death of Edward B. Goode the Church has lost an earnest, faithful and consecrated member, this vestry a beloved friend and co-worker who never failed to measure up to the requirements of whatever position he was called upon to fill, and the community at large has lost an upright and public-spirited citizen, always ready to serve his country when called upon to do so.

Second. That we extend to his family our deepest sympathy in their sorrow, and pray that the God and Father of us all may give them the comfort of His Holy Spirit, and lead them in the footsteps of their sainted father and mother.

Third. That a copy of these resolutions be sent to the family of our late fellow member, and be published in the Southern Churchman and county newspapers."

A copy—Teste:

HENRY E. COLEMAN.
Register and Secretary, St. James' P. E. Church, Boydton, Va.

JOHN GILLIAM WOOD.

Son of Edward and Caroline Gilliam, was born at his father's plantation, "Greenfield," in Chowan County, N. C., November 20, 1853.

His father's family came to Chowan Precinct about 1663, and his mother's from Surry County, Va., in 1734.

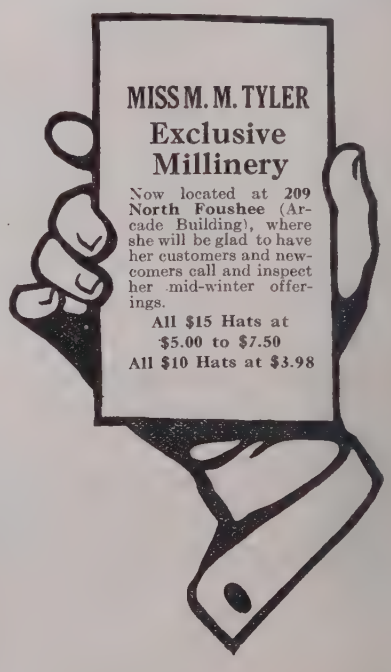
He died at "Hayes," near Edenton, December 13, 1920, and was buried in old St. Paul's Churchyard, Edenton. He had been a life-long member of this parish and a vestryman many years.

He was a faithful steward of the talent that was placed in his keeping, and executed the trust that goes with possession of worldly wealth by putting it to uses promotive of community interests. He was retiring and modest in disposition and endowed with unusual intellect, and the chief pleasure of his boyhood and maturer years was found among his books in his splendid library at "Hayes."

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An Incident of South India.

In a village of South India the educated high caste women became interested in Christ, and, fearing that their husbands might not consent to their being baptized, fifty of them decided to be baptized and tell their husbands afterwards. On hearing of this, the men met together to decide what they should do. After consultation, in which they stated that they found their wives just as they were before, except more loving, kind and gentle, they decided to say nothing about it. One of the wives could not rest until her husband joined her in her new-found joy, and by prayer and persuasion led him to Christ. Then the Hindu leaders became greatly stirred. They gathered the Bibles of the women and burned them, beating the women and forcing them to sign a letter to the missionary stating that they were no longer Christians, and asking him to take their names from the church roll. But a little later the women managed to get a letter to the missionary, telling him that the former letter had been signed under compulsion, and no attention was to be paid to it; that they still loved and followed the Saviour.—The Indian Witness.

Anti-Saloon League Law Enforcement Conference

Lynchburg, January 20-21

Beginning with a mass meeting Thursday night, January 20th, at First Baptist Church

All evangelical churches and Sunday Schools are entitled to send one or more delegates. Notify

Rev. David Hepburn

Box 605, Richmond

of the names and addresses of the delegates appointed



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Millions of faces crowded up to view;
Sad eyes that said, for us is no provision;
Give us your Saviour, too.
Give us, they cry, your cup of consolation;
Never to our outstretching hands 'tis passed;
We long for the desire of every nation,
And, oh, we die so fast!
—The Expositor.

Going by train over the long bridge across the Potomac, I heard two young women—they appeared to be teachers—conversing. One confessed to being very timid when crossing such long and high bridges. "But," said the other, "you must remember you are in the hands of God." "Oh, I know that, of course," her friend said impatiently; "but for pity's sake don't remind me of it till we are safe over." That kind of trust in God is not uncommon, I fear.—Mrs. Annie B. T. Slosson.

One day in a large church the communion service was about to be concluded. As the last members served at the rail were about to retire the minister asked, "Have any been omitted?" A kneeling woman said that it seemed to her that she could see women arise from the countries of the earth—from Japan, Korea, Africa, India and China. They seemed to arise and cry out, Yes, we have been omitted. No one has ever broken the Bread of Life to us.

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A Child's Prayer.

God make me like the sun,
To rise each morning with a smiling face,
And as the day goes by
Help me to leave warm sunbeams every place,
Till shadows softly fall
And on the wings of night I drift away,
Still radiant to think
That I may wake with smiles the coming day.

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Southern Churchman

VOL. 86 RICHMONDE, VA., JANUARY 15, 1921. No. 3

Live and Help Live

"Live and let live!" was the call of the Old--
The call of the world when the world was cold--
The call of men when they pulled apart--
The call of the race with a chill on the heart.

But "Live and help live!" is the cry of the New--
The cry of the world with the Dream shining through--
The cry of the Brother World rising to birth--
The cry of the Christ for a Comrade-like Earth.

—*Edwin Markham.*

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Thoughts For the Thoughtful

Love never turns its microscope on our faults.

The trumpet of fame assembles more foes than friends.

Obedience to the known will of God is the highest evidence of sincerity and belief.

Let us use our past mistakes and failures as building material for future success.

The greatest duty every father owes his children is to walk where it will be safe for them to follow.

Less wishing and more doing would improve many a vacant lot.—G. H. Knox.

"Let not him who seeketh cease until he findeth. When he findeth, he shall wonder. Wondering, he shall reach the kingdom, and in the kingdom shall find rest."

A great engine goes dashing along at a high rate of speed, plowing its way against wind, and defying every obstruction. But little snowflakes, steadily falling on the track, grow into a heap that brings the monster to a standstill.—Selected.

Give me clean hands, clean words and clean thoughts; help me to stand for the hard right against the easy wrong; save me from habits that harm; teach me to work as hard and play as fair in Thy sight alone as if all the world saw; forgive me when I am unkind, and help me to forgive those who are unkind to me; keep me ready to help others at some cost to myself; send me chances to do a little good every day, and so to grow more like Christ.—W. D. Hyde.

Kings have waged warfare, armies lost and won,
Tyrants their battle-bolts long since have hurled;
But lo! the Virgin and her little Son
Still rule the world.
—Katrina Trask.

God will never relinquish His right to the existence, love, reverence and service of souls. Indeed, Christ tells us that His children are still in His Father's hand. And the least saints shall not perish. "No man shall pluck them out of my Father's hand."—D. Thomas.

'Tis not enough that Christ was born
Beneath the star that shone,
And earth was set that morn
Within a golden zone.
He must be born within the heart
Before He finds His throne.
And brings the day of love and good,
The day of Christ-like brotherhood.
—Mary T. Lathrop.

Bishop Phillips Brooks had for a long time before his death paid some little attention to the five-year-old daughter of one of his parishioners, and the little one always expressed her delight when in company with her mother she met him in the street. The day of the Bishop's death the mother came into the room where the little one was playing, and holding the bright little face between her hands, said tearfully, "Bishop Brooks has gone to heaven." "Oh, mamma," was the answer, "how happy the angels will be"!

Do you remember that old story of a young man with bent head standing on the border of a vast piece of ground which he had to cultivate, discouraged and murmuring, "I can never do it; it is too large"? "My son," said his father, "you have not all this field to plough. Do you see the little corner marked by a slight ridge? That is all your task of today; only occupy yourself with that."

"Instead of the thorn shall come up the fir tree." Thank God for some of the uncompromising statements in the Bible. "Instead of" means "instead of" and nothing else. If we have a bad temper it doesn't mean that we shall trim it down into a kind of respectable moroseness. Instead of the thorn shall come up the fir tree.—W. C. Poole.

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Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

VOL. 86 RICHMOND, VA., JANUARY 15, 1921. No. 3

THE FAMINE IN CHINA.

The article on another page by Mr. George Foster Peabody brings before the thought of Christian people another great world need.

Sometimes we grow impatient at the number of appeals. "They come to me so often," says some one, "that I do not pay any attention to them any more." Beware how we say that! For when dreadful needs exist, what can those who know them do but send out appeals for help? Shall suffering and death be denied because we are impatient?

The United States has borne a glorious role in the recent history of China. It was our Secretary of State, John Hay, who introduced into the diplomacy of the Western nations in their dealings with China the high imperative of the Golden Rule. It was the United States which won the lasting gratitude of China by turning back the Boxer indemnity to be used for the education of Chinese students. China counts us as her friend. The famine is a new crisis in which we can prove our friendship again.

This paper will be glad to receive and forward immediately any contributions for the China Famine Relief which its readers may care to send through this office.

CONSTRUCTIVE SERVICE THROUGH MISSIONS.

In connection with the China famine there is a significant item in the note we print today concerning the distribution of famine relief through our own missions. The money is not being handed out in mere temporary relief without constructive purpose. Instead of that, where men are able to work, they are given food, or money for food, in return for labor on dykes, canals, irrigation ditches and other permanent improvements which diminish the likelihood of future famines by safeguarding the lands on which the crops ought to be grown.

This is something more than an incident. It is typical of the spirit and method of the whole missionary work of the Church. Uninformed critics—and they are usually the most valuable—sometimes talk as though "missions" meant a mere smatter of preaching to people who will not listen, and the insistence upon some theological doctrines which touch the surface of the "heathens'" attention and have nothing to do with their real life. Nothing could be a more shallow untruth. The glory of modern missions is their constructive statesmanship. Among the backward nations the Christian influence is the most powerful stimulus to progress along every avenue of a fuller life. Christian missionaries are building not only for today, but for tomorrow, and not only for individuals, but for nations. They are helping the peoples to whom they are sent lay the foundations for the stronger, safer, happier civilization which needs for its architects those who are filled with the ideal of the kingdom of God.

JAMES D. GIBSON.

This is not an obituary! It is a tribute to somebody who is most sparklingly alive.

James D. Gibson has been the business manager of the Southern Churchman for nearly four years. He took the managership when the paper, for reasons which we need not elaborate, was almost bankrupt both in cash and credit. Through most of his term in office he was confronted by the extraordinary difficulties of the inflated costs brought about by the war. The price of the paper on which the Southern Churchman is printed has increased nearly 400 per cent. Costs of printing and of mailing, and all other expenses, have mounted simultaneously.

Yet in spite of these handicaps, and while he carried on his duties as the rector of a growing suburban church, James Gibson, by his extraordinary energy and executive efficiency, made the Southern Churchman go. How he did it is a marvel which those who by close association have known his difficulties wonder at even now. Three or four years ago a few friends of the Southern Churchman raised a very small sum of money to pay off some notes. Since that time there has been no subsidy nor gift nor financial resource of any kind beyond the paper's own earnings. In the year 1920 Mr. Gibson had brought its income up to nearly three times the amount of what it was when he assumed the managership, and in spite of unprecedented costs, he cleared expenses.

We believe the Southern Churchman holds a place of honor and importance in the life of the Church in America. It is the oldest of our Church weeklies. With steady loyalty for over three-quarters of a century it has sought to bear its witness to a joyous, evangelical Christianity. We believe the Church would be sorry if such contribution as the Southern Churchman makes to its thought and purpose were to vanish. It might have vanished in the slough of financial impossibilities if "Jim" Gibson had not come to rescue it. To him, therefore, the thanks and honor not only of the Southern Churchman, but of all those in the Church whom the Southern Churchman serves, are due.

He leaves the paper now to give his whole time to St. Stephen's Church, Westhampton. In his place we welcome an unusually able successor, a man experienced in newspaper work, Mr. John H. Cooke, and are confident that through him the era of success which Mr. Gibson inaugurated will be continued.

Oh Heart, keep faith with Him! though scant and poor
Thy cupboard's meagre spread; lavish the more
Thy love, thy gracious faith, thy steadfast cheer—
Tenfold they shall return, more rare, more dear;
Of such as these the multitudes are fed—
The two small fishes and the barley-bread!

—By Laura Simmons.

The Real Work of Missions Today.

The Nation-Wide Campaign, at the points in the Church where it has succeeded most, has made clear the fact that information about the Church's work kindles new enthusiasm for it and rouses a new will to set it forward. The trouble with many of our people long has been that they did not know what great and vital things the Church's missions were doing. They knew in a vague way that such a thing as "missions" existed, and in general they recognized that this was a pious necessity in the Church's life. But they did not know how thrillingly the missionary enterprise was linking itself every day with the progress of great nations and the human destinies of all the earth. The educative influences of the Nation-Wide Campaign have opened people's eyes. There are a great many men and women who realize now that not to be informed about the Church's world task is discreditable ignorance; and that knowledge of it is an increasing source of pride and spiritual power.

If any one doubts this, let him look at these most recent reports from the Church's work. They are brief records of scattered facts; but they are all bound together in their cumulative message of the Church's present-day achievements.

The Rev. S. Harrington Littell, of the District of Hankow, writing from Peking, where he had gone in connection with the famine relief organization, writes that great progress is being made in using money contributed for famine relief to employ large numbers of the sufferers in useful work, such as road building, dykes, wall and canal construction and river dredging. This work is aimed at the prevention of famines from draught in the future. The Department of Missions, at 281 Fourth Avenue, New York City, is receiving contributions in reply to Bishop Graves' request for authority to give at least $1,000 Mexican to the Anglican missionaries in North China for the relief of Chinese members of our Church.

Bishop Tucker writes that the new buildings of St. Agnes' School, Kyoto, erected through the gifts of the Women's Auxiliary, have enabled the school to re-establish its position of leadership in Kyoto. Bishop Tucker says: "Not only have we had more applicants for entrance than we could accommodate, but we have had unmistakable evidences of renewed confidence on the part of city officials and the people generally. Mr. Hayakawa, the principal, is taking a prominent place in the educational conferences which are held in this section to discuss various questions. A particularly interesting thing is that the connection between religion and education is now occupying great attention, and Mr. Hayakawa is on the committee which has charge of this subject, another member being the head of one of the big Buddhist schools in this city."

The World Sunday School Convention, held in Tokyo in October, has, according to one of our Japan missionaries, "made a deep impression upon the Japanese. For instance, in the last number of the 'Taiyo,' the leading magazine of the country, I find three articles: one entitled 'Christianity in Japan,' another 'The Present Condition of Christianity,' third, 'The Missionary in Japan.' This is simply an indication of the interest which is being aroused in Christian work, even among those who are not Christian, or even religiously minded."

Bishop Tucker, of Kyoto, writing about the importance of beginning at once the erection of new buildings for St. Luke's Hospital, says: "I have just been for a week with Dr. Teusler in Tokyo. To my mind it will be a calamity if the Department of Missions fails to let him go ahead with the new hospital. It seems to me that the Church should make every sacrifice to carry this plan forward. St. Luke's Hospital has aroused tremendous interest among the Japanese. If we can make good our promises to them it will be of invaluable aid to future evangelistic work; if we do not make good our promises our prestige will receive a serious blow. Up to the present our evangelistic work has been confined to a very small section of Japanese society. For the future we must appeal to the nation as a whole. Unless we have back of us really first-class institutions as practical illustrations of Christianity I do not see how we can hope for success."

Dr. F. L. Hawks Pott, president of St. John's University, Shanghai, who is now in New York, expects to return to China early in February. He recently remarked that "the value of an educational institution may be judged from the services rendered to nation and community by its alumni." With this test in mind, Dr. Pott continued: "St. John's is justly proud of her alumni. It has often been remarked that there is no movement for the uplift of China in which St. John's men do not play an important part. St. John's men are filling important positions in the ministry of the Christian Church, in the government, in law, medicine, commerce, industry, education, engineering and banking, and are doing notable service in the reconstruction of China. St. John's stands in need of further development so that it may become a greater force for good in China."

An American Presbyterian visitor to St. John's is on record as saying that if Episcopalians at home only know what Dr. Pott has done and what a great and influential institution he has built up, they would give anything he asks for the development of the University. Just at present the thing that Dr. Pott most desires is $75,000 to complete the building fund for St. Mary's Hall, so that this admirable girls' school can be transferred to the new site purchased four years ago. This would leave the ground and buildings now occupied by St. Mary's Hall for the use of St. John's and would provide additional dormitory and class-room space for the next five years.

W. V. K. Koo, formerly Chinese Ambassador to the United States, and now Ambassador to Great Britain, has added another to his diplomatic triumphs by securing a place for China in the Council of the League of Nations. Dr. Koo is a graduate of St. John's University, Shanghai. He is one of the three former students of St. John's to have recently filled important American and European ambassadorships.

Speaking at a recent meeting of the Woman's Auxiliary, in New York, Bishop Overs outlined his reconstruction plan for the Liberian Mission. He emphasized specially the need for extensive repairs to the Julia C. Emery Hall of the Girls' School at Bromley, on the St. Paul's River. After the meeting the members gave Bishop Overs $4,000 for this purpose as a special gift.

"The Christian colleges in the Far East," says Hon. Paul S. Reinsch, late minister to China, "are high voltage contact points, and through the student spiritual and intellectual current is converted into enlightenment, service, progress, liberty and hope for individual, home, community and nation. These power centres must be properly developed, for they are of immeasurable importance in promoting the world progress of Christianity."

St. John's University, Shanghai, whose president, Dr. F. L. Hawks Pott, is now in New York, is one of these powerhouses of leadership. "China," says Dr. Pott, is still in a transitional period. She is struggling to establish a democratic form of government. The hopes of democracy in the Far East depend upon the success of her great experiment. We should extend to her a helping hand. We should exert our influence to make the new republic one that is inspired by Christian ideals and principles."

Pray, brethren, above all things, for a large outpouring of the power of the blessed Spirit upon the Church. There are a thousand subsidiary things. But this is our supreme "thing needful." We need unspeakably the developed power of the Paraclete to glorify Christ to our own souls; to fill us in living reality with the word of the cross, the supernatural eternal message of Him who, for us, "was dead, and is alive forevermore," to fill us with that "fulness" which must overflow in life, and word, to lift us to the highest ministerial aim and keep us there; to give us an insight, sympathy and power which not the most exalted culture of the finest natural gifts can ever give; to make us strong with men because prevalent with God; yea, to make us "vessels meet for the Master's use" —our one, our dear ambition.—Bp. H. G. C. Moule.

Sincere people who ask God's guidance, it seems to me, frequently make mistakes. In fact, our past mistakes are part of our education. Unless we are habitually in sympathy with God we are not infallible, even in matters where a judgment is all that is required, and sometimes more is re- is required of us than to say what is right and what is wrong. Other points have to be considered—points which call for a knowledge of life, of places, and professions, of the trustworthiness of other men, and a thousand matters in which we are liable to err. It is of course a great satisfaction to know that we wished to do right, even if we discover we have blundered, and it is also a satisfaction that God can use us for good in any position, even in that we have blundered into, although meanwhile we have lost some present good. —Marcus Dods.

Progress of Near East Relief.

Mr. Cleveland H. Dodge, the Treasurer of Near East Relief, reported total receipts of $14,697,379.91 for the year at the annual meeting of the Board of Trustees, held at the Yale Club, New York City, Friday evening, January 7th.

Mr. Dodge stated that including government flour, made available through Mr. Herbert Hoover and the American Relief Administration, the total American relief operations in the Near East during the past year amounted to more than $30,000,000, and the total since the beginning of the organization is something more than $55,000,000.

Mr. Charles V. Vickrey, the General Secretary, recently returned from the Near East, reported that more than 1,000,000 persons, chiefly refugee women and children, have during the past year received assistance, without which most of them would have perished. There are at the present time 270 American relief workers on the field, exclusive of approximately the same number of Americans who are engaged in various forms of educational work, and who are voluntarily co-operating in relief activities.

The work begun among the orphans and refugees immediately after the massacres of 1915 has continued practically without interruption, and doubtless must be continued until, under some stable government, these people can be restored in safety to their lands and self-support.

Repeated massacres and deportations have occurred during the past year. Several thousand thus met death in Marash and Hadjin, exclusive of smaller outbreaks in other places. The result is that the winter months bring an ever-increasing number of refugees fleeing for safety to the centers occupied by the relief workers.

The recent successes of the Bolshevists in Russian Armenia have had only a negligible influence upon relief operations, since the major portion of the relief work has always been within the former Ottoman Empire rather than in Russia. Moreover, before the advance of the Bolshevists, a considerable portion of the orphanage work in Russia was, under the leadership of American workers, transferred out of the comparatively small Bolshevik area.

While it is the purpose of the committee to confine its work as largely as possible to those children who have lost both father and mother and for whom no relatives can be found, it continues to be necessary to provide emergency relief for the large number of helpless refugees who have again this winter been dispossessed from their temporary homes by the military operations of the Nationalists and Bolshevists. These people will inevitably perish if left without assistance during the winter months.

During the past year Armenians in America have contributed more than $1,000,000 through the committee for the assistance of their own people. $506,832 has been sent by Armenians in America for traveling expenses of between 2,000 and 3,000 of their relatives whom they have brought to America.

America's Chance to Help China.

By George Foster Peabody.

Without undue assurance it is not unsuitable to say that the United States is still making good her right to be called "The Good Samaritan" of the nations. The response to the present effort under the direction of Mr. Hoover to raise $33.000,000, to keep alive the starving children of Europe, is the most recent demonstration of this fact. The $650,000 given at the Metropolitan Opera House Christmas tree celebration, and the more than $2,000,000 subscribed at the Hotel Commodore demonstration dinner, give strongest emphasis of the still active sympathy of the people of the United States and their desire to express it wisely and practically.

The recent proclamation of the President calling into being a commission to raise millions for the succor of the sufferers from the appalling famine in China calls for more immediate response than would seem possible from an effort to raise vast sums at the same time, as the Hoover European committee is so splendidly carrying on its great work. I venture to suggest that the people of the United States are entitled now to the leadership which their representation in the Congress at Washington justifies. There seems no question that this is the most appalling natural disaster of which the world has knowledge. Forty millions in danger of starvation, and that not a future event, but an immediately impending one, calls for such united action as the war accustomed us to take. I believe the conscience of the people would heartily support instant action by the Congress to assure the saving of every life possible.

What is needed is food. The supply of food is to be found in the United States, and the price of food-stuffs is now lower. Advantage should be taken of this present market to provide the food necessary, and advantage should also be taken of the present control to provide the necessary transportation through the shipping facilities of the United States.

The need is so vast that no individual charity nor the union of individuals can compass it in time to avoid unparalleled sacrifice of human life.

I suggest, therefore, that the Congress now in session should vote at as early a date as possible an appropriation of $10,000,000 to be expended under a commission for the purchase and shipment of food-stuffs to China, for distribution under the direction of a special commission to be appointed by the Red Cross. I suggest that in addition to the appropriation of $10,000,000 to be immediately available, there should be further appropriated the sum of $1,000,000 to be paid by the treasury for the same purpose of providing food, for every one hundred thousand dollars subscribed by the people to the Commission appointed by the President, of which Thomas W. Lamont is Chairman and Norman H. Davis is Treasurer—the said payments of one million dollars as against subscriptions to be continued until a total of one hundred millions shall have been paid out, including the first ten million dollar appropriation, which would mean the raising of nine millions from private subscription.

The amount seems large, but as against the number whose lives are in danger it would mean only $2.50 per capita. The need of the hour is action without delay. This cannot be secured under the circumstances except through congressional appropriation. In view of the very proper right of way which the Hoover European Relief Committee has, effective action throughout the country probably could not be secured so readily in any other way as by this appropriation through Congress of additional funds contingent upon the private subscription, which would demonstrate the public sympathy.

It is recognized, of course, that this appropriation by the Congress would come at a time when the reduction of expenditure is of such vital importance, but it is only the more reason to call for the cutting off of useless expenditure, such as naval construction and the maintenance of too large a military establishment. It is also important that the nation, acting officially, should not fall below the high standards established during the war, when the thought of danger to the country was so effective in its justification of the immediate expenditure of untold sums.

This is a case of humanity's direst need, and at heart the people of the United States are very humane and full of sympathy for those in need. There is no other way at this time in which sympathy for the millions suffering in China can be properly and adequately expressed.

We have raised for half a century and more millions of dollars to extend to the Chinese our knowledge of what we believe to be the better way of living which the Christian religion has brought to us, and we have emphasized the necessity of works with faith. No greater providential call could be imagined than that at this time the people of the Orient could realize that we justify our faith by works.

OLD ARTIMAEUS.

A Mountain Story.

Among the many interesting experiences which have befallen me in the thirty-two years of my work among the mountaineers of the Blue Ridge in Virginia, perhaps the following is one of the most touching:

It had not been long since I had opened up our first mission on the Blue Ridge, in a gap near the top of the mountain. It was a twenty-five mile drive from my home, and at the end there was a three-mile climb which taxed the strength of my horse, which was not used to such a long, steep grade. I generally stayed two or three days so that I could hold some services and visit the people. There was always something interesting and sometimes exciting to tell them when I reached home.

On this particular visitation I was told of a sick woman whom it would be well for me to minister to, and accordingly I set up the mountain side through trees and underbrush to find the place. After some time spent in climbing I found a cabin, which I thought must be the one I was in search of. On knocking at the door I was told to come in, and when I had entered I saw an old woman sitting by the fire. I found that she had been suffering from dropsy for a long while, and that she fully realized her condition. When I told her who I was she was delighted and told me that a year before she had sent word to some minister far away in the Valley to come up and baptize her, but, though she had been looking for him anxiously

day by day, he had never come, and the fear had been in her mind and heart all that time that he might not come before she died. She at once asked me to baptize her, and I found that she felt that if she died without being baptized there could be no possible hope for her in the life to come. I suggested that, as her husband was not there, we might arrange to have it on the morrow, when he could be present, but she would not hear to it. It was a life and death matter to her, and she was afraid that if she let me go I would, as she expressed it, "be like the other man," and never come back.

Realizing her earnest desire for baptism, I tried to prepare her as best I could, and asked her something about herself. Her life history was soon told. "I haven't had no chances," she said, which was pathetically true, for according to her account, her father had been "worse'n a bar (bear) to her." There had been no school to go to, and at sixteen she had married a man who had "bin cursing 'round her ever since." No wonder that with no chances here in this world, she should be determined that, if it were possible, her chances for the world to come should not be lost.

I asked her if there was anything that she had been doing which was not right, and she replied that the only thing she had any doubt about was that the young people would come to her about their love affairs, and she would tell them by cards who they had better marry. In that way, she said, she could get a bucket of water brought up the mountain for her. "There wouldn't be no marryen up here if it waren't for me," she said, from which I gathered that she advised the young people as to what they had better do in matters of this kind. I then explained to her as best I could the meaning of baptism; its blessings and requirements, feeling sure that God would not require of this poor soul the preparation which would be fitting and proper in the case of one coming with greater opportunities and advantages.

I then baptized her, and, to my surprise and wonder, found that her name was Artimaeus, evidently a corruption of Bartimaeus. What a strange and wonderful coincidence it seemed, for had she not, like Bartimaeus, been kept waiting for the blessing, and prevented from going in search of it? And had she not, after weeks and months of deferred hope, at last received the blessing? Jesus of Nazareth had for her, too, passed by, in person of His servant and minister. Like Bartimaeus, too, she would not let the opportunity go by without making a supreme effort to secure the blessing.

It was touching to see the joy of the poor old woman, as she realized that at last the desire of her heart had been gratified; that death had been robbed of its terrors; and that although she had had no chances in this world, the hope of a blessed immortality had not been denied to her. "Your coming here has been worth hundreds of dollars to me," she said.

Never before, or since, I believe have I been able to give so much joy to a fellow creature as I was able to bring to this poor old woman, and I cannot but feel that the Master Himself led my feet thither, and that He was present there and rejoiced over the bringing into His kingdom of the lost sheep on the mountain side.—F. W. Neve, in Our Mountain Work.

World Conference on Faith and Order.

Continuation Committee Issues an Appeal.

The preliminary conference held at Geneva, August 12 to 20, 1920, in preparation for the World Conference on Faith and Order, issues the following request, to which we beg your prompt and generous attention:

The meeting separates, recognizing that difficulties in the way of Christian unity still exist, but convinced that the Holy Spirit will guide us to overcome them, and we go home, each resolved to do all that is in his power to carry the new message of hope to all his friends and neighbors. A Continuation Committee has been appointed, charged with the duty of furthering the movement and of preparing for another and even greater conference.

But to reach the whole world requires money. So far, almost all the expense of the World Conference movement and of the meeting at Geneva has been met by the gifts of two generous and far-seeing Americans, father and son. It is not well that a world movement should be supported by only a few individuals, or by one Church or by one nation.

The Continuation Committee has been provided with money enough to begin its work. It remained in session at Geneva for a few days to plan and start its work. But its plans will be only tentative until it is assured of money enough to carry them out fully, and the money in hand will provide only for the first six months. Pamphlets must be printed and letters written in many languages and sent to every quarter of the globe. Large sums will be needed for that and for office expenses, for postage and for traveling expenses. It is estimated that $60,000, or about 17,000 pounds sterling a year, will be needed from the start, and that when the time comes for the first session of the World Conference, that sum will need to be multiplied.

The estimates for the first full year's work are: Salary of assistant secretary and clerks, $6,500; office rent, $800; translations, $1,500; postage and office sundries, $10,000; printing, $10,000; salaries of traveling secretaries, contingencies and traveling expenses of committees (including those of the Continuation Committee who will come from all over the world), $31,200. Total, $60,000.

We therefore ask for immediate and generous gifts, hoping that every Church in every land, however distressed it may be, will wish to have some share in this great undertaking.

Money may be sent to the United States Trust Company, Assistant to the Treasurer, 45 Wall Street, New York City, U. S. A. Please state that the gift you send is for the World Conference Continuation Committee.

CHARLES H. BRENT, Chairman.
ROBERT H. GARDINER, Secretary.

THE EPIPHANY.

The Epiphany record is filled with the spirit of poetry, enriched by imaginary and mystic symbolism.

The strange star in the heavens, the kings of the Orient coming from afar to do homage to the infant Christ, their hope and Herod's fear, the gifts of gold and frankincense and myrrh, these are subjects which lend themselves well to imaginative interpretation and express great truths.

Yet we believe that there are no incidents in that life which entered our world as God's revealing Light and the true life for men, but that every happening is an event carrying its own meaning.

In this record of the Epiphany Tide, we find Gentiles from the East come to worship Him who was born King of the Jews. As we look beneath the outward circumstances, we find a foreshadowing of the fact that the truth which was to be given through Jesus Christ was not to be the exclusive possession of one nation alone, but was to be for all men of all times everywhere. We find a forecast of the very nature of the gospel that it could not be an excluding national religion, but a religion for the world.

So this season brings to the surface of our souls that abiding element of our faith that however the needs of the successive generations of men may change, whatever questions may harass and disturb them in the various times and in the scattered places of the world's life, the one Light which can come in to illumine the darkness of their perplexities is the light of Christ. In Him alone is to be found satisfaction for the need of the world of men today, the answer to the perplexing problems which the world presents, the salvation which the world seeks.

This is as true in the individual lives of men as it is in the social life of the world. There are so many souls, and yet no two alike; no two with identical natures, no two with identical desires, or with the same ambitions, or confronted by the same temptations, or bearing the same burdens; but all with varying temperaments and for the most part engaged in various enterprises in different ways of life; and yet for all, there is in the gospel of Jesus Christ the one key which unlocks to all the door which opens to salvation. The universality of the gospel! What a great sounding phrase it is! but how easy in its very grandeur to lose the beauty of its simple truth; a diversity of need as wide as the world itself, but for all needs only one source of satisfaction and salvation, Jesus Christ.—Church News (Missouri).

"He emptied Himself." 1. Creation involves the incarnation. It implies a love which enables God to cast aside whatever was incompatible with a real humanity. 2. His assumption of humanity meant the assumption of servanthood, for man is dependent. 3. His was no phantom life. All that is essential to humanity, He took upon Him. He knew no sin—but sin was no element in man's original constitution. 4. His obedience to death was real, because He laid down His life. He was obedient to the law, and took death as part of the experience of life. 5. He took the death of the cross, because He meant death to have no untasted bitterness; all its shame and hate were parts of that burden He came to bear. Even God's wrath against sin He would know, that He might stand in the sinner's place.—Dr. Samuel McComb.

The sense of the Divine protector is at any moment sufficient to inspire confidence, but not to render effort unnecessary.—Bishop Westcott.

Federal Council of Churches Seeks Justice for Aliens:

The Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America will issue on January 17 a report on "The Deportation Cases of 1919-1920," showing that in many instances grave injustice has been suffered by aliens and others accused of anarchy or communism who were summarily arrested and, in many cases, held "incommunicado" for long periods before trial.

The report, which is a booklet of one hundred pages, covers a detailed study of two hundred cases of aliens alleged to be radicals, of whom seventy-eight were ordered deported and ninety-seven were released by cancellation of the original warrant. The study represents the work of many months under the direction of Rev. C. M. Panunzio, a specialist in immigrant labor problems who, with his assistants, has searched the official records, visited many prisoners and personally made the trip to Europe and back as a steerage passenger, interviewing scores of emigrants and immigrants to ascertain their attitude toward the United States.

The outstanding cases are reported in detail, and some of them indicate serious irregularities in the conduct of the agents of the Department of Justice, including in one instance the alleged use of an **agent provocateur.** It is stated that many so-called "communists" were foreign-speaking Socialists belonging to local organizations that had bodily transferred their allegiance to the communist party without the knowledge of these individuals or their acceptance of the doctrines of communism.

One of the strangest cases reported was that of Joseph Polulech, a young Russian, who was arrested without warrant at a raid on the Peoople's House, on East Fifteenth Street, New York City. No substantial evidence was offered by the authorities to prove that this alien was an objectionable person, and at his hearing before an immigrant inspector at Ellis Island, testimony showed that the only organization to which Joseph Polulech belonged in the United States was the Methodist Episcopal Church on Second Avenue, New York City. It was learned that this young man was ambitious, orderly and well-behaved, and had been an active worker in his church since 1913. His presence in the People's House was due to his desire to study, as he was there attending a night school. Before he could establish connections with friends, who would gladly have vouched for him to the authorities, Polulech was deported on December 21, 1919, after having been held "incommunicado" for six weeks.

The Commission on the Church and Social Service makes six suggestions for legislation to correct the abuses revealed. "The following proposals are offered," so the Commission states, "not dogmatically, but as a tentative basis for a seriously needed modification of the present law. They have been formulated after extensive consideration of the problems involved by persons of wide experience and authoritative opinions":

"1. With reference to what are commonly called political offenses, no act or utterance which at common law would not amount to a solicitation or attempt to commit a crime should be held a sufficient ground for deportation. To deport a person for the possession of ideas, however objectionable, is not only an illiberal, but a wholly futile method of directing intellectual development.

"2. It seems clear that the interests of equal justice would be promoted by eliminating from the immigration law the provision which makes membership in certain organizations a sufficient cause for deportation. The report makes it evident that the status of an individual alien in relation to the government cannot with safety be determined on the basis of membership in an organization. Without reference to the controversy over the legality of this or that organization, 'membership' is too ill-defined a relationship to be made the exclusive test of an individual's attitude.

"3. An alien resident, after he has been in the country for a period long enough to allow of a full determination of his right to domicile in the United States, should, when his deportation is sought for any cause, have the protection of such due process of law and of such constitutional safeguards as apply to a citizen accused of a crime.

"4. There seems to be no unanimity of opinion among authorities on immigration as to whether deportation cases should be handled entirely by the Federal courts. A possible alternative would be an immigration court, quasi-judicial in character, in which the alien would be guaranteed due process of law and the proper constitutional safeguards.

"5. It cannot be doubted that the method of raiding recently employed in apprehending suspected aliens has resulted in great injustice and hardship. These evils would be effectually prevented by a provision that arrests should be made only when a warrant has previously been sworn out and is served by the officer making the arrest, or when the offense is committed in the presence of the officer.

"6. The government agent who himself instigates unlawful acts for the purpose of apprehending the perpetrators, protecting himself by his official connection, must be eliminated from the administration of our Federal laws. Two measures suggest themselves as tending to curb such activities.

"a. A provision that no agent who is found to have provoked unlawful acts shall be granted immunity on the ground of his government connection.

"b. A provision that no person shall be convicted on evidence that shows him to have been incited by a provocative agent to the offense of which he is accused.

"The Commission believes that the evils at which these suggested reforms are directed are of first magnitude and should at once engage the attention of the public and of Congress."

A Way.

"In the turmoil of our surface life there is a multitude of men and women who would give anything to be able to look through it and see God." In that multitude, some of us recognize ourselves. We know the turmoil, the rush and hurry to get things done—we know it and are in it. We are painfully aware, too, that the turmoil is the stirring of a shallow pool—futile scanning of headlines is our reading, and our "thinking" is as close to the surface as our reading. In action we hurry from one surface thing to another. Of the deeps of life, of great "issues," of "world problems," set for solution, we are but dimly aware in rare moments of pause; and in these moments we are "so tired" that our awareness does but irritate us.

Would we "give anything to be able to look through it all and see God"? It is a queer slant in our human nature that with this yearning there goes an apparently constitutional dilatoriness about doing anything to satisfy it. We say we "would do anything"—we do nothing. All our lives, for instance, we have been hearing clerical exhortations to "pray," exhortations which we treat pretty much as we treat the daily paper—we "glance at the headlines." No doubt some of us "say our prayers." The trouble is that they are "ours," and that we merely "say" them. If they are "ours," what can they be but the outgivings of our surface lives? If we merely say them, what are they worth above our other "sayings"?

Would we honestly like to see God—that blazing Sun of Righteousness, that Moral Majesty, that Eternal Truth, that Perfect Knowledge, that All-Conquering Love? Suppose that tonight, after a day of the turmoil of our surface life, we should see Him, knew that we should, would we have spent the day scanning headlines, flitting about from this nothing to that? Would we dare to "say our prayers" to Him? What is there in our lives to make any one imagine for a moment that we want to see God?

For it is we, even we, with our surface lives, who calmly brush aside any real thought about, or practice of, prayer as a thing for which we have no time. Our headline minds do not hesitate to hold silly ideas about prayer, even though at moments we may have fleeting longings for its fruits. We look with pitying disdain upon those who, in the domain of the dollar, attempt to "get rich quick"; but in the realm of the spirit what are most of us but "get-rich-quick" artists?

There is a way to satisfy our desire to "look through it all and see God." It is a well-trodden way—there are blood spots on it, and it is wet with tears, tears wrung from strong men in an agony of effort. It is a narrow way—eyes accustomed to glance at the headlines miss seeing it. It is a hill path and the grade is steep—muscles flabby and atrophied cannot walk in it. Beside it, lurking in the bushes, are devils—the faithless and the superficial lose courage and turn back.

But it is the Way. He who begins to walk in it patiently, sensibly, bravely, soon finds that he is beginning to see God. As he progresses, step after painful step, he becomes aware of strong companionship. There are those walking with him who help him, and, behold, amongst them he sees One who says, "I am the Way." Under His leadership, progress, though never made without honest, purposeful, struggling effort, becomes joyous. Walking steadfastly in this Way, the traveler discovers that, in his progress, and because of his progress he is becoming possessed of powers of helpfulness that make glad reality out of the pitiful little yearnings of other days, he finds what the world needs for its sore sickness is not so much the great statesman, not the great legislator, not the great soldier, but the great prayer. Best of all, he finds that he, even he, is becoming such an one.

To excel in prayer is ours if we will. God gives us rich opportunities. He has even given us a form of words. To learn to pray them, not merely to say them, is a task within the capacity of us all; but it is a task that will tax every power that we have of body and mind and soul. You know them—they begin, "Our Father."—The Spire, St. James' Church, Philadelphia.

IN A DISTRACTING TIME.

We all feel keenly the difficulties and distractions of our time, and ask anxiously of our duty and the duty of the Church. We rejoiced when the war ended, two years ago, and thought that having learned a hard lesson, a readjustment would soon come, and the work go on much as it went on before. We did not appreciate how the war had broken up the old order and brought in entirely new conditions of thought and action. The change has been so great that it is really a new world in the making, and it will not do to say that human nature remains the same and that we are to go on just as we were.

The foundations of our life, whether moral or social, industrial or political, have been shaken so that a good deal of the old work must be done over again. We cannot assume that we may proceed with a sense of security from the point we had reached when the war came. Our Christianity was very imperfect, and we were resting content with a good deal that was really not Christian. We were adapting the principles of the gospel to our ways of thinking and living, rather than adapting ourselves to them. New interpretations and applications of the teaching of Christ are required.

No one can learn how people about us are thinking and living, how business is being conducted, how marriage is regarded, how our social and industrial life is ordered, without feeling that it is a new time and that a new message is needed. No one can give us any other principles for guidance in this distracting time than those which are found in the gospel of Jesus Christ. Our refuge in a time of distraction, our hope as regards the adjustment of the world, the assurance of peace and happiness are in those principles. Nothing can take their place, and the duty of every one of us in his or her private or community life, in the Church and in all the relations into which we are brought, is the application of the principles which are plainly stated in the gospel.

Every one ought to hold himself to strict account as regards his manner of life, his work in the fellowship of Christian people, without which religion cannot live. There is enough to cause depression for all whose faith and courage are not unwavering, but there is a great challenge to all who bear the name of Christ, to face the distractions and difficulties of the time, and to make their lives and influence count more definitely than ever before for Christ and His Church.—Newark Churchman.

"THIS MONEY HAS BEEN PRAYED FOR."

The Psalmist tells us that "a little that a righteous man hath is better than the riches of many wicked." It is better not in quality alone, but in quantity and actual accomplishment. The world will never perceive this truth, for to the world money is an impersonal thing, and one dollar is as good as another. And this is because they look at the dollar itself, and not at the work it may help to accomplish. Thus to the world a million dollars is worth a million times as much as one dollar. But "one man's money is not as good as another's." Whatever the world may say, the little that a righteous man hath is better than the riches of many wicked. The two mites of the poor widow are more than all the gold and silver cast by the rich into the treasury.

This is a truth unfortunately lost sight of by the financiers who, a few months ago, engineered a great drive for millions of dollars on behalf of the Christian Church. The churches were persuaded to guarantee expenses, and a great drive was organized for the collection of vast sums from irreligious people, "friendly citizens," they were supposed to be, who attended no church and cared little for religion, but who were to be told how much safer were their business gains because of the Church, and who were expected to contribute from self-interest or gratitude. Some of them did so. Did their money do any good? Not a particle. Instead, millions of dollars of debts were incurred which had to be paid by the guarantying churches.

A single penny paid out by a little girl with a heart full of love for those in darkness has resulted in turning many men from sin to God; while five million dollars has been expended with all the "efficiency" engineering that card catalogues, indexes and social surveyors could supply, without—so far as we may in humility judge—accomplishing anything worth while.

What makes the difference? God. How can we connect ourselves with Him? Through prayer. Not by might, nor by dollars. Not by advertising, but by prayer. A dollar with prayer is worth more than a thousand without. "One shall chase a thousand," we are told. And a dollar that has been taken into partnership with God is worth more than a thousand without such relationship. * * * When all Christians realize this truth, then the work of God will go forward by leaps and bounds; and until this is done the possession of money will be only a hindrance to the advance of the Lord's work.—The Christian.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

WORK OF CHURCH BUILDING FUND COMMISSION.

Mr. Editor: Under its present management the Church Building Fund Commission is rendering invaluable aid in providing the Church with necessary equipment for its work. Through its system of grants and gifts help is given to Church building enterprises in all parts of the world, as well as in the United States.

The year 1920 has been the most active in the Commission's history. Nearly all of its Permanent Fund has been loaned in accordance with the purpose and terms of the trust. The Income Fund is nearly used up. Still the requests for loans and gifts come crowding in. Surely the Church desires that this effective agent should move forward steadily to more extended tasks rather than that it should merely mark time.

Frequently in recent years it has been my privilege to ask the aid of the Commission on behalf of our missionary bishops. Never once has the needed aid been refused.

Is it any wonder that as Secretary of the Department of Missions I hope that our Church will give generously in 1921 to enlarge the work of the Commission? They can do it through parish offerings, individual gifts, the creation of memorial funds and legacies.

The American Church Building Fund Commission is the only general agency of the Church in addition to the Council and its departments having an office in the Church Missions House. The intimate relation between the work of the Council and the Commission is further indicated by the fact that the Assistant Treasurer of the Council, Mr. Charles A. Tompkins, is the Treasurer of the Commission.

It is but right to say that its work is not included in the Nation-Wide Campaign. Help can therefore be given only through specially designated gifts.

JOHN W. WOOD,
Executive Sec'y, Department of Missions.
Church Missions House, 281 Fourth Ave., New York.

A PRACTICAL TEST.

One of the outstanding Christian leaders of recent years was asked for a rule to govern the religious life, particularly with reference to amusements that might be considered permissible. He made this reply:

"It is a very difficult thing to make a rule for another to live by. The rule which governs my life is this: Anything that dims my vision of Christ, or takes away my taste for Bible study, or cramps me in my prayer life, or makes Christian work difficult, is wrong for me, and I must, as a Christian, turn away from it."

This practical counsel of Dr. J. Wilbur Chapman appears to be a safe principle, rather than a hard and fast rule. There are undoubtedly some practices which can be indulged in by people of a certain temperament without peril or loss, but which would be blighting to many others. Every man must learn to know himself, but none of us can learn this secret except in the light of the person and spirit of Christ. "In Thy light shall we see light."—Selected.

It is indeed more blessed to give than to receive, but when the former luxury is not within one's honest reach, it is blessed, too, to receive from those one thoroughly loves.—G. S. Merriam.

Blessed is the most expansive word in the New Testament. Its reach is to the end of human need, because its motive is the limitless purpose of Jesus Christ.—Ex.

Southern Churchman

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ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department.

Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

Church Intelligence

Death of Bishop Israel.

Just as we go to press this (Tuesday) morning, the shocking news of the death of the Rt. Rev. Rogers Israel, D. D., Bishop of the Diocese of Erie, is received in the following telegram from Mrs. Turner W. Shacklett, Treasurer of the Diocese of Erie:

"Bishop Israel died at Hamot Hospital 1 o'clock this morning. Funeral Friday afternoon."

Consecration of the Rev. Dr. Finlay as Bishop-Coadjutor of South Carolina.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Kirkman George Finlay, D. D., Bishop-Coadjutor-elect of the Diocese of South Carolina, as follows:

Time: Thursday, January 20, 1921.

Place: Trinity Church, Columbia, S. C.

Consecrators: The Bishop of South Carolina (presiding), the Bishop of North Carolina, the Bishop of Georgia.

Preacher: The Bishop of Atlanta.

Presenters: The Bishop of West Texas, the Bishop of East Carolina.

Attending Presbyters: The. Rev. Walter Mitchell, the Rev. O. T. Porcher.

Master of Ceremonies: The Rev. T. T. Walsh.

Deputy Registrar: The Rev. A. S. Thomas.

DANIEL S. TUTTLE,
Presiding Bishop.

St. Louis, Mo., Jan. 7, 1921.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Meeting of Woman's Auxiliary.

The annual business meeting of the Woman's Auxiliary of the Diocese of Washington was held on Tuesday, January 4, at St. John's Church and Parish Hall. The day was begun with a celebration of the Holy Communion, the Rev. Dr. Douglas, acting rector of St. John's Church, being the celebrant. He also addressed the Auxiliary members before the regular business session was started. Election of officers resulted in the re-election of the officers of the past year and the election of Mrs. C. R. Stetson as "box secretary." This office has just lately come into existence and will take care of the new system of sending and getting up the Auxiliary boxes for the several mission stations. Much routine business was accomplished at this meeting. The custodian of the United Offering reported a larger sum on hand at this time in the three-year period than at any other similar time of previous years in the Diocese of Washington. Luncheon was served in the parish hall, after which a business session and adjournment followed.

Carol Service: Christmas carols, American and foreign, ancient and modern, were repeated at the Washington Cathedral on Sunday, January 9, at the 4 o'clock service. The male choir of the Cathedral, under the direction of Mr. Edgar Priest, gave this carol service a week before and the chapel was well filled with those who came eo take part in and enjoy them. By special request the service was repeated, a large congregation being present to hear them the second time.

Organ Recital: The second of the series of recitals, under the auspices of the District of Columbia Chapter of the American Guild of Organists, was given at Epiphany Church on Monday evening, January 10, by Mr. Charles Courboin, organist of the First Baptist Church, Syracuse, N. Y., and guest recitalist of the Wanamaker Auditoriums, Philadelphia. Mr. Courboin is a Belgian, holding high honors from Brussels Conservatory, and has had experience as organist of Antwerp Cathedral and in concert tours throughout Europe. He has won instant recognition in this country as an artist of great gifts.

The annual convention of the Diocese of Washington will meet in St. Stephen's Church on Wednesday and Thursday, February 2 and 3.

Joint Meeting of Sunday School Institute and Woman's Auxiliary: Notices have been sent out, on behalf of the Board of Religious Education, by W. L. DeVries, executive officer, and C. T. Jewell, secretary, of the annual joint meeting of the Sunday School Institute and Woman's Auxiliary to be held on Tuesday, January 18, 1921, at 8 P. M., at Epiphany Parish Hall. The speaker will be the Rev. Francis L. H. Pott, D. D., President of St. John's University, Shanghai, China, and his topic will be "Religious Education in China."

M. M. W.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

A mystery play was given in Christ Church, Lykens, on Christmas night, by the children of the parish. The play was written by the rector, the Rev. C. E. B. Robinson. The idea of the play was to represent the progress of the shepherds from the plains of Bethlehem to the place where they found the Child in the manger. The various steps were entitled Endurance, Hope, Faith, Love and Thankfulness. The Christmas story was effectively told, and appealed to young and old alike. It made a lasting impression.

L. F. B.

NEW YORK

Special Services With Eastern Orthodox Catholics.

In response to the appeal of Archdeacon Alexander, of the Greek Church, the House of Bishops designated Sunday, January 2, for special prayers for the Eastern Church and the restoration of St. Sophia Cathedral to Christian worship. An exchange of pulpits was authorized and the Presiding Bishop put forth a special Collect.

The commission to confer with the Eastern and Old Catholic Churches sent the information to the Church papers and the bishop. The special Collect was translated into Greek and Russian and was sent by the bishops to their clergy. The prayer was used and there were special services in many places throughout the country. New York offered the largest opportunities. At the Russian Cathedral in the morning Bishop Darlington was the preacher after the Gospel. He was followed by Father Sebastian Dabovitch, who has just returned from Serbia, where he has been Abbott of the Holy Gracinitza Monastary. Then Bishop Stephen spoke. He was formerly a Uniat Bishop, but is now a Suffragan to Archbishop Alexander. Father Terkovitch concluded the addresses, and prayers were said in English by Father Lange. The offering was given for Russian relief. Luncheon was served and pictures were taken in front of the Cathedral at request of Princess Lwoff Parlagghy for the Russian and Greek papers. In the afternoon services were held at the Cathedral of St. John the Divine. Four bishops took part and seven languages were used. The service had been arranged by the Commission and Bishop Darlington presided. Dean Robbins spoke in place of the late Bishop Burch. Prayers were offered in Russian and an appeal was made for special offerings for Russian relief to be sent to the Princess Cantecuzene at the Hotel Buckingham. The concluding prayers for unity, the restoration of St. Sophia Cathedral and for Cardinal Gibbons were offered by Bishop Darlington.

Though the Pope declined the invitation to the World Conference, we are reminded of the lines of Edward Markham:

"He drew a circle and cut me out
Heretic, rebel a thing to flout,
But Love and I had the wit to win.
We drew a larger circle and took him in."

In the evening at the Cathedral Church of St. Nicholas, Brooklyn, Bishop Darlington again spoke at the request of Bishop Aftimios, of the Syrian Church, the service being in Arabic, conducted by Father Basil M. Kerbawy, Father Calimachos, of St. Constantine Greek Church, assisting.

B. T. Rogers.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Death of the Rev. Dr. Rodgers.

The Rev. Dr. William Cunningham Rodgers, rector of old St. David's Church, Radnor, Pa., died at his home Wednesday, January 5, from a stroke of apoplexy, age sixty-four, after an illness of several weeks.

Before coming to St. David's, where

he had been rector eighteen months, Dr. Rodgers was President of St. Stephen's College, Annandale, N. Y., and was connected with the college for ten years.

Dr. Rodgers was editor-in-chief of the Church News of the Diocese of Pennsylvania. In the Diocese he was one of the best known writers on religious subjects.

Dr. Rodgers was born in Lowestoft, Eng. He received B. A. and M. A. degrees from Christ College, Cambridge, Eng. He was ordained to the diaconate in 1884 and to the priesthood in 1885.

Dr. Rodgers came to this country in 1889 to become rector of St. Stephen's Church, Wilkinsburg, Pa. He was canon of the Cathedral at Davenport, La., for four years, and in 1895 became rector of Christ Church, Gloversville, N. Y.

Dr. Rodgers served as rector of St. Mark's Church, Hoosick Falls, N. Y., and was headmaster St. John's School, Montreal, in 1900. That year he went to Grace Church, Millbrook, N. Y. He was assistant at St. Agnes' Chapel, connected with Trinity Church, N. Y., 1906-1909. He received the degree of Doctor of Divinity from St. Stephen's College.

On December 22 of last year Dr. Rodgers celebrated his thirty-fifth year in the ministry. He is survived by his widow, one daughter, Mrs. Edward S. Hale, Devon, and five grandchildren. The funeral took place Saturday morning from St. David's.

Memorial Service for Miss Coles.

Memorial services were held recently in the Church Training and Deaconess' House, Philadelphia, in memory of the late Miss Mary Coles, who for more than thirty years was an active benefactor of the institution. The ceremonies began with the service of the Holy Communion conducted in the chapel of the Home by Bishop Rhinelander, and attended by many friends and co-workers of Miss Cole.

An address was made by Rev. Dr J. De Wolf Perry, of Germantown, who spoke feelingly of the splendid services which Miss Coles had rendered to the Church and to the various charitable and auxiliary associations, and especially of the faithfulness with which she had fulfilled her duties as a director of the Deaconess' Home. The speaker also referred to the rare personal character of the deceased benefactor, and to the many deeds of kindness and self-sacrifice which made her conspicuous among her friends.

The Rev. George S. Gassner has become priest in charge of the Church of St. Jude and the Nativity, succeeding temporarily the Rev. Dr. L. N. Caley, who resigned to become rector of St. Martin's, Oak Lane. Mr. Gassner was connected with the Seamen's Church in Philadelphia for twenty years.

He has been a member of the staff at the Cathedral at Easton, Md., for the last eighteen months.

The Rev. Dr. Carl E. Grammer, rector of St. Stephen's Episcopal Church, Philadelphia, expects to sail for Europe April 13 for a vacation of five months.

He will join Mrs. Grammer and their two daughters, who are in France, where the daughters are students at the University of Grenoble.

Mr. George Wharton Pepper has been elected member of the Executive Council of the Church, succeeding the late Arthur E. Newbold. Mr. Pepper also has been elected to take Mr. Newbold's place in the Department of Finance.

Mr. Clinton Rogers Woodruff and Mrs. Henry Voorhees Stillwell were married on January 4 at the Church of St. Luke and the Epiphany, Philadelphia, Bishop Rhinelander officiating, assisted by the rector, the Rev. Dr. David M. Steele.

R. R. W.

GEORGIA

Rt. Rev. F. F. Reese, D. D., Bishop.

Mystery Play Given in Augusta: In place of the usual vesper service at the Church of the Good Shepherd, Augusta, on Sunday afternoon, December 26, a carol service was held for the Sunday school, preceded by holy baptism. Following this service a mystery play of the Nativity arranged by the rector, the Rev. H. H. Barber, was given in the parish house, under the auspices of Section B of the Woman's Auxiliary. Six scenes showed the Angel Gabriel announcing the message to the Blessed Virgin; the Magi journeying to Jerusalem; their arrival at the court of Herod; the shepherds watching their flocks; the Nativity—the shepherds adoring the new-born King, and the Magi in adoration presenting their gifts. Each picture was introduced by a short address by the rector, and a carol descriptive of the scene was sung by an invisible quartet. After the play, gifts were presented to the pupils from a Christmas tree.

Rector Presented With Purse: The rector of the Church of the Atonement, Augusta, the Rev. F. W. B. Dorsett, was presented with a surprise purse by his parish on Sunday, December 26, and by a singular coincidence that same evening at Evensong, the gift was duplicated by the colored congregation of St. Mary's Mission, to which the Rev. Mr. Dorsett ministers, though the latter was not aware that his parish was to remember him in a similar way. The parish house of the Church of the Atonement is used at Thanksgiving by the City Union of the King's Daughters and Sons for the annual distribution of the baskets of good things given as a thank offering by the school children of the city, who this year filled baskets worth $1,000 to be given to the poor.

E. D. J.

MARYLAND

Rt. Rev. J. G. Murray, D. D., Bishop.

Missionary Mass Meeting at Lyceum Theatre, Baltimore.

The annual missionary mass meeting of the Diocese of Maryland was held on the evening of January 2 in the New Lyceum Theatre, Baltimore. Every year the Church people of Baltimore and vicinity give up their evening Sunday service and assemble as one congregation to welcome torch-bearers of the gospel and to be inspired by their message. It was a message of responsibility and inspiration which they heard this year. The Rev. William C. Emhardt, field director for work among foreign-born Americans, spoke of the menace to this country of segregated foreigners in our cities untouched by the better elements of American Christian life. The Americanization problem included a more thorough Christianizing of Americans. Bishop Henry St. George Tucker, always clear, masterful and convincing, gripped all by his presentation of the influences at work in the Orient. If Japan aims to become a strong military power, it must be remembered that Western Christian nations have been her schoolmaster. The question is not, may Japan be kept from aiming at power, but how shall she use that power? Here lies the possibility of the influence of Christian teaching and Christian practice.

In preaching to the Japanese, we may not avoid answering the question, How is Christianity working out in general practice among peoples of the West?

Following the thoughtful, cogent presentation of Bishop Tucker came an equally forceful address by Bishop Overs, of Liberia, spiced all through with delicious humor. A tribe of cannibals, he said, had asked him for a teacher. General laughter seemed to leave some doubt as to the reason for the request, but the Bishop answered his audience that it was mental, not material, food that was desired. The Bishop told a sad story of negligence by this Church. Our buildings are in a wretched, dilapidated condition. Opportunity is ripe for large returns both in material and spiritual results. The conclusion was evident that the Church has the right man as apostle to Liberia, but it must support him and back him up with liberal hand. Bishop Murray said that the Nation-Wide Campaign promise did not permit his asking for special funds, but did not prevent his receiving them. It is known that neither Bishop Tucker nor Bishop Overs left empty-handed.

Institution Service of Unusual Interest: The Rev. Wyatt Brown, Litt. D., rector of St. Michael and All Angels' Church, Baltimore, was instituted Sunday, January 2, by the Rt. Rev. John G. Murray, Bishop of the Diocese. This was a unique occasion for Bishop Murray, being the fourth service of institution in which the Bishop has participated in St. Michael and All Angels' Church. About eighteen years ago Bishop Murray was instituted as rector himself. He instituted later two of his successors, who are now both of them bishops of the Church, Bishop Fiske, of Central New York, and Bishop Cook, of Delaware. And now the institution of Dr. Brown makes the fourth. In the chancel with Bishop Murray were, beside Dr. Wyatt Brown, his brother, the Rev. Bertram Brown, rector of Calvary Church, Tarboro, N. C., with whom Bishop Murray had been intimately associated twenty years ago, and the Rev. D. P. Allison and the Rev. George J. G. Kromer, who were assistants to Bishop Murray eighteen years ago and have been present at all the successive institutions.

Ordination: The Rev. Henry Purcell Veazie was ordained priest in Old St. Paul's Church, Baltimore, St. Thomas' Day, by the Rt. Rev. John G. Murray, D. D., Bishop of Maryland. The sermon was preached by the rector, the Rev. Arthur B. Kinsolving, D. D.; the Rev. Dr. W. A. McClenthen presented the candidate. The Rev. Mr. Veazie is well known in Baltimore because for some years he was boy soloist in Old St. Paul's choir. Mr. Veazie is a graduate of the General Theological Seminary. He pursued studies at Oxford University and served with the English during the war. He is at present on

the staff of Trinity Church, New York, and will continue his duties there.

R. F. H.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.

Lenten Speakers.

The speakers for the Lenten noonday services in one of the prominent theatres of Cincinnati will be:

First three days, February 9-10-11—The Ven. Joseph H. Dodshon, Archdeacon of the Diocese.

February 14 to 18 inclusive—The Rt. Rev. Ethelbert Talbot, D. D., Bishop of Bethlehem.

February 21 to 25 inclusive—The Rev. Floyd W. Tompkins, D. D., of Philadelphia.

February 28 to March 4 inclusive—The Rev. J. Howard Mellish, D. D., Brooklyn, N. Y.

March 7 to 11 inclusive—The Very Rev. Dean Robert K. Massie, Lexington, Ky.

March 14 to 18 inclusive—The Rt. Rev. Frederick Foote Johnson, D. D., Bishop-Coadjutor of Missouri.

March 21 to 25 inclusive—The Rt. Rev. Theodore I. Reese, D. D., Bishop-Coadjutor of the Diocese.

NEWARK

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

New Quarters for Diocesan Rooms.

Important changes are to be made as regards the Newark Diocesan House. The present diocesan rooms have long been entirely inadequate for the work, and it has been determined to take the large house in the center of the city, now occupied by Bishop Lines, for the Diocesan House, while providing for the Bishop in a small house. The change will provide suitable rooms for the Bishop's offices, the Board of Social Service, the office of the Nation-Wide Campaign, the Board of Religious Education, the Church Mission of Help, the City Mission, and rooms where the monthly meetings of a great many active organizations may be held.

Progress Made in Church Work.

The delayed Journal of the Diocese of Newark has appeared, showing that the Diocese has 176 clergy, and for 1919 had 2,464 baptisms, 1,982 confirmations and 42,657 communicants. The members of the Sunday schools numbered 19,387, the offerings $1,018,205, giving Newark among the dioceses in these statistics the fifth place.

N.-W. C.: While the Diocese has not raised its quota for the Nation-Wide Campaign, it has contributed for the last year more than the $115,000 asked under the pledge, giving a very considerable gain without the Diocese as well as within, over the offerings of preceding years. One of the most satisfactory results of the diocesan part of the campaign was the division of $15,000 in increasing the salaries of the clergy, which were below the average of the Diocese, which was found three years ago to be $1,960.

The Bonnie Brae Farm for Homeless Boys, which has for a few years been caring for fifteen boys to save them from the reformatory or jail, is to be moved to a farm of two hundred acres at Millington, where it is planned to make provision for fifty boys. There is unlimited opportunity to save for good homeless boys.

The House of the Holy Comforter, which has just been established, through the gift of house and land by Mrs. John B. Van Wagenen, at West Orange, as a home for women disabled by age or broken health, was formally opened at Epiphany. Money for its equipment and furnishing has been given in the Diocese, and now the money to supplement what may be earned at the Home by paying guests must be found. The applications for free admission are already beyond the capacity of the house, showing the real need of what has been begun in a modest way.

A bequest of $5,000 for the support of the church at Nordhoff was left by Mrs. William Walter Phelps, who was the daughter of Hon. Joseph E. Sheffield, the founder of the Sheffield Scientific School at Yale University.

DALLAS.

Rt. Rev. A. C. Garrett, D. D., Bishop
Rt. Rev. H. T. Moore, D. D., Coadjutor.

Interesting Program for Annual Council.

The seventy-second annual Council of the Diocese of Texas will be held in Christ Church, Houston, Tex., January 21-25, inclusive. Preparations are being made to entertain a large number of delegates and visitors. Last year 1,462 attended. It is expected that over 2,000 will be present this year. A most interesting program is outlined, consisting of Conferences on Religious Education, Young People's Work, Social Service, etc. Some of the strongest leaders of the Church are to be in attendance, including Bishop Gailor, Dr. W. E. Gardner, the Rev. W. N. Lathrop, Rev. Paul Micou. A splendid time is anticipated by everybody in the Diocese.

EAST CAROLINA

Rt. Rev. Thomas C. Darst, D. D., Bishop.

The N.-W. C. Pledge.

The Diocese finished its first year of the Nation-Wide Campaign with $70,000 of its $81,000 pledge paid into the Diocesan Treasurer. Eastern North Carolina has suffered a severe financial depression this fall, on account of the low price of farm products, and this accounts in a large measure for the $11,000 shortage. It is believed, however, that the pledges will ultimately be paid in full. The Diocese enters the second year of the campaign with the conviction that her fine record of the past will be continued.

Two Sunday School Institutes to Be Held.

The Department of Religious Education in the Diocese is planning two Sunday School Institutes to be held during the month of January. The first, a four-day institute beginning January 18, will be held in St. James' Church, Wilmington. The second, beginning January 25, will be held in St. Peter's Church, Washington. Diocesan leaders in Sunday school work will be assisted in the conduct of these institutes by Miss Mabel Lee Cooper, a provincial worker. All of the clergy and a large number of delegates from the various parishes have already announced their intention of being present. The Rev. George W. Lay, chairman of the Department of Religious Education, and the Rev. A. M. Blackford, its secretary, have been the moving spirits in this plan for the betterment of the Church schools of the Diocese.

Commemoration of Consecration of Bishop Darst.

On the Feast of the Epiphany a service in commemoration of the consecration of the Rt. Rev. Thomas C. Darst, D. D., as Bishop of East Carolina, marked the sixth anniversary of that event. An event happy in its inception, its importance to the Diocese receives fresh demonstration every year. The service was held in St. James' Church, Wilmington, all of the clergy of the city and their congregations taking part in it. During his six years in this Diocese Bishop Darst has proved to be a wise administrator and inspiring leader, and the Diocese has prospered under him.

Bishop Darst has been asked by the Presiding Bishop and Council to spend the month of February in the Dioceses of Rhode Island and Western Massachusetts in the interest of the Nation-Wide Campaign. In spite of his many diocesan duties, the Bishop has consented to undertake this important work.

Clergyman Weds: Only the presence of the bride prevented a recent wedding in East Carolina from being entirely clerical. On Christmas Eve the Rev. Joseph N. Bynum, rector of St. James' Church, Belhaven, was married to Miss Grace Elizabeth Potter in St. John's Church, Wilmington. Bishop Darst performed the ceremony, the Rev. Frank D. Dean acted as best man, and Archdeacon W. R. Noe gave the bride away.

T. P., JR.

VIRGINIA

Rt. Rev. W. Cabell Brown, D. D., Bishop.

Christmas Activities of Richmond City Missions.

The Christmas activities of the City Missions of Richmond this year were more extensive than ever before, and a remembrance or treat of fruit, cakes or tobacco was given to no less than 1,801 people.

The bringing about of such wholesale Santa Claus operations was accomplished through the enlistment of the interest and co-operation of a great many of our Church societies in the Richmond city churches.

Nineteen organizations in sixteen of the churches of the city contributed either personally or financially to the gratifying result.

The general policy of the City Missions for carrying out its Christmas plans is to get some society, women's auxiliary or guild, or men's Bible class or club, to adopt an institution and provide a treat for the inmates, and, if possible, have some of its members go with the City Missionary and help in the distribution of the presents and candy.

This arrangement has several advantages; it arouses the interest of our Church people in the city and State institutions; it makes the persons thus cheered take a more lively interest in

the services held for them by the City Missionary; and it brings to the attention of people in all our churches the wide field in which the City Missions is the ministering agency.

This year fourteen institutions located in four counties, and with representatives in them from practically every county in the State, were visited.

This shows that this branch of missionary activity is by no means local, but is truly a diocesan matter.

Lenten Services in Richmond.

The daily half-hour services, which have grown to be so conspicuous a feature in the Lenten season of the Church in Richmond, will be continued this year as usual. The services will begin on the Thursday after Ash-Wednesday, and will continue through the week which precedes Holy Week.

On Thursday and Friday after Ash-Wednesday the preacher will be Bishop Brown.

In the first full week of the services, with the exception of the first day, Monday, which is as yet unfilled, the preacher will be the Rt. Rev. Charles E. Woodcock, Bishop of Kentucky. Bishop Woodcock comes this year for the first time to Richmond, but he is widely known by the Church at large as one of the ablest preachers in the House of Bishops and a man, particularly sought after as a speaker at Lenten services.

In the second week, from February 21-25, inclusive, the preacher will be a minister from another Christian body. He is the Rev. Charles W. Gilkey, pastor of the Hyde Park Baptist Church, Chicago. Mr. Gilkey was a college mate of Dr. Bowie's at Harvard, and a graduate of Union Seminary, in New York, studied for two years in universities abroad, and was associated with some of the eminent men in the Scottish Church during the term which he spent in the University at Edinburgh. Coming back to America, he became the minister of the Hyde Park Church in Chicago. This church is an unusual one in its denomination, being situated near the University of Chicago, and having a large number of the faculty, both of the university and its theological school, in its membership. It is a church of remarkable liberal spirit. Mr. Gilkey, as its minister, has been identified with many kinds of wide service.

The preacher for the third week, beginning February 28 and lasting through March 4, will be the Rev. Floyd W. Tomkins, D. D., rector of Holy Trinity Church, Philadelphia. Dr. Tomkins is one of the influential men in the Diocese of Pennsylvania, and a preacher of special note in the Church through his success in conducting parochial missions. He is already known in Richmond from his visit here as preacher in the Lenten services last year.

From March 7-11, inclusive, the preacher will be the Rev. John Kelman, D. D., pastor of the Fifth Avenue Presbyterian Church of New York City. Dr. Kelman is a Scotchman, and one of the most outstanding leaders of that Church, which has always been distinguished for great preachers. He was formerly minister of Free St. George's Church, Edinburgh—perhaps the most commanding of the Scottish churches—and came recently to New York to succeed Dr. Jowett at the Fifth Avenue Church. His name is known internationally as a writer and a preacher.

The final week of services, from March 14-18, inclusive, the preacher will be Rev. Edward M. Jefferys, of St. Peter's Church, Philadelphia. Dr. Jefferys was formerly in our Church's medical mission in China. Returning to this country, he became City Missionary in Philadelphia and rector of St. Peter's Church.

Impressive Ordination Service at University of Virginia.

On the first Sunday after the Feast of the Epiphany in St. Paul's Memorial Church, University of Virginia, the Rt. Rev. William Cabell Brown, D. D., Bishop of Virginia, advanced the Rev. Noble Cilley Powell to the priesthood.

The sermon from the text, "The baptism of John, was it from heaven, or of men?" St. Luke 20:4, was preached by the Rev. Professor Beverley D. Tucker, Jr., D. D., of the Virginia Theological Seminary, formerly rector of St. Paul's Church.

The ordinand was presented to the Bishop by the Very Rev. Berryman Green, D. D., dean of the Virginia Theological Seminary.

The Litany was said by the Rev. Ben R. Roller, of the Diocese of West Virginia. The Rev. William Clayton Torrence read the Ante Communion, the Rev. Paul D. Bowden the Epistle, and the Rev. J. F. W. Feild the Gospel.

All the above joined in the laying on of hands. The Bishop, as the celebrant, was assisted by the Very Rev. Berryman Green, D. D.

Among others in the procession were the Rev. Messrs. H. H. Williams, of the Diocese of Virginia, and George J. Cleaveland, of the Diocese of West Virginia.

Mr. Theodore Nott Barth was present in the procession, representing the student body of the Virginia Theological Seminary.

The music was effectively rendered by a large volunteer choir, and the congregation filled the church to its utmost capacity.

The Rev. Robert A. Goodwin has resigned the rectorship of Christ Church, Winchester, and will go to China, to take charge, about April 1, of the Kuling School, Kuling, China.

The Richmond Clericus: On January 3, being the first meeting of the clericus for 1921, and the usual time for the election of officers, the Rev. J. J. Gravatt, D. D., rector of the Church of the Holy Trinity, was elected president, and the Rev. J. H. Gibboney, rector of the Church of the Epiphany, secretary-treasurer, for the ensuing year.

LOUISIANA

Rt. Rev. Davis Sessums, D. D., Bishop.

Consecration of Dr. LaMothe of Unusual Interest to Diocese.

Peculiar interest was connected with the recent consent by the Standing Committee of this Diocese to the election and consecration of the Rev. John D. Lamothe to be Bishop in the Missionary District of Honolulu. The motion giving consent was made by the Rev. Alfred R. Berkeley, who succeeded Dr. Lamothe as rector of St. Paul's Church, New Orleans. The documents were signed by every member of the Standing Committee, including James D. Hayward, who was a vestryman of St. Paul's during Dr. Lamothe's rectorship, and also the Rev. Dr. Coupland, who had been a classmate of Dr. Lamothe at the Virginia Seminary. Another coincidence was that Dr. Coupland in 1911 left the Church of the Ascension, Baltimore, to accept the rectorship of Trinity Church, New Orleans, and in 1917 Dr. Lamothe resigned as rector of St. Paul's to become rector of the Church of the Ascension. Dr. Lamothe has a host of friends in New Orleans and throughout the Diocese who trust and believe that his work in his new field in Honolulu will be abundantly blessed.

Death of Dr. Duncan: The Rev. H. C. Duncan, D. D., for fifty years Secretary of the Diocese of Louisiana, died in Alexandria, La., on December 20. Dr. Duncan was for many years Recorder of the General Convention, having first been elected when that office was created in 1910.

N.-W. C. Results: The end of the first year of the Nation-Wide Campaign in this Diocese showed that Louisiana had overpaid its pledge by several thousand dollars. One of the results of the Nation-Wide Campaign has been the placing of a City Missionary in New Orleans. The salaries of many of the clergy in the Diocese have also been increased.

The Diocesan Council will meet at Christ Church Cathedral Wednesday, January 26. It was determined last year to meet this year in Shreveport, but the fire which nearly destroyed St. Mark's Church compelled the rector, the Rev. James M. Owens, to request the Bishop to make the change.

Testing the Power of the Bible.

Ten rods from me the waters of the Mississippi River are rolling to the Gulf of Mexico. Now I cannot prove that any individual drop or cup or pailful of this water will ever reach the Gulf; nor can any one, standing at the Gulf, prove that any particular portion of the current there, passed down the Mississippi, through Lake Pepin and on to the ocean. Yet we know the Mississippi River reaches the Gulf of Mexico, and we act on that knowledge. So we know that Christian truth, and the Christian Scriptures, and the Christian people, have existed for nineteen centuries, and we can be sure that we hold the faith of the early Christians, and that we have the very Scriptures which they had.

Besides, we can test the power of the Bible day by day, and prove that the same gospel will produce the same results that it produced so long ago. We can test it by its fruits, and by the way it works.—H. L. Hastings.

The Church Missionary Society, after giving general aid for 100 years in the work of evangelizing the Indians and Eskimos of Northwest Canada, has terminated its relation to that part of the work of the Church of England in Canada. In taking this action the Church Missionary Society has presented to the Church in Canada an endowment fund of $125,000 for the future support of the Indian and Eskimo missions. The fund has been established because of the difficulty of raising money for this special purpose in Canada, and because, in contrast with what obtains in other missions, at the end of a hundred years there is no self-supporting church and no native ministry.

Self-denial does not mean going without choice food or abstaining from amusements: self-denial means making my will coincident with God's will—denial of self.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

THE RESULT OF "STAYING OUT."

One of the most bailful consequences of the decision of the United States to stay out of the League of Nations is the result it has had upon our scientists.

When poison gas began to be used by the Germans in the great war, it was condemned bitterly and unanimously in England and America.

If the nations could only get together in some form of international agreement for the preservation of peace, no doubt such an attitude to this iniquitous form of warfare would be maintained and probably intensified. So long as the only means of preserving peace is to be increased armaments with the expectation of future war, it is natural that poisonous gasses should be looked upon simply as a kind of ammunition, and the result is that leading chemists both in this country and in England are devoting their time and attention to discovering new means of exterminating life by this method.

One religious paper lifts its voice against this weapon of making warfare more terrible than it ever was before, and "The Herald of Gospel Liberty" deplores the indifference of Christian people to this form of barbarity in the following words:

"And the distressing point of the whole matter is that not one voice has been raised in protest, so far as we have heard, nor have we seen one single article from any editorial pen against this humiliating and degrading course so coolly laid down by our army officials for our nation. To this silence there has been, to our knowledge, only one exception, and we regret exceedingly that we cannot give the name of one of the most noted chemists of the United States who has indignantly refused the government his services for such a purpose, finely declaring that he understands it to be the business of skilled chemists to inquire into the ways of prolonging life rather than to seek out horrible methods for its destruction.

"This whole 'gas' enterprise is only another leaf out of the book of militarism which is being written into the history of our nation just at the present time by those who make profit and gain out of war—but it is a page that ought to arouse every Christian conscience to a quick and defiant resentment in behalf of the honor and nobleness of America, against which it ought not for a moment to be possible to bring even the suggestion of such inhuman practices, no matter what the rest of the nations of the world may do."

We sympathize with these sentiments entirely, but so long as war is held up as the only means of national defense, we believe that the nations of the world will continue to make their military preparations as effective, and therefore as diabolical, as possible. The only way to ameliorate war is to abolish it. and this can be done by international agreement. Surely such a purpose is big enough and Christian enough to deserve the concerted attention of our Church people.

ENCOURAGING.

A magazine published in New York entitled "Better Times," which styles itself a "little paper with a big purpose," presents some facts, which are certainly encouraging to those of us who pray and hope for His kingdom to come and His will to be done on earth as it is in heaven..

This magazine is the official organ of the charitable and public welfare organization of New York City, and the encouraging feature is the fact that such societies now number two thousand, and that they collect and spend for the benefit of the needy, in feeding the hungry and clothing the naked, the aggregate sum of no less than fifty million dollars every year.

Another encouraging feature of this work is the fact that this huge amount is not given by a few rich people, who feel the responsibility of their wealth, but is contributed by almost three hundred and fifty thousand individuals and corporations.

The publication referred to has a double purpose, first to make known the various societies doing relief work in the city of New York, and secondly, to avoid duplication in the effort put forth to ameliorate suffering.

While few other cities in the country have so numerous a group of such associations, nevertheless in every town and city there is more than one such organization, and it would be well for other places to follow the example of New York and have an official organ, which would publicly set forth their objects and purposes.

Such publication might appear only quarterly or semi-annually in our smaller cities, and where the expense would be too great to justify it, one of the daily newspapers would no doubt be glad to open a department in their columns for this kind of information.

Aside from the usefulness of such public co-operation to each body of workers, the publicity given to activities of this nature would be likely to bring larger contributions from more diversified sources and so greatly to contribute to the relief of suffering.

We are convinced that there is enough wealth in this country, and that its possessors are sufficiently liberal to prevent any of our own people from going hungry or shivering for lack of clothes if the wealthy and generous ones know of the proper channels through which to reach the needy ones.

APPLIED CHRISTIANITY.

Nothing could show a better Christian spirit than the way in which New York churches have recently received "the invasions" of the unemployed.

When the rector of St. Mark's, on the Bowery, not only did not resent the entrance of the Church by men who had no homes nor food, but actually welcomed them in person and provided food as well as lodging, he took a long step toward banishing from the minds of the masses an idea that the Church of today is only an institution for rich and respectable people, where good clothes are quite as much a requisite for mission as a penitent heart.

We do not see how it will be possible for even a wealthy New York church to continue to feed and house from 500 to 1,000 men. Nevertheless, in doing so, even for a short time, St. Mark's has showed the right spirit, in a way that is certain to do much to break down that prejudice against the Church which has sometimes existed in the minds of working people, especially when they are out of employment and in dire need for the necessities of life.

If all our churches throughout the country will follow the example of those in New York, they will build up a substantial and effective wall against Bolshevism. and social unrest and disturbance, which will be worth far more than many regiments of soldiers with fixed bayonets.

SOURCE OF EVIL.

In a statement recently given to the press, Dr. John W. Davis, Director of the Bureau of Attendance of the Board of Education, has pointed out the intimate sequence of the bad home, truancy and criminal tendencies.

Here is a field for the Church to exert a beneficent influence. If there is one institution more than another which Christ our Saviour glorified and sanctified, it is the home; and in doing all in its power to develop happy home life, the Church is certainly fulfilling the desires of its great Founder.

Cannot our Sunday schools exert an influence on the school attendance of their members by trying to keep records and offer special rewards or badges to the children who show a perfect attendance mark at their day school as well as at Sunday school?

An active interest by Sunday school teachers in the home life of their pupils is another way in which the Church can co-operate in this important matter.

The great need for such co-operation, both for the saving of souls as well as for the development of minds, is strikingly shown from the following incident quoted by Dr. Davis:

"Workers in the Bureau of Attendance find that practically all truancy is traceable to bad home conditions. A case was cited of a boy whose name came up for truancy. This boy has three brothers, one of whom is in Sing Sing, another in a reformatory, and a third in Parental School, having been committed for truancy. The father and mother of these children are both addicted to drink, and the children have not been properly looked after."

Family Department

COLLECT AND CALENDAR

JANUARY.

1. Saturday. Circumcision. New Year's Day.
2. Second Sunday after Christmas.
6. Thursday. Epiphany.
9. First Sunday after Epiphany.
16. Second Sunday after Epiphany.
23. Septuagesima Sunday.
25. Tuesday. Conversion of St. Paul.
30. Sexagesima Sunday.
31. Monday.

Collect for Second Sunday After the Epiphany.

Almighty and everlasting God, Who dost govern all things in heaven and earth; Mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life; through Jesus Christ our Lord. Amen.

A Shepherd Song.

When God sought a King for His people of old,
He went to the fields to find him;
A Shepherd was he, with his crook and his lute,
And a following flock behind him.

When God looked to tell of His goodwill to men,
And the Shepherd-King's Son Whom He gave them;
To shepherds, made meek a-caring for sheep,
He told of a Christ sent to save them.

When Christ thought to tell of His love to the world,
He said to the throng before Him,
"The Good Shepherd giveth His life for the sheep—"
And away to the cross they bore Him.

When God sought a King for His people, for aye,
He went to the grave to find Him;
And a Shepherd came back, Death dead in His grasp,
And a following flock behind Him.

O love of the sheep, O life from the dead,
O strength of the faint and the fearing;
A Shepherd is King, and His kingdom will come,
And the day of His coming is nearing.
—Joseph Addison Richards.

"Keep Your Seat."

Let me tell you the story of Fabius, who came to see me not long ago, taking the first opportunity since his discharge and return from overseas. I had known him in his childhood, and had often mourned over the growing selfishness which he displayed, even as a little lad. He was not a bad boy, but his mother had a great horror of "being put upon," and was very careful to ward off any possibility of it. She believed thoroughly in training children "to take their own part," as she called it, and to stand up for their rights. In a crowded street car, for instance, when older people were standing, she would say to her little son, who, perhaps, had momentarily shown the right impulse, "You keep your seat; you've paid for it." And, owing largely to her successful training, this became his ruling principle, to keep his seat, and make sure it was a good one.

He grew into a fairly useful member of society, in a way, because, though he lived and worked for himself, he realized that it paid to be attentive and competent in your business, and in perfectly normal times he might possibly not have been found seriously wanting. When the war came, of course he had no thought of enlisting. When other men went he just kept his seat or moved into one of theirs. At this time I saw very little of him—for reasons, no doubt. Then one day he appeared in uniform, and afterwards I made a note of what he told me. His story had been something like this:

"I don't know just how it was. I was walking down to business, but the road seemed pretty rough—queer things strewn along, as if folks had loaded up in a hurry and kept dropping them; now and again I put my foot in a hole. I began to think I'd lost the way or something. . . . Then a soldier came limping along. He looked pretty seedy; his uniform was stained; he had a bandage round his head . . . it was Jerry, who used to work in the corner grocery. He had two little boys with him, carrying the smallest, while the bigger one was trotting by him, holding on to his coat. 'Well, of all the queer outfits,' I began. 'Hullo!' he said. 'You'd better come along, too. Oh, yes; I've got to find a safe place for these little kids. The village was burned, and they shot the father. We've got to make things safe for little kids like these, you know. Come on,' and I saw that the little one had a wound from a bayonet thrust. . . . But I didn't go.

"Another time I was having a good, old smoke by the fire. It was dusk, and just beyond the door, as plain as anything. It was a bare-looking place—no fire, nothing comfortable, and a chap sitting on a bench with his head in his hands, looking—well, very down in the mouth. It was Tom, who used to work next to me, and whom I'd laughed at for enlisting. 'Why don't you come and help to get us out?' he said, when he saw me. 'I'm doing solitary confinement just now for cheeking my superiors, as they call themselves. No; pretty poor fun, but they've got to remember that we're all British, no matter what part of the Empire we come from, and we must keep up our end, no matter what comes. Why don't you join up? You chaps at home must all join and come to get us out.'

"Well, another time—a good deal later—I went to see old Shorty up at the military hospital. Poor chap! He'd been badly smashed up, and could only hobble about the ward a bit. He didn't seem much pleased to see me, and we hadn't a very comfortable talk. 'It was worth it, though,' he said. 'After all, if you never do another stroke of work again—still, you've done something; you've helped to take the hill. You've done a bit, even if it's the last bit of work you'll ever do. . . . Why don't you go and take the place of a fellow like me, who can't go back. Sick visiting's well enough for people who can't do anything more. But what's a chap like you doing here?' I suppose this was why he hadn't cared to see me, and, though I was a bit annoyed at the time, I thought about it after. . . .

"Even that wasn't all. The very next day I had to go round by a way I don't often take. I passed by a fine, big house, with lovely gardens. I knew the place. I'd had work there once or twice. There were three sons—fine, jolly fellows—and there was always lots going on—tennis parties and all sorts of things. They all went to the war. Two were killed, one was a prisoner. It all looked dark and lonely, and I heard was going to be made into a hospital. As I passed I heard some one say, 'You can't say we—the city—sent fellows like them. Their own fine spirit led them, not us. And it makes one's blood boil to see sturdy chaps staying round here when men like these have gone so freely. The duty's the same for all. Chaps like these didn't go out so that others could stay at home in Easy Street.' . . . I thought every one was looking at me. . . .

"Then the last straw was old Mrs. Motherwell. I knew how she had talked about slackers, and I'd been pretty angry with her at different times, but now I just felt sorry and uncomfortable. I moved to let her pass, but she stopped and looked at me with her sorrowful, big eyes. 'What are you doing?' she said. 'You know what they're all saying about reinforcements. You know they must have men. My boys had no special call to go any more than you have. Why don't you go and take my George's place?' I could stand it no longer. Something seemed to fall from my eyes, and I determined I wouldn't wait for the Military Service Bill. So here I am. . . ."

Shortly after this he went across and fought through the later stages of the war. He knew what it was in ordinary things to be efficient and hard-working, and he worked at being a soldier in the same thorough manner, but I believe in a new spirit, carrying on the standard of good workmanship into the service of the cause. Now he has come back with a young wife, whom he brought out from England, and the other day they came to see me, bringing their baby son. "He doesn't know anything yet about keeping his seat or giving it up," said the proud father. "While I was on leave once over there I heard a padre preaching about the right of children to be well brought up. You always hear a lot about rights, and about children's rights to this or that. But this was a kind of right I had never thought of myself. You always used to say I was a very spoilt child, and if I hadn't been shamed at last into going to the war I'd never have got out of my seat. I'd have been spoiled for life. . . . I know it will be a bit hard not to slip back into the old ways. The old habits come back so when you get into cities. You seem to put off your good ways with your khaki. But, please God, I mean to try. You learn out there the things that count. The selfish man is the worst kind almost, the most disliked, the least thought of, and when you think it out you see that's fair enough, and you learn to despise—I won't say selfish men—but yourself for being one. The war has taught that to lots of us, and, though it isn't going to be easy, still lots of us mean to make the effort not to forget it all. . . . We do want our little lad here to grow up right, not to be selfish or spoiled. We want to teach him to think of other people and learn the lesson of the army, so he can grow up into the right kind of man, the kind of man the Empire needs and the country needs, more than it needs politicians, far more than it needs rich

men or successful men—more even than it needs good workmen, though it needs them badly enough too. More than anything else, it needs the right men, and every right man is going to count. That's our ambition for our little chap."

And this from the boy who had been brought up to keep his seat.—J. Dene, in Canadian Churchman.

For of Such Is the Kingdom of Heaven.

The wind blows cold from Ararat; with cruel searching breath
It sweeps across a barren land, where Famine stalks, and Death;
A land where little children drone
Their dreadful, dreary monotone:
"O-na-ne! Oh, my soul! Have mercy on our woe!"
(What wrong could little children do that they should suffer so?)

O little folk of Erivan, who moan in misery,
Such little heads as yours it was Christ blest at Galilee.
'Twas such as you His loving arm
Caressed and sheltered from alarm.—
"O-na-ne! O-na-ne!—" (O Christ, in heaven above,
In mercy take them swiftly home to warmth and peace and love.)

The wind blows cold from Ararat. It cannot hurt the dead.
But what of those who naked lie, the roadside for a bed;
With hunger-frightened eyes that stare;
Whose feeble wail is everywhere:
"O-na-ne! Oh, my soul"?—(Will no one hear their cry?
Be merciful to us, O God, who pass unheeding by.)

—V. S. Owens, in S. S. Times.

Churchmanship.

What is a "good Churchman?" There are many ideas prevalent. There is that large class who have been born in the Church, brought up in her "ways," who have never been attracted by any other phase of Christian thought, who have steered clear of all entanglements with other communions, who have "gone to" the Church, "paid to" the Church all their lives. These people have a strong attachment to the Anglican Church, they appreciate her services in a dutiful way, they honor her traditions, they admire her dignity, and they "could not think of belonging to any other." They are often generous with their money. Nevertheless they are "Wooden Anglicans," as an honored friend of mine used to call them. Jesus is an honored Name to them, but He is not a Living Personality who as Lord and Master commands their whole lives. These "good Churchmen" act in the affairs of every-day life just like any cultured heathen might act. The great principles of Christ are not seen in their every-day lives; Christ has not the devotion of their hearts and lives. Many of them are "blasphemers"; others are "sharp" business men; others are "foul mouthed," "filthy" in their conversation. There is little sign of the Christ in their daily lives and conversations, yet they would be indignant if any one were to say that they were not "good Churchmen."

There is another class of "good Churchmen" who attach the word "good" to the observance of certain customs and practices. They always insist on "fasting" communion (an excellent custom in itself); they insist on the Eastward Position and the six points of ritual—the six points have now grown to more like sixty points—the mixed chalice, the wafer bread, vestments, lights, etc. The one who observes these points of "Catholic practice" is a "good Churchman"; the man who does not is a mere Protestant—no Churchman. These judge the "goodness" of Churchmanship by the observances of these various practices. But Christ Jesus does not influence their lives any more than He does the lives of the other class I have referred to. They are worldly minded, proud, self-righteous; just as loose in their business and personal habits—they do not live as Jesus did, in harmony with the Father's will. These people are not necessarily "good Churchmen" at all.

Let us get back to the foundation. What is the Church? "The Body of Christ." The Body of Christ must show Christ's Life through its members. The member of His Body, the Church, who is living the Life, and showing in his every-day life the very Spirit of Jesus Christ, he is the good Churchman—the living epistle of Christ, known and read of all men. The "good Churchman" is the man who is living the Christ Life every day, in the home, in the social circle, in business, in politics. He lives the life because his heart loves Jesus, and he shows his love by his works. This living Christian will hold the faith of Christ in its entirety: he will follow regular customs and practices of the Church; but he will put the spirit before the letter, and he will not judge his brother in these externals, because Christ fills his heart, and he knows that life may be expressed in different ways. The man who loves Christ will be ever ready to express his love and devotion; and will be quick to detect love's expression that differs from his own. Love will be ready, too, to suppress its own inclinations, and to conform to the customs, and practices of others. Rigidity is not the ideal of healthy life.

Let Churchmen then "hold the faith," as the Church has preserved it for us; but let them live the faith which the Church has preserved. A faith which is merely theoretical, which does not inspire to works, is indeed dead.—The Bishop of Montreal.

"Be Ye Also Ready."

"What shall be the sign of Thy coming, and of the end of the world? . . . Be ye also ready."

"What are the signs of Thy coming,
And when shall the end-time be?"
Anxious, they questioned the Master,
Curious, even as we.

Are these the signs of His coming,
That loom over sea and land,
That darken the earth and the heavens?
Is the day so near at hand?

We know not; He hath not told us
This secret of the Lord;
But all we need He hath left us
To read in His sacred Word.

And pulsing through the silence
Like the far, faint throb of a drum,
"Watch, be ye also ready,
For ye know not when I come."

Sweet as a silver trumpet
Through tumult and clamor clear;
"Watch, be ye also ready,
For the time is drawing near."

—The Methodist Protestant.

Influence of Good Books On Children.

When you find a child who loves good books, the evil weeds of envy, hatred, jealousy and malice are not so likely to grow in his mind and choke out the blossoms of love, tenderness, unselfishness and gratitude. The love of good books is one foundation for good character.

Happy are the children of this day and age in that they have so many books, and such beautiful and interesting books. The children of a hundred years ago had very few books, and they did not have lots of beautiful pictures in them as the books of today have. If a child today cannot buy or own books, he can always borrow them from a library. No child needs to go without books. And if he makes books his friends, he will never be dull or lonely.

The child who loves to read holds in his hand the keys of fairyland. He may learn all the wonderful things that wise men have spent years in discovering, in the pages of a book. He may travel in thought to the far-away parts of the earth while sitting in his chair at home. He may make the acquaintance of all the story-book heroes and heroines that have been created from the beginning of time, and count them among his friends, if he learns to love reading.

The poetess, Emily Dickinson, expressed the blessing of books in the following lovely little poem:

There is no frigate like a book
To bear us miles away,
Nor any courser like a page
Of prancing poetry.

This traverse may the poorest take
Without oppress of toll;
How frugal is the chariot
That bears the human soul.

The Coming Year.

God keep you through the coming year
With light dispelling doubt or fear;
The times which are as yet unknown,
Your Father calls them each His own.

God give you strength throughout the days
To tread securely devious ways;
Strength which some fainter soul will see,
By its reflex will uplifted be.

Give through it all unfaltering trust,
In power divine both true and just;
That ordered steps may form a whole
Clean pathway to the heavenly goal.

May you have love, the greater gain—
Light, strength and trust walk in its train,
To silver over shadows drear,
God give you love this coming year.

—Anon.

Right Kind of Education.

Education must always say in some way or other, "My kingdom is not of this world"; or it ceases to be education and becomes the teaching of a number of tricks with no reason given to the pupil why he should learn them. It may, for instance, teach him to earn a living; but many pupils, often the best, cannot be persuaded that earning a living makes living itself worth while; they will turn from it to any irrelevance, good or bad; while those who can be persuaded are by that very persuasion made stupid, which certainly is not the aim of education. There is in every one a hunger of the soul, or the self, which can be satisfied only by some kind of mystical belief, and by a life in terms of it; this hunger must be expressed somehow, and all education must be seen as a means of satisfying it.—London Times.

The best furnishings of a house are happy faces; the best seasoning of daily bread is a smile; the best music to soothe weariness is laughter.

For the Young Folks

A Tired Little Worm.

A tired little worm went to sleep one day
In a soft little cradle of silken gray,
And he said as he snugly curled up in his nest,
"Oh, crawling was pleasant, but rest is the best."
He slept through the winter, long and cold,
All tightly up in his blankets rolled,
And at last awoke on a warm spring day,
To find that winter had gone away.
He woke to find he had golden wings,
And no longer need crawl over sticks and things.
"Oh! the earth was nice," said the glad butterfly,
"But heaven is best when we learn to fly."

The Red-Headed Boy.

"There's that awful red-headed boy in a fight!" The sharp voice belonged to the sharp-faced teacher of the fifth grade, who happened to be on duty at the noon recess. She hurried to the struggling boys, and with the assistance of another teacher managed to pull them apart.

"Young man," she addressed the owner of the red hair, "this is not the first fight you've had on these grounds, but I certainly hope it will be the last." She marched the panting boys to the principal's office.

In the meantime a red head had appeared at an upstairs window; one glance from a pair of intelligent brown eyes took in the situation, and the head disappeared.

"Yes, I saw him, with my own eyes, rush at the other boy, grab him by the collar and fling him down!" The sharp voice was pitched so as to enter the principal's ear and penetrate to his rather kind heart, arousing it to execute a righteous judgment on the red-headed culprit.

"Be seated, boys. What grade are you in?" The red-headed boy looked up.

"Indeed, I'm sorry to say he is still in mine!" The sharp voice had emphasized "still."

"Did you attack this boy first?"

"With my hands, yes, sir."

"Why do you say 'with your hands?' "

"Because he attacked me first. with his tongue."

The principal looked at the other boy, who grinned and flushed.

There was a tap on the door. "Come in!" called the principal; and a tall young woman with red hair and brown eyes entered. She looked sympathetically into the eyes of both boys, causing them both to blush with shame.

The red-headed boy blushed because he remembered the fight he had the previous year; and how this red-headed teacher from another grade had walked all the way home with him; and how she had told him that God had made both their heads red: how He had numbered each of those red hairs; how that it did not just happen to be red, but that God had permitted it to be that color; and that it was wrong to fight about it, because it was like reproaching his heavenly Father for making it red.

"Have a seat, Miss McClain; I'm glad you have come. Now," to the black drooping head, "how did you attack him first with your tongue?"

Both boys' faces got redder. After an embarrassing silence, the red head was thrown back, and a pair of honest blue eyes looked at the principal.

"He don't want to tell you, because Miss McClain is here. Please, Miss McClain, go out! Then you can come back when we holler, 'Come.' "

The blue eyes looked beseechingly into the brown eyes. The principal raised his eyebrows; the thin lips of the sharp-faced teacher curled contemptuously; Miss McClain laughed merrily.

"Excuse me, professor; but perhaps you don't understand. Why, it's something about red heads. You see, Pat is so sensitive on the subject that he can't realize that I'm not at all so. Don't mind me, Ernest, just speak the truth"; but the boy only looked more ashamed of himself.

Miss McClain smiled knowingly at the principal. "He called him a red-headed, freckled-faced Irishman, I expect. Was that it, Pat?"

"Ask him." Pat Dillon nodded his red head toward Ernest's black one.

Ernest raised his black eyes, full of tears of shame, to his teacher's intellectual face; and the look in her eyes brought him to his feet.

"Professor," he stammered. "I—that's exactly what I said, only—that wasn't all. I said that his mother nearly whipped him last night because she saw a light through the transom and thought he was still reading after she had told him to put out his light and go to bed, but she found it was only the light from his head. I—I didn't know how low down it was, until—until Miss McClain came in."

Miss McClain's eyes regarded him. She was proud of her pupil.

Pat was on his feet before Ernest had finished.

"It was my fault! I promised Miss McClain last year that I would stop and spell 'God made it red' before I fought about it; and I forgot today; but it is the first red-headed fight I've had since I promised her," and they all believed it.

The principal rose and shook hands with the boys.

"Now shake hands with each other—that's right. Pat, my boy, I believe this is to be your last fight on account of your hair. Now, I want you to study your hardest, so I can promote you to Miss McClain's room. I think there you would soon learn to appreciate red hair."

Pat Dillon was promoted at Christmas, and from the day he entered Miss McClain's room—and looked into her eyes—he became a different boy. He was from the beginning her messenger, because, when she looked up to select some one, a pair of eager blue eyes begged to be of service.

The principal watched with interest the developing of the red-headed boy by the tactful, intelligent, red-headed teacher.

"Miss McClain has the best-behaved grade in school. I've taught it twice," declared one senior to another whom she met in the hall, on her way to fill Miss McClain's vacant seat.

"I'm certainly glad to hear it, for I'm awfully nervous about teaching boys and girls of from ten to thirteen; they are simply at an abominable age! I'm not surprised that she has these violent headaches come on suddenly."

"Don't you worry. If you want any information, just ask that red-headed boy; he's a treasure."

The nervous senior found the report to be true, and everything had gone on smoothly until the arithmetic class was called, and eight pupils were at the board, when suddenly the fire alarm rang.

"The fire drill!" exclaimed the senior, excitedly.

"Fire, fire, fire!" shouted a voice in the street below.

The senior sprang from her seat and rushed from the platform. Pat raced down the aisle, caught her in his arms and carried her back to Miss McClain's desk.

Interest in Pat's maneuvers had saved the grade from panic.

Holding the struggling, half-hysterical senior, Pat gave the necessary number of sharp, commanding taps. The grade responded mechanically; but when the little girl who led the line looked into the smoky hall and saw white-faced teachers struggling desperately to control themselves, and the crooked lines of crying girls and excited boys, she hesitated.

"Ernest, lead the line!" commanded Pat, "and every one hold on to the one in front!"

From the foot of the stairs the principal saw Miss McClain's grade holding their lawful place next the wall. A line too compact to be broken, they came on past him, and in their rear came a red-headed boy, dragging an unconscious senior.

In the morning paper was the principal's account of how Pat Dillon, in the absence of his teacher, had preserved the honor of the sixth grade. Miss McClain read it, and was proud of her red-headed boy.—Christian Instructor.

"Pluck wins! It always wins! Though days be slow,
And nights be dark 'twixt days that come and go;
Still pluck will win; its average is sure;
He gains the prize who would the most endure,
Who faces issues; he who never shirks;
Who waits and watches, and who always works."

Sparkle.

When the Jervey family moved up into the mountain country for a year, so that Mrs. Jervey could have the cool, bracing air, Maurice and Dot were very lonely. They missed their playmates and found the wide hills very different from the cosy village streets that they had been used to.

"Would a pony help?" their father asked one day.

Maurice brightened up at once. "I should think it would," he said. "A pony's as good as another boy."

Dot was not so sure that a pony was as good as another girl, but she looked very much interested.

A few days later the pony came, hitched to a little cart. "I've hired him for the summer," Mr. Jervey said. "Now go ahead and enjoy him."

The children stroked the pony's shaggy brown coat and asked his name.

But their father had forgotten it. "It seems to me I heard somebody call him Sparkle," he said doubtfully. "The family that owned him have a pony farm, but they didn't want to part with this fellow," he added.

Dot looked up quickly. "Was there a little girl in the family?" she asked.

Her father thought there was. "About your size," he added.

"We'll keep on calling him Sparkle," said Maurice. "Come on, Dot, let's take a drive."

Dot climbed into the red cart, but she could not stop thinking about the little girl in the family that Sparkle had belonged to. What was her name, she wondered, and how could she bear to give up her pony?

For the first few days they drove only round the yard and the stable lot; their father thought it best for them to become acquainted with the pony before they drove him in the public road.

Sparkle was gentle and affectionate, but for some reason he did not seem happy. He held his head down, and his eyes looked mournful.

"He'll be happy as soon as we can drive him down the road and let him shake his heels," said Maurice.

They decided to celebrate their first long drive by having a picnic on a big rock beside the road about half a mile from home. As they drove off in the red cart Sparkle's harness glittered, and Dot, who was to drive first, held her head high with pride.

Sparkle went much faster than he had gone in the yard. "I knew he wanted more room," said Maurice. "Go it, Sparkle!"

The pony shook himself and struck into a fast trot, and then into a gallop that grew faster as they went. His mane shook, and the pebbles flew from under his little feet.

"Be careful, Dot," warned Maurice. "We don't want to have a spill."

All at once Sparkle gave his head a toss and swerved to the left, where a road turned out of the highway. Dot pulled hard on the right rein, but Sparkle only went faster and faster and dashed round the curve. Maurice grasped the reins, but it was no use. The more he pulled in one direction, the harder Sparkle pulled in the other.

"Why—he's running away!" gasped Dot.

Maurice was still yanking at the reins. "Almost!" he panted as he pulled.

On and on they went. The picnic apples were rolling round in the bottom of the cart. Maurice and Dot were red in the face, but they held on pluckily and did the best they could.

At the end of a mile Sparkle gave his head another toss and swerved again, this time to the right; through a wide-open gate he ran and down a level lane. A minute later he pulled up short in front of a white farmhouse. Maurice and Dot drew a long breath and climbed out of the cart.

Inside the house some one ran downstairs two steps at a time; then the front door was flung open. A girl about Dot's age came running out. She did not look to right or left, but rushed to the pony's head and threw both arms round his neck. "O, Sparkle!" she cried.

Maurice and Dot stood silently by; they realized what had happened. The pony had brought them back to the place where he belonged.

Presently the little girl left Sparkle and came toward the two strangers.

"You must think me very impolite," she said bashfully; "but I couldn't think about anything but Sparkle at first. He is my pet of all the ponies."

When the turnout reached home at sunset it held three passengers instead of two. "This is Patty Doane, mother," Dot explained.

Patty looked bashful again. "Sparkle would not come back without me," she said. "May I stay till he stops being homesick?"

Dot's face shone at the warm welcome that Patty received. "A girl is even better than a pony," she declared.

Before the summer was over Sparkle was hardly able to tell which of the two places was his real home. He would travel in one direction as well as in the other. And Maurice and Dot forgot they had ever been lonesome.—Ida M. Kier in Youth's Companion.

Little Black Chick.

Little Black Chick was in disgrace. Little Black Chick generally was in disgrace.

"Whenever there's mischief going on," scolded old Mrs. Turkey, "that chicken's at the bottom of it! Gobble, gobble, gobble."

"He's a nuisance!" sputtered the Gander.

"Yes," echoed the Geese, "he's a nuisance!" (The Geese always agreed to whatever the Gander said.)

"I hae to find fault," quacked good-natured Mrs. Paddle Duck, "but he shouts:

'Cluck, cluck, cluck,'
I'm glad I'm not a duck.'

and really, you know, that's quite rude." She began oiling and preening her feathers.

Even Mother Biddy shook her head sadly and cackled, "I can't understand it. All my other chicks are well-behaved children. I truly can't understand it—cackle, cackle, cluck, cluck cluck, cluck."

Thus the poultry yard gobbled and quacked and cackled about Little Black Chick and his bad ways until the poultry yard honestly thought he was bad.

Today Little Black Chick was very much in disgrace. Usually, when this happened, he just cocked his head and winked his eye, and splashed feet-first into the water pail. But today Little Black Chick was unhappy. Mother Biddy hadn't scratched him a single worm; and, when she gave her chickens their nap, she let Little Black Chick come only a teeny, tiny way under her wing. Little Black Chick's heart felt as if he had been swallowing gravel-stones. He cheeped hard and tried to get closer to Mother Biddy, but his brothers and sisters pushed him back.

"Cheep, cheep!" cried Little Black Chick. "I'll go and find a roosting-place like the big hens." He slipped out from under the tip of Mother Biddy's wing and off he ran to the farthest corner of the poultry yard.

Nobody saw Little Black Chick go. The other hens were taking sun baths, rolling and fluttering and wallowing in the dust; the ducks were splashing in a big tub of water; and old Mrs. Turkey was explaining to the Gander and the Geese why her family never liked red. "Such an ugly, common color, so exciting, too," she gobbled.

Little Black Chick ran along the wire fence of the poultry yard. Finally he came to the weest, cutest little door. It was a hole Towser, the dog, had started to dig under the fence.

"Oho!" thought Little Black Chick. "I'm going out there in the large poultry yard. Nobody can scold me then." He slipped under the fence into the big outside world.

On and on scampered Little Black Chick through all the green things, finding a bug here and a bug there, chasing the butterflies, and hunting for ant's eggs under the leaves like Mother Biddy. On and on he scampered.

He spied a lady-bug out for her afternoon's stroll. "Here's a feast!" he chuckled.

Little Black Chick opened his beak to snap her up—when he saw a huge yellow SOMETHING with a long bushy tail, come slinking down the hill from the woods, softly, softly moving towards the poultry yard.

"What is it?" puzzled Little Black Chick. "It isn't Towser."

Then suddenly his wee chicken-heart gave a chicken-heart jump—and he remembered! He remembered that Mother Biddy had told them all when she had talked about the dangers of small chickens:

"Weasels and rats,
Hawks and cats,
But worse my cocks,
Is the yellow old fox,"

she had said.

That is what the huge, yellow SOMETHING was—a fox! Little Black Chick fluttered his wings with fright.

Nearer and nearer came the fox, stealing shyly towards the poultry yard.

Little Black Chick could see the hens still dusting themselves in the sun and old Mrs. Turkey talking to the Gander and the Geese. The Ducks were splashing so loudly that nobody could hear the fox. Something must be done! Something must be done quickly!

What could Little Black Chick do?

"I must tell Mother Biddy!" he thought. "I must get to the little door first."

Quick as a flash he scurried through the grass as fast as two small chicken legs would go. On he dodged and scrambled, slipping and falling, scratching his eyes against the rough twigs and branches, but hurrying faster and faster to save the poultry yard and his brothers and sisters.

Once he stopped to take breath and he could hear the fox closer than ever. Once he was caught in a mullen plant.

"Perhaps the fox will see me," thought poor Little Black Chick with a shiver.

But he ran bravely on, and, in one last scramble and scurry, dashed through the hole and straight to Mother Biddy, crying, as well as he could, like the old hens, "Er-rn-n-n-n-n," which means, "Look out, look out!" in chicken talk.

Then the whole poultry yard began calling, "Er-rn-n-n-n-n," the ducks began to quack, the turkeys to gobble, as they all ran towards the chicken house. Towser, up on the porch beside Farmer Brewster, began to bark; and Farmer Brewster put down his newspaper just in time to see a yellow streak of fox fur dash up the hill towards the woods.

The hens and ducks and geese and turkeys saw it too, peering from the chicken house door.

"Who gave the alarm?" asked the Gander.

"Little Black Chick!" cried the others.

"Ahem!" said the Gander, clearing his throat. No, he isn't a bad chick." his throat. "Little Black Chick isn't a bad chick. No, he isn't a bad chick."

"No, indeed. Little Black Chick isn't a bad chick," spoke up the Geese promptly.

"The dear child!" quacked Mrs. Paddle Duck, wiping her eyes.

"Gobble, gobble," said old Mrs. Turkey, it's wonderful about that chicken.

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I believe even a red handkerchief wouldn't scare him."

But Mother Biddy clucked tenderly. "He's a good, brave little chick," she said.

And Mother Biddy was quite right. Little Black Chick was!—Susan Holton, in Presbyterian Banner.

Finding People Out.

Madge ran into Ellen's room, her face all lit up with the happiest of smiles. "I've been having the best time, Ellen!" she exclaimed, as she speedily divested herself of outdoor garments.

Ellen surveyed her chum with interest, as she inquired, "What have you been doing, Madge?"

"Finding people out," was Madge's reply, a mischievous gleam in the eyes she turned on her listener.

"Finding people out?" Ellen repeated. "I've never been led to believe that would afford a good time. In fact, quite the reverse. I've always associated it with the disagreeables of life."

"Mine wasn't." Madge was brief, but emphatic.

Ellen walked over to her chum, and, taking her by the shoulders, gave her a friendly shake, as she demanded an explanation.

"Well," began Madge, gayly, "I started out for a walk, all by my lonesome, this afternoon. And, coming back, after I struck the village, I caught up with Mrs. Nelson. I hardly knew her, but some way we got talking about the Woman's Club here in town, and she told me she was just finishing a paper on Julia Ward Howe. Then I began to ask some questions, and she went on and told me a lot about her paper—the way she had written it and the incidents she had woven into it. She was just as interesting as she could be. And when our ways parted at the corner I was sorry. I wanted to find her out some more."

"I see what you mean, Madge," smiled Ellen. "But go on; tell me more about your discoveries. Whom did you find out next?"

"I came on over North Avenue, and when I reached 'Wilton's' I concluded I wanted some candy, so I went in, and there was Mrs. Wilton all alone. You know so many times there's quite a crowd in there. She was as visity as could be, to my surprise. And, to my further surprise, she began talking about the community house that some of us are so enthusiastically working for, and there she was just as eager for it as we are. And she had some splendid plans that I'm sure will help a whole lot in raising money for the house. Oh, we talked a long while, and I was sorry again when customers began coming in and requiring attention, for I wanted to stay and find her out some more, too."

"Any one else?" Ellen's tones were full of eagerness.

"Not in connection with this afternoon. But I could tell you very many more experiences in finding people out. Pleasant experiences, I mean, too. Why, Ellen, you've had lots of good times finding people out yourself, only you didn't happen to think of it in just that way. How about the time you left your new mink muff in the ten-cent store, and went back, after you discovered your loss, and found that little clerk just beaming with gladness because she could return the muff to you? And another time when you got all confused in your lines when you were in a play before a big audience and a girl who was in the part with you just kept giving you your cue until you found yourself again. And she was a girl you'd always thought rather slightingly of before, but that night you found her out. Didn't you, Ellen? Oh, I tell you we make too much of the other finding people out—the unpleasant kind; and we make too little of this kind—the worth-while sort of finding people out. Don't you agree?"

"Yes, I do, Madge." Ellen was in dead earnest. "And I'm going to be on the alert to find people out, for I believe it means an enlargement and enrichment of life along the line—for others and for ourselves."—Girls' Companion.

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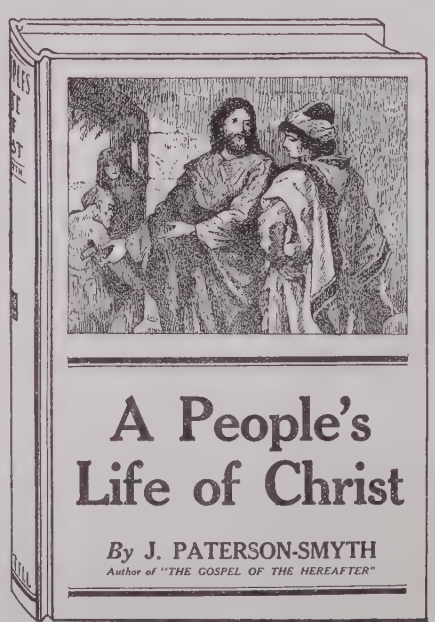
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"We don't always have to seek the opportunity of doing a good turn," writes Lieutenant Belvin W. Maynard, the "Flying Parson," in his article, "The Thrill of High Adventure," which appears in the February Boys' Life. "Sometimes the opportunity comes and lands right in our back yard. We only have to be ready to act the part of a real scout when the opportunity comes. It is easy to see how much I have appreciated these kindnesses which meant victory to me; and let us remember that our good turns will be appreciated and may mean victory to some one else.

"We must be ready not only to do a good turn when the opportunity comes to us or when it comes into our pathway, but we should seek the opportunity. There is where the real happiness comes. Let us not wait for the opportunity to land on us, but let us land on the opportunity.

"There are so many ways to do a good turn that we should not be satisfied with one a day. Some of them might not involve much self-sacrifice, but still not to do them, however small, would be unworthy. Did you ever see a fellow's hat blow off and go rolling down the street, passing by many who would not stoop to pick it up for him? Did you ever watch a woman standing in the aisle of a street car holding a baby in her arms when there were many men seated? Did you ever watch a woman with small children and luggage try to board a train unaided? Did you ever walk along a lonely road and have car after car pass you without picking you up? Did you ever pass an elderly woman on the sidewalk, whose very image was a picture of want and misery, carrying more luggage than a man ought to carry?"

After all of our effort, the one great requisite of success is the active and signal blessing of God. If that be withheld, nothing we can do will matter at all. Eloquent words become mere sounding brass. Gifts and offerings remain inert and lifeless. Marshalled forces can only mark time or engage in a losing fight. Whatever of success we may achieve is due to the blessing and favor of God.

If the heart goes with the gift, it may be small and homely in the eyes of men, and yet it will be great in the sight of God.

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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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Cochran: At The Plains, Va., December 30, 1920, entered into life eternal, in the seventy-fourth year of her age, CHARLOTTE CARR, daughter of Dr. Wililam Carr, of "Bentiver," Albemarle County, and widow of Dr. John Henry Cochran, of The Plains.

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STORAGE AND TRANSFER.

If we will only have patience with God's leading, He will always show us the way as fast as we are really ready to go on. The trouble with most of us is that we want to see the path through to the end before we take the first step. We want to know before we start how we are to come out. But this is not God's way for us. A man who is traveling in a dark night on a country road does not have the whole way lighted at once by the lantern he carries. It shows him only one step; but as he takes that, the lantern is borne forward, and another step is lighted, and then another and another, until in the end the whole way has been illumined, and he is safe at his destination. God's Word, as a guiding light, is a lamp unto our feet, not a sun flooding a hemisphere. In the darkest night it will always show us the next step; then, when we have taken that, it will show us another; and thus on, till it brings us out into the full, clear sunlight of the coming day. We need to learn well the lesson of patience, if we would have God guide us. Many of us cannot wait for Him, but insist in running on faster than He leads, and then we wonder why there is no light on the path, and we complain, and are discouraged because we stumble so often. If we stay back with the lantern it will be all right with us in our journeying.—H C. Trumbull.

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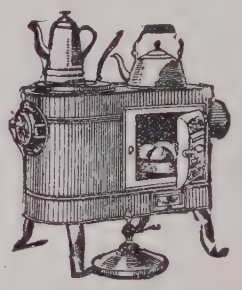
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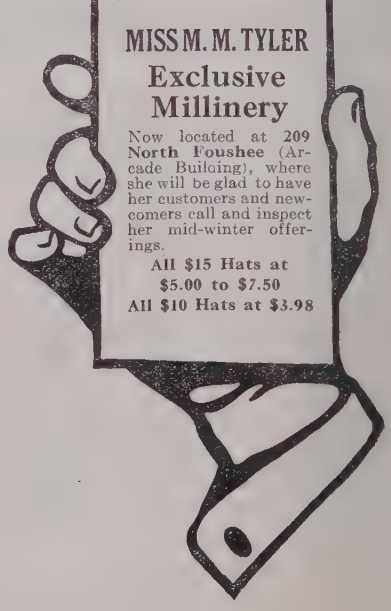
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Personal Notes

The Rev. William O. Cone, formerly dean of St. John's Cathedral, Quincy, Ill., has accepted a call extended him to become rector of St. Stephen's Church, Goldsboro, N. C. While in the Diocese of Quincy Mr. Cone was president of the Standing Committee and an examining chaplain.

The Rev. Harvey P. Walter, missionary in Porto Rico, who served during the recent campaign as Executive Secretary of the Diocese of Bethlehem, has accepted election permanently to this office. Mr. Walter has been persuaded to make this decision through the counsel of many persons who believe that his services in the home church will be even more valuable to the missionary field than his residence and service there.

The Rev. Harold Linwood Bowen, rector of St. Paul's Church, Peoria, Ill., has accepted the call to St. Peter's Church, Chicago, and will assume his new duties on February 2.

The Rev. Theodore Partrick, Jr., of Lumberton, N. C., has accepted a call to Grace Church, Plymouth, St. David's Parish, Creswell, and St. Andrew's, Columbia, Diocese of East Carolina. Mr. Partrick will reside in Plymouth. He will continue to serve as editor of the Mission Herald, the diocesan paper, and its office of publication will be changed from Lumberton to Plymouth.

The Rev. George W. Lay, D. D., for several years rector of St. Paul's Church, Beaufort, N. C., has accepted a call to take charge of the Mary Pinckney Seaman's Home, Charleston, S. C.

After a vacancy of nearly a year, Christ Church, Susquehanna, Pa., has received as missionary in charge the Rev. Joseph S. Hincks, late of Ashland, Pa., who thus received the compliment of reappointment to the parish

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of the names and addresses of the delegates appointed

You Will
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where he first entered upon his ministry.

The Rev. William H. Colclough, of St. David's, Bangor, Pa., has accepted the call to the neighboring parish of St. Stephen's, Catasauqua. Mr. Colclough's work of two years in his first charge has been so successful as to bring it to the notice of the entire Diocese.

Mrs. Zeigler having become resident executive of Branch No. 2, Y. W. C. A., the address of the Rev. Oscar Woodward Zeigler, Secretary of the Prayer Book League, is changed to the Y. W. C. A. Building, 511 South Clinton Street, Baltimore, Md.

The Rev. John G. Larsen has been appointed Secretary of the District of Spokane, vice Rev. H. H. Mitchell, removed from the District. All matters intended for the Secretary of the District should be addressed to 2303 West First Avenue, Spokane, Wash.

The Rev. George Long, since 1914 rector of St. Paul's Church, Warsaw, Ill., has accepted the call extended on December 11, to become dean of the Cathedral of St. John, Quincy, Ill., succeeding the Rev. W. O. Cone, resigned. Mr. Long has already entered upon his duties as dean.

The Rev. C. E. Coles, Ph. D., has entered upon his duties as rector of Trinity Parish, Pierre, and priest in charge of St. Peter's Chapel, Fort Pierre, S. D.

The Rev. J. Goodrich Litch is priest in charge of St. Gabriel's Church, Titusville, Fla., and should be addressed accordingly.

The Rev. Herbert C. Dana is chaplain at the Metropolitan Hospital, Blackwell's Island, New York City.

Ordinations.

In St. Ambrose Church, Raleigh, N. C., on Sunday, December 19, the Suffragan Bishop of North Carolina advanced to the priesthood the Rev. Ar-

1921

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Music for the Holy Communion In the New Hymnal

The Joint Commission of the General Convention has prepared music for the service of the Holy Eucharist and has added this music to the New Hymnal.

The present edition of the New Hymnal contains this music. Parishes on record with the Church Pension Fund as purchasers of previous editions of the New Musical Hymnal may obtain pamphlet copies of the communion music upon application.

The Eucharistic music has been selected with the same musical judgment that characterized the Joint Commission's preparation of the hymns in

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thur Myron Cochran, rector of St. Ambrose Church. The Rev. Julian C. Perry preached. The candidate was presented by the Rev. Walter J. Smith, who with the following clergy assisted in the laying on of hands: The Rev. Messrs. R. Bunn, J. E. G. Small, James E. King, Joseph Hudson and E. H. Goold.

In St. Paul's Church, Graniteville, S. C., on December 18, the Rev. Mortimer W. Glover, who, since his ordination to the diaconate, has had charge of the church's mill work at Graniteville, was advanced to the priesthood by Bishop Guerry.

In the Chapel of St. Mary the Virgin, Nashotah House (Wisconsin), on December 23, Mr. Baxter Norris was ordained deacon by the Bishop of Fond du Las. The Rev. E. A. Larrabee, D. D., dean of Nashotah House, presented the candidate and read the Litany. The Bishop as celebrant was assisted by the Rev. Messrs. A. E. MacLaughlin and George W. Parker.

Deaths.

The Rev. Charles Augustus Poole, D. D., professor of ethics at Seabury Divinity School, Faribault, Minn., died at Faribault on December 31, after a lingering illness, which had incapacitated him for active work since last May. The burial was held from the Cathedral in Faribault on January 3, the Bishop of the Diocese and several of the clergy participating.

A Prayer.

O gracious Lord, look down in mercy upon this Church at this time. Provide it with faithful laborers, such as shall have a true compassion for the souls committed to their care, and a knowledge and zeal answerable to the account they are to give. Grant that we may all preach "the truth as it is in Jesus," and that knowledge and that learning which is after godliness. Give a blessing to our labors, that we may see the fruits of them in the repentance and conversion of ourselves and of all sinners that hear us. Make us truly sensible, that when we labor for our flock, we labor for ourselves, and for Thy glory. And pardon us, O gracious God, whereinsoever we have been wanting in any part of our duty. Awaken, and touch all our hearts most powerfully from above, that we may not forget our ordination vows. And for Jesus Christ's sake, grant that we may not be answerable for the sins, and the dreadful mischiefs that may follow, if not hindered by Thy grace. Amen.

The conversion of souls is Thine, O Lord, and not ours; prosper Thou Thine own work. It is not in us to save souls. Let us not sacrifice to our own net, but use the means and ascribe all the glory to God; we of ourselves have nothing whereof to glory.—Bishop Thomas Wilson.

I believe that wherever guidance is honestly and simply sought, it is certainly given. As to our discernment of it, I believe it depends upon the measure in which we are walking in the light.—A. L. Newton.

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That ever adorable marvel of Providence is that in the spiritual creation God does not accomplish His will by His power, but through the wills of us His children.—Thom.

Thoughts For the Thoughtful

"Though the beginning is more than half, yet the end is more than all."

God can use a weak man, but cannot find a place for a lazy one.

The highest earthly wisdom worships at the feet of the heavenly Babe.

Compassion is the dominant feeling of the man Christ Jesus.—Joseph Parker.

No star appeared to the high priests and Herod. Only the pure in heart can see God.

After all, it is better to have our paradise at the end of life than at the beginning of it.

The Son died, not because the Father was unwilling, but unable to save them otherwise.—W. S. Dewstoe.

No matter what your pride may claim, you are serving some kind of a master.

"Men might be better if we better deemed
Of them. The worst way to improve the world
Is to condemn it. Men may overget—Delusion—not despair."

We dote upon this world as if it were never to have an end, and neglect the next as if it were never to have a beginning.—Fenelon.

Little is much if God is in it,
Man's busiest day not worth God's minute.
Much is little everywhere
If God the labor does not share.
So work with God, and nothing's lost;
Who waits on Him does best and most.

As the Lord's mercies are new every morning, so those to whom they come have a perpetual freshness of life. Their youth is renewed.—Anna Warner.

Salt loses its savor by lack of contact. Our religion expresses itself best when it seeks contact both with God and our fellowmen.—W. W. Bustard.

Eternity is crying out to you louder and louder as you near its brink. Rise, be going. Count your resources! learn what you are not fit for, and give up wishing for it; learn what you can do, and do it with the energy of a man.

Ruskin says, "We are not sent into this world to do anything into which we cannot put our hearts." God's true service is never achieved through a dull, contented routine, which knows nothing of enthusiasm and feels no inspiration. That service demands that the whole nature shall be brought into unity of action—heart, mind, will and all consenting to the same end. There is a vast deal that calls itself service which is not the outflow of the heart; much that calls itself sacrifice that lacks fire. Let us not rest in less than the best gift to God, even though for the time we be spiritually too poor to give more than the "pair of turtle doves or the two young pigeons."—S. S. Times.

Said a heathen to a missionary: "There must be something in your religion which makes you come all the way out here to tell us of it. I am sure I would not go so far to tell you of mine."

Christian faith is a grand cathedral with dimly pictured windows. Standing without, you see no glory nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendors.—Hawthorne.

The philosopher being asked in his old age why he did not give over his practice and take his ease, answered, "When a man is to run a race of forty furlongs, would you have him sit down at the nine-and-thirtieth, and so lose the prize? We do not keep a good fire all day, and let it go out in the evening when it is colder; but then rather lay on more fuel, that we may go warm to bed."

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SHALL CHRISTIANS BE SILENT?

Civilization is faced with a question today which may determine whether it is to survive or perish. In Europe and the East there are nations which are already slipping upon the brink of disintegration. The havoc of war has wasted their lands, killed tens of thousands of their toilers, enfeebled those that remain, wrecked their economic system, and handed whole provinces over to hunger, pestilence and a dreadful, disillusioned hopelessness. We in America find it hard to appreciate these things, but they are so. If the world should be called upon to pass through another war like the last one, the progress which mankind has made through the slow centuries might be extinguished in an anarchy of which the chaos in Russia gives some foreshadowing.

With these facts before us, America confronts at the same time the prospect of an enormous program for "national defence" which will fasten upon the backs of taxpayers an unprecedented burden, and commit this country to the old policy of competing armaments which is as well calculated as any wile of the devil well could be to provoke future wars. A single modern battleship of the latest type costs more than Mr. Hoover is asking for the entire work of preserving the lives of three and a half million starving children in Europe this winter. The contrast between the pouring out of money for destruction and the unsatisfied need of it for life is nothing short of ghastly.

As General Pershing has recently said, "The world does not seem to learn from experience. It would appear that the lessons of the past six years should be enough to convince everybody of the danger of nations striding up and down the earth armed to the teeth. But no one nation can reduce armaments unless all do.

"Ours is not an aggressive nation. We want no territory, and have no designs on other people. If other nations have the same attitude, it seems unreasonable not to believe that all would be willing to prove it by consenting to limit armaments. Unless some such move be made, we may well ask ourselves whether civilization does not reach a point where it begins to destroy itself, and whether we are thus doomed to go headlong down through destructive war to darkness and barbarism."

There is a good chance that the United States may call a conference of some of the great nations to discuss the limitation of armaments. If we were in the League of Nations, we might have been about this already. It is time that we did something, and did it with conviction. A great secular paper, the New York World, has taken up the cause of disarmament, and is pressing it with power. Every Christian man and woman should help to make plain to the authorities at Washington that we are looking for results.

A LAYMEN'S APPEAL FOR PRAYER.

A group of laymen, representing many Christian bodies and widely-separated parts of the country, have drawn up and circulated "A New Year Appeal by Laymen for Prayer." Its spiritual earnestness and its positive emphasis upon the spiritual resources from which the Church must draw in this day when she is "confronting civilization's crisis" make the letter one of marked significance. Among its signers are Roger W. Babson, the eminent statistician; John Willis Baer, of California; Edward H. Bonsall, the national president of the Brotherhood of St. Andrew; Dr. Howard A. Kelley, of Baltimore; S. D. Gordon, of New York; James M. Speers, of New Jersey, and William T. Ellis, of Philadelphia.

Thus the letter runs:

These are troubled times. Every thoughtful person faces the New Year with deep concern. The world outlook is deemed gravest by those who best know international conditions. Our own favored America fronts many-sided problems that will tax our every resource. We are surely in the midst of days of destiny.

In the realm of individual life the times are testing our soul-stuff. Business men are carrying burdens that fairly break hearts. Many working men and their families are already experiencing the bitter pinch of real want. The weight of the world's woe is pressing heavily upon us all. Human spirits everywhere are hungry for comfort and guidance

What shall we do about it all? For do something we must: the hour is too critical for drifting.

The laymen who sign and issue this paper so do because of a deep conviction that only by spiritual forces may our civilization be saved from the unprecedented perils that beset it. The only way out is the way up.

Holding no ecclesiastical positions, and representing, quite unofficially, various branches of the Christian Church, we take this unusual step of appealing directly, through the public press, to men and women of all faiths, who believe in an Omnipotent God and in the power of prayer, to join us in a common and concerted and continuous exercise of intercession, to the end that humanity everywhere, torn as it is by dissension, and suffering many kinds of ill effects of the world war, may turn to the patient Father in heaven for new motives and guidance and succor.

Our world will never get right with itself until it gets right with God. Only spiritual remedies can cure the present ills of mankind.

Therefore we call upon all who believe that the living God hears and answers prayer to offer daily petitions in behalf of our troubled world—with all its international strife and jealousies and self-seeking; with its industrial unrest, its social unrest and its political unrest—that the Lord Almighty may suffuse the hearts of all people everywhere with a consuming desire to seek first the kingdom of God and His righteousness. Then all other things needful may be added unto us, as promised by our Lord Jesus Christ.

We crave for ourselves and for our time a revival of the sense of the reality of God, and of our dependence upon Him, and of a spirit of loyalty to Him.

Because of the extraordinary part he must take in the affairs of our nation and of the world at this most difficult time, we also ask that daily prayer be made for the President-elect of the United States, that he may be illumined and sustained for his trying tasks by the very power of the Highest. * * *

So we entreat all spiritually-minded persons, in whatever ways and at whatever times individual judgment may suggest, to engage, privately or publicly, in daily prayer that the very gravity of present world conditions may drive us all to the eternal God, Who is our refuge, and Who is the only Light in our darkness. In Him we shall find

peace and good will, and power for the task of remaking the world.

"All things, whatever ye shall ask in prayer, believing, ye shall receive."

"THE LIVING WATERS."

We wish that everybody who is thinking about prayer, and wondering about its possibilities, could read the little book by Archdeacon F. W. Neve, recently published, called "The Church of the Living Waters." It is the beautiful, authentic story of how one stream of prayer after another, rising often in obscure places, flowed together into rivers of blessing which refreshed and redeemed thirsty lands.

And, as Archdeacon Neve has written, "If with child-like faith and an humble reaching forth to open up the stores of the divine energy for the good of the world, by the faithful members of the Church throughout the land, the Living Waters were liberated in full volume, the words of the old Hebrew prophet would be fulfilled, and the 'knowledge of the Lord would cover the earth as the waters cover the sea.' "

BISHOP ISRAEL.

The news of the sudden death of Bishop Rogers Israel, of the Diocese of Erie, is a shock and a blow to the whole Church.

Men of the energy, breadth and consecration of the late Bishop can ill be spared by the Church today.

In another month he would have completed a decade in the service of his Diocese as its Bishop, where he was greatly beloved for his devotion to the Master's cause and his simple, unaffected manners.

After the death of his wife a few years ago he was so grief-stricken that he seemed on the verge of a nervous breakdown, and was ordered to take a complete rest and change.

He took the change, but not the rest, for he immediately volunteered as a Red Cross chaplain for service in France, where he remained on active duty for over a year, returning with his health apparently entirely restored.

The news of his death, coming as it does so soon after that of the loss of Bishop Burch, makes a double gap in the ranks of our bishops who represented broad churchmanship of the type which stood for progress in the Church. and worthy successors to these two beloved men will be hard to find.

The Brotherhood, and Recruiting For the Ministry

It is generally conceded that there is a great dearth of candidates for the ministry as compared with the needs of the Church. The Brotherhood of St. Andrew has always responded loyally to the various calls of the Church for any special service on the part of the laity. And the situation which the Church faces as regards her ministry is one in which the laity are, or should be, even more interested than the bishops and clergy, for it affects them first and it depends in large measure upon them for its solution.

As a contribution to the general effort to arouse interest in this subject, the Brotherhood now purposes, through its various diocesan and local assemblies, to organize sixty or more meetings for men and older boys to be held on the afternoon of Washington's Birthday of this year—or, if necessary, in the evening of that day; and the directors of chapters, as well as other Churchmen, in localities where there are no assemblies, are invited to join in the plan. It is purposed to present at these meetings through able speakers a definite and ringing call to the ministry.

An endeavor will be made to have large numbers of young men attend these meetings. It is planned to distribute among them cards to be signed by those having special interest in the matter, the names and addresses and ages of interested young men thus signing the cards to be sent to the Department of Religious Education and to the Committee on Recruiting Men for the Ministry, in order that further interest may be developed. The Brotherhood desires to place itself in this plan readily at the disposal of the bishops of the various dioceses and to cooperate cordially with the clergy and laity both of the Brotherhood and otherwise.

The details of the meetings will be left largely to the committee in charge at each centre; but they should include a direct presentation of the call to the ministry by a special preacher; intercessory prayer on behalf of the needs of the ministry, that suitable candidates may present themselves; and also a conference (whose chairman shall be a clergyman) where full discussion may take place.

Washington's Birthday falls in the week immediately following the Lenten Ember Days, and, therefore, in addition to the patriotic note which will properly be sounded, there should be especially, where possible, this clarion call to the young men of the Church.

It is the wish of the Brotherhood that as an organization it may be as useful as possible in this plan; but it is also hoped that the general interest developed will greatly overflow the membership of the Brotherhood and take possession of the men of the Church generally.

The Brotherhood of St. Andrew has been one of the best agencies within the Church for supplying recruits for the ministry, and this corporate effort is put forth with the prayer that the blessing of God may rest upon it, and that through it the Church may be helped in these days of its need to replenish the ranks of its priesthood.

PLAYING THE GAME.

There are certain things no self-respecting man can do, because they are not compatible with his ideals of clean sportsmanship.

Sportsmanship is by no means a matter of the athletic field merely.

The presence of that quality makes, and its absence mars, the performance of men and women in every sphere of human activity.

A wife does not play the game if she does not help her husband to bring true a dream whose accomplishment is for the lasting good of others. She is not playing the game if she does aught to dishearten or demoralize him in the midst of a great task.

A man is not playing the game if he fails to keep faith with a woman's trust and hope and prayer. He is the foe of society if he is the foe to her spiritual sensibilities, which are finer and more finely attuned than his own.

"For their sakes I sanctify myself." Those words are among the biggest in the book that utters them.

The reason a man cannot go on the rampage to suit his own sweet will is that there are always others to be thought about. There are others whom his weaknesses will weaken, because they lean upon his strength.

There are millions not merely in the valley of decision, but in the valley of dependence. He may be a hero, though he knows it not, and when he topples and falls he brings calamity and grief to some unknown to him.

Therefore a man girds himself to report for duty when he does not feel able. A driving power within him refuses to let him quit. He knows that he is badly needed, and he must obey the call.

Never was morale more necessary or teamwork so important. Individualism and the solo performance, however brilliant, cannot carry the social burden that must rest on the shoulders of an army headed the same way under one flag. In the crisis we cannot afford to have broken ranks and insubordination, or even sullenness of spirit.

Wherever there is a group or even a pair of human beings there must be the general deference, the mutual sacrifice. Where there is love there will be delight in service. He who has lived for his own selfish self has never tasted the supreme pleasure that giving and doing for somebody else are sure to bring.

We are not playing the game while we do as we please. We are not playing the game while we repudiate our orders. The large man submits to discipline most easily and speedily. It is the small, mean fellow who is always boasting of his independence and his importance.—E. J. Haughton.

Christ's people pass from place to place, o'er ways of toil and sorrow, and reach at last their resting-place, where they await the morrow. God, when their journey's o'er, receives them evermore; the seed-corn in the furrow thrown is with the hope of harvest sown.—Translated from Karl Gerok.

The ideal giver, according to the Word of God, pays tithes and gives freewill offerings.

THE STORY OF AN HEROIC FAILURE AND OTHER BOOK REVIEWS.

Gallipoli Diary. By General Sir Ian Hamilton, G. C. B. II Volumes. George H. Doran Company. Price $10.

Most publishers and book sellers say at this present moment that war books are a drug on the market. The reading public has turned away with a not unnatural reaction from all the details of battles and trench-warfare to which it gave such tense and breathless attention during the years of the war itself. But there are some books so extraordinary in their quality that they rise above all ordinary conditions, and such a book is this diary of General Ian Hamilton, commander-in-chief of the expedition to Gallipoli.

In the first place, it is an extraordinary thing that in the midst of the pressure of his military responsibilities a commander could have found the time to set down his impressions from day to day with such illuminating fullness as marks this diary. And few would have the ability to express what they wrote with the vividness and the spontaneous literary power which belonged to General Hamilton. Here, therefore, is a record of great events, worthily told by one who saw all their meaning from the centre of their living stage.

Furthermore, the peculiar character of the Gallipoli campaign gives it an abiding interest which few other phases of the great war possess in equal degree. As time has passed, the terrible import of the fates which hung there in the balance is of course less immediate than it was before the outcome of the war was assured. But the essential tragedy of the story remains. The great drama of the conflicting motives of human souls, the interplay of hope and of disaster, the culminating moments of mighty possibilities snatched tragically into failure, these make the story of the assault at Gallipoli a human record of imperishable power.

As one reads Sir Ian Hamilton's story, he is impressed by the feeling that a Nemesis followed him from the beginning. More than once the attempt to capture the peninsula and open the way to Constantinople stood upon the very threshold of success More than once the gates opened and men who had struggled through incredible blood and hardship saw the golden vista of victory ahead. But each time the one final element of strength needed to seize the prize was lacking. Reinforcements came, but come too late. Ammunition came, but came too late. Always the power of the allied thrust was just an atom short of what was needed to break the barrier of the Turkish resistance and press through to a triumph that not only would have affected the whole course of the war, which, because of the failure at Gallipoli, was to prove so long and weary; but might have changed the whole subsequent history of Russia and the nearer East.

General Hamilton's diary is full of the most illuminating comments on great personalities with whom he came in contact. Fascinating particularly is the picture which grows from the strokes of his various journal entries of Lord Kitchener—a picture drawn with love, yet shadowed also with disappointment. It seemed to General Hamilton that in this matter Kitchener fell short of his own greatness, and never pressed the significance of the Dardanelles' campaign to a degree that fitted Kitchener's real consciousness of its vital possibilities. Most interesting, too, is the flash of insight by which he reveals the motive that made France fail to see what the Gallipoli campaign might mean. "Here," he wrote, "we have literally in our grasp a clear-cut gift offered us by the gods. The impossible part, the landing, is done. All that remains is so many fresh men and so many thousand shells. The result is not problematical, but mathematical. Napoleon is the only man who has waged a world war, in the world as we know it today. Napoleon said—I think it was on his famous raft—'Who holds Constantinople is master of the world.' And there it lies at the mercy of the Briton—could he only convince Joffre that the shortest cut to freeing his country from the German lies through the Dardanelles.

"A couple of miles won by us here gives England wheat and Russia rifles; give us the whip hand in the Balkans plus security in a couple of continents. A couple of miles lost by us here leaves the German with a strengthened grip upon all the real world objectives for which he went to war: it leaves us with a ruined prestige in Asia. But what is all that to Joffre, to whom, as a good Frenchman, the Balkans; the bracing up of the Russian Army; all the Odessa corn; Asia and Africa thrown in, do not count against one department of la Patrie.

"Once more our game is to defend in the West until the attack in the East has borne economic fruit in the shape of ships and corn: political fruit in the sentiment of the Balkans: military fruit in the fillip given to the whole force of the Entente by actual tactical contact between the British soldiers and the rank and file of the Ruskies. The collapse of the Central Powers, eclipsed in full view of all Asia and Africa by the smoke from the funnels of the British fleet at anchor in the Golden Horn, is what we are after here. Even if French and Joffre do drive the German main hordes back to the Rhine, the scope of their scoop would be far less than ours, for we, by getting to Constantinople, can starve those main armies stiff."

The journal reviews the whole history of the Dardanelles campaign from the bombardment by the fleet, through the first launching at the tip of the peninsula, the landing at Anzac Cove, the later landing at Suvla Bay, and the desperate and so nearly successful fighting which followed that last attempt before the ultimate failure. To a reader who approaches the record as it stands, without claiming any technical military knowledge, it would appear that Sir Ian Hamilton was right in his generalship, in his grasp of the whole situation, and in his employment of such resources as were given into his hands. But whether or not this be true, his journal is the story by a high-hearted and patriotic man, writing with unusual literary charm one of the great chapters in the history of human valor and endurance.

A Jewish View of Jesus. By H. G. Enelow. The Macmillan Company. Price $1.50.

The title of this book will of itself challenge attention. The Master Whom all Christians acknowledge was Himself a Jew. Back of Him were all the traditions of life and worship of the Jewish race. To Christians it is a sad thing that since the first days so small a portion of the Jews have acknowledged Him as Messiah. It is interesting, therefore, to know what the Jews do think of Him.

The book under review is a sincere and worthy attempt by a Jew to express what the Jews feel. It is based upon the frank recognition that Jesus has become "the most popular, the most studied, the most influential figure in the religious history of mankind." It traces in successive chapters the Jewish interest, heritage, environment, characteristics and teachings of Jesus, His contemporaries, the Messianic idea and the relation of the Jews to Jesus' death. The two final chapters deal with "Jesus and Jewish History" and "The Modern Jewish Attitude to Jesus." The author seeks to express why the Jews still do not accept Jesus as Messiah, and why—from his point of view of the non-fulfillment of the great Messianic prophecies—they cannot do so. "Yet, these things apart," he says, "who can compute all that Jesus has meant to humanity? The love He has inspired, the solace He has given, the good He has engendered, the hope and joy He has kindled—all that is unequalled in human history. Among the great and the good that the human race has produced, none can even approach Jesus in universality of appeal and sway. He has become the most fascinating figure in history. In Him is combined what is best and most mysterious and most enchanting in Israel—the eternal people whose child He was."

The Enchanted Garden. By Alexander R. Gordon. George H. Doran Company. Price $1.50.

As the author of this book truly says in his preface, "There is no book in the Bible more fascinating than Genesis. It charms us in our childhood, and it holds its spell to the end. For it is not only full of the enchanted poetry of the East; it is a shining mirror of life in every age and under every sky. As we follow these ancient tales, we seem to be reading the story of our own souls."

The subject of "The Enchanted Garden," therefore, has a perennial fascination. Dr. Gordon, in his retelling of the stories of Genesis, has treated them with much richness of application and linked them with our modern life. The one unfavorable criticism which might be passed upon the book is that its language does not always seem simple enough to be ideally adapted to the mind of a child.

"With the Soldiers in Palestine and Syria." By the Rev. J. P. Wilson. The Macmillan Company. Four Shillings.

The notes of a British Army chaplain who served for a year and a half with the troops in Egypt, Palestine and Syria. He went through those richly memorable regions with the eyes of a man who follows the "Lord Himself,

Whose Presence seems to fill the land and leads you on from place to place, that you may stand where He stood, and look upon the scenes which He looked upon." The book is interesting with its descriptions of the present day aspect of multitudes of places familiar to us from the Bible story, especially when against the background of the land's antiquity one follows the pageant of a modern war. The writer has not great literary gift, and his descriptions lack the distinction of those, for example, in such a book as Sir Ian Hamilton's journal, reviewed in this same column. But he had a keen perception for the objects and scenes through which he passed, and what he writes will give to the reader the material out of wich to form his own mental pictures of the Holy Land.

"Faith, Works and Grace." By the Bishop of Bloemfontein. The Macmillan Company. Three Shillings.

This small book, like the one reviewed preceding it, is one of the publications of the Society for Promoting Christian Knowledge. It is made up of addresses on the seven words from the cross, with a foreword on meditation; and is sincere and helpful. B.

Pamphlets.

The Argument From Design. By the Rev. Vernon F. Storr, Canon of Winchester. Longmans, Green & Co. 80 cents. One of the Liverpool Diocesan Board of Divinity publications, which are usually excellent and up-to-date. This is restatement of the Argument From Design in the light of modern science, and is well done.

How the Light Came. A Missionary Play. By Rev. F. D. Graves. 30 cents.

Plays and Recitations for the Juniors. Part Two. 25 cents.

Little Witnesses for God. Missionary Stories. 10 cents. Published by the Church Missions Publishing Co, 211 State Street, Hartford, Conn.

Christian Healing. An Order of Service for Prayer and Spiritual Healing. Compiled by a committee of clergymen and authorized for use in the Diocese of Minnesota. 15 cents.

Is Any Sick Among You? A Manual of Counsel, Instruction and Preparation for Receiving the Ministry of Healing, etc. By Rev. P. Gavan Duffy, Priest-Superior S. D. C. American Church Publishing Co. 50 cents.

A List of Books Recommended for Sunday-school and Parish Libraries. By the Cambridge Library Association, Cambridge, Mass.

Missionary Progress

Dr. Claude M. Lee, the physician in charge of St. Andrew's Hospital, Wusih, China, has an encouraging report to make about present conditions and future outlook:

"We have got the hospital organization in better condition than ever before, and have a nursing school, with regular classes, going. We are training nurses for our own use only, yet they are getting a course of instruction which will enable them to take the China Nurses' Association examinations. The laboratory is in good shape, and we do considerable work for the Chinese doctors in town, who practice foreign medicine. Our in-patients this year will not show much of an increase, because we have not the room to take in more; but we are doing twice as much surgery this year than in any previous year, and are finding it much easier to get patients to consent to urgent abdominal operations. There is a healthy growth of the work, which is most encouraging. This, with the rapid growth of the city in population and industrial importance, seems t ous to justify a considerable expansion of the work."

St. Andrew's is the only foreign hospital in a city of fully 300,000 people. Even with that condition, Wusih is widely recognized as one of the most progressive cities in Central China. Dr. Lee has as his assistant Dr. Walter H. J. Pott, the son of Dr. Pott, of St. John's University. Both physicians are eager for the Church at home to provide the funds that will make a decided enlargement of the hospital work possible.

Bishop Graves and the staff of medical missionaries in Shanghai are gradually developing important plans for the amalgamation of St. Luke's Hospital for men and St. Elizabeth's Hospital for women. It is their hope that in the near future it may be possible to build one large hospital serving both men and women. Probably not less than $1,000,000 will be needed eventually to carry out the plan in full. An initial gift of $10,000 has just been made by an American layman.

This was a note dated "Christmas Eve, 1920." It read:

"I enclose check for a Thank Offering. May it be used for the women's side of the Church General Hospital, Wuchang."

The check was for $1,000. The donor was a woman. No doubt she represents a whole host of friends of the Church General Hospital, Wuchang, China, who would gladly have made such a gift had it been practicable.

The evangelistic work in the District of Kyoto in 1920 was more encouraging than ever. Bishop Tucker says early in 1920 "our lay people started a forward movement. They are keeping it up vigorously. Recently we had a second mass meeting in Kyoto, at which there were about one hundred and forty delegates present from the various churches in the eastern part of the Diocese. A great deal of enthusiasm was shown and plans were considered for carrying the work on without interruption. I can already see its effect in larger congregations and increased interest on teh part of Church people. We have had over 100 per cent. more confirmations this year than we had last. This is remarkable when one considers how much there has been in the political and international situation to create obstacles for Christian work."

Nearly fifty years ago our pioneer missionaries in the city of Osaka, Japan, bought a piece of property in a section of the city that has in late years developed very largely along business lines. The location became entirely unsuitable for St. Barnabas' Hospital, long associated with the name of Dr. Henry Laning, our first, and for many years our only, medical missionary in Japan. The propjerty has recently been sold at a greatly advanced price. The amount received for it is larger than the amount originally paid for the site, the amount spent for all buildings the American Church has ever erected in the city of Osaka, and the amount spent in maintaining all of our missionaries who have ever worked in Osaka combined. A new site has been purchased for a hospital, and buildings will be erected in the near future for a comparatively small but thoroughly equipped and well administered institution. Dr. J. W. McSparren, who went out to Japan about three years ago to take charge of the medical work in Osaka, is returning to this country for the purpose of studying the latest developments in hospital construction.

The United States authorities in the Panama Canal Zone have shown their confidence in our Church and the administration of its work in the zone by offering us the use of a splendidly located piece of property in the heart of the city of Ancon, provided the Church erects upon it buildings worth at least $100,000. Ancon immediately adjoins the native city of Panama. It is a great centre of residence for Americans connected with the government and the canal administration. At the present time our services are held in a small frame chapel wholly inadequate to minister to the large population. The National Council has authorized Bishop Morris to accept the government's offer. It has done this in the confidence that the people of the Church will put into Bishop Morris' hands the amount needed to meet the government's conditions. General William C. Gorgas, former surgeon-general of the United States Army, and the man who had a large share in making the building of the canal possible through his practical abolition of yellow fever, was a devoted Churchman. During his residence in the zone, he was senior warden and lay reader of our little St. Luke's Church.

At the January meeting of the Department of Missions, preliminary consideration was given to the plans for the observance of the Centennial of the Domestic and Foreign Missionary Society in the autumn of this year. These plans include the publication of a Centennial History, the production of a historical moving picture film, the preparation of a pageant and a centennial celebration in every parish and mission, probably on Sunday, October 30, or on some other date before the end of 1921. For such parish meetings it is proposed to provide a form of service and data for a historical address. In order that the commemoration may be accompanied by some permanent achievement, it is proposed to try to enroll at least one hundred new missionaries for work at home and abroad before the end of 1922. It is likely also that an endeavor will be made to secure the funds necessary to complete a number of important building enterprises in the home and foreign fields with the understanding that each building as completed will contain a tablet, citing the fact that it was erected as a part of the celebration of the Centennial of the Domestic and Foreign Missionary Society. The department approved of the tentative plans as proposed and adopted a recommendation requesting the Council to make adequate appropriation to cover the necessary expenses.

WHERE ARE THE MEN FOR THE MINISTRY?

From the Commission on Recruiting, Training and Admitting Men to the Ministry there went out on January 11 to all the Bishops of the Church a letter which demands the attention of lovers of the Church and all who care for her leadership. The Commission has as its chairman Dean Fosbroke, of the General Seminary, New York, and one of its moving spirits is the widely known and honored rector of Holy Trinity Church, New York, Rev. Harry P. Nichols, D. D. The letter shows the immediate need for an awakening on the Church's part in the matter of furnishing more candidates for the ministry. Here it is:

We desire to report to you that the Commission on the Ministry has been giving special attention to the obtaining of a supply of suitable men for the ministry. Long tables of statistics, the fruit of much survey and study for this Commission by one of its members, have uncovered, among other things, the following significant facts:

1. **The ratio of deacons ordained to communicants shows our productivity.**

In 1826 this ratio was 1:234.
In 1856 this ratio was 1:470.
In 1886 this ratio was 1:1066.
In 1916 this ratio was 1:2035.

Put in simple language, this means that a hundred years ago every 234 communicants, on an average, produced one man for the ministry in every three years of the Church's life. In 1916 (before the effects of the war were felt), it took nine times as many communicants to furnish the one man.

2. **Ordinations to the diaconate.**

A study of ordinations by periods of fifteen years—periods long enough to cancel insignificant fluctuations and to reveal the general trend—shows these facts. Each such period from 1812 to 1901 shows without exception marked gain over its predecessor: the average gain for each period being no less than 74 per cent. The period, 1902-1916, shows for the first time a decrease: the number of ordinations recorded being less, by 6 6-10 per cent., than in the previous fifteen years. This, again, was before the effects of the war became marked.

3. We have inquired as to the enrollment of students in all the (Protestant) seminaries of the country—comparing the number listed for 1920-21 with that listed for the last normal year before the war, viz., 1915-16. The returns are still somewhat incomplete and may require quite slight modification hereafter: but the general results are likely to stand. The enrollment in all seminaries, **excluding** our own, shows a decrease of 3 per cent. Our seminaries report a decrease of over 32 per cent. The only other bodies which show a situation comparable with ours are the Presbyterians, with an apparent decrease of over 19 per cent., and the Congregationalists, who are in a worse case than ourselves, with a decrease of over 36 per cent.

The situations here revealed are bound to lead to a serious set-back in the Church's fulfillment of her mission to this nation and to humanity as a whole. Since April of A. D. 1920 this Commission, and especially its Recruiting Committee, has been at work upon a study of conditions, causes and cures. It is already clear that for long years a decreasing number of men have been offering themselves for the ministry, and that at present this condition exists among all the evangelical Christian bodies, especially the Presbyterians, the Congregationalists and ourselves. The causes are many. The best cures are not yet certain.

But may we earnestly ask you, at your next Diocesan Convention or earlier, to bring before your clergy and representative laity the grave lack of an adequate supply of candidates, and the duty of the clergy in particular to recruit men for the service of God and their fellowmen in the sacred ministry. And would you invite every minister in your Diocese to call together in conference early this Lent his congregation, and lay before them the facts as to the number of men they have provided for Holy Orders, and for the maintenance of the worship and work of the Church? Would you not advise your clergy at these conferences to ask their people the reasons why their sons do not offer themselves, and to consider and develop plans to enlist suitable young men from their own membership to dedicate themselves to this high service of God and man? Would you not also urge upon your clergy the wisdom and helpfulness, as has been found in several of our parishes, of getting into personal touch privately with parents this Lent, and securing their co-operation in interesting their own sons in the work of the ministry? And at the same time personal interviews with suitable young men, together with prayer, where opportunity opens, in order to lead them on to Holy Orders, would be highly desirable.

Likewise we would venture to ask that you, and every Bishop in the Church, call upon every minister in your Diocese to summon his people to pray every day this Lenten season that young men apt and meet in their congregation and from all over the land may offer themselves for the ministry. We would recommend the following prayer to be used, if you approve it, in private and family devotions, and in the Lenten services of the Church. By united prayer and by united endeavor we can secure God's own help for His Church in her need.

"Heavenly Father, Lord of the harvest, have respect, we beseech Thee, to our prayers, and send forth laborers into Thine harvest. Fit and prepare them by Thy grace for the work of their ministry, and grant that both by their life and doctrine they may show forth Thy glory, and set forward the salvation of all men, through Jesus Christ our Lord." Amen.

The Commission desires to say that it is actively engaged in the study of the whole question, and later on hopes to mature further and extensive plans for the effective recruiting of men for the ministry. The Commission would welcome suggestions and help from every quarter.

(Signed)
HARRY P. NICHOLS,
HUGHELL E. W. FOSBROKE,
GEORGE G. BARTLETT,
WILLIAM L. DeVRIES,
FREDERICK F. KRAMER,
WILLIAM P. LADD,
CHARLES H. YOUNG,

(On behalf of the Commission on Recruiting, Training and Admitting Men to the Ministry.)

TRUST HIM THROUGH THE DARKNESS AND SILENCE.

The fact of the existence of evil is the mystery of mysteries. Here is the thought which baffles thought; here is, above all other spheres of exercise, "the patience of God's saints." It is impossible to argue against this contradiction. It is impossible to explain, even to the satisfaction of the explained, why evil must exist, why evil must live and work, why evil must be mighty and victorious, if God be power and if God be love. Impossible, I say, to explain these things. Not impossible—blessed be His holy name—to trust Him through the darkness and the silence, to say with the patriarch, "He is able to raise up even from the dead"; to say with Him once again, "Shall not the Judge of all the earth do right?" Enough, if we are assured that what we see not, He sees, and that which we know but in part, He knows perfectly and from end to end. The man who takes God Himself into his heart by faith knows Him as his God, and finds in Him, as revealed in Christ, present comfort and present strength, can wait for Him, though He tarry. "Times of refreshing," "times of restitution," are promised in His Word. This complicated, this perplexed, this chaotic world—He is able to raise it up even from the dead. "What I do thou knowest not now, but thou shalt know hereafter."—C. J. Vaughan.

UNTO OTHERS.

How many there are who really desire to help, but who seldom carry their good impulses into action! The moment when one could aid a worthy charity, the chance to intercede in behalf of one seeking employment, the opportunity to say a word that will carry a cause over the top and to success, the crisis in another's life when a voicing of brotherly sympathy that one does have would restrain him from sin or encourage him to rise above calamity—all these chances for personal service gone because we are not—to use a Westerner's expression—"quick enough on the trigger."

Then again, we do not always keep our promises. If you told that young man looking for work that you would help him, then dread the day of his return with your part unfulfilled. If you promised a check for that charity or worthy cause, be sure to send it when promised. If you have enccuraged a sin-laden brother or a despondent down-and out, remember that God and he expect you to follow your good wishes with such practical assistance as you can give.

We have what we call impulses. They are, and just in proportion as we possess the Holy Spirit in our hearts are

we able to trust to our impulses. We generally know; the Holy Spirit tells us. He gives us judgment, discernment. We know we should do it, whatever it is; but sometimes we procrastinate, the pre-occupation of other things comes in, and suddenly we are aware that "we have left undone those things which we ought to have done."

The world is full of mere encouragers—those who preach but will not help. In a degree they are hypocrites. What the world needs are more Good Samaritans—more self-deniers.

Also let us go the second mile. A bank president cut a noon hour in two and, going personally with a man, got his sick wife in the hospital. He knew a letter would be uncertain as to the result. A former President of the United States passed an evening with a young man whom he chanced to overhear scoff at religion. He knew why his Lord had caused him to overhear, and he obeyed the impulse. A man of wealth who signs many checks for charities visits those institutions or individuals personally, sometimes again and again.

Yes, where real treasure is, there is the heart also.—St. Andrew's Cross.

Logicians may reason about abstractions, but the great mass of mankind never feel an interest in them. They must have images. God, the uncreated, the incomprehensible, the invisible, attracted few worshippers; a philosopher might adore so noble a conception, but the crowd turned away in disgust from words which presented no image to their minds. It was before Deity, embodied in a human form, walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in the manger, bleeding on the cross, that the prejudices of the synagogue, and the doubts of the academy, and the pride of the portico, and the forces of the lictors, and the swords of thirty legions were humbled in the dust.—Macaulay.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

SIMPLER TITLES.

Mr. Editor: At the last meeting of the Synod of New York and New Jersey, the following resolution was passed, and for fear that it might otherwise be lost in some pigeon hole, I am taking this means of calling it to the attention of your readers.

"Inasmuch as there exists a widespread and growing feeling in the Church that the present titles of its newly created official bodies, viz., 'Presiding Bishop and Council,' 'Diocesan Bishop and Council,' etc., are unnecessarily cumbersome, awkward and inelegant; and inasmuch as such titles are liable shortly to be fixed by usage upon the Church for all time.

Therefore, be it resolved: That the Synod of the Second Province respectfully requests the next General Convention to reconsider the title. 'Presiding Bishop and Council,' especially in view of the probable extension of this form of organization to the provinces, dioceses and parishes, so that there may be a simple, accurate, consistent and easily understood nomenclature throughout the Church.

The province further suggests for the several divisions of the Church the following series of titles as meeting all these requirements, viz.—National Council, Provincial Council, Diocesan Council and Parochial Council.

Be it further resolved, that a copy of this resolution be forwarded to the secretaries of the various provinces and dioceses with the request for their approval thereof."

The motive prompting this resolution is evident. While names are not of the first importance, they are nevertheless not unimportant, as witness the enormous amount of time and energy spent in discussing the official title of our Church. Surely we all desire to avoid a repetition of that. Our titles should, if possible, describe plainly and briefly the things they denote. This can scarcely be said to be the case with the present lengthy and awkward title of our governing body and still less of its correlatives in the province, diocese and parish. For tautological awkwardness what could be worse than "Diocesan Bishop and Council"? Moreover, when we speak, as we must, of a "member of" or "department of" the "Presiding Bishop and Council," we must do so with a smile or an apology. And inasmuch as these titles are likely to be fixed upon the Church for all time by mere inaction on our part, we should bestir ourselves immediately and determine upon a series of titles which shall state simply what they mean and be readily understood by the man on the street.

The series proposed in the above resolution seems to meet all these requirements so admirably that I, for one, earnestly hope the several dioceses and provinces will take the action requested by the Synod of New York and New Jersey, so that the change may be made without undue waste of time at the next General Convention.

Very truly yours,

G. ASHTON OLDHAM.

New York City.

THE ASSOCIATION FOR THE SANCTITY OF MARRIAGE: AN APPEAL TO THE AMERICAN PEOPLE.

Mr. Editor: Kindly allow me a little space to remind Christian people of the compelling need of something more than sighs over the sure destruction of family life in our great country by the increasingly rapid spread of divorce. The Association for the Sanctity of Marriage is the only society known to the writer that is organized for the special purpose of bringing home to the conscience of **Christians of every name** the forgotten teaching of Christ concerning marriage, and the enormity of the evil with which America, above all other lands, is face to face today.

When the enemy is so busy preaching free love, and, as a business man has expressed it to me, when "marriage is becoming more and more a temporary arrangement, to be changed more easily than a business contract," surely it is time for real Christians to bestir themselves and act. Novels, serious books, magazines of a certain type, plays, and even some sermons are doing this devil's work of the sower.

Do our people know that in 1916 these United States had 112,036 divorces, affecting directly at least half a million of our population, while our neighbors and kin in Canada had only sixty-seven in the same period? And the increase, our official report tells us, is 30 per cent. every five years. Or to put this in another way, allowing for the fact that the population of the United States is fourteen times that of Canada, we have one hundred and twenty divorces for every one across the border. Do our people know that in the city of Seattle 2,430 divorces were granted in the first eleven months of 1920, or almost one to every two marriages in the same period (4,013)?

The Association for the Sanctity of Marriage has just sent its first paper of twenty-four pages on "The Mind of Christ Concerning Marriage" to about 1,500 bishops, priests and laymen. It would like to distribute many thousands, and follow this up with other papers on "The Cruelty of Divorce Legislation **versus** the so-called Cruelty of No Remarriage," "The History of Marriage in the Church," and others. This costs money. It does not pay financially, and no publisher could afford to do it. The discouraging thing is that only sixty persons out of these 1,500 have thought it worth while to contribute anything to the cause, although an appeal and an addressed envelope accompanied the paper.

Shall this Association, the only one of its kind, with some of our ablest bishops, priests and laymen on its committees, be allowed to languish for the lack of support that demands, not thousands, but only a few hundreds of dollars yearly for printing and postage—its only expenses? Checks should be made payable to the Rev. Edwin A. White, Treasurer, and sent to the undersigned.

WALKER GWYNNE, General Secretary.

Summit, N. J., January 10, 1921.

BUSINESS METHODS.

Mr. Editor: These are days of centralization, pep, drives, experiments and multiplied machinery in Church and State. Our leaders seem to be determined to try out "business methods" of the quick-fire, up-to-date variety.

One hesitates to formulate any objections out of respect for the leaders, and also lest he be accused of "destructive criticism."

However, voices of protest are being raised against the radical departures from the old ways, and one such voice comes from the **Atlantic Monthly** of January, 1921, in an article entitled, "A Parish Minister's Declaration of Independence." Another somewhat more timid voice comes from the **American Church Monthly** in an article entitled, "Ecclesiastical Efficiency."

Both articles are well worth reading, more especially by those who believe that a minister is ordained first of all to preach the gospel, and only incidentally to serve tables.

JOHN TAYLOR ROSE.

Cazenovia, N. Y.

We quoted on "Christianity and the Community" Page of the Southern Churchman, January 8, from the first named of these articles, but regret that we gave it as of the December instead of January **Atlantic.**—Ed. S. C.)

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ADVERTISEMENTS—Rates quoted on request. For Classified see head of that department.

Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

Church Intelligence

Bishop McKim to Be in Charge of New Missionary District of Tohoku.

The Presiding Bishop has appointed the Rt. Rev. John McKim, D. D., Bishop of Tokyo, to be his substitute in Episcopal charge of the new Missionary District of Tohoku, Japan, until the vacancy is filled.

DANIEL S. TUTTLE,
Presiding Bishop.

January 10, 1921.

The Nation-Wide Campaign: Amount Received December 1-January 12.

In a statement issued early in December, the Treasurer of the Presiding Bishop and Council reported that on the first of December there was due on account of Nation-Wide Campaign pledges for 1920 the sum of $1,124,128.

The Treasurer now announces that from December 1 up to the close of business on January 12 there was received on account of 1920 pledges about $925,000.

Out of these receipts there has been paid on loans $305,000, or more than the amount borrowed during 1920 on current operating account, and a substantial working balance has been established to care for current disbursements.

Although the 1920 cash account has been closed, the unpaid 1920 pledges are still due. All receipts after the closing of the 1920 cash account will be included in the 1921 cash, but the 1920 record of pledges will be kept open.

A detailed statement of the cash receipts and expenditures of 1920 will be made as soon as possible by the Treasurer.

Bishop Overs Returns to Liberia.

After spending several months in this country telling of conditions in Liberia and the Church's work there, the Rt. Rev. William H. Overs, Ph. D., Bishop of Liberia, sailed for Africa on Saturday, January 15, going by way of England.

On Friday, January 14, there was a special farewell service conducted in the Church Missions House Chapel by Bishop Gailor, with a celebration of the Holy Communion.

Miss Lois M. Ford, of St. John's Parish, York, Pa., has been appointed as a missionary to Liberia, and will sail on the same ship with Bishop Overs.

Visit the Church Missions House Chapel.

The Presiding Bishop and Council are anxious that Church people should get into the habit of looking to 281 Fourth Avenue quite as much as a place of prayer and praise as a place where the business of the Presiding Bishop and Council is carried on.

They would be very glad if Church people generally would regard the chapel of the Church Missions House as a place to which they could go to worship whenever the opportunity presents itself. Throughout the coming Lent, the following services will be held:

Celebration of the Holy Communion every day at 9 o'clock. Noon-day prayers as usual every day, with addresses by Bishop Gailor and the Executive Secretaries as follows:

Ash-Wednesday, February 9—Bishop Gailor.
Friday, February 11—Bishop Gailor.
Friday, February 18—Dr. Wood.
Wednesday, February 23—Dr. Wood.
Friday, February 25—Dean Lathrop.
Wednesday, March 2—Mr. Franklin.
Friday, March 4—Mr. Franklin.
Wednesday, March 9—Dean Lathrop.
Friday, March 11—Dr. Milton.
Wednesday, March 16—Dr. Milton.
Friday, March 18—Mr. Gibson.
Wednesday, March 23—Mr. Gibson.

A Worth-While Job.

A pessimist and an optimist were discussing life from their different viewpoints. "I really believe," said the former, "that I could make a better world myself."

"Sure!" returned the optimist; "that's what we are here for. Now let us get to work and do it."—Boston Transcript.

Are you ever afraid to tell the Lord about your small things, as if they were not worth His attending to? Your great things are not any more worth His attending to. Cast all your care on Him.—Andrew A. Bonar.



Memorial Gymnasium, St. Stephen's College.

Opening of New Gymnasium, St. Steven's College.

The first Sunday after the Epiphany was a red letter day at St. Stephen's College, for on that day the Acting Presiding Bishop, Dr. Gailor, visited Annandale and blessed the new gymnasium lately erected by the college at a cost of $70,000.

The Eucharist was sung by President Bell in Bard Chapel at half past 10. The entire faculty and student body were present and neighbors and visiting friends filled the chapel to capacity. At the close of the service, which was sung with marked beauty by the entire college without the aid of a choir, a procession moved through the campus to the new building. There the college sang Kipling's Recessional, the building was blessed, and prayers were said for the seven St. Stephen's men who gave their lives in the late war, to whom the gymnasium is erected as a memorial: William Mollis Sistaire, Lester Wallace Kearn, Arthur Paul Kelley, Walter Raymond Whitmore, Henry Seymour, Leroy Abraham Wyant and Leo William Vincent. Addresses were then made by the Rev. Lawrence T. Cole, Ph. D., some time President of St. Stephen's, and by Mr. Haley Fiske, president of the Metropolitan Life Insurance Company and chairman of the Finance Committee of the college. Following the ceremony dinner was served in Preston Commons.

The new building is 160 feet by 120 feet over all, and two stories in height for the most part, and three in some places. On the first floor are billiard rooms, bowling alleys, lounging rooms, locker rooms, showers and the heating plant. On the second floor is the gymnasium proper, 50 feet by 80 feet in size, the college store, offices for the college physician and the athletic director, and two large storage rooms. On the third floor is a class room, 30 feet by 20 feet, and a gallery overlooking the gymnasium and equipped with a motion picture machine. The gymnasium is fully furnished with apparatus, and is also equipped with a portable stage sufficiently large for theatrical entertainments. The building is located to the west of and adjoining Zabriskie Field.

Bishop Gailor was particularly happy in his sermon, which was preached on the text, "Bodily exercise profiteth little, but godliness profiteth unto all things," from 1 Timothy. He showed the impossibility of education merely physical or mental, or both really bringing a man to true maturity without the addition of vital religion. The sermon was illuminated with humor and replete with pungent epigram, as well as inspired with unaffected piety. He took occasion to commend the small college and the Church college and to pledge assistance, by the Presiding Bishop and Council, to the best of its ability, to the cause of the Church institutions of higher learning.

Work of the American Seamen's Friend Society.

More than 300,000 sailors were in attendance at the various homes of the American Seamen's Friend Society in many parts of the world, according to the society's ninety-second annual report made public at their offices, 76 Wall Street, New York.

At the Sailors' Home and Institute on the North River water-front, which is the New York headquarters of the society, the aggregate attendance was 160,000. Some of the other centers at which the work for sailors in port is being carried on are Gloucester, Mass., Norfolk, Newport News, New Orleans, Galveston, Mobile, Rio de Janeiro and Genoa, Italy.

The great need for this work among sailors is shown in the figures of the society with regard to some of the particular uses which the sailors made of the various institutes. Some 90,000 lodgers were accommodated and a quarter of a million dollars in money was handled for the seamen. Records were kept of 6,747 letters which were written, this record having been figured by the number of postage stamps purchased. The workers at the institutes tell of the fact that the sailor will not keep postage stamps in his "jeans" and that he only buys a postage stamp after his letter has been written.

The largest attendance at any one branch, aside from the New York center, was in Galveston, Tex., where 53,000 passed through the doors.

The work of the American Seamen's Friend Society was organized in 1828. The officers are the Rev. John B. Calvert, D. D., President; the Rev. George Sidney Webster, D. D., Secretary, and Clarence C. Pinneo, Treasurer. The Board of Trustees includes men well known in philanthropic, marine and religious circles.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robt. C. Jett, D. D., Bishop.

Union Meeting of Men's Clubs.

Nearly a hundred men of Trinity and Emmanuel Churches, Staunton, assembled in Trinity Parish House on last Wednesday evening in a joint gathering of the Men's Clubs of those churches. The occasion was a supper served by the ladies of Trinity and Emmanuel and an address by the Bishop on the needs of the Church today, particularly in regard to enlisting the interest and co-operation of men.

After adjournment of the formal meeting some time was spent socially. This was the first joint meeting of the Trinity and Emmanuel Men's Clubs, but in conformity with the expressed wishes of the Bishop, it was planned to hold future union meetings.

DALLAS.

Rt. Rev. A. C. Garrett, D. D., Bishop
Rt. Rev. H. T. Moore, D. D., Coadjutor.

An Up-to-Date and Prosperous Parish.

At the annual congregational meeting of Trinity Church, Fort Worth, held on the Feast of the Epiphany, the rector, the Rev. L. W. Heaton, reported the presentation of one hundred and two candidates for confirmation during the past year; the administration of the sacrament of baptism to sixty-five, the majority of whom were adults; and an average weekly attendance of ninety communicants at celebrations of the Holy Eucharist. The business manager of the parish, who is employed by the vestry at a salary of $2,400 a year to attend the business affairs of the parish under the direction of the rector, reported that the financial support of the work of the parish had trebled during the year; and that the real property assets of the parish had doubled, although the mortgage indebtedness of the parish had been reduced 50 per cent. Automobiles were purchased during the year for both the rector and business manager. The parish gave five times as much for extra parochial objects during the year than in any previous year in its history. Bishop Moore, in a letter of congratulation to the congregation, gave it as his opinion that this is the largest year's work ever done by any single parish in the history of the Diocese.

Excavation has been completed for the community center now in the course of construction by Trinity Church, and the engineers in charge are waiting for such weather as will permit the pouring of concrete footings and foundation walls. The building will cost, when completed, in the neighborhood of $100,000. It is the second unit of what it is expected will be the most complete parish plant in the Southwest. The first unit, a brick rectory, was completed recently at a cost of $20,000. The site is the crest of the highest hill at the center of the most thickly populated residence section of the city, and consists of an entire block. The parish has also recently acquired building sites in the two most rapidly growing suburbs of Fort Worth for mission chapels.

The Rt. Rev. William T. Capers, D. D., Bishop of the Diocese of West Texas, will conduct a preaching mission at Trinity Church, beginning on the First Sunday in Lent, February 13, and closing at Evening Prayer on the Second Sunday in Lent.

The Rev. Harry Rudy Ziegler, a graduate of Ursinus College, and formerly a student at the Southwestern Baptist Theological Seminary, who has been a minister in the Baptist denomination for eight years, has become a candidate for Holy Orders from Trinity Church, and is acting as fiscal agent for Trinity Community Center while studying under the direction of Bishop Moore.

A strong chapter of the Brotherhood of St. Andrew, after serving a probationary period under the direction of Secretary Edward Shields, has organized under the leadership of the Junior warden of the parish, Mr. Harold Bevan. It numbers among its members the General Secretary of the Y. M. C. A. and the Boy Scout executive, who recently became communicants of Trinity Parish. Executive Spies is also Superintendent of the Church school.

The annual Council of the Diocese will be held at Paris, beginning on Sunday, January 23, the Rev. H. G. Hennessy, rector.

WESTERN MICHIGAN

Rt. Rev. J. N. McCormick, D. D., Bishop.

Bishop McCormick Again Elected on Board of Corrections and Charities.

The Bishop of Western Michigan has been reappointed by Governor Groesbeck as a member of the Michigan State Board of Corrections and Charities. Bishop McCormick's original appointment came from Governor Osborn, and at the expiration of his first term he was re-appointed for eight years by Governor Ferris, and the present renewal on the part of the recently inaugurated Governor is for another full term of eight years.

For the last ten years the Bishop has served as chairman of the Board, and during his administration the activities of the Board have been extended in many directions and its efficiency has been greatly developed.

VIRGINIA

Rt. Rev. W. Cabell Brown, D. D., Bishop.

Virginia the First Diocese to Complete Its Quota.

The Treasurer of the Diocese reports that total receipts on the Nation-Wide Campaign in 1920 in the Diocese of Virginia amounted to $276,525.11. The Diocese was asked to give $270,000 in 1920, and pledges amounted to $296,000. The Diocesan quota for the work of the General Church was $89,125, and over $90,000 was paid in regular monthly remittances of $7,500 each.

According to advices from New York, the Diocese of Virginia is the first Diocese in the Church to complete its quota for 1920.

Endowment Fund for St. Mary's Whitechapel Church.

The trustees of the funds of the Protestant Episcopal Church in the Diocese of Virginia have just received from Dr. L. Gibbons Smart, of Lutherville, Md., a check for $1,000 to begin an endowment fund for St. Mary's Whitechapel Church, Lancaster County. St. Mary's Whitechapel Church is one of the oldest church buildings in the Diocese, having been erected before 1714. It's church-yard is filled with old tombs, many of them being those of the Ball family, the direct ancestors of Mary Ball, the mother of George Washington. Another, more recent, is that of Miss Louisa T. Smart, a missionary in the Virginia mountains, and later in Alaska, who died at her post of duty, and was later buried in the church-yard among her own people.

It is hoped to increase this endowment fund until a sum of at least $5,000 is secured.

Interesting Meeting of Woman's Auxiliary.

The annual meeting of the Woman's Auxiliary of the Richmond Convocation was held in Holy Trinity Church, Richmond, on Tuesday, January 11, with an attendance of more than 150 of the 1,000 members of the Woman's Auxiliary in the Convocation. The Rev. J. J. Gravatt, D. D., the rector of the church, celebrated the Holy Communion, assisted by the Rev. W. H. Burkhardt, rector of Grace Church, Richmond.

Under the leadership of Mrs. John B. Mordecai, the Convocational Secretary, the morning was devoted to conferences led by Miss Louisa T. Davis, the President of the Diocesan Branch. After luncheon, addresses were made by Miss Irene T. Mann, for twenty-five years past one of our missionaries in Japan; Dr. Joseph W. McSparren, of St. Barnabas' Hospital, jurisdiction of Kyoto, and the Rev. R. V. Lancaster, Director of Religious Work in the State Penitentiary.

The next annual meeting will be held in All Saints' Church.

Life Work Conference in Richmond.

An interesting life work for boys was held in St. Paul's Church, Richmond, on Friday evening, January 14. Rectors of the various Episcopal churches were requested to be present, each with as many boys in his congregation as he could interest. Most of them responded and about thirty-five boys were present. Dr. Bowie, rector of St. Paul's, made an inspiring address, and was followed by Mr. Neff, a senior from the Theological Seminary of Virginia, and who was quite an athlete in his college days, who spoke with enthusiasm, and it was felt that the occasion was one which would bring results by its effect on the minds of those present.

New Correspondent for Church Periodical Club.

Mrs. Mary G. Wallace has resigned as correspondent of the Church Periodical Club, and Bishop Brown has appointed Miss Lizzie L. Green, 204 North Meadow Street, Richmond, to take her place.

An Open Letter From the Virginia Committee of the Near East Relief.

The Virginia Committee for Near East Relief feels that in view of the existing confusion of its work with that of the recently organized European Relief Council, a clear statement of the difference between the two is desirable. Briefly:

1. The American Committee for Near East Relief is the only organization incorporated by Congress to administer relief in Armenia and Syria. The European Relief Council operates in Germany, Hungary, Austria, Poland, Lithuania, Rumania, Czecho-Slovakia, and a number of the other small countries in Central Europe.

2. The American Committee for Near East Relief is the only source of relief for the refugee population of the Holy Land. No other organizations are working in these areas; there is no responsible government or other agency to take charge of the situation. The European Relief Council has the co-operation of eight large national organizations, including the Red Cross, the Y. M. C. A., the Jewish Relief and the Knights of Columbus.

3. More than 110,000 children were cared for by the Near East Relief last year. Lack of funds prevented the giving of food to three or four times this number. These children are orphans, homeless as well as hungry.

4. The Near East Relief budget asks for $15 a month for feeding, clothing, housing and educating a child. Five dollars a month will give the child enough food to keep it alive, but no clothes or shelter. The Near East Relief budget based on the $15 per capita estimate includes overhead expenses which other relief agencies do not have to figure on. For example, there are no railroads or boat lines left on which to transport food in the Near East; ox carts and Ford trucks must be bought and used for this purpose.

5. In addition to its work of child feeding, the Near East Relief last year maintained 538 relief workers, 63 hospitals, 128 clinics and 229 orphanages. It is asking funds with which to continue this work until some responsible government can be established.

6. An important phase of Near East Relief work has developed from the forcible detention by the Turks of Christian people. Eleven rescue homes for these girls have been established by the Near East Relief, but it is estimated that from 100,000 to 200,000 Armenian girls and women are still immured in harems, whence they can be rescued only by American aid extended through the Near East Relief.

Oliver J. Sands,
State Chairman, Near East Relief.
320 American National Bank, Richmond, Va.

SOUTHERN VIRGINIA

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Five Hundred Fifty-five Students Enrolled at St. Paul's, Two Hundred Eighty-nine Turned Away.

Two hundred and eighty-nine students have asked in vain for admission to St. Paul's, Lawrenceville, but there was no help for them. Every room is filled; every bed taken, and even the class-rooms are over-crowded.

Having been thoroughly awakened by the educational influences of the war, applications came from communities seldom reached by the school, and the students seem to be more determined than ever, though being told before coming to St. Paul's that they could not possibly gain admittance, still a very large number came. To the entire two hundred eighty-nine we had to say "No."

Pathetic as this is, the present status of the five hundred fifty-five at St. Paul's is more deserving of the serious thought of the Church.

In order that the school might be able to curtail its previous obligations, the management was determined that no deficit should be incurred within this fiscal year, and, consequently, proceeded to eliminate further courses of instruction, viz., printing, blacksmithing and wheelwrighting, and the budget for the year adopted by its Board of Trustees and approved by the American Church Institute for Negroes was as low as they thought it could be made consistent with its standing; but in spite of this, the school is facing the worst financial strain it has experienced in its whole existence.

This state of affairs is due almost entirely to the incompletion of the Nation-Wide Campaign. If the school could receive a third of its expectations from this source, she would suffer no financial anxiety.

As a result of the Nation-Wide Campaign, St. Paul's received last year $13,000; namely, $10,000 from the institute and $3,000 from the Dioceses of Southern and Southwestern Virginia, as increased revenue, as a direct result of the movement; but owing to increase in cost of operation and deficits occurred in this and past years, this amount is very inadequate.

The income of this year has been quite insufficient to meet the needs even of this inadequate budget, and from month to month the deficit has increased.

St. Paul's finds itself in a three-cornered struggle: (a) Obligation and honor to its students and teachers; (b) cut off from the support of its friends by the general scheme of the Nation-Wide Movement; (c) the temporary failure at least to realize fully from the Nation-Wide Campaign. There is now but one way open to St. Paul's. She has conformed to every method known to her to economize, even to the point of threatening seriously the standard which has required so many years to attain. The Church cannot afford to allow her to break faith with its teachers and students. She must pay her teachers for this year's work and carry out its obligations to its students.

To do otherwise would be a calamity to the Church and a wound upon the character of St. Paul's too serious to be considered. Unless the school receives material help soon, it cannot hope to ward off the impending embarrassment. To those persons who may not be fully acquainted with the worth of St. Paul's to the Church, the race and American citizenship, we respectfully refer to the Presiding Bishop and Council of the Church, the Department of Education, Washington, Foundation Organizations and Societies of Research, as well as the Department of Education of the State.

J. S. Russell, Principal.
Lawrenceville, Va.

Old St. Paul's, Norfolk, Adopts Free Pew System.

Old St. Paul's, Norfolk, has been changed from a rented pew church to a free pew church. The question was discussed by the rector and vestry in the early fall, and they finally decided to submit it to the congregation. A congregational meeting was called at which the proposition was explained, and the opportunity was given to each renter of a pew or part of a pew to surrender the pew and add the amount which had been paid as pew rent to the contributions through the envelope system. It was made an entirely voluntary matter with each renter, who was given the choice of continuing to rent or of making his pew free by contributing the amount hitherto paid as rent through envelopes. The proposition was received with enthusiasm, and so general has been the surrender of pews at the beginning of the year—at which time the change was to go into effect—that Old St. Paul's may now be classed as a free pew church.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Lenten Preachers at Garrick Theatre.

The preachers for the daily noon-day Lenten services held under the auspices of the Brotherhood of St. Andrew at the Garick Theatre, Philadelphia, are as follows:

Ash-Wednesday, February 9—The Bishop of the Diocese.

Thursday, February 10—The Rt. Rev. Thomas J. Garland, D. D., Bishop-Suffragan of Pennsylvania.

Friday-Saturday, February 11-12—The Rt. Rev. Ethelbert Talbot, D. D., LL. D., Bishop of Bethlehem, Pa.

Monday-Saturday, February 14-19—The Very Rev. Allan Pearson Shatford, St. James the Apostle, Montreal, Can.

Monday-Saturday, February 21-26—The Rev. Bernard Iddings Bell, President St. Stephen's College, Annandale, N. Y.

Monday-Friday, February 28-March 4—The Rev. Z. B. Phillips, D. D., St. Peter's, St. Louis, Mo.

Saturday, March 5—The Rev. H. K. B. Ogle, Christ Church.

Monday-Friday, March 7-11—The Rt. Rev. Charles Fiske, D. D., LL. D., Bishop of Central New York.

Saturday, March 12—The Rev. John R. Hart, Jr., University of Pennsylvania Christian Association.

Monday-Friday, March 14-18—The Rt. Rev. C. E. Woodcock, D. D., LL. D., Bishop of Kentucky.

Saturday, March 19—The Rev. Allen Evans, Jr., St. James'.

Monday-Thursday, March 21-24—The Rt. Rev. Frank Du Moulin, D. D., LL. D., Bishop-Coadjutor of Ohio.

Good Friday, March 25—The Rt. Rev. Thomas J. Garland, D. D., Bishop-Suffragan of Pennsylvania.

Saturday, March 26—The Rev. Albert E. Clay, chaplain of the Brotherhood Redemption, Philadelphia.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Dr. Grenfell's Visit.

Dr. Wilfred T. Grenfell, who established the international service for seamen and fishermen in Labrador and Newfoundland, has recently been a visitor in Washington, and was heard in three addresses on Sunday, January 16, at some of the churches. One of these addresses was made at Epiphany Church at the evening service. Dr. Grenfell is visiting some of the large cities of our country for the purpose of raising an endowment of $1,500,000 to perpetuate the work for seamen and fishermen which he has started. About one-third of the amount has already been raised in Canada and England, and the committee assisting him in this work feel confident that the remainder will be secured in the United States. Mr. Henry B. F. Macfarland is chairman of the Washington committee.

Dr. Grenfell's addresses were of great interest and full of appeal. He spoke at Foundry Methodist Church in the morning and the Church of the Covenant (Presbyterian) in the afternoon. There were large numbers of people to hear him at every service.

Conference on Christian Healing.

On Friday evening, January 21, a conference on Christian Healing will be held by the Rev. H. B. Wilson, of New Jersey, director of the Society of the Nazarene, in Epiphany Parish Hall.

The Christian Healing Mission begun by Mr. Hickson in Washington has been continued under the auspices of the Diocese by bi-monthly services at Epiphany. Such a service was held also at St. Stephen's Church on Tuesday, January 18th, the rector, Rev. George F. Dudley, being in charge.

Organ Recitals Largely Attended.

Lovers of music in Washington are having unusual privileges this year in the way of listening to organ recitals of very high order.

The series of recitals instituted by the District of Columbia Chapter of the American Guild of Organists is receiving splendid financial support from the people, and the large body of Epiphany Church has been crowded to its doors by those eager to take advantage of such an opportunity.

Likewise, at the Bethlehem Chapel of the Washington Cathedral on every third Sunday afternoon, large numbers are found listening to recitals given by Mr. Edgar Priest, Cathedral organist. Mr. Priest's recitals, both from the point of selection and rendition, are kept at a very high standard, and the people of Washington who have been fortunate enough to hear the visiting organists here this year appreciate more than ever the advantages offered by having in their midst an organist of such high attainments. The program on Sunday, January 16, was of unusual interest.

Progressive Work at Epiphany Chapel.

Epiphany Chapel, under the able leadership of the Rev. A. J .Torrey, vicar, has made remarkable strides in its growth in the last two years, and enters upon this new year of 1921 with renewed vigor and every reason for hope for still better things. Financially, the chapel has paid more toward its support than ever before in the year just ended. The Sunday school has increased from an enrollment of thirty-five to two hundred and five, new children still being added every Sunday. The community work has become a vital thing in that section of the city, and every activity is largely attended. The work in connection with this growth has so increased that the Nation-Wide Campaign Committee of the Diocese has voted to pay two-thirds of the salary of an assistant to the Rev. Mr. Torrey, just as soon as the right man is found. The assistant will not be a clergyman, but some one who will take charge of the executive side of the community work and thus enable the vicar to get out among his people more. Beginning with Sunday, January 23, the Sunday evening services will be of a slightly different nature, consisting of more hymns and congregational singing, shortened form of evening prayer, and an address by some especially invited outside speaker.

The people of the chapel are looking forward to the arrival of their new rector, Dr. Freeman, with great pleasure, and they, with their vicar and the whole Diocese, rejoice that Dr. Freeman will find such a growing and progressive work as may be found at Epiphany Chapel.

M. M. W.

GEORGIA

Rt. Rev. F. F. Reese, D. D., Bishop.

Savannah Parish Shows Great Activity.

Christ Church, Savannah, the Rev. John Durham Wing, D. D., rector, held its annual parish meeting Monday evening, January 10. Reports from the vestry, the Church school, and eleven organizations in the parish, showed remarkable activity throughout the parish, and that the finances are in a most satisfactory condition. Preceding the business meeting, members of the parish who attended were entertained with supper by the Parish Aid Society at the new Colonial lunch-room, which is being conducted by the society.

Through the generosity of two brothers, one a member of the parish, Christ Church has been able to purchase a permanent home for the House of Prayer Mission, which has suffered many difficulties from holding services in rented property. Located as it is in an absolutely unchurched section of the city, it presents, in the words of the rector of the parish, "a fallow field," and the call for workers is very strong. Sunday school is held every Sunday afternoon, with an enrollment of over one hundred, and the rector of Christ Church holds service every Wednesday evening.

The Men's Club of Grace Church, Waycross, the Rev. C. Baird Mitchell, priest in charge, invited the wives and children of the members as their guests at its January meeting, and interspersed with the business were musical selections. The rector delivered an address on the life and character of Robert Louis Stevenson. As the meetings are held in the Railroad Y. M. C. A., the president of the club took this occasion to speak of the necessity of having a parish house. About eighty people attended the meeting, and at the close of the program refreshments were served.

E. D. J.

NEW YORK

Death of the Rev. Dr. John Chamberlain.

The rector of St. Ann's Church for deaf mutes is dead. He was the Rev. Dr. John Chamberlain, and he began work with the Rev. Dr. Thomas Gallaudet way back in 1872. A New Hampshire man by birth, he spent early years of his ministry in the West, and later went throughout New England and the entire East ministering to afflicted people. He led the whole propaganda in behalf of better training for mutes, and witnessed many important advances. St. Ann's is a part of St. Matthew's Parish, and is located on the upper West Side of Manhattan.

Dr. Gates to Remain in New York.

The Rev. Dr. Milo H. Gates, vicar of Intercession Chapel of Trinity Parish, delighted the upper West Side by announcing that he had declined a call to be dean of St. John's Cathedral at Denver. In his declination Dr. Gates stated that the appeal to him to help in stronger ways to establish the Church in the great Rocky Mountain region was very strong, but that he felt it to be his duty to remain in New York. Intercession Chapel was an independent parish when Dr. Gates came to New England to be its rector, worshipping in a frame edifice that had a debt of $50,000 upon it. The members were few. Today it is a chapel of Trinity, with an edifice that cost $600,000, and 3,000 in its congregation, coming from 2,300 families. The Sunday school numbers 1,200.

Opening of First Town Hall.

Bishop Lloyd took the late Bishop Burch's place as speaker at the opening in New York of its first Town Hall, built at a cost of $1,350,000, and having an auditorium seating 1,700. It is located in the Times Square section, and is in charge of a League for Political Education. It is supported by public memberships in its courses of lectures, held on week-day mornings, and attended in large numbers by women and by elderly men of leisure. Around it is rising a group of men and women bent upon improved civic conditions in New York, and also seeking to inform the public concerning political affairs. In the management Church influence is strong, not always Episcopal, but always religious.

What used to be the Church Temperance Society's work on the west water front of Manhattan, and in charge of the late Robert Graham, is now in charge of the Church Women's Temperance League, and has for secretary Miss Kate Graham, who for years worked with her famous father. At the annual meeting of this League just held it was stated that the average attendance of men who load and unload ships had been 440 per day through the year. Among the directors are Mrs. John F. Steen, Mrs. George A. Crocker, Mrs. John Chamberlain, Miss Emily F. Southmayd, Mrs. Alfred Duane Pell and Mrs. C. Adolphe Low.

C.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

GENERAL LEE.

Again has come and gone that anniversary which is so dear to the South, and as the years pass will become more and more reverenced by the whole nation—January 19, the birthday of Robert E. Lee.

The incidents from the life of this great man that have been so frequently quoted invariably show his magnanimity, his generosity, or some other of his noble traits. Indeed, few of the lives of our great men are so replete with such anecdotes.

There was, however, another side to the character of this commanding personality, a side which loved the lighter things of life, and it is recorded by one of his biographers that he once "rode double down Pennsylvania Avenue, passed the White House, and a Secretary of the Treasury gaping with astonishment."

Another recollection of him which appeals to us especially in these days, when prohibition is so much the subject of discussion and comment, is the account of a social treat which he once offered to his younger officers. They were invited to gather around a demijohn of very promising appearance.

After raising their hopes of its contents to the highest pitch, "he finally drew from it bumpers of his favorite stimulant—buttermilk."

One of the reasons that this noble Southerner is so universally beloved is because of the grandeur of that disposition which no amount of honor or glory could change from its simple sweetness.

The most helpful way to celebrate the birthday of a hero is to think upon and study his life, so that we may derive therefrom inspiration for the following of his example; that is the way in which we can fulfil the words from the Great Book, "The memories of the righteous are blessed."

HELP THE CHURCH'S PRESTIGE.

One of our Church ladies commented recently upon the fact that in all charitable and relief work our people always held prominent positions of leadership as individuals, although the Church as a Church got no credit for it.

This is undoubtedly true, and in some respects it is unfortunate, and might be remedied, at least to some extent, without in any way detracting from the helpfulness of such altruistic Episcopalians or lessening the efficiency of the welfare work of associated charities or other such bodies.

No one will deny that such organizations do better work by being interdenominational and without official church affiliations, nor will any one say that in taking active part in all these great uplifting movements and associations these persons are not doing splendid Christian work.

It occurs to us, however, that they could make their efforts even more effective, and at the same time gain prestige for the Church as well.

Why cannot our Church societies in their corporate personalities tender their services to the local charitable or welfare organization, stating, after due deliberation upon the subject, just how many workers they can offer and for what days or hours?

Of course many auxiliaries and guilds are limited by their by-laws or charters, either local or national, to activities along certain lines, and if all the societies of your church are so restricted, then form a new one to do work of the character desired, which is being done now by so many of our individuals.

St. James' Auxiliary to the Associated Charities, or St. Paul's Chapter for assisting the Travelers' Aid Society, or Grace Church Committee of Co-operation in Welfare Work, would be names that might be adopted.

A tremendously important thing to remember either in forming such a society or in turning the activities of those already in existence to this line of work is that it must be co-operative. Let the Church bodies do the work under the direction of the relief organization and as a part of it, only retaining their Church affiliation.

We believe that some such plan as this would have two great advantages. It would interest a lot of people in active Church work, who now feel that "missions" are too far off and indefinite, and who would like to do some work of service in which they could feel that they had an active part. And it would bring to the assistance of family relief bodies a great number of persons who have some spare time and could and would give it in such a way as to relieve such organizations from the tremendous amount of extra work which has been piled upon them by the present acute unemployment situation throughout the country.

GETTING TOGETHER.

An inter-racial conference of representative white and negro women met recently in Memphis, Tenn. The Episcopal Church was represented by Mrs. T. W. Bickett, of Raleigh, N. C., wife of former Governor Bickett, and Mrs. Theodore Bratton, wife of the Bishop of Mississippi, both of whom are on the committee signing the report of the findings.

Women were there from every Southern State, and the following paragraphs are taken from the report of the findings:

Child Welfare.

We are pursuaded that the conservation of the life and health of negro children is of the utmost importance to the community. We therefore urge:

(a) That day nurseries and kindergartens be established in local communities for the protection, care and training of children of negro mothers who go out to work.

(b) That free baby clinics be established, and that government leaflets on child welfare be distributed to expectant mothers, thus teaching the proper care of themselves and their children.

(c) That adequate playgrounds and recreational facilities be established for negro children and young people.

Sanitation and Housing.

Since good housing and proper sanitation are necessary for both physical and moral life, we recommend:

That a survey of housing and sanitary conditions be made in the negro sections in each local community, followed by an appeal to the proper authorities for improvements when needed.

(a) Since sacredness of personality is the basis for all civilization, we urge:

That every agency touching the child life of the nation shall strive to create mutual respect in the hearts of the children of different races.

(b) We are convinced that the establishment of a single standard of morals for men and women, both black and white, is necessary for the life and safety of a nation. We therefore pledge ourselves to strive to secure respect and protection for womanhood everywhere, regardless of race or color.

(c) Since provision for the education of negro children is still inadequate, we recommend:

That surveys be made of the educational situation in the local community in order that colored children may secure—

(1) More equitable division of the school fund.

(2) Suitable school buildings and equipment.

(3) Longer school terms.

(4) Higher standards and increased pay for teachers.

Since colored people frequently do not receive fair treatment on street cars, on railroads and in railway stations, and recognizing this as one of the chief causes of friction between the races, we urge:

That immediate steps be taken to provide for them adequate accommodations and courteous treatment at the hands of street car and railway officials.

(a) As women, we urge those who are charged with the administration of the law to prevent lynchings at any cost. We are persuaded that the proper determination on the part of the constituted officials, upheld by public sentiment, would result in the detection and prosecution of those guilty of this crime. Therefore, we pledge ourselves to endeavor to create a sentiment which will uphold these officials in the execution of justice.

We recommend:

That competent legal assistance be made available for colored people in the local communities in order to insure to them the protection of their rights in the courts.

Family Department

COLLECT AND CALENDAR

JANUARY.

1. Saturday. Circumcision. New Year's Day.
2. Second Sunday after Christmas.
6. Thursday. Epiphany.
9. First Sunday after Epiphany.
16. Second Sunday after Epiphany.
23. Septuagesima Sunday.
25. Tuesday. Conversion of St. Paul.
30. Sexagesima Sunday.
31. Monday.

Collect for Septuagesima Sunday.

O Lord, we beseech Thee favorably to hear the prayers of Thy people, that we, who are justly punished for our offenses, may be mercifully delivered by Thy goodness for the glory of Thy name, through Jesus Christ our Saviour, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

Collect for St. Paul's Day.

O God, Who, through the preaching of the blessed Apostle St. Paul, hast caused the light of the gospel to shine throughout the world, Grant, we beseech Thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto Thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.

The Inn at Bethlehem.

(The Landlord Speaks—A. A. 28.)

What could be done? The inn was full of folk:
His honor, Marcus Lucius, and his scribes
Who made the census; honorable men
From farthest Galilee, come hitherward
To be enrolled; high ladies and their lords;
The rich, the rabbis, such a noble throng
As Bethlehem had never seen before,
And may not see again. And there they were,
Close herded with their servants, till the inn
Was like a hive at swarming time, and I
Was fairly crazed among them.

Could I know
That they were so important? Just the two,
No servants, just a workman sort of man,
Leading a donkey, and his wife thereon
Drooping and pale—I saw them not myself,
My servants must have driven them away;
But had I seen them, how was I to know?
Were inns to welcome stragglers, up and down
In all our towns from Beersheba to Dan.
Till He should come? And how were men to know?

There was a sign, they say, a heavenly light
Resplendent: but I had no time for stars.
And there were songs of angels in the air
Out of the hills; but how was I to hear
Amid the thousand clamors of an inn?
Of course, if I had known them, who they were
And who was He that should be born that night—
For now I learn that they will make Him King,
A second David, who will ransom us
From these Philistine Romans—who but He
That feeds an army with a loaf of bread,
And if a soldier falls, he touches him
And he leaps up, uninjured?—had I known,
I would have turned the whole inn upside down,
His honor, Marcus Lucius, and the rest,
And sent them all to stables, had I known.

So you have seen him, stranger, and perhaps
Again will see him. Prithee say for me
I did not know; and if he comes again,
As he will surely come, with retinue,
And banners, and an army, tell my lord
That all my inn is his to make amends.

Alas, alas! to miss a chance like that
This inn that might be chief among them all,
The birthplace of Messiah—had I known!

—Amos R. Wells.

Roses or Broken Fences.

PART I.

"If only they weren't so shiftless," Harriette said.

The "they" referred to the Langdons, the "Langdon tribe," Halstead had called them. Harriette did not go so far as to call them that. She didn't think she would like to be called one of a tribe, no matter what she did.

It was tiresome to look down on a house and yard like theirs, day in and day out. It hadn't been quite so bad, to be sure, when snow was on the ground, but there hadn't been very much snow this year, scarcely enough to make anything picturesque. There was a house full of Langdons and only four Isbornes. The Isbornes had been up on the hill for a life time, the Langdons only a few months. The Isborne property had very attractive grounds; the Langdon yard had been pretty bad when the family took the house, and it had surely not improved under the new regime.

There was no mother in the Langdon home and the seeming mistress was a girl who appeared to be not far from Harriette's own age. Even though she lived so near them, Harriette really knew very little definitely about the family. None of the Rockston young people had associated to any extent with them since they came. There was a boy named Jasper about Halstead's age, and a number of younger ones whose names Harriette was not sure of. Then there was a father besides, but he looked rather sober and discouraged, and did not attract Harriette very much.

"Jasper could mend that fence," she told Halstead. "Why, even a child could make it look better, and they've never done anything to make the grass grow when the other family attempted to keep chickens. And paint on the house would make so much difference."

The reason why the Langdons shiftlessness troubled Harriette quite so much just now was because of the prospective visit of a friend who had never been in Rockston before. Harriette had met Iva Ware while in the city the fall before, and had been much attracted by her. She had done so many pleasant things for Harriette during her visit at a mutual friend's that Harriette was specially anxious that everything about her visit with her should be exactly right, even to the environment. She couldn't think of anything not likely to be satisfactory except the Langdon yard.

"Cheer up, sis," said Halstead, for her thoughts must have been evident. "We'll try to keep her so interested inside the house that she won't be looking out of the window at all."

Harriette began to be so busy in her preparations for Iva that she thought less actively of the Langdons. Only in a sort of sub-conscious way did she wish for some sort of an outdoor screen that would prevent Iva from being shocked by them.

After Iva came she at first actually did forget the Langdons. Iva seemed even nicer than she remembered her. It was a great satisfaction, too, that all the home people liked her so much. She in turn seemed to like everybody. She went tramping with Hal, played and sang the old-fashioned music Mr. Isborne liked, and talked household affairs with Harriette's mother. Young though she was, she had been housekeeper for her father and brother since her mother's death, three years before.

"She's really quite a remarkable girl," Mrs. Isborne told Harriette, and Halstead added, "Nothing seems to shock or annoy her. I don't believe you need worry about the Langdons, sis. It would take more than that to really bother her."

It was odd, too, that a little later on that very day Iva should have stood at the objectionable window, and after looking out for quite a while commented on the Langdon yard for the first time. "That girl over there must like flowers," she said. "I see she is trying to train a rose to grow above the back door, and that must be a rose-bush in the garden, the old-fashioned cinnamon kind. I suppose that was there long before these people came to the house. I'm almost sure it is budded and I didn't know it was time yet. My mother had two of the loveliest cinnamon rose-bushes in our old home, with a syringa bush between. I think the rose-bushes died out after we sold the place."

Her voice was sweetly, if somewhat sadly reminiscent. Harriette was looking at her in astonishment. How could anybody, even Iva, see first or at least comment first on a rose-bush in the Langdon yard, when everything other than roses was so very glaring! "Is that all you see?" she asked involuntarily.

"No," said Iva calmly, "not all. I seem to see the results of a young girl's not knowing how to carry out any of her ideals for herself or her family except the one of the climbing rose. I see that others don't know how to help her as much as they might, or there is ill-health or misfortune somewhere. I see a young man with a rather moody face, an older one who has lost heart somehow, and a house full of children needing constant care. But above it all, I see that rose, that and the girl's eyes. I think I'd like the girl. I know I'd like to help her. Her voice sounded pleasant when I spoke to her yesterday."

"You spoke to her?" questioned Harriette, in a very surprised voice. "I didn't even know you had seen her."

"I was coming from that tramp with Halstead, and I dropped half of my bunch of flowers as I passed her house. She was outside the door and helped me pick them up. She had a wistful

look and I thought then I would ask you to introduce me."

Harriette felt her color coming. She barely bowed to Clem Langdon herself on the street. She did not feel that she knew her well enough to introduce her to anybody else, and yet they were near neighbors. How queer it must seem to Iva when she knew the Langdons had been there a number of months!

The inward sense of the blush made her anxious to rise to the occasion. "I don't know her very well myself, and maybe you wouldn't care so much to know her on closer acquaintance; but of course I'll gladly introduce you if there's an opportunity."

"Let's make an opportunity right now," suggested Iva. "Are you going to be busy? Couldn't we run over?"

Harriette supposed they could, even though the proposition took her breath away. She hadn't called on the Langdons all this time herself; how odd to take a guest to see them. But she would be game. "All right," she said, "if you really want to."

When they tried to ring the bell on the Langdon front door, it gave the beginning of a tinkle and then stopped. But evidently somebody within knew the idiosyncrasies of the door-bell, for there was the sound of some one coming to answer it.

It was Clem herself, looking shabby and rather bothered. Her face fell, evidently unconsciously, when she saw Harriette, then lighted at the sight of Iva. Apparently the Isbornes' guest had made a very pleasant impression

"I wanted to ask about your rose-bush," Iva began, "so I asked my friend to bring me over to see you. It made me think of one that used to grow in our garden at home," and when Clem answered her smile, Harriette realized that there was no need of her introduction; Iva had made her own.

"Won't you come in?" asked Clem.

"We'd love to a little while, if you are not too busy," Iva said.

(To be concluded.)

Growing Old.

The days grow shorter, the nights grow longer;
The sorrows thicken along the way;
And life grows sadder, but love grows stronger
For those who walk with us day by day.

The tear comes quicker, the laugh comes slower;
The courage is less to do and dare;
And the tide of joy in the heart falls lower
And seldom covers the reefs of care.

But all true things in the world seem truer,
And the better things of earth seem best;
And friends are dearer, as friends are fewer,
And love is all as our sun dips west.

Then let us clasp hands as we walk together.
And let us speak softly in a low, sweet tone.
For no man knows on the morrow whether
We two pass on or but one alone.

—Selected.

Bringing in the Bucket.

"Oh dear!" sighed Mary, "I really must write that letter to Mrs. Norton tonight. It's got to be done this week, or there'll be trouble."

"And this Saturday, if I'm not mistaken," said Uncle Jim looking up from his newspaper. "In fact, Saturday afternoon. Why not postpone it till tomorrow, if I may ask?"

"Why, Uncle Jim!" cried Mary. "That from you! 'Why not wait till tomorrow!' I should have expected you to say, 'Why didn't you write it before?' "

Uncle Jim hid a quizzical smile behind his newspaper. "Well—since you suggest the question—why didn't you write it on Monday—or Tuesday— or Wednesday—or—"

"Oh, Uncle Jim!" Mary interrupted him. "Do stop! You make it sound so terrible! I've put it off because I haven't felt a bit well this week; and it's an awfully hard letter to write, and I dread it no end!"

"Oh, yes." Uncle Jim was politely sympathetic. "Well, I suppose it's a great deal easier to do tonight, of course."

"What in the world do you mean? It's harder, if anything."

"Oh-h? Harder? Well, at any rate I suppose you don't dread it so much?"

"I dread it just as much!"

Mary's voice showed that she was becoming a little annoyed, but Uncle Jim apparently did not notice, and kept on with his questions.

"Then you're feeling pretty well again, are you?"

"I'm feeling tired to death! You know I said so at lunch. What do you mean by all these questions, Uncle Jim? Are you making fun of me?"

But every trace of the quizzical smile was gone from Uncle Jim's face.

"I was just trying to find out," he said quietly, "just why any sensible girl waits a week abount doing something that grows harder the longer she waits, and that she dreads more and more. Besides, the delay makes her every day more and more tired. No, don't shake your head, Mary. You would have felt a great deal better physically as well as mentally if you had got that letter off your hands earlier in the week. Did you ever hear the story about the little boy who was sick with all the symptoms of overwork? The doctor asked how much work he had to do. And they said, 'To bring in a bucket of water every day.'

" 'At any particular time?' inquired the doctor.

" 'Well, he is supposed to bring it early in the morning, but he usually puts it off till the last thing at night.'

" 'And brings it in all day long!' said the wise old doctor. 'You make him bring that water in before he has his breakfast, and he'll be all right.'

"And he was!"

Mary laughed in spite of herself. "That's all very well for a small boy," she said, "but for a girl as old as I am it's different."

"How much older do you thing you are than Mr. Howard Carpenter?" inquired Uncle Jim, with one of his surprising conversational changes.

"Older? Why, Mr. Howard Carpenter is as old as father! What do you mean?"

"Simply that he was the one who told me he used it for a watchword. Was me he used it for a watchword. I aws asking him how he managed to get so much done without ever acting tired or showing strain as so many men do. And he said, 'I bring in my bucket of water the first thing in the morning.' Then he explained that for a good many years he had chosen the hardest thing in each day's work, or the thing he dreaded most to do, and had deliberately done that thing first of all—thereby losing neither time nor nervous energy in dreading it. I've determined to adopt the plan, Mary, and I respectfully pass it on to you. And now, since the sermon's over, how about a nice little walk through the woods?"

"Thanks, kind sir," said Mary, with a smile, "but that's no bucket. I'm going now to draw mine; better late than never."—Youth's Companion.

"Let Down the Net."

"Did you ever notice," said an old lady, smiling into the troubled face before her, "that when the Lord told the discouraged fishermen to cast their nets again, it was right in the same old place where they had been working all night and had caught nothing?" If we could only go off to some new place every time we get discouraged, trying again would be an easier thing. If we could be somebody else, or go somewhere else, it might not be hard to have fresh faith and courage; but it is the same old net in the same old pond for most of us. The old temptations are to be overcome, the old faults to be conquered, the old trials and discouragements before which we failed yesterday to be faced again today. We must win success where we are if we win at all, and it is the Master Himself Who, after all these toilful, disheartening efforts that we call failures, bids us "Try again." Those disciples who failed here in faith and power after Pentecost were filled with power for doing just what they had failed to do in the old days.—S. S. Times.

Leave the Miracle to Him.

"Whatsoever He saith unto you, do it."

Whatsoe'er He bids you, do it.
Though you may not understand,
Yield to Him complete obedience,
Then you'll see His mighty hand:
"Fill the water-pots with water,"
Fill them to the very brim;
He will honor all your trusting—
Leave the miracle to Him.

Bring to Christ your loaves and fishes,
Though they be both few and small,
He will use the weakest vessels,
Give to Him your little all.
Do you ask how many thousands
Can be fed with food so slim,
Listen to the Master's blessing—
Leave the miracle to Him!

Oh, ye Christians, learn the lesson,
Are you struggling all the way,
Cease your moaning, change to trusting
Then you'll triumph every day.
"Whatsoe'er He bids you do it!"
Fill the water-pots to brim;
But remember 'tis His battle—
Leave the miracle to Him!

Christian worker, looking forward
To the toil in harvest field—
Does the task seem great before you?
Think how rich will be the yield!
Bravely enter with your Master,
Though the prospect may seem dim!
Preach the Word with holy fervor—
Leave the miracle to Him!

—Selected.

The test of humility is the capability of bearing a reproof or an affront without either anger or worry of mind. If I can bear a slight reproof on an affront in this spirit, I am slightly humble; if I can bear a great reproof or insult, I am very humble; if I can bear no reproof, no slight of any kind, I have no humility at all.—The Seminary.

It is worth while making any effort, however desperate, to learn to pray.

For the Young Folks

A Boy's Best Rule.

Be honest, lad, in word and deed,
  In all you say and do;
Treat others in your walk of life
  As you'd have them treat you;
Don't steal another's precious time,
  Or blot a spotless name—
You may not think that stealing, 'tis
  Dishonest just the same.

Be true—there's nothing half so grand
  As character of truth;
Let never trace of falsehood stain
  The glory of your youth.
Let every thought your harbor be
  As clear and pure as day,
Sincerity of purpose gleam
  In every word you say.

Be brave—don't be afraid to stand
  Up boldly for the right,
And evil firmly to oppose
  With all your fearless might;
For real courage only fears
  What it is wrong to do—
To live a hero's life, my lad,
  Be honest, brave and true!

—L. M. Montgomery.

Borrowing a Grandmother.

"I've got something you haven't," whimpered little Joe as he took off his boots. Eben and John had been boasting of the pennies they had earned or had had given them, which were in the Orphans' Home bank. Joe had only recently come and had no bank stock. What, then, could he have to boast of?

"What is it," questioned Eben. "Tell, if you dare."

"I ain't got any folks," said John as Joe, lifting his head proudly as he brushed away his tears.

"O, pooh!" said Eben, but he whispered, for they heard the matron coming.

"I aint' got any folks," said John as he struggled into his nightgown. "I wisht I had a gran'mer."

The room held two rows of small white cots, and after the boys had knelt beside them for their evening prayer they scrambled beneath the sheets. There were twenty cots and one boy for each—very lively boys, too, but after the matron had bade them goodnight and turned off the light they had to be very quiet. But Joe's head popped up a moment as he whispered to John, his nearest neighbor, "I'm going to see my gran'mother when Thanksgiving comes."

"Shut your mouth," John returned gruffly, but he did not mean it. He felt so disgraced and alone without any "folks" that his throat ached with the effort to swallow his feelings, and as he cuddled farther into bed, he cried quietly to himself.

If you have ever been in an orphans' home, where home begins with a capital "H," you know that when the bell rings in the morning every child has to jump up quickly, wash and dress, and march down to breakfast when the second bell rings, like so many little soldiers. Twenty boys in the big room where Eben and John and Joe slept, and sixteen girls from another part of the house, made thirty-six children who marched downstairs and took their places at the long tables in the dining-room. They stood while they sang "Praise God, From Whom All Blessings Flow," then, sitting upon high stools, they ate their oatmeal and milk, bread and butter, and this morning there was a big red apple at each place. You couldn't have found Joe and Eben and John in that crowd of round-headed, blue, black and brown-eyed boys, but they had no difficulty in getting together as usual when they were all turned into the play-room a half hour before chapel.

"Say, Joe, how do you get to your gran'mers?" asked Eben.

"Sometimes my uncle comes and gets me. He lives with her. He's lame, but he drives a cart 'round the city. But I can go alone if I want—I ain't afraid. I go way to the end of the home g round, then I go up a street, an' down a street, an' there you are! She's awful good to me."

"Why don't you live with her then?" Eben asked.

"I did till she couldn't," and Joe shook his head sadly. "It takes too many dollars."

"Be you the only gran—granboy she's got?" asked John.

John nodded, "All dead but me."

John swung back and forth on the bars in silence. Then he said: "Couldn't she be my gran-mer if I—if I should ask her?" and then to cover his emotion he threw himself about like a young monkey.

"That's what I mean," John added quickly, "but she'd be borrowed to keep."

"You might borrow her, but she couldn't be your own," Joe answered deliberately.

"I'll ask her if she'll be your gran-mother, an' Eb's, too, if he wants. Would ye like it, Eb?" asked Joe.

Eben shook his head. "Naw, I've seen 'em, an' they shakes boys."

Joe indignantly denied this charge, and John got near enough to whisper: "I want to borrer her all alone, an' ask her myself. I never even seen a real gran'mer. Won't you take me next time?"

"Can't go till Thanksgivin'. That comes next week, but I don't b'lieve Mr. Foster'll let me take you."

The signal for morning prayers came just then and the boys had to form in line and march to the chapel. But John did not forget. Every day he kept the matter fresh in Joe's mind, and finally they decided that they would just walk out together on Thanksgiving morning without troubling the superintendent. He was very busy, for donations were coming in from every direction for the great New England anniversary—turkeys, chickens, pumpkins, potatoes, apples and all sorts of good things for the little orphans. It was not difficult to slip away, for John had several times been to the nearest store for the cook, but on this morning when he walked out with Joe without being sent his heart thumped very fast. He felt sure that Mr. Foster would not let him go when there was to be such a big dinner, and would not understand how little he cared for that compared with seeing a grandmother. If he explained they might laugh, and John felt that he couldn't bear that. So he trudged off hand in hand with Joe. They walked nearly a mile, and then came to a large house around which Joe led his friend to a basement back door, on which he rapped. It was opened by a short, plump, white-haired woman, whose smiling face won John's heart at once. She had expected Joe, but who was this thin-faced boy with big solemn eyes?

"He wants a gran'mother," explained Joe as she kissed him, "and couldn't you be it?"

Now this grandmother was old and poor, but she had a warm heart, so she said: "Why, of course I can! Come right in," and she kissed John as she led them into the kitchen. Joe's uncle sat reading his paper beside the stove, and when Joe told him that John wanted to borrow a grandmother he laughed and said he never heard of borrowing relations before, but he guessed there would be turkey enough to go 'round, and they would call it a family party. But when he found that John had run away, he put on his hat, saying that he had better see the superintendent before it was reported to the police.

Joe's mind was greatly relieved when his uncle limped away, and he and John sat down on a couch at one end of the room. There was a delicious odor in the air, and Joe explained that a turkey was roasting in "that there oven." John had never been in a real home kitchen before, for the poor little fellow was born in a home with a big "H," and he looked around with much interest. The stove was brightly polished, and at the front were two kettles in which something bubbled merrily. On the floor were round braided rugs, on one of which was a maltese cat with a tiny kitten jumping around her. A tall clock on a shelf in one corner was lazily ticking. Joe told John that it ticked a great deal slower than the Home clock, which made the days at his grandmother's longer. Joe also told him about the pictures on the wall. Over the clock were two pictures of little girls—"Wide Awake" and "Fast Asleep," which John thought were beautiful; while above the round table where the work-basket sat was "The Good Shepherd," which Joe explained meant the One in the shepherd psalm they had learned at the Home.

Grandmother Brown had been busy in her pantry beating, and chopping, and mixing, but she came out with a plate of ginger snaps," "Because," she said, "I'm afraid my gran'children will get hungry before the turkey is done."

But soon grandmother exclaimed: "This turkey is done to a turn!" and then was heard a musical sizzling as the dripping pan was taken out and the crisp, brown bird was placed on a platter and set back in the oven again. The boys watched while the gravy was made, the potatoes and squash nicely mashed and seasoned, John proudly holding the salt and pepper shakers until all was ready. O, what a dinner that was! Uncle Sam sat at one end of the table and carved the turkey, which had been sent in by a kind lady for whom grandmother had once worked. Grandmother herself helped the vegetables, and Joe, with greatest care, lifted a spoonful of cranberry jelly into each cunning old-fashioned sauce-plate. There were a few stalks of celery, most of which went to the boys, and for dessert delicious apple pie and cheese. They were all hungry and ate heartily until all were fully satisfied—and more. Then Joe and John curled up on the couch, and grandmother told them a true bear story, and one about herself—how she was lost all night in the Maine woods when she was a little girl. She told them, too, about the first Thanksgiving in 1621, when the Pilgrims in old Plymouth went out and shot wild turkeys

for the great dinner to which they invited their neighbors, the friendly Indians. You can imagine how John listened!

Uncle Sam hated to interrupt this pleasant hour, but he said: "You see, I promised the superintendent I'd have this 'ere runaway back by 4 o'clock."

O, dear! John had scarcely thought of his wrong-doing all day, but how his face grew very sober. But Uncle Sam laughed as he said: "I made it all right when I went 'round there, and they'll be easy this time, but don't ye ever run away again. 'Taint right no way you can fix it."

"I don't want to go back," said John. "I like to live this way—with folks."

"Well, dear," and grandmother patted the small brown hand that had grasped her apron. "I'm going to tell a good lady I know about you. I won't say any more, but you tell the Lord what you want and be a good boy till He gets ready to give you a real home."

"I will. I'll say 'Thy kingdom come' lots o' times," and he put his arms around her neck, kissing her good-by, and whispering: "You're my gran'mer now, ain't you?"

Joe smiled in a superior way as he waited his turn, then as John turned away rubbing his eyes on his bit of a handkerchief, he whispered:

"John's had an awful good Thanksgiving, and I don't care if he does call you his gran'mother, but you won't forget that you're only borrowed, will you?"—Christian Advocate.

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Walking On—What?

"I'm sick and tired of that old office!" grumbled the boy as he dropped down beside his companion and gazed discontentedly across the lovely little valley spread out before his unseeing eyes. "I've tramped all the afternoon without mentioning it, because I promised you I wouldn't, Uncle Jim; but I don't like it a bit better on that account; you can bank on that."

"Is that so?" inquired Uncle Jim reflectively. "That's too bad, now. Just what seems to be the trouble, Billy? Work too hard?"

"No," admitted Billy slowly, "it's not that—not usually. The trouble is you never know where you are. One day everything goes like a breeze, and you think things are fine; the next, everybody is fussy. You can't do a thing that suits any one; the manager criticizes that, and the boss criticizes everycizs that, and the boss criticizes everything. The next day everybody starts in to drive you. It's do this and do that; run here and run there; and then everybody gets cross and blames you for things you never did at all. The next day it's something else—fair weather again, maybe—but I can tell you this much, Uncle Jim, I'm not going to stand it much longer. It's getting on my nerves."

"Humph!" responded Uncle Jim thoughtfully. "Does sound rather trying. And yet we thought you were pretty lucky to get into that office, didn't we?—a boy just out of high school without much if any commercial training. Thought it might be a stepping-stone to something pretty good later on, didn't we?"

Billy nodded. "Ye-es," he agreed.

"And that view of the question hasn't changed?"

"No-o," admitted Billy honestly, "I don't suppose it has, only—"

But Uncle Jim kept right on. "The path is still a straight one," he mused, "and it leads right up to the hill you want to climb. But the walking isn't quite so good as you looked for. It's rough in spots—rocky and slippery and the like. And you rather expected asphalt all the way." Uncle Jim turned abruptly to Billy. "What did you walk on coming up this hill?" he asked.

Billy looked amazed. "Why, grass and rocks, of course," he said in a puzzled tone.

"And out there on the country roads?"

"Sand, mostly."

"And over yonder in the woods?"

"Well, over there we had a stretch of pretty muddy going. But what has that got to do with it?"

Uncle Jim only smiled. "And back there in town before we struck the country?" he persisted.

"Why, sidewalks, of course; some concrete and some stone. But what—"

"You think you've been telling me the truth, of course," said Uncle Jim. "But if you'd been walking on all those things you speak of, Billy, I should be sorry for your feet by this time. You've been walking on the same thing, Billy, ever since you left home, and that one thing is leather. You had the good sense to bring your own good pavement along with you—else you never would have held out so far as this, let alone enjoying our tramp. But it looks to me as if you were walking along the business road on very tender bare feet—no wonder you feel the rough places. What you

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the English Army. An English foraging party had invaded the farm belonging to Major Rudulph and carried off a valuable cow, the especial pet of Anne Rudulph, twelve years old. When the English soldiers took the cow she implored them to spare it; then, failing to move them, she rushed to the stable, saddled her spirited pony and galloped off to the quarters of the English general, Cornwallis, hoping to reach him before her pet cow would be killed. When she reached the British lines, the guard demanded her business.

"I must see the general at once."

"But I must know your business before I can let you pass. The general must not be troubled by trifles. Where have you come from?"

"From Darby, and my business is to see the general at once; no one can



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need, Billy, is to carry your good sense into business. Get a pair of shoes for office wear. Cover up the bare feet and walk every day and all day long on your own good leather!"

Billy smiled sheepishly. "I see the point, Uncle Jim," he said. "What kind of shoes do you mean?"

Uncle Jim smiled in response. "Well, three qualities that wear pretty well are good humor, efficiency and perseverance; but buy your own shoes, Billy; I ought not to pick them out for you. Only don't forget that it's not party pumps you're looking for, but real boots for a good, long, stiff, cross-country hike—that's business, as I know it."—Youth's Companion.

I Want My Cow.

Yes, a long time ago; it was in 1777 that a brave little girl and a brave English general met each other, and all about a cow! It was during the war of American Independence when Lord Cornwallis was general of tell him but myself," cried the excited child. It was late in the day and Lord Cornwallis was with a number of officers when the child was brought to him.

He said kindly, "Well, child, I am the general. What do you want?"

"I want my cow."

There was deep silence, and then roars of laughter from the officers. The young girl's eyes flashed, but she stood firm.

"Why did your father not come?" asked the general.

She replied, "My father is from home, but general, while you keep me here they may be killing my cow."

"And where are your brothers?" asked the general.

"The eldest is with General Gates, the second is with Harry Lee," she replied, "and my father is with General Washington."

"So, then, I think you are a little rebel," said the general.

"Yes, sir, but—I want my cow."

Lord Cornwallis was a noble gentleman. He said: "You are a brave child; you shall have your cow, and something more." Then, stooping, he detached one of his diamond shoe buckles, and gave it to her, saying, "Keep this, and remember Lord Cornwallis can appreciate courage and truth, even in a little rebel."

So Anne had her cow again, and her descendants still treasure the gift of Lord Cornwallis to her.—Our Dumb Animals.

An Overlooked Opportunity.

"Lillian," said mother severely, "there were two pieces of cake in the pantry, and now there is only one. How did that happen?"

"I don't know," said Lillian. "It must have been so dark that I didn't see the other piece."—Exchange.



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This Company is participating in the national magazine advertising campaign and has available for distribution copies of the booklet entitled, "Safeguarding Your Family's Future," mentioned in the magazine advertisements.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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I take this method of thanking my many clients for their past patronage, and assure them I am still selling Spirella corsets, and can be reached at the Wallerstein, Apartment 202, or by phone, Randolph 3694-W. MISS MYRTLE McDONNELL.

MISS M. M. TYLER, EXCLUSIVE MILLINERY. Now located at 209 North Foushee (Arcade Building), where she will be glad to have her customers call and inspect her mid-winter offerings. All $15 Hats at $5.00 to 7.00. All $10.00 Hats at $3.98.

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Marriages and Deaths

Marriage notices not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Hendricks: Entered into rest eternal in Charleston, S. C., October 1, 1920, CARRIE ANNA HENDRICKS, daughter of the late Henry W. and Cordreann Ackis Hendricks. Funeral service held in Hibben Methodist Church, Mt. Pleasant, conducted by Rev. S. Cary Beckwith, of St. Philip's Church, assisted by Rev. Sanders Guinard. Interment "Magnolia."

Harvey: Died at her residence in Salem, Va., on Monday, January 10, 1921, MRS. CHARLOTTE MITCHELL HARVEY, in her ninety-second year.

After a long and well-spent life she hath entered into the peace which remaineth for the children of God. Amen.

A. R. G.

Brooke: In Seattle, Wash., on December 27, 1920, ELEANOR BROOKE, aged seventy-eight years, twenty-four days, only sister of the late Bishop of Oklahoma. Interment in Spring Grove, Cincinnati.

"Eternal peace grant to her, O Lord!"

GEORGIE CARMICHAEL BOWEN.

On Christmas Eve the soul of GEORGIE CARMICHIAL BOWEN entered in to the Paradise of God, at her home at Remington, Va. She had a quiet dignity, a refined intellectual taste and a sweet and gentle nature that endeared her to all who knew her. Her optimism, her fortitude and her Christian faith are the precious heritage she leaves to her family and friends. She gave ner life in joyous and unselfish devotion to the Master's cause.

For all Thy saints who from their labors rest,
Thy name, O Jesus, be forever blest
Alleluia.

AN APPRECIATION.

(Written by Clarke Wallace, Aged Twelve Years, in Remembrance of His Beloved Mammy, Judy Dabney.

The Life of Judy Dabney.

She was born in the year 1838, on the 9th day of May, over one-score years before the Civil War. When about nine years old she was sold to a Mrs. Thurston, whom she called her mistress, and said she had taught her all she had known. When about twenty-one she married a man named Jordan Dabney, of Gloucester County, in the year 1860, on Christmas Eve day. She had four sons and one daughter, whom all died in their younger ages except one son, whose name was Colin, and he lived to be about thirty years of age. Her husband died in the year 1870. Then Mr. Maxwell T. Clarke told her to come to Richmond to live with Mr. Clarke, and nursed his three daughters, whose names were Ellen, Bland and Grace. Ellen and Bland being twins, and they were eighteen months old, Grace being nine years old. When Grace got married she went to live with her. She had one son, whose name was Maxwell T. Wallace. Then when Ellen got married she left Grace and went with Ellen until she died. She first nursed John, then Ellen, then Elizabeth, and last Clarke, who ever after she looked at as a second mother. She was always willing. She didn't have any faults. She staid with my mother and never left her until the end, when God called her to Him, and she obeyed Him. She never failed to do what you asked her to do. She never, as I know of, told a lie, and above all she was a good, faithful, obedient and willing mammy to all that knew her. When she at last went into God's hands she was about eighty-one years old. She died in the home of Mr. Gordon Wallace, in the year 1921, on the 8th day of January, at 9:15 P. M. Her funeral was held at the home at 1 P. M., and all that knew her as a friend, both white and colored, were invited to attend it.

(The End.)

ACKNOWLEDGMENTS.

We acknowledge the following contributions to relief of famine sufferers in China:

Mrs. L. W. Cabell, Bremo Bluff, Va.	$ 2.50
Mrs. F. L. Marshall, White Plains, N. Y.	5.00
"Member of Grace Church," Drakes Branch, Va.	10.00
Miss Preston Ambler, Lynchburg, Va.	1.00
Miss E. E. Vernon, Frederick, Md.	1.00
F. D. Lee, Washington, D. C.	30.00

To Near East Relief Fund:

Mrs. L. W. Cabell, Bremo Bluff, Va.	$ 2.50
Miss Preston Ambler, Lynchburg, Va.	1.00

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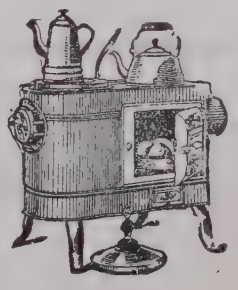
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It is the only medium through which the whole Church can be reached, and it would be hard to overestimate the value to the Church and the work of the Church if *The Church at Work* could be established as a universal medium in the Church.

If it has failed so far to become a universal medium, it is because in some parishes the paper is not thoroughly distributed, being handed out at a service or left in a pile at the Church door or perhaps not distributed at all.

In order to avoid unnecessary waste, the Department of Publicity has been obliged to give notice that after the February issue shipments of the paper will not be made to those parishes in which the paper does not have thorough distribution.

The method of distribution in the parish is of course determined by the rector, but it is hoped that eventually every rector will decide that the best method of distribution is by adult visitors who deliver the papers personally to the homes of the parish. The reports from the field indicate that the great majority of parishes have adopted this method.

Two Questions

a. Why distribute *The Church at Work* thoroughly?

1. Because it is the official paper of the Presiding Bishop and Council.
2. Because it will carry the story of the work of the whole Church to all the people of the Church.
3. Because it will keep the indifferent and uninformed in touch with the work.
4. Because where the paper is not distributed, its underlying purpose is defeated.

b. Why distribute by adult visitors?

1. Because boys and girls cannot establish **personal contact.**
2. Because mailing cannot establish **personal contact.**
3. Because distribution at a service cannot establish **personal contact** with those who do not attend.
4. Because leaving the papers at the church door to be picked up does not establish **personal contact** with anybody.

Do you want The Church at Work to continue to come to your parish?

Have you asked the rector how you can help in this distribution?

Presiding Bishop and Council of the Protestant Episcopal Church
Publicity Department, 281 Fourth Avenue

Personal Notes

Dean Ladd, of the Berkeley Divinity School, Middletown, Conn., has appointed as Lecturer in Theology for the coming term the Very Rev. John W. Nichols, dean of the Theological Department of St. John's University, China. Dean Nichols will come into residence at the beginning of the new term, January 31.

The Rev. A. R. Mitchell, who resigned the Archdeaconry of the Charleston Convocation and accepted a call to St. James' and St. Andrew's Missions, Greenville, entered upon his new work on January 1.

Rev. E. W. Halleck, rector of St. Stephen's Church, Louisville, Ky., has accepted a call to St. John's Church, Globe, Ariz., and expects to take charge the first Sunday in March.

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N. B.—You can send your deposits by registered letter, money order or check. The records of this Bank prove that you run no risk in banking by mail.

The Rev. Randolph F. Blackford, who resigned the rectorate of St. Bartholomew's Church, Hartsville, S. C., has at the Bishop's request undertaken the work at North Charleston and Chicora.

The Department of Missions has accepted the resignation of the Rev. Thomas C. Henningsen as a member of the Philippine Mission. Mr. Henningsen went to the field in 1916.

The Rev. W. Everett Johnson has resigned the rectorship of Christ Church, La Crosse, Wis., after a term of nine years, and has accepted the position of Secretary of Religious Education in the Diocese of West Texas. He enters upon his new duties January 20, his address after that date being San Benito, Tex. For the present he will have charge of All Saints' Church at San Benito.

The Rev. L. H. Kirkby has been appointed to take charge of St. John's Church, Kissimmee, Fla.

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"Spiritual, practical and full of the Gospel of Christ."—*Rev. Prof. S. A. Wallis, D. D., Virginia Theological Seminary.*

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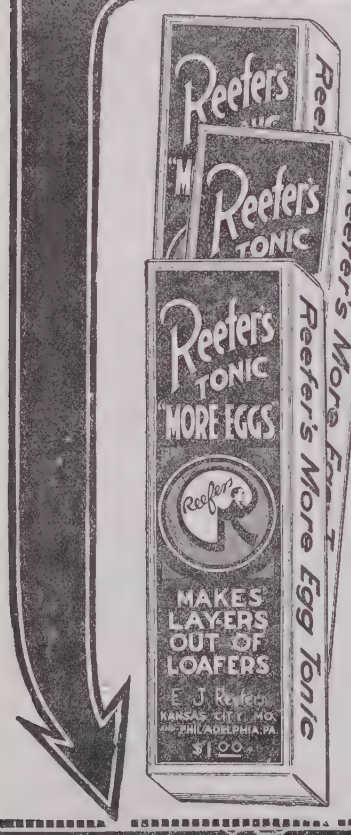
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50 Eggs a Day!



PRICES of eggs are still going up. Already in the larger cities eggs are selling as high as $1.00 a dozen. Poultry raisers with eggs to sell are going to make *big money*. You can be one of these—you can insure yourself a big egg yield by giving your hens a few cents' worth of "MORE EGGS" tonic.

800,000 chicken raisers have tried, tested and approved this wonderful egg stimulator. Thousands proclaim it the greatest egg producer on the market today. Don't delay in starting its use. Egg prices are soaring. This is the time of all times to get *more eggs*. Every day you wait means money lost. Start with a few cents worth of "MORE EGGS" Tonic now!



Got 117 Eggs Instead of 3

That's the experience of one poultry raiser who wrote me. And Mrs. Myrtle Ice of Boston, Ky., writes: "I was only getting 12 eggs a day and now get 50". **Here are a few letters out of thousands:**

160 Hens—1500 Eggs

I have fed 2 boxes of "More Eggs" to my hens and I think they have broken the egg record. I have 160 white Leghorns and in exactly 21 days I got 125 dozen eggs.—MRS. H. M. PATTON, Waverly, Mo.

8988 Eggs From 125 Hens

Since using the "More Eggs" I have got more eggs than at any time I have been in the poultry business, about 30 years. Since March 15th to Nov. 16th I have marketed 740 dozen and only have 126 hens. I highly recommend "More Eggs" Tonic to all poultry raisers.—MRS. W. S. DEAHL, Exline, Iowa.

"More Eggs Paid the Pastor

I can't express in words how much I have been benefitted by "More Eggs". I've paid my debts, clothed the children in new dresses, and that is not all—I paid my pastor his dues. I sold 42 1-2 dozen eggs last week, set 4 doz., ate some and had 11-2 doz. left.—MRS. LENA McBROON, Woodbury, Tenn.

Banker Endorses "More Eggs"

Some time ago I got from you "More Eggs" and it means MORE EGGS. I am now fully convinced of its utility. I have 14 pullets and 14 hens one year old and the first 10 days in December they laid 11 dozen eggs. Yours very truly, H. F. POHLAND, Pres., The Citizens' Bank of Ashland, Oregon.

27 Eggs Instead of 1

I began feeding "MORE EGGS" Tonic to my hens in November. At that time I was getting one egg every other day. Then on December 5th I brought in 27, which is pretty good for this time of the year. I think "MORE EGGS" Tonic is fine.—MRS. E. H. PALMER, Dundee, Michigan.

Doubles Egg Production

I have been using "MORE EGGS" Tonic 3 or 4 weeks now. My egg production has been doubled.—J. C. KOENINGEE, Paradise, Texas.

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To start you using my wonderful "MORE EGGS" Tonic, I am slashing the price! Seize this opportunity to get three $1.00 packages free. I want you to begin using using it right now when it will do you the most good—when your hens have stopped laying—when prices are sky high—when getting eggs from your hens means dollars in your pocket. Fill the coupon out now. I make this wonderful offer to get you to try "More Eggs". Read our guarantee! What could be fairer?

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Fill in and mail the coupon below. When I receive it I will send you five $1 packages of "MORE EGGS". You pay the postman for only two of them, the other three packages are FREE. You can keep the extra packages, or better still, sell them—and you more than get your money back.

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You may send $2.00 cash with this coupon if you prefer

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Southern Churchman

VOL. 86 RICHMOND, VA., JANUARY 29, 1921. No. 5

A Prayer

Use me, O God, in Thy great harvest-field,
Which stretcheth far and wide like a wide sea.
The gath'rers are so few, I fear the precious yield
Will suffer loss. Oh, find a place for me;
A place where best the strength I have will tell.
It may be one the other toilers shun;
Be it a wide or narrow place, 'tis well,
So that the work it holds be only done.

Christina G. Rossetti.

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Thoughts For the Thoughtful

"The truth is the only thing that cannot be improved upon."

Religion is the best armor a man can have, but it is the worst cloak.—Bunyan

It is not my imperfect love to Christ which comforts me, but His perfect love to me.—R. Besser.

We are remembered more by tenderness of heart than by brilliancy of speech.

No man has come to greatness who has not felt in some degree that his life belongs to the race.—Phillips Brooks.

Get people to believe that it is indeed more blessed to give than to receive, and the church entertainment will die a sudden death.

Life is short and we have never too much time for gladdening the hearts of those who are traveling the same dark journey with us. Oh, be swift to love! Make haste to be kind.—Amiel.

Every faithful pastor needs a Bethany, to which he can resort from the "strife of tongues," and opposition of uncongenial people, and find rest and refreshment among real friends, who understand him, and give sympathy and encouragement in his word.

Our wishes are the true touch-stone of our estate; such as we wish to be we are. Worldly hearts affect earthly things; spiritual, divine. We cannot better know what we are indeed than by what would be.—Bishop Hall.

What breaks up all other ties has no such effect on the friendship of Jesus. Friends walk arm in arm till they come to the grave, and then one of them resumes his solitary path. Our Lord said of him who died, "He sleepeth," recognizing the friendship as still existing. The objects of Christ's affection, when taken out of the world, are brought into closer union with Himself. So it was with Enoch: today he "walked with God" on earth; tomorrow he walked with Him in heaven.—J. Eadie.

It is the command of Jesus that all men who believe in His principles, and wish to see them established in the hearts and homes of men, must come out from the crowd, be baptized into His name, and march and fight together against the hierarchy of the night.

The sins we older people commit against children are legion, and they grow up to the standards we have set before them. The truth had little chance to develop in the child who was taken to the stores by her mother, and the next given a note to the teacher, "Please excuse Mary's absence yesterday, as she was sick." Or the child who was "four in the street car, five at home, and six at school."

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VOL. 86 RICHMOND, VA., JANUARY 29, 1921. No. 5

THE CRIME WAVE AND UNEMPLOYMENT.

Ever since the days when the unjust steward faced the loss of his position with that despairing cry, "What shall I do, for my Lord taketh away the stewardship from me? I cannot dig. To beg, I am ashamed," idleness has been the prolific seed-bed of vice.

Of course, we always have with us a certain number of people who will not work, today there are thousands who cannot work because there is no work for them to do, and this is one of the reasons why we hear so much about a "crime wave."

Persons who do not pause to think and to look at the world, the whole world, and not just the little part of it in which they happen to live, may get a pessimistic view of the spiritual progress of mankind.

There is a class who require very little temptation to induce them to stray from the paths of righteousness, and most of what we are reading in our papers today about "hold-ups," "robberies," "burglaries," and so forth is the direct result of the present industrial situation, and conditions will right themselves when work becomes plentiful again.

Remember that Biblical character above referred to immediately branched out, and was not content with stealing himself, when he lost his position, but proceeded to seduce others into accepting falsified figures. The world has not changed so very much since those days, and today we are seeing the development of exactly the situation which our Saviour pictured when He showed us how one idle man could lead many astray.

M.

EPIPHANY—ARMENIA.

We have been constantly reading these two words lately, the one in the church on our hymn-boards, and the other in the headlines of the newspapers.

Many of us are not aware, however, that there is a close connection between the two, but in looking up the earliest celebrations of the Epiphany season one finds that its prestige was established as far back as early in the fourth century and is attested by the following paragraph from an article on the history of this season: "In Jerusalem, according to the Epistle of Macarius to the Armenians (A. D. 330), the feast was kept with zeal and splendor, and was with Easter and Pentecost a favorite season for baptisms."

This brings to our attention two things of interest, first the long period through which the Armenians have courageously held to the Christian religion, in spite of the most bitter persecutions.

And secondly, the antiquity and ancient importance of the Feast of the Epiphany which in modern times has somewhat lost its prominence and has been overshadowed by Christmas on the one side and Easter on the other.

In the early days we find the word, both in Greek and Latin frequently used in the plural, the epiphanies or the manifestations of Christ.

These plural manifestations are brought out clearly in our beloved old Book of Common Prayer, where the selections for the Gospels for the first four Sundays of this season each present a different aspect of the showing forth of our Saviour's powers and mission.

Thus, on the first Sunday after Epiphany we have the account of His answer to His mother, "Wist ye not that I must be about my Father's business" (Luke 2:41), showing the great purpose for which He had come into the world.

On the next Sunday we have the account of the first miracle at Cana, when the water was turned to wine and "this beginning of miracles did Jesus in Cana of Galilee and **manifested** forth His glory, and His disciples believed on Him."

On the third Sunday that portion of the eighth chapter of St. Matthew's record is taken which tells us of Christ's healing of the leper after the Sermon on the Mount, and of the cure of the centurion's servant of palsy when He came to Capernaum, thus showing His power over the human body even to the extent of driving out the most incurable of diseases.

The following Sunday (and the season rarely extends past the fourth), we are given another, and perhaps the most remarkable demonstration of power, for this time it is the very elements He subjects to His command and orders the storm upon the lake to cease so that there was a great calm, and the men marveled, saying, "What manner of man is this, that even the winds and the sea obey Him"?

It is well that we should not pass from this important and ancient Church season without realizing how beautifully our Prayer Book uses it to bring to our attention the manifold and marvelous attributes of our dear Saviour and the way in which they were always displayed and manifested for the benefit of those around Him, whom He loved.

M.

HELP A GOOD CAUSE.

One of our correspondents in this week's issue gives some startling, almost horrifying, data about the opium trade with China. About three weeks ago another correspondent wrote on this subject, not only pointing out the evil but showing the way to a remedy.

His suggestion is that Christian people should urge the passage of the Jones-Miller bill now pending in both houses of Congress.

Under the provisions of this bill the traffic in the raw material of morphia, heroin and cocaine will be prohibited, except under the strict regulation of the United States Health Service for strictly medicinal purposes.

Interested people can help along the cause of protecting our eastern neighbors from the influence of this deadly drug, against which they themselves are making such a

gallant struggle, by writing to their Congressmen in both branches urging support of the Jones-Miller bill. M.

A NORTHERN LIGHT.

Probably no man in the world has so wonderfully combined the healing of bodies with the saving of souls as has Dr. William T. Grenfel, of the Labrador Medical Mission.

His is the only missionary effort which may be thought of as rousing interest in more than one nation, and the International Grenfel Association (305 Broadway, New York City), is now endeavoring to raise an endowment fund of more than a million and a half dollars to make permanent the institutional work which Dr. Grenfel and his associates have established in the Far North, and so relieve them from the constant strain of having to raise the funds to continue their work.

Dr. Grenfel is now on a lecture tour of this country with this end in view. He is able to present an extraordinary list of achievements, for his missionary activities now include the establishment and equipment of six small hospitals, three nursing stations, one hospital ship and four hospital launches.

The mission last year treated twelve thousand patients. A splendid seaman's house, built at a cost of $200,000, is now self-supporting, but the above named institutions with four industrial stations and a children's home required a budget of $81,000 for their maintenance in 1919.

This financial requirement would be far greater but for the fact that nine-tenths of the work is carried on by volunteers, many of whom are graduates of American colleges.

The work has become so extensive, and is so generally recognized among the natives, that every man who is not in fisherman's clothes is looked upon as a doctor by them.

These doctors render many services that are not taught at Johns Hopkins or other medical schools, among them being teaching industries, caring for young children, superintending the construction of a building, settling family quarrels or finding a wife for a lone fisherman.

There is nothing monotonous about the life that is offered a missionary in this field of activity. Trained nurses have also added many branches to their usual work. They manage small institutions, teach children and train the lame and blind in basket work, weaving and dressmaking.

The influenza epidemic, which did not reach Labrador until last year, in some sections killed off as much as a quarter of the population and left many orphans to be cared for. No such calamity has occurred within the memory of the oldest inhabitants.

An economic crisis is now facing these people on account of the loss of their markets for dried fish, which is their only product. Heretofore their best customers have been the inhabitants of the countries around the Mediterranean, but these peoples have become so impoverished by the war that they can no longer afford to buy the northern product.

In spite of these obstacles, Dr. Grenfel, with the splendid faith and glorious optimism which have enabled him to accomplish such wonders in the past, is confidently looking forward to the future, and the thousands who have read his books and admire his pluck and persistency will flock to hear him speak, and no doubt will give with sufficient liberality to enable him to carry forward a great Christian work which he is rendering to mankind in the Far North.

M.

Letter From Brazil.

The Rev. Dr. James W. Morris writes from Porto Allegre (Caixa-postal, N. 174), under date of December 16:

It gives me courage to think of the many devoted souls that are associated by prayer with me in this work.

And indeed there is the greatest need of unremitting intercession for us. Our church out here has come to a time when enthusiasms are apt to be chilled; her life is apt to lose elasticity and joyous movement; activities congeal and harden; their glory and freshness get dimmer; they tend to be formal. The first zeal—indeed, the first love that the Ephesian church lost—is hard to keep ardent. The church gets settled; has a definite, devoted following; is satisfied with what it has and foregoes somewhat of the missionary ardor with which at first she went out to convert souls, to extend the knowledge of the truth, to rebuke sin, and to enlighten superstition and ignorance.

I have written for the publications, plans, the whole scheme of the Nation-Wide Campaign; for I feel sure that such a movement of information, inspiration and definite appeal for sacrificial devotion of time and means is much needed out here now. Our congregations, too, and our clergy are in the condition to profit mightily from such an effort to instruct and stimulate, as well as to arouse.

We are in our summer vacation. Weather much like our summer in the States. Hot for a considerable time, then a change, a storm of wind and rain, followed by several days, sometimes, of uncomfortably chilly weather. I should think that we have here weather much like Savannah, Ga. Our vacation extends to March 1. But I am coaching my men on English during the summer. We are compelled to read a great deal of English. There are no commentaries in Portuguese, no Bible dictionaries, no history of the Church, etc. My men must read English readily so as to consult the books necessary for their course.

Two of the postulants graduated from the school this session. They have thus the preparation sufficient for beginning their theological studies, but they still need a great deal of practice in reading English. I am planning, just as soon as I get a separate establishment, to have a longer session than the school has. I am thinking of continuing until Christmas each year and thus getting about ten months of regular work. Here we have not our invigorating winter weather, so we must go at a slower pace, and keep at it longer than we do at home. But, indeed, is not vacation time in the United States somewhat exaggerated?

I am hoping that the Church can give us the house for our Seminary. It seems almost impossible to rent a suitable place in the neighborhood of the school; and if we rent we shall be constantly threatened with the problem of moving. A home of our own would settle the Seminary and give it the permanence in the minds of all our people which is so much needed. The place that we can buy near the school has many advantages. As a friend said to me lately, it is ideal. I believe I have already written about it; but it will not do harm to repeat. There is a large, well-built house on the grounds, capable of accommodating ten or twelve men; fitted with electric lights, good bath facilities, and needing very little repairs to make it as good as new. The grounds are spacious. They front on the next street to our school, and the front is ample for the building of our church next to the Seminary. The grounds run down to a stream by which they are separated from the school property; so that we could make a nice walkway between the two institutions. There are fruit trees and a beautiful clump of trees of original growth. We can get this place for 80 cantos. When I arrived this Brazilian money meant $20,000, but now with the very low exchange it is not so much as $15,000.

It does not seem unreasonable to ask the home Church for this excellent equipment for our Seminary out here. Such a gift would settle the problems of our future native ministry. It is the greatest need of our Brazilian Church just now. We must have, as soon as possible, a goodly reinforcement of godly ministers, reasonably equipped for their great task. I suggested that the four Virginias might give Brazil this home for the Seminary out here. I notice that they gave more money than they were apportioned. Why could they not take of these extra gifts and dedicate the same to supplying the great need of the young Brazilian Church?

The Bishop is back from England, and will be down here in January.

THOSE WHO SUCCEED.

Who in life are the successful ones—those who really win? Undoubtedly they who live their lives most nearly after the pattern of the Carpenter of Nazareth. These are they whom Christ has blessed because of the sincerity and power of their love and obedience. They are of the company of those who are poor in spirit, of those who mourn, of those who are meek, of those who hunger and thirst for the things which He—not the world—bestows. They are of the merciful, the pure in heart, those who make peace, those who endure persecution for their defense of the right. They are of the company of the reviled, the persecuted, the slandered—those who bear all things, believe all things, hope all things, endure all things—for His sake.

FROM AN EPISCOPAL ADDRESS.

Extracts from the Council Address of Bishop B. D. Tucker, of Southern Virginia

In reviewing the work in the Diocese for the past year, we have many causes for encouragement and for thankfulness to God, and at the same time there are some things, such as the scarcity of clergy, making it difficult to supply all our charges, which we must seek by prayer and labor to remedy.

Bishop Thomson and I have confirmed 1,208 persons, which is a larger number than was ever presented in the undivided Diocese.

In our sister Diocese of Southwestern Virginia there have been over eight hundred confirmed, making in all over two thousand. This is a wonderful manifestation of God's blessing upon our Church. I would affectionately urge our ministers to be earnest in seeking out those in their flocks who should be brought to confirmation and to give them careful instruction. I think it would be well if the ministers would arrange after the Bishop's visitation for a class for the next year, and diligently try to reach every member of his congregation who is not yet bound to the Church and to Christ in confirmation. It would greatly help the minister in this work, if he had back of him the sympathy and the prayers of his people.

The Nation-Wide Campaign.

I desire to express my appreciation of the helpful and sympathetic work of the Executive Committee, which is charged with the duty of caring, with the Bishops, for the interests of the Diocese between the sessions of the Council. The committee has done its best to carry out the purposes of the Nation-Wide Campaign, to keep in touch with all the churches, and to encourage them to pay their pledges and to appropriate, for the objects covered by the diocesan survey, the amounts available. There has been a great and not unnatural disappointment of our people at the failure of the General Church to do its full part in this large venture for Christ. This has led, not only to the crippling of institutions which looked to the General Church for help, such as the school at Lawrenceville, the Bishop Payne Divinity School, and the Home for Homeless Boys, in which we are all interested, but it has hindered the progress of the gospel in the Foreign Mission field. We had looked for a bold venture for Christ, the result of which would have been the hastening of His kingdom at home and in the lands beyond the seas. The Church seemed to see the vision, as Christ saw it, but it did not make it possible of realization and has wounded the heart of Christ. We must pray that the work may go on and that God's Spirit may so pervade the whole Church that it may give itself, without counting the cost, to the help of the Lord, to the help of the Lord against the mighty.

But no failure on the part of other Dioceses can justify us in holding back, in not measuring up to our promises, and making good our consecration. We cannot over-estimate, dear brethren, the spiritual uplift, the real strengthening of the things that remain, which came to our people a year ago through the Nation-Wide Campaign. We pledged not only our quota, but an excess, and it gave us a feeling of strength and of hope in larger things for the Church. But it was not money alone. There was in every parish the awakening of dormant energies, the vision of the beauty of service, the realization of the things which we believe and the spiritual warmth which was kindled in the hearts of our people.

We must not surrender our place on the honor roll of the Dioceses which answered the call of the Church. We cannot take back that which we have offered to the Lord. Our pledges must be paid, because they are pledged to Christ. I know that it is not a time of prosperity, and that many of our people, especially in the rural sections, will find it hard to do their full part under these changed circumstances. But we older Virginians well remember how our people have passed through times of greater stress than these—how they did not lose heart, but were equal to all the chance and change of circumstance. It may be that God is testing, proving, our faith and love. Oh, my people, let us not fail Him, but let us give ourselves fully to Him, Who gave Himself for us!

Negro Education.

Two educational institutions, the Bishop Payne Divinity School, Petersburg, and St. Paul's Normal and Industrial School, Lawrenceville, are under the charge of the General Church, but both are located in our Diocese, and have a special claim upon our sympathy and forcibly appeal for our support. The Divinity School is the only Theological Seminary in the country for the exclusive training of colored men for the ministry of the Church. It has a judicious and a learned faculty, and its roll of alumni is an honor to the Church. It has failed to receive much needed aid from the Nation-Wide Campaign, and I cordially endorse the appeal which is to be made by the devoted president, Dr. C. Braxton Bryan, and the Board of Trustees for funds which are absolutely necessary to keep the school open.

St. Paul's, the largest industrial school for negroes, after Hampton and Tuskegee, has nearly six hundred students, but is greatly hampered in its work by the failure to receive financial support. St. Paul's and St. Augustine's, at Raleigh, have meant more, I believe, for the uplift and betterment of citizenship among the colored people of the South and for kindly and sympathetic feeling among the races than any other agencies. We must rally to their support.

Covington School.

The Home for Homeless Boys at Covington was also included in the survey of the General Church, but like the schools of which I have spoken, has failed thus far to receive assistance. This noble expression of true philanthropy, which we owe to the zeal and enthusiasm of the Rev. George Floyd Rogers, appeals most strongly to our sympathies. Its very continuance is imperilled. I cannot but feel that our warm-hearted people will give generous help in this hour of need.

Need of More Clergymen.

Looking over the Diocese, we have cause for thankfulness, and at the same time for regret. I believe that our people are awakened, as never before, to a realization of what the Church of God means in the life of the individual, of the home, of the community and of the world. There is a genuine interest in spiritual things and an earnest desire to help forward the kingdom of God. * * * The congregations are more ready than ever before to do their part, and yet there are not men to be found who will minister to them. The same thing is true in every part of the Church—and the reason for it is that the increase of the clergy has fallen far short of the extension of its work. There is no problem more serious which the Church has to face today.

The Theological Seminary of Virginia is the only one of our divinity schools which has a normal number of students, and in every part of the field, urban as well as rural, there is a serious shortage of ministers. The need is not only at home, but from all parts of the world the people are straining to see the vision of the Christ and to hear the music of the gospel. Never before have the fields, at home and abroad, been whiter for the harvest, and never, to our shame and sorrow, have the laborers been fewer. The call to spread the gospel of Christ is sounding in our ears. It seems to me that it is the Christ Himself Who is pointing to the millions of God's children who are scattered abroad and Who is asking of you and me, "How shall they hear without a preacher, and how shall they preach except they be sent?" This is the supreme need of the Church. To meet it the Church must be instant in prayer and zealous in works. It has been my privilege during the past year to speak and to write often concerning the call to the ministry and concerning the duty of fathers and mothers to give their sons to this high service of Christ. Virginia has made large contributions in the past to the Church at home and abroad. On the rolls of the clergy, the dead and the living, all through the land are the names of the old families whose history is interwoven with that of the State. From the old Seminary on the Hill there went forth the pioneer missionaries to Greece, to Africa, to China, to Japan, to Brazil. But we cannot live on the glory of the past. The Church is calling today, to Virginia and to America.

> "Give of thy sons to bear the message glorious,
> Give of thy wealth to speed them on the way,
> Pour out thy soul for them in prayer victorious,
> And all thou spendest Jesus will repay."

Oh, if we would believe Him, would there not be in every congregation some young man who, hearing the call of Christ, "Whom shall I send?" would answer, "Here am I, send me!" would there not be offered day by day, by fathers and mothers, a prayer that God would honor them by calling their sons to serve the blessed Christ in the precious ministry of His Church.

The Lambeth Conference.

The past year has been marked by the meetings of the representatives of the Anglican Communion, which was held at Lambeth Palace last summer. There were more

than two hundred and fifty Bishops who met together and took counsel for the things concerning the kingdom of God. I have studied carefully the Encyclical Letter and the Report of the Conference, and I give God thanks for the evidence of the guidance of His Holy Spirit in all the deliberations, and for the high note of loyalty to Christ, and of consecration to the service of the men for whom He died, which was sounded in their conclusions. They gave consideration to the question of Christianity and International Relations, to Missionary Problems, ever new, to Social and Industrial Questions and to the dangers presented by Theosophy and Spiritualism. Their conclusions were characterized by the saneness and moderation, and that absolute loyalty to the fundamentals of Christianity, which we may say without boasting, is the characteristic of the people who belong to the Anglican Communion.

The report, however, on reunion, on the essential oneness, under all divergencies of Order, of Ritual and of Practice, of the Holy Catholic Church, not only marks an advance of the goal of Christian unity, but is evidence of the guidance of the Holy Spirit and promise of the ultimate fulfillment of the prayer of Christ, "That they may be one, as Thou, Father, art in me and I in Thee, that they also may be one in us."

It is especially gratifying to the Church in Virginia that what has been deemed by many a mark of provincialism in our churchmanship, that is the full recognition of the spiritual validity of non-Episcopal orders, and the welcoming to the Lord's table of those who are communicants in other branches of Christ's Church, has met with the approval of the whole body of the Anglican Communion. This is the breaking down of the nearest of the barriers that separate brethren from brethren. Our first and most logical step towards Christian unity must be to bring together those of the English race who have a common tongue, a faith in the great things of religion which is essentially the same, and who share the same heritage from the English Reformation of the open Word of God and of a freedom, first declared by St. Augustine, which holds that no man may be required to believe or to practice that which may not be proved by most certain warrant of Holy Scripture. It is only such a union that will prepare the way for the coming closer together with the Church of the East and the great Church of Rome. We may thank God and take courage and look forward to the time when altar shall not be arrayed against altar, "when Ephraim shall not envy Judah and Judah shall not vex Ephraim"—but when all the tribes of God shall be as one people. As we think of the divided Church of God, we may dream of an essential unity which is illustrated in the old saying, "Distinct as the billows" (for Christianity must adapt itself in the future as in the past, to the varying needs of the races), "Distinct as the billows, but one as the sea." That is the time, which may it please God to hasten, "when the knowledge of the glory of God shall cover the earth as the waters cover the sea."

Why Build St. Luke's Hospital Now?

The Rt. Rev. H. St. George Tucker, D. D.

"Art Thou He that should come or look we for another?" This is the question that thoughtful Japanese, in search of a religion for their country, are asking of Christianity today. They have been told that it is a gospel of love and good-will. Can it produce fruit corresponding to this high claim?

In St. Luke's Hospital we have the opportunity to answer this challenge. This means that we must give it a plant sufficient to enable it to maintain its position of leadership among the medical institutions of Japan. The Japanese expect this of St. Luke's.

When several years ago Dr. Teusler broached his plan for a larger and more modern plant, the most influential men of Tokyo offered their co-operation and gave a substantial sum of money. Their help was accepted on the understanding that our Church was ready to carry the plan through to completion.

War conditions and Dr. Teusler's call to take charge of the American Red Cross in Siberia made necessary a temporary postponement. Now, however, the time has come when we must fulfill our promises or lose the confidence of those whose interest we have won.

The building of St. Luke's will have a happy bearing on the present international situation. It will stand as a symbol of our friendly interest in the Japanese.

Unless we build at once it will be impossible to hold the fine staff of Christian doctors and nurses that have been trained in preparation for the new hospital. The present plant is so limited and so poorly equipped that it affords them no scope for real work. Further, it is utterly inadequate to care for the patients, Japanese and foreign, who seek admittance.

In short, both the needs of the Christian work and our obligations to our supporters in Japan make immediate action imperative.

If we can commence work on the new hospital this spring we will open the door for an entirely new stage in the progress of Christianity.

If we disappoint the expectations we have aroused we shall not only lose this opportunity, but we shall run the risk of destroying our Church's credit in Japan and cause injury to every part of the work.

Shall not our reply to Japan's challenge be a new St. Luke's by next year?

What will the Church reply? Yes! Or shall our promise to the Japanese be merely "a scrap of paper"?

In answer to this appeal the Woman's Committee of St. Luke's Hospital appeals to every woman in the Church to help keep our faith with the Japanese. The women are asked, and have promised to endeavor to raise $100,000 by January 1, 1922, of the amount needed for this work. $60,000 is already in hand.

Gifts may count on parish and diocesan Nation-Wide Campaign quotas if desired. Contributions, both large and small, are solicited.

$1,000 will provide for a "memorial" bed.

$250 will provide room for one nurse.

It is hoped that many women may care to take one of these special needs, not only for the sake of the gifts, but that all such gifts may show a wide international interest in the hospital.

All pledges or contributions through the Woman's Committee and any enquiries as to details about gifts should be sent to Mrs. Charles R. Pancoast, Treasurer, 408 West Price Street, Germantown, Philadelphia, Pa.

Copies of Bishop Tucker's statement also may be had by applying to Mrs. Pancoast.

Missionary Progress.

Bishop Rowe has asked the Rev. Frederick B. Drane, in charge of the Tanana Valley Missions, to make the winter rounds in the interior of Alaska this year in place of the late Archdeacon Stuck. Such a visit is of the greatest value to the widely separated and lonely missionaries. They have little of outside encouragement. Many of them, such as those at Eagle, Fort Yukon, Tanana and Allakaket, have no opportunity of receiving the Holy Communion except when such a visit is made, as no clergyman is stationed at any of those points.

Mr. Drane begins his itinerary the middle of January. Starting at Nenana, he will go down the Tanana River two hundred miles to Tanana, and then across country one hundred and thirty miles to the Allakaket; returning to Tanana, he will strike up the Yukon, visit Rampart, Stephen's Village, Fort Yukon, Circle and Eagle. Then will come one of the most difficult sections of his journey, when he goes across country from Eagle to the headwaters of the Tanana, at Tanana Crossing. By that time it is likely that the trails will have broken, so that the rest of his return journey will be made by river, probably in an open boat. He will stop at Salchaket, Fairbanks and Chena. His journey will cover rather more than 1,600 miles, and will take him to all of our interior stations except Anvik. Part of the time he will be alone, using a traveling companion only as he can pick up an Indian to accompany him from one place to another in cases of special need.

During the past five years Mr. Drane has traveled the Tanana Valley much of the time alone, and has faced conditions as difficult as those which normally exist anywhere in the interior.

Two men, both well on in middle life, who have put in several years each in Alaskan missionary work, have volunteered to return to that field to help Bishop Rowe in the crisis occasioned by the recent deaths of Archdeacon Stuck and the Rev. A. R. Hoare. Bishop Rowe deeply appreciates their readiness to make further sacrifices when he finds that younger clergy are not ready to come to his aid. He has asked the Department of Missions to appoint the Rev. C. R. Rice to Juneau and the Rev. Thomas Jenkins to the care of the district on the south coast, covering several hundred miles in the Prince William Sound and Cook Inlet country.

Bishop Graves reports that up to December 1 members of our mission in China have given $2,600 for famine relief. "The $500,000 from the American Red Cross," says the Bishop, "looks like a large gift, but it is a mere drop

in the bucket compared with the distress. That twenty million people are affected is a conservative estimate, and the least that will support one person until the spring is two dollars a month, or ten dollars in all. The Chinese Foreign Famine Relief Committee, of which I am a member, has raised so far about $800,000, and other committees are working in other parts of China, but with their best efforts they cannot prevent a large proportion of these people dying from hunger or disease before next May. The Chinese Government is apparently doing nothing effective. It has put on special taxes in various directions, but the Chinese business men here do not think that the money goes to the famine. I heard Bishop Lambeth give an account of his journey through part of the famine era in Shantung. When asked what he had seen of government relief in the work of his investigation, he replied that it did not come under his notice. You people in America cannot understand such indifference to human suffering and death, but it is one of the results of heathenism."

The Department of Missions asks for gifts from our people to help relieve the appalling conditions Bishop Graves outlines. Mr. John W. Wood, 281 Fourth Avenue, New York, will answer questions and supply all possible particulars.

The girls at St. Mary's Hall, Shanghai, have given $400 for the relief of the famine sufferers in North China. One of the American members of St. Mary's staff of teachers says: "It is perfectly amazing the way the girls raise money for all sorts of good causes. I think it shows very plainly the strengthened force of the Christian influence."

The other day a Churchwoman in Milwaukee wrote the Rev. R. Bland Mitchell, who has charge of the One Day Income Plan at the Church Missions House:

"I find that in portioning out one-tenth of my income for the year, I have some money left over after pledges are met and usual contributions set aside.

"I believe that no better use can be made of what remains than to add it to the One Day Income Fund, so I enclose a post-office money order for $10 for that fund. I send it undesignated so that it may be used for whatever is most needed. May I add that, as a maid in domestic service in one family for many years, I have long known the happiness of having a stated portion set aside as a 'One-Tenth Fund' for Church and charitable contributions. I first learned to adopt that plan as a result of Church teaching in a Canadian Anglican Church, and should not wish to give it up."

A spirit such as that speaks for itself. Given sufficiently wide diffusion, it would insure the success of any enterprise involving expenditure to which the Church might put her hand.

The new dormitory of St. Agnes' School, Kyoto, has attracted a great deal of attention from the Japanese. It is built in Japanese style, and in most respects has nothing to distinguish it except its size from the usual Japanese house. Bishop Tucker says that nevertheless a Japanese educator recently came to Kyoto from Sendai, nearly 500 miles to the north, to inspect the new building. He made the journey on the advice of the Educational Department.

Baron Morimura, a well-to-do Japanese Christian, has given $50,000 to establish and endow a chair of Christianity at the Imperial University in Tokyo. Another gift of $25,000 to endow a chair of Christian Philosophy is reported.

WINTER.

Think of the almost religious impression of winter storms. Tropical storms are so terrible as to leave no moral impression at all. But our winter storm gathers up its force more thoughtfully, as if moving by great instigations, and under this performance, by God's aerial orchestra, our soul is in vibration as never under any combination of act, instrument or voice.

Think of the moral value of winter as a time for charity. In the summer God pours out His bounty so freely that none scarcely miss their needed supply. In the winter He withholds that we may take His place. The conditions of hunger and cold authenticate themselves. If there is no fire, the lack can be seen. The poor, ragged child, saying by his look, "Who can stand before His cold?" wants no certificate.

Then winter funerals. These are a trial that awakens strange inward commotions. Our heart shudders, but while our feeling is protesting, the thought arises, "Our departed is not in that hole. Let the snows fall heavy—we thank Thee, Father, Lord of the warmer clime, that our dead one lives with Thee." Practically almost nothing will compel a faith in immortality more than to bury a friend in the winter.

It is remarkable, and a fair subject for congratulation, that the great Church days are in winter or in early spring —Christmas and Easter, for example. Whether Lent is fixed, because at that time the mind is more congenially tempered for the higher meditation and severer exercises of religion some may question, but Lent in July would have much less chance of the intended benefit; and in churches not observing Lent, the time is distinguished by what are called revivals of religion. But in both cases winter becomes a spiritual harvest. The tonic force of winter gives a possibility of thought and tension specially needed for devotional exercises. It is also an advantage that we love proximity in winter, and covet more easily the warmth of assemblies and high social impulse.—Horace Bushnell.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

A COMMON FUND FOR SUPPORT OF CLERGY.

Mr. Editor: The continual decrease in candidates for the ministry, and the many vacant parishes and missions, show that there is something wrong somewhere, that should be corrected. A writer who knows conditions says: "The present system of allotment of cures, tenure of office and remuneration of our mission clergy, is far from satisfactory. The work is not evenly distributed, the stipend is generally inadequate, payment is not always prompt, the continuance of employment is not guaranteed, and the field is not half covered."

Evidently such conditions are not favorable to the work of the Church. What can be done? Possibly a common fund for the support of all clergy would remedy this and other evils. It should be a common fund for the support of all the clergy in active work in a specified diocese or district, whether missionary clergy or rectors of parishes.

It is a divine principle that all Christian people should give for the support of the gospel. It is plain that many are not giving for this purpose as they ought to give. It would be wise to have a common fund, toward which all contribute, according to their ability. There are religious bodies that contribute much more than we do; one as much as sixty dollars a year per capita of membership. Think what that would be for us. We have over one million communicants of the Church. Sixty millions each year, if our people would give at the same average per capita, sixty dollars a year.

But if our people should give only half that amount for the support of their own clergy and of missionaries, see what we would have: Ten millions for support of clergy in our parishes (a great advance over present conditions). Ten millions more for missionaries in our own land (where they are greatly needed), and ten millions for Foreign Missions.

And all this is possible if our people are aroused to do their full duty; if all our people (or even one-half of them) give according to the divine obligation, for the support of those who preach the gospel; and if those funds be kept separate from all other funds, and strictly used as a common fund for the support of those who preach the gospel. Our people are perfectly able to give such sums. And with their co-operation, all this could be accomplished.

Our parish system needs to be modified. Moneys for the support of clergy should go into some common fund; one it might be for each city, for each diocese, for each province, or for the whole nation. Godly laymen, in vestries or mission committees, should still have a voice in the choosing of pastors. But those pastors should be paid their salaries out of the common fund, and not by each parish, independently of others.

As it is now, the salaries of many of our clergy are inadequate, and in some cases irregularly and not fully paid. But let it not be thought that the inadequate salary alone deters suitable men from entering the ministry

Large salaries would attract unworthy men, and that would be harmful. The cardinal sin of the Church today is her parochialism, the selfish spirit in our parishes, the expenditure of energy and money by the parish largely or wholly upon itself.

Open wide the missions of the Church, both in foreign lands and in our own lands. Call for workers. There is plenty to do. Provide, not large salaries, but what is needed for decent support.

The first requisite change would be this: Pledges and support from all our people toward a common fund, for the support of those who preach the gospel. Then a strict separation of such funds from all other church funds. Then open wide the mission fields and provide adequate support for missionaries.

But here let it be said that these proposed changes cannot be brought about by any compulsion. Gradually they can be adopted because earnest Christian people see that this is a better way and because they see that there is need of a better system.

The decrease in candidates for the ministry, not among ourselves alone, but among other Christian bodies, should arouse us to look for the causes. They and we should see that competition and rivalry among different congregations are harmful: and that the common method, both with us and them, that of each congregation being entirely independent of others, is not the best way to do the work that Christ has given us to do.

With the funds provided, open wide the missions of the Church. Provide proper support. Workers will respond. Press upon all our people the work of missions, and along with this let an earnest and devout spirit in our homes be cultivated. Then there will be an increase in candidates for the ministry.

D. A. SANFORD.

Amarillo, Tex., January 13, 1921.

A STRANGE PLEA.

Mr. Editor: Will you kindly publish the inclosed?

J. L. S.

An Open Letter to the Bishops and Pastors of Christ's Flock.

Right Reverend Fathers in God:

There is a "lost sheep" to whose cry the Church seems almost stone-deaf. While the ninety and nine are tended with jealous care, but often with disappointing results, the wanderer is just as precious in God's sight and perhaps more promising.

This lost sheep is none other than that class of men known in politics as "radicals." Hounded by prejudiced or unprincipled government officials, they hear no shepherd's voice. Deportations, jails, ostracism and unemployment are too often their lot, even when perfectly innocent. What can the Church do for them?

The situation affords a splendid opportunity. As the Church specializes in her mission to all races, so she can most profitably specialize in ministering to all classes. To this end we should maintain a church in every industrial center, and man it with a pastor whose social creed squares with that of the honest workingman. The growing numbers of Socialists see the Church functioning on the assumption that the capitalistic system is right or that it can be made right by a little patching. Such political bias of the Church naturally repels the Socialists. They will have none of it. They want a church where the pastor will be perfectly free to preach both economic and personal salvation. Isn't the Church broad enough and catholic enough to minister to these radicals, as well as to the reactionaries?

In a word, the Church needs, in every industrial town, a veritable cave of Adullam. Under the madness of King Saul, the discontented found refuge in David. In like manner many earnest souls today see in capitalism a madness which spells its doom, and they look for God's anointed to inaugurate a new era.

May I therefore earnestly suggest this special plan, wherein churches will be maintained for the working class, and be manned by clergymen who stand for both uncompromising Christianity and uncompromising Socialism. This venture will not only save the good name of the Church, but I believe it will, under God, reap a harvest of souls equal, if not superior, to that of any field in which the Church labors.

Very respectfully,

JAMES L. SMILEY.

Annapolis, Md., January 19, 1921.

(But the Church has no gospel of "economic salvation" save that which the Lord hath commanded to be received, "That ye love one another." This must be ministered alike everywhere, to radicals, reactionaries and what not. If the Church is anywhere preaching a special gospel to a special class, capitalistic or other, the place to correct the great evil is where the evil is. It will hardly be done by repeating the same grievous error in some other place and some other form among some other class.—Ed. S. C.)

U. S. A. DRUGGING CHINA.

Mr. Editor: As children our righteous indignation was aroused when we learned in our study of the Opium Wars how Great Britain had forced Indian opium on China. Today our own United States is in the business of drugging China on a frightfully large scale. Custom records show that within the short period of five months enough morphia and opium were shipped from the one port of Seattle to give one dose to each of the 400,000,000 men, women and children of all China. Stop and think what that means by applying the same conditions to the U. S. A. These narcotics were shipped to Japan and from Japan smuggled throughout China, largely by Japanese peddlers and druggists.

There is a bill now before Congress, the Jones-Miller bill, designed to shut off this iniquitous trade. For the sake of the good name of our country, and for the welfare of the Chinese people, will you write or telegraph your Congressman and Senators today, asking their support of this Jones-Miller bill.

LLOYD R. CRAIGHILL.

Leesburg, Va.

THE MOTIVE OF THE MINISTRY.

Mr. Editor: In your issue of the 8th instant the Rev. Mr. Sanford says, writing of "Shortage in the Ministry": "Here is the fault; it is parochial selfishness. Give all the clergy plenty to do, and with reasonable support for all who will do faithful work."

Let me add this: The man who enters the ministry with the divine call enters it with no thought of support; and he may take the most parochially selfish parish in his Diocese and in due time, and no long time, through the blessing of God the Holy Ghost, make it support him and his family too. "First things first."

BERKELEY MINOR.

University, January 21, 1921.

WORDS VERSUS ACTIONS.

Alan Pressley Wilson.

I left my home in a deep study the other afternoon, and tried to concentrate my mind upon the solution of a problem that presented itself. My reverie was broken by the harsh, raucous notes of an automobile horn and the boisterous and somewhat unrefined shouts of the occupants of the car. I looked up and saw that there were two machines going at the same rate of speed, the one ahead of the other.

In the first car sat a quiet man whose sole thought seemed to be on the wheel and the street before him. His signal was sounded only as a warning and not as adding to the general confusion, as was that in the crowded car immediately behind him.

As I looked more closely, I discerned that the second car was not traveling under its own power. A tow-line connected it with the first one, and, after having suffered a breakdown, was being towed in the garage for repairs.

"Mere words do not constitute business," I said to myself as I mused upon the occurrence. "The man who accomplishes things is ofttimes silent and of a reticent disposition: he depends not so much upon noise as action!"

You and I know people whose sole stock in trade seems to be bluster and swagger. Fortunately, we number among our valued acquaintances those who are quiet in all of their dealings and who are eminently successful.

The Divine Exchange.

He called for my life, and I offered it at His foot-stool. But He gave it me as a prey, with unspeakable addition.

He called for my will, and I resigned it at His call. But He returned me His own in token of His love.

He called for the world, and I laid it at His feet, with the crowns thereof. I withheld them not at the beckoning of His hand. But mark the benefit of exchange! For He gave me, instead of earth a kingdom of eternal peace, and in lieu of the crowns of victory a crown of glory.—Thomas Story.

As to resources, they increase according to the clearness of vision that is developed among men. Seldom will it happen in our day that any well-conceived scheme, aiming to a high social purpose, will lack in means of livelihood. Where a man's imagination is there will his life and his

University, Va., January 21, 1921.

Church Intelligence

American Bible Society.

The largest budget in over a hundred years was announced today by General Secretary Frank H. Mann for the American Bible Society. It amounts to $1,222,367, and is called for by the very great demand for Bibles and Bible distribution in all parts of the world. Even Turks are calling for Bibles. The war has created a famine of Bibles in certain parts of the world, especially in Austria and Central Europe. The adoption of the new phonetic script in China will provide millions of new readers in the next few years. Children can learn the new script in three or four hours, and illiterate men and women in as many weeks.

The American Bible Society is one hundred and five years old and has issued one hundred and forty million copies of the Scriptures in one hundred and fifty languages and dialects.

ALBANY

Rt. Rev. R. H. Nelson, D. D., Bishop.

Organization of Church Service League.

The Board of Religious Education of the Diocese of Albany has taken steps to properly organize the Church Service League in that Diocese. A special meeting has been held at the suggestion of the Junior Auxiliary officers of the Diocese, and these ladies, upon the invitation of the Board, attended this meeting. It was unanimously felt that the best way to organize this work would be for the Board to appoint a special commission for this purpose. This action was taken and the following persons were named as members of the commission: The Rev. O. S. Newell and the Rev. T. L. Cole representing the Board; the Rev. R. N. Turner for the Boy Scouts; Mrs. J. S. Conover, Miss Mary A. Swits and Miss Helen Hanaman, respectively, Diocesan President, Secretary and Educational Secretary of the Junior Auxiliary; Miss Edna Bassinger, Diocesan President of the Girls' Friendly Society; Richard P. Law, choirmaster, to represent the work among the choir boys; the Rev. C. R. Story, chairman of the Social Service Commission of the Diocese; Mr. Frank Harder, director of the Brotherhood of St. Andrew; the Rev. Albert Gale, Mrs. Irving G. Rouillard and Mrs. E. W. Babcock representing the Diocese at large.

This commission is to hold a meeting on Monday, May 2, and report their proceedings to a meeting of the Board of Religious Education to be held on May 3. Both of these meetings are to be held in St. Peter's Guild House, State Street, Albany, N. Y., through the courtesy of the rector.

EASTON

Rt. Rev. G. W. Davenport, D.D., Bishop.

Southern Convocation.

The Southern Convocation of the Diocese met in St. Peter's Church, Salisbury, Monday, January 10. Evening Prayer was said by the Rev. F. J. Bohanon, of Trinity Cathedral, Easton, and the Rev. Walter Archbold, D. D., of Princess Anne. The sermon, based on St. John 14:6, and emphasizing Love, Light and Life in the Christian, was preached by the Rt. Rev. A. C. Thomson, D. D., Bishop Coadjutor of Southern Virginia. On Tuesday, after the celebration of the Holy Eucharist by the Bishop of the Diocese, the Rev. R. Bland Mitchell, Corresponding Secretary of the Department of Missions, addressed the convocation on the Nation-Wide Campaign. In the evening the customary service gave place to a reception by the rector, wardens and vestrymen to the Bishop and Mrs. Davenport, which was largely attended.

The next convocation will be held April 12 and 13 in St. Andrew's Church, Princess Anne.

The convocation was delighted to have the Bishop Coadjutor of Southern Virginia present, and hope that he will come again.

L. L. W.

SOUTHERN FLORIDA

Rt. Rev. Cameron Mann, D. D., Bishop.

Convocation of Southern Florida.

Assembling in St. Luke's Cathedral, Orlando, the twenty-ninth annual convocation of this district opened at 8 P. M. on January 11, and closed at noon January 13, having an unusually large attendance of clergy and lay delegates.

The Rev. Louis G. Wood, D. D., and the Rev. Gardiner L. Tucker assisted Dean Glass in the opening service, the Bishop giving his annual address which held the deep interest of the large congregation attending. At the close of this service convocation was organized.

The Rev. J. H. Davet was appointed secretary, with the Rev. William B. Hays as his assistant.

On Wednesday luncheon was served at the St. Charles Hotel for convocation and for delegates to the annual meeting of the women's organizations. That evening a delightful reception, tendered by the Bishop and Mrs. Mann at Bishopstead, gave pleasant opportunity for social intercourse.

The special committee, appointed to consider the formation of committees to co-operate with the Presiding Bishop and Council in their several departments, recommended the appointment by the Bishop of a committee to be known as the Board of Co-ordination, charged with bringing the plans of the Presiding Bishop and Council before this district, one member of this committee being assigned for each of the six chief departments of the Council. Members appointed on this Board of Co-ordination were as follows:

Missions, the Rev. R. T. Phillips; Nation-Wide Campaign, the Rev. W. B. Curtis; Social Service, the Rev. H. L. Taylor; Religious Education, the Rev. F. S. Reade; Publicity, the Ven. P. S. Irwin; Finance, the Ven. W. H. Cresson.

F. H. Rand was appointed treasurer; L. C. Massey, chancellor, and T. P. Warlow, vice-chancellor.

Delegates elected to the Provincial Synod are the Rev. S. F. Reade, the Rev. R. T. Phillips, A. J. Holworthy and F. A. P. Jones; alternates, the Rev. W. B. Curtis, the Rev. J. J. Neighbour, Floyd Knight and G. E. Krug.

An encouraging report was given of the Nation-Wide Campaign.

It was voted that the District of Southern Florida accepts the quota of $15,000 assigned to it as its share in raising the Million Dollar Endowment Fund for the University of the South, and agrees to underwrite this sum by paying 6 per cent. annually upon it or such parts of it as have not been paid, until the whole sum is paid. Further, a committee consisting of Dean Glass, Rev. R. T. Phillips and Rev. W. B. Curtis was appointed to carry out these provisions.

A lay delegate attested his approval by assuming 50 per cent. of the annual interest.

Gratifying reports were given by those in charge of work among the negroes, with special stress upon the urgent need for increased facilities and particularly that a diocesan boarding school should be provided as a most important factor in this work. Their young people now are sent to secular schools under no churchly influence, and a great opportunity is being lost.

Decision was made to change the date of convocation from January to after Easter, the date to be appointed by the Bishop. Overcrowded conditions throughout Southern Florida each winter, together with urgent claims upon laity in the cities and other business lines in January, have made such change of date long desired. Invitation to meet next year in Miami was accepted.

Ere adjourning the Bishop expressed his gratification over the progress made through the past year, the work accomplished and the spirit shown during this meeting and in what has been undertaken for the coming year, marking helpful progress on several important lines. Confident expectation and intention were given for the completion of the Diocesan Endowment before the end of this year, enabling the petition for becoming a Diocese to be made at the next General Convention, in October, 1922.

C. R.

EAST CAROLINA

Rt. Rev. Thomas C. Darst, D. D., Bishop.

East Carolina and the N.-W. C.

The following information is given by Bishop Thomas C. Darst, in a letter written to the Department of the Nation-Wide Campaign:

"As you have no doubt heard, we sent a check for balance in full on our N.-W. C. quota to Mr. Franklin a day or two ago. This is no more than we should have done, but in order to stimulate dioceses that have been holding back their payments because they had not received any of their askings, I think it should be known that East Carolina, in order to pay in full, postponed indefinitely certain important diocesan projects that we expected to finance, not from N.-W. C. askings, but from funds raised in the Diocese. It is also worthy of note that deducting amount received for diocesan support, we actually gave to the General Church a larger sum than we retained for work in the Diocese.

"I hope that we will do as well in 1921, but no one who has not visited the churches in East Carolina can understand the awful depression that characterizes almost every parish and mission, owing to the tremendous slump in the prices of tobacco, cotton and peanuts. Many of our largest contributors did not make enough money this year to pay for planting and harvesting the crops, and quite a number of them actually lost thousands of dollars. I believe, though, that they will give again this year, and perhaps it will mean more to them than ever be-

fore, for they will be giving not of their abundance, but will be drawing on their reserves."

Unitarian Clergyman to Take Episcopal Orders: Bishop Darst has recently confirmed the Rev. and Mrs. John Wesley Heyes in St. James' Church, Wilmington. Mr. Heyes was formerly a Unitarian clergyman, but is now pursuing the sacred studies preparatory to the taking of Orders in the Episcopal Church. For the time being Mr. Heyes is attached to St. John's Church, Wilmington, and will continue under the pastoral care of the rector of that parish, the Rev. R. E. Gribbin.

The two Church School Institutes held in East Carolina during the weeks beginning January 18 and 25 were well attended, and it is believed that a new interest will be taken in the Church school all over the Diocese. The first was held in St. James' Church, Wilmington; the second in St. Paul's, Greenville. St. Peter's, Washington, was to have entertained the second, but was not able to do so at the time. Miss Mabel Lee Cooper, provincial Church school worker, gave valuable assistance

Death of Prominent Layman: John Gilliam Wood, one of the most useful and prominent laymen in the Diocese, died at his home in Edenton on December 13. For many years Mr. Wood was a vestryman of St. Paul's, Edenton, a parish of much historic interest. His family has been connected with the parish since early in the eighteenth century; a connection of sustained interest and generous giving. In his will Mr. Wood left $2,500 for the upkeep of St. Paul's Church and churchyard. Another gift which has long caused grateful appreciation of many poor and needy persons is a fund to provide winter fuel. In this he follows the example of his father, Edward Wood, who died in 1872, making a similar provision.

Historic Bibles in the Diocese: Much interest has been aroused recently in the Diocese over the printing of information about the historic Bibles in the churches. In old St. Thomas' Church, Bath, there is a Bible printed in 1703, contemporaneously with the founding of Bath. The Bible has part of the Prayer Book included, and was intended especially for the church services. The present church building at Bath was erected in 1734, and it is probable that this Bible was used in the first service. Another Bible of great interest is one that was presented to St. Andrew's Church, Columbia, by Elizabeth Barrett Browning in 1888. Mrs. Browning presented this Bible through her friend, Mrs. Selby, of Columbia.

T. P., Jr.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

The Rt. Rev. Alfred Harding, D. D., left Washington on Tuesday, January 25, for Erie, Pa., where he attended the annual convention of that Diocese. Bishop Harding was especially invited to attend this convention for the purpose of delivering a memorial address for the late Bishop Israel, of Erie. These two bishops had been very close friends for many years. Bishop Harding's address was delivered at the opening of the convention.

An important meeting of the Washington Cathedral Chapter was held at the American Security and Trust Company on Wednesday, January 19. Bishop Perry, of Rhode Island, a member of the chapter and canon of the Cathedral, was in the city for this meeting. The members of the chapter are: The Rt. Rev. Alfred Harding, D. D., LL. D., president; the Very Rev. G. C. F. Bratenahl, D. D., dean; Rt. Rev. J. De Wolf Perry, D. D., canon; Rev. William L. DeVries, Ph. D., canon and secretary; Rev. Roland Cotton Smith, D. D., canon; Charles C. Glover, Esq., Hon. George Truesdell, Charles J. Bell, Esq., William C. Rives, M. D., Hon. Henry White, LL. D., Corcoran Thom, Esq., treasurer; James Parmelee, Esq., William Holland Wilmer, M. D.

Interesting Speakers Visit Washington: Washington Church people were privileged to hear several interesting and helpful speakers from other dioceses during the past week and on Sunday, January 23. The Rev. H. B. Wilson, of Boonton, N. J., preached at St. John's, Epiphany and St. Mark's, explaining in detail the work of the Society of the Nazarene and the requirements for membership, which he is trying to increase. The chief purpose of the society is to restore the gift of healing as practiced in the early Church, but allowed to die out in later years. Bishop Talbot, of Bethlehem, Pa., was in Washington also on Septuagesima Sunday and preached at St. Paul's, of which his brother, Dr. Talbot, is rector, in the morning, and at Epiphany Church in the evening.

The Rev. Dr. Newbold, of the Diocese of Long Island, was the peracher the same day at Christ Church, Georgetown, at the 11 o'clock service.

Mrs. Patterson, of Los Angeles, Cal., conducted a class for women during the week at three of the churches every day at different hours, so that her classes were convenient to different sections of the city. The subject of her study was "Religious Practice," and was in line with the work of the Nation-Wide Campaign.

Rt. Rev. Theodore P. Thurston, of Oklahoma, delivered a series of addresses during the week, visiting a large number of the churches and speaking once at the Cosmos Club. His subject was the "Results and Status of the Nation-Wide Campaign," and he also told of some of the missionary work in Oklahoma. Bishop Thurston will attend the Diocesan Convention and deliver an address on its opening day.

The men's organizations in the churches of the different denominations located in and near Takoma Park and Brightwood will be federated and cooperate in their work, if present plans are successful. Major Jesse Lee, of Trinity Episcopal Church, outlined a program of work along this line, and details were discussed at the annual banquet of the Takoma Park Presbyterian Brotherhood on Friday, January 21. The opportunities for such cooperative work are great, and this move on the part of the men in this section of the city is good and full of promise.

M. M. W.

IDAHO.

Rt. Rev. F. H. Touret, D. D., Bishop.

The Rev. J. W. Gunn, rector of Emmanuel Church, Kellogg, has accepted a call to St. Peter's Church, La Grande, Eastern Oregon, and began his residence there the first Sunday in January.

Trinity Church, Rupert, the Rev. B. C. d'Easum, minister in charge, has a well organized chapter of the Order of Sir Galahad, a society for boys and girls. Membership in the order is confined to the regular attendants at the Church school, and promotion is earned by good class work.

C. G. B.

DALLAS.

Rt. Rev. A. C. Garrett, D. D., Bishop
Rt. Rev. H. T. Moore, D. D., Coadjutor.

St. Andrew's, Fort Worth.

A happy surprise awaited the nearly 200 parishioners of St. Andrew's Church, Fort Worth, when after the dinner which preceded the annual parish meeting on January 10, Mrs. C. O Harper presented to the church a large radiotone portrait of the venerable Bishop of the Diocese, the Rt. Rev. Dr. Alexander C. Garrett, now in his eighty-ninth year of age and blind, and in the forty-seventh year of his episcopate. An excellent likeness of the Bishop in his robes from a recent sitting is etched in 14-caret gold on a steel plate, which is mounted on a tablet frame of genuine mahogany with a name-plate of solid gold beneath the picture. The rector, the Rev. E. H. Eckel, accepted this splendid gift on behalf of the vestry and parishioners, and expressed appreciation of the donor's generosity and of the Bishop's long and fruitful episcopate, which has endeared him not only to his Diocese and Church, but to all Texas and beyond.

The financial reports showed that over $30,000 had been handled by parish agencies during the year, which in several respects has been a banner year for the parish.

WESTERN MICHIGAN

Rt. Rev. J. N. McCormick, D. D., Bishop.

Novel Work at Niles, Mich.

A very unusual work has been undertaken by the Rev. Harold Holt, rector of Trinity Church, Niles, which is being watched with interest by the rest of the Diocese. He has been elected and is acting as pastor of a community church in Eau Claire, a village of some five hundred people about fourteen miles from his parish. The community church is a federation of three congregations, Methodist, United Brethren and Disciples of Christ, neither of which has found itself strong enough to secure and support a pastor. It is understood that the representatives of the three churches agreed upon Mr. Holt after hearing him several times and perceiving that he preached the gospel free from sectarian peculiarities. Mr. Holt gives Sunday evenings and two days a week to this work. The outcome will be looked for with prayerful interest, especially as the rector is considered a Churchman of rather advanced type.

The Rev. Mr. Holt is also acting as truant officer for Niles. He thus has an oversight of all the boys and girls of the city. In connection with the three troops of Boy Scouts under his direction, he has devised and developed a supervisory system which has practically put a stop to habitual truancy.

F. O. G.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.

Successful Preaching Missions Held Throughout Diocese.

Preaching Missions throughout the Diocese have met with a wonderful response.

The Inter-Parochial Mission in Cincinnati is crowding Christ Church, the largest Episcopal Church in the city, every evening, and arousing great interest. The Rev. W. Russell Bowie, D. D., rector of St. Paul's Church, Richmond, Va., is the missioner. The press notices and preparatory announcements were splendidly handled. Automobiles were furnished to bring the aged and feeble to the services. The newspapers have shown a liberal spirit in noticing the meetings. Dr. Bowie's experiences as a chaplain overseas furnish him with fine illustrations which add greatly to the interest of his addresses.

The colored people of Cincinnati largely attended the Preaching Mission at St. Andrew's Mission, the Rev. E. H. Oxley, M. A. Missionary, the preacher being Ven. Henry L. Phillips, D. D., Archdeacon of the colored work in the Diocese of Pennsylvania. He had a splendid message for the people, and the closing service on the week on Sunday evening, January 16, was attended by over 500 persons, while sixteen declared their determination to become communicants of the church.

Archdeacon Reade has just returned from an eight-day mission at St. Peter's Church, Gallipolis, O., the Rev. Albion W. Ross, rector, where the services were well attended. Archdeacon Reade will hold an eight-day Preaching Mission in St. John's Church, Cambridge, O., February 13 to 20, and in St. Luke's Church, Marietta, O., March 13 to 20.

Other interesting and successful missions were held during December and January at St. Paul's Church, Martin's Ferry, by the Rev. W. A. Stimson, of the Good Shepherd, Columbus; at St. Mary's Church, Waynesville, by the Rev. Charles E. Byrer, of Christ Church, Springfield; at Trinity Church, London, by Archdeacon Dodshon; Christ Church, Springfield, by Archdeacon Dodshon; Trinity Church, Hartwell, by the Rev. George H. Hills; St. John's Church, Worthington, by the Rev. G. T. Lawton, S. T. D.; St. Peter's Church, Delaware, by Archdeacon Reade, and at St. John's Church, Columbus, by the Rev. C. W. MacWilliams .

ERIE.

Rt. Rev. Rogers Israel, D. D., Bishop.

Whole Diocese Mourns the Loss of Their Bishop.

The whole Diocese of Erie mourns the sudden loss by death of their beloved Bishop, Rogers Israel. Rich and poor, old and young, Churchman and non-Churchman, soldier and citizen, alike loved him for his manly, fearless speech and action, united with a compassion as tender as a woman's towards all, especially the weak and helpless. He was well named Israel, for he was a princely man. Under all conditions he seemed to fit in, the farmer, the business man, the financiers, the soldiers, men and women, boys and girls, listened to him gladly and went away with a new song in their heart, and with higher ideals.

Bishop Israel had never been quite the same since his wife's death, and he was gradually becoming a nervous wreck. His eighteen or more months in the army saved him mentally, but physically it was too much for a man of his age, for he was as Bishop Charles H. Brent said, "no play soldier." He was a few weeks in bed, getting weaker and weaker, until for some hours before the end he knew nobody or anything going on around him. Dean VanMeter gave him the Holy Communion before he lost consciousness. He dropped off just as he wanted to, in the harness of his sacred office as a chief shepherd. His funeral was both churchly and military. The watchers round his casket in the Cathedral were four in all, two soldiers and two priests, who changed every two hours at first, and then every half hour. Hundreds of the people of Erie, of all classes, all conditions, flocked to St. Paul's to look upon that kindly and yet strong face for the last time, many of whom also knelt and said a prayer for one who so lovingly and persistently prayed for others. Quite a large congregation attended the early communion on the day of his burial, Friday, at 7:30 o'clock. This was the service Bishop Israel loved most of all. Bishop Whitehead officiated.

The whole night before, and all through the morning of that day, the guard of honor kept their watch.. At 2 P. M. the usual burial office was used, the Bishop of Western New York reading the lesson; the Bishops of Southern Ohio and Pittsburgh taking other portions. Other Bishops present were the Suffragan of Pennsylvania, the Suffragan of Western New York, and the Bishop of Colorado. The resident Greek priest in Erie also had a seat in the sanctuary. On the way to the cemetery a robed crucifer with a military man on one side and a marine on the other led the long procession of military on foot, and clergy and others in cars. Bishop Whitehead and Dean VanMeter said the prayers. Bishop Brent praying and giving a five-minute meditation on Bishop Israel's splendid life.

The late Bishop's oldest friend in the Diocese, Archdeacon Radcliffe, sprinkled the dust in the shape of a cross on the purple casket.

After the last words had been said the remains were left in dear mother earth by the side of his wife, and the large crowd returned to the city.

R. S. R.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan

New Italian Mission Opened.

A new mission was opened January 16 when a chapel on the corner of Memphis and Willard Streets, Philadelphia, was formally dedicated as the foundation of a Church for the Italian Episcopalians of the northeastern section of the city. The exercises were presided over by Bishop Rhinelander, who received two classes into membership, one of which, consisting of about thirty persons, received confirmation. The new members were presented by Rev. Silvio Biagini, the rector.

Rev. Thomas Della Cioppa, rector of the Episcopal Church of teh Emanuella, made an address in Italian, translating much that the Bishop had said in English for the Italian people. The rector, recently ordained to the ministry, could not be supported by the small congregation and volunteered to work in a mill in the neighborhood for a year, when an apportionment would be allotted to the parish by the Diocese of Pennsylvania. The name of the new chapel is Santa Maria Assunta.

Annual Service of Free and Open Church Association.

What the open Church meant for the spread of the gospel was brought out in an address made by Rev. William T. Manning, rector of Trinity Church, New York City, at the annual service of the Free and Open Church Association, held in St. James' Church Sunday, January 16. "In time," said the speaker, "all the churches will realize the need of having free pews for the worshippers. Two years ago they started in Trinity Church. The difficulties were great, because some of the families had pews in the church 221 years ago. Many of the pews were owned by estates, and the ties of tradition were strong. Yet the measure was carried through without friction, because the people realized the need of it, and the result has been most satisfactory.

R. R. W.

VIRGINIA

Rt. Rev. W. Cabell Brown, D. D., Bishop.

Ordination: Mr. Edward Ellis was ordained deacon in St. Phillip's Church (colored), Richmond, on Sunday morning, January 23, by Bishop Brown. The ordination sermon was preached by the Rev. John H. Scott, of Essex County, and the candidate was presented by the Rev. J. L. Taylor, rector of the church. The Bishop has assigned Mr. Ellis to the charge of St. Cyprian's Mission, Richmond, where he has been working as lay reader. Bishop Brown visited St. Cyprians Sunday evening and confirmed a class of seven presented by the newly ordained deacon.

SOUTH CAROLINA

Rt. Rev. W. A. Guerry, D. D., Bishop.

Consecration of Bishop-Coadjutor of the Diocese.

Before a congregation which filled every available space, the Rev. Dr. Kirkman G. Finlay was consecrated Bishop-Coadjutor of the Diocese of South Carolina in Trinity Church, Columbia, on Friday, January 21.

A large choir, composed of the regular choir of Trinity, assisted by leading voices from nearly all the other churches in the city, rendered beautiful and inspiring music, under direction of M. Berry Seay, organist and choirmaster.

Singing the hymn, "O, 'Twas a Joyful Sound to Hear" (493), the procession entered the church in the following order: Choir; vestry of Trinity Church; the lay members of the Executive Council of the Diocese and the lay members of the Standing Committee of the Diocese; next the twoscore clergy, followed by the master of ceremonies, the Rev. T. Tracy Walsh, and the registrar, the Rev. Albert Thomas; then the Bishop-Coadjutor-elect, escorted by his two attending presbyters, the Rev. Walter Mitchell, D. D., and the Rev. Octavus T. Porcher, and finally the seven bishops taking part in the service.

The Epistle was read by the Bishop-Coadjutor of Ohio, the Rt. Rev. Frank DuMoulin; the Gospel by the Bishop of North Carolina, the Rt. Rev. Joseph B. Cheshire, D. D., and the Nicene

Creed by the Bishop of Georgia, the Rt. Rev. Frederick F. Reese, D. D.

The Rev. T. T. Walsh, as master of ceremonies, escorted to the pulpit the preacher of the occasion, the Rt. Rev. Henry J. Mikell, D. D., Bishop of Atlanta, and a former South Carolinian. From the text, "Therefore watch and remember" (Acts 20:31), Bishop Mikell preached a stirring sermon, stressing the importance of "remembering" that the Christian Church, as the agency on earth of Jesus Christ, is worthy of the finest loyalty, the wisest thought, the best service.

Dr. Finlay was presented to the consecrator, Bishop Guerry, and the co-consecrators, Bishop Cheshire and Bishop Reese, by Bishop Thomas C. Darst and Bishop Horner. The testimony of election by the Diocesan Council was read by the Rev. A. S. Thomas; evidence of ordination, by the Rev. A. R. Mitchell; consent of the standing committees by J. Nelson Frierson; consent of the bishops by Bishop Horner; a letter of commission by the Presiding Bishop, by Bishop Reese; grounds of election, by the Rev. John Kershaw, D. D., and a certificate of compliance with the canons of the Church, by the Rev. R. Maynard Marshall.

The Litany was said by Bishop Darst, of East Carolina, with a special petition for the candidate, and the benediction was pronounced by Bishop Guerry, after which the procession left the church singing "The Son of God Goes Forth to War."

ALABAMA

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Meeting of the Annual Council.

With a large attendance of clergy and laity, the annual Council of the Diocese met in St. John's Church, Montgomery, on Wednesday, January 19. The opening sermon was preached by the Rev. Dr. Edmond Bennett, rector of St. John's Church, Ensley. Dr. Bennett spoke of the Pentecost and its influence upon Christianity, taking his text from Acts 2:1-3.

In his annual address to the Council the Bishop brought up the matter of a Coadjutor for the Diocese, and the question was referred to a committee to be reported on Thursday.

Bishop Beckwith's report showed the affairs of the Diocese to be in good condition, and he especially commended the devotion of the clergy throughout the State. He declared that the mission work of Alabama was unequaled by any other Diocese in the Church, and he especially commended the laymen's extension movement as one of the most progressive steps ever taken, and also the idea of the establishment of a central office in connection with the Nation-Wide Campaign.

One point recommended to the careful consideration of the Council was the decrease in the number of clergymen available. Bishop Beckwith declared that the present outlook from theological schools is not encouraging for the future ,and that the matter is one demanding serious attention.

Much routine business was attended to, committees appointed, reports read, and Council adjourned for luncheon, which was served each day by a committee of ladies from the various churches of the city. In the afternoon Bishop and Mrs. Beckwith entertained at a reception to the delegates and visitors to the Council.

The Council, at its session on Thursday morning, appointed the Rev. W. G. McDowell, of Auburn, as chairman of a commission, with power to appoint subordinate members, to raise by a canvass of the Diocese the sum of $40,000 to be used in erecting a new church and parish house at Auburn.

This action was taken amidst general enthusiasm, reports of the work of the Rev. Mr. McDowell at Auburn being received with great interest.

The plans for the new construction work call, in addition to a new church, a new parish house, which will be open to students at the Alabama Polytechnic Institute, and, it is hoped, will ultimately become a center for social activity at Auburn.

The question of the appointment of a Bishop-Coadjutor for Alabama, as requested by Bishop Beckwith in his address at Wednesday's session, resulted in a difference of opinion in the Council, and led to much discussion.

Suggestions that Bishop Beckwith make known his plans for the Bishop-Coadjutor were resented by some members of the Council as showing a lack of confidence in their Bishop. The question was finally put to a vote, which was declared to be in effect a vote of confidence in the Bishop of the Diocese of Alabama. The vote was 43 to 33 in favor of the stand taken by Bishop Beckwith.

Discussion was closed only when Bishop Beckwith withdrew his request for the appointment of a Bishop-Coadjutor.

A number of proposed amendments to the canons came in for much discussion, and were finally referred to a special committee to work on a revision of the canons and the constitution of the Diocese, the recommendations of the committee to be acted upon at the next Diocesan Council.

The report of the Treasurer, Mr. R. H. Cochrane, showed that the financial status of the Diocese was good and that the past year had been successful so far as finances of the Church are concerned.

Officers for the year were elected as follows:

Standing Committee—Rev. E. W. Gamble, Rev. E. A. Penick, Rev. Stewart McQueen, Dr. W. B. Hall, Mr. R. J. Williams, Judge Lee J. Clayton.

Mr. Frank Stollenwerck, registrar; Judge Oscar S. Lewis, chancellor; Rev. Stewart McQueen, historiographer; Mr. R. H. Cochrane, treasurer.

Delegates to Synod, Province of Sewanee—Rev. Oscar DeW. Randolph, Rev. Carl Henckell, Rev. T. R. Bridges, D. D., Rev. P. N. McDonald, Rev. Stewart McQueen, Rev. Louis Tucker. Mr. A. J. M. Atkins, Mr. H. J. Whitfield, Dr. W. B. Hall, Mr. Algernon Blair, Mr. W. H. Armbrecht.

The session Thursday night was featured by a service in memoriam to the Rev. E. E. Cobbs, former rector of St. John's Church, Montgomery, who died in Greensboro during the past year.

The Council adjourned on Friday afternoon, to meet next year in Birmingham.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robt. C. Jett, D. D., Bishop.

"The Home for Boys," Covington, to Receive S. S. Lenten Offering.

By the approval of the Bishop, the Rt. Rev. Robert Carter Jett, D. D., and by the action of the Executive Board of the Diocese, the Lenten offering of the Sunday schools of the Diocese will this year be given to the Home for Homeless Boys, Covington. The Home was well provided for in the approved Survey of the Church, but as yet has not received an appropriation from the General Fund, as the Presiding Bishop and Council has found it impossible to set aside anything for the Home. Emergency appropriations have been made by the Diocese of Southern Virginia and Southwestern Virginia, and the Bishop of Virginia has authorized the making of special gifts by designation through the Diocesan Treasurer on the nation-wide apportionment, to the amount of $6,000.

The needs of the Home are quite pressing, and the more than one hundred and thirty boys there will be greatly helped by generous response to these appeals.

G. F. R.

St. Barnabas' Community House.

The newly built community house at St. Barnabas' Mission in the "Piney" neighborhood of Wythe County was opened for the first service on the afternoon of the first Sunday after Epiphany, the Rev. Claudius F. Smith, diocesan missioner, reading the service, and the Rev. F. H. Craighill, missionary in charge, making the address. The service was held in the midst of what is said to have been the heaviest snowstorm in thirty years, but there was an excellent attendance of the mountain people, some of them walking several miles through the snow.

St. Barnabas' is a new work, made possible by the funds of the Nation-Wide Campaign, and the "Piney" neighborhood is a purely rural district, without even a small group of houses. The people are of purest Anglo-Saxon stock, and are very cordial and responsivve.

The community house is a frame building seventy feet long and forty wide. The main auditorium is fifty feet by twenty-four. At the rear, separated from it by folding doors, which make it possible for the whole house to be thrown open ,are two rooms each twenty feet square, which are to be used for Boy Scouts, agricultural clubs, classes in nursing, domestic science, etc., reading room, and all the social and recreational activities which it is hoped will center at this community house. There is also a large porch, and a smaller one at the rear of the house. The lot includes four acres of land, most of which will be used as a playground and recreation center.

Besides the missionary in charge, Miss M. Agnes Treat, an unusually well trained and versatile welfare worker, is already in residence at St. Andrew's, Ivanhoe, five miles away, and it is hoped that a trained nurse will soon be added to the staff.

The Rev. J. Lewis Gibbs, rector of Emmanuel Church, Staunton, has been chosen as editor of the new Southwestern Virginia Diocesan paper.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Unveiling of Honor Roll.

The honor roll of those of St. John's Parish, York, who served in the army and navy of the United States during the world war, was unveiled at the morning service on January 6. The roll contains seventy-six names, and opposite five of these stars are affixed.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

DISARMAMENT.

The question of some arrangement for the limiting of armaments by agreement between the nations bids fair to occupy as important a place upon the international stage as did the League of Nations.

The question has about resolved itself into this, Shall we look forward to peace, or shall we continue to prepare for war?

The theory that large armies and thorough preparedness is a preventive of war was pretty well exploded in 1914. It was the nation best prepared and with the largest army that brought on the world struggle. So it is always certain to be. No nation is going to put huge sums of money into battleships, arms and such preparation without expecting some time to get returns on the investment by seeing them used. A naturally peaceful people may be turned into one desiring war by having an equipment for that purpose which they are eager to see tried.

Surely the churches will be a unit in trying to exert their influence in reducing warlike preparations and encouraging plans for peace. If we cannot have a League of Nations, perhaps we may at least secure an international disarmament agreement.

"GATHER UP THE FRAGMENTS."

Jno. B. Cunningham.

(We take pleasure in publishing this article, although it is somewhat local in its information. These Associations for the Blind, however, are either being formed or are already in existence in most of our States, and they are rendering a service which should interest our Church people.

The more people who belong to these organizations, and the more widely they are scattered over a State, the more effective they become. The State School for the Blind is usually their headquarters, and information can always be obtained there.)

The authors of the four gospels were all of them past masters in one very difficult and very delicate art—the art of omitting non-essentials. Always giving due scope to incidentals, they never allowed themselves to swerve from the course of the paramount business, to present Jesus Christ, the same yesterday, today and forever. Thus it happens that the scriptural portraits of certain individuals who were touched and transformed by the Master's healing ministry are portraits very faint and meager indeed!

The individuals pre-eminent in this sense are those blind men who, seeking sight, sought the Master, and, finding the Master, found light. They are known to readers of the Bible as merely "beggars—blind beggars." And so tenaciously has this incidental portraiture clung to the minds of most of us that we incline to think of all the blind of all ages as merely "beggars—blind beggars." Fortunately, there are a few people here and there who know that this conception, in so far as it applies to certain blind men and women of their own personal acquaintance, is as incorrect as would be the fancy that every trading ship which today plies the Mediterranean from Phoenicia to the Adriatic is of the self-same type and equippage as that ill-starred vessel on which St. Paul made his memorable voyage.

And the erroneous generalization arises, not through any fault of the scriptural portraiture—meager as that is—but because most of us fail to read the whole portrait. Those blind beggars share that fate of all mortal men which Shakespeare puts thus, "The evil that men do lives after them, but their good is oft interred with their bones."

Why may we not remember—and just as tenaciously as we remember the word "beggar"—that very creditable glimpse which the gospels give of that blind man whose energy, persistence and grit was such that even the anger of the multitude and the protests of the disciples could not daunt his determination to meet the Master? Or why may we not remember that laconic individual whose ready wit so nonplussed the chief priests and scribes?

It was Christ's pleasure gently to disabuse His hearers of their erroneous conceptions as to the valuation to be placed on a human life, however low might be the plane of that life—however sunken in poverty of spirit or deformity of body.

Do the readers happen to know of some of the present-day vindications of the Master's scale of values?

Do they know, for instance, that the people of South Carolina, in recent years, elected a blind man to be Superintendent of Public Instruction? Have they heard that the Virginia Polytechnic Institute now has for its Y. M. C. A. Secretary—and one of the most successful, we are told, in the history of the institute—a blind man who received the degree of Bachelor of Arts from William and Mary College in 1917? Do they know that an assistant to one of the patent law firms in Washington, who lost his sight from glaucoma eight years ago, is now cheerfully riding his handicap in a responsible Federal office as Deputy Collector of Customs for the Port of Alexandria, Va.? And that there are hundreds of others who, as piano tuners, broom makers, salesmen, poultry raisers, stenographers, musicians, teachers or lawyers, are achieving the worthwhile side by side with their sighted fellows?

Aroused to a recognition of the unexplored possibilities of its blind population, the State of Virginia, at the last meeting of the Legislature, authorized the appointment of a commission to investigate conditions of the blind of the State. Like many Southern States, Virginia was rather slow in awakening to the consciousness that its blind population is sufficiently large and sufficiently component to warrant a more definite and systematic co-operation from the State. An association, chartered as the Virginia Association of Workers for the Blind, was organized at the State school in June, 1919, with the object as its constitution states, "To promote the interest of the blind along any and all lines." It was in pursuance of this object that the Association, mainly through the indefatigable efforts and skilful engineering of its president, Mr. L. L. Watts, led the fight for the Legislative Commission. Senator S. L. Ferguson, Appomattox, Va., and Hon. Herbert Taylor, Staunton, were the legislators selected for this commission. The third member, and the commission's secretary, is Mr. L. L. Watts, himself blind, as well as a teacher in the Virginia School for the Blind. The first act of the commission was to inaugurate a complete census of the blind of Virginia. Data relating to the present condition of the blind, the cause of blindness, the percentage of blind who are unemployed, etc., etc., is being collected by means of a questionnaire distributed all over the State. With this vast and accurate array of facts and figures in hand, the commission will be able to simplify and to facilitate enormously the work of the Legislature whose progressive and broad-spirited members made possible this long-delayed investigation. There are scores of blind men in the State who, by the sudden loss of sight through some accident or disease, were thrown out of honest labor into a slough of dependence and idleness. Hourly they brood over their misfortune, chasing each forlorn hope wit ha more galling despair; and all the while there is work they could be doing, which work would give them smile for sigh, if only they had some means of acquiring the knowledge and mastery of it.

But it is high time that we should revert to our text, "Gather up the fragments." The "five thousand" had been fed and were filled. At that moment food seemed the last thing that any one should be concerned about, and still the Master commanded His disciples, "Gather up the fragments, that none be lost," and they took up more than twelve baskets full. There is a deep and beautiful lesson here, and it is this: the same miraculous hand that had created the new loaves for the feeding of the five thousand likewise created the new fragments. That hand never created a useless thing: He creates them, so He has use for the fragments.

In the fabric of modern, social and industrial life there are human fragments that will fit in places where symmetry cannot go. Some of these will shape themselves into the fair surface, covering some unsymmetrical ugliness with the beauty of its environs. Some will wedge themselves deep down into the long-neglected hollows and crevices, solidifying and strengthening the butments beneath. Ours is not to bemoan their origin or ignore their unequal destiny; ours is to heed the command, "Gather up the fragments, that none be lost," and thus may we follow in the footsteps of Him Who went about always doing good.

No man can be alone when Jesus Christ is his invisible companion.—J. H. Dunham.

Family Department

COLLECT AND CALENDAR.

JANUARY.

1. Saturday. Circumcision. New Year's Day.
2. Second Sunday after Christmas.
6. Thursday. Epiphany.
9. First Sunday after Epiphany.
16. Second Sunday after Epiphany.
23. Septuagesima Sunday.
25. Tuesday. Conversion of St. Paul.
30. Sexagesima Sunday.
31. Monday.

Collect for Sexagesima Sunday.

O Lord God, Who seest that we put not our trust in anything that we do, mercifully grant that by Thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

The Purication of St. Mary the Virgin.

February 2.

Almighty and ever-living God, we humbly beseech Thy Majesty, that, as Thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts, by the same Thy Son, Jesus Christ our Lord. Amen.

Christ's Love.

(Tune, "O Love, That Will Not Let Me Go!")

O Thou, Whose love didst stoop to feel
  Our weaknesses, our pain and care,
O Thou, Who didst the leper heal,
To us Thy selfless love reveal,
  That we the gift may share.

Thou once didst hear the silent plea
  Of her who touched Thy seamless dress
And came that instant whole and free,
Thou mad'st the sightless eyes to see
  And the dumb lips to bless.

Oh! give us now the surgeon's skill,
  And science freed from craft and greed,
Submissive yearning for Thy will,
Wisdom divine our minds to fill,
  And eyes to see the need.

To mothers in the pangs of woe,
  To children starving without bread,
Oh! let us feel the debt we owe,
In self-denying love to go,
  Wherever Thou hast said.

—Selected.

Roses or Broken Fences.

PART II.

Clem led the way to the family sitting-room. Although it had the marks of numerous child hands and feet, it was a surprisingly pleasant room in comparison to the appearance of the house outside. There were a good many books and that surprised Harriette, because she hadn't supposed the Langdons read very much. There were a number of pictures on the walls, too, very good copies of very fine paintings. And the whole room was in surprisingly good taste. Harriette felt bewildered. Could she have misjudged the Langdons?

Iva had picked up a baby photograph and was looking interestedly at it. "What a perfect little darling!" she commented.

Clem's eyes filled with tears. "It was my baby sister," she said. "Mother died when she was very tiny, and Daphne followed her just before we came here, when she was only two. She was the dearest little thing, and her leaving us was scarcely easier than mother's going. Since the two went, father hasn't seemed to care much about anything, and Jasper isn't happy here, not really, and he's getting careless and—not what I want him to be."

She paused as if remembering they were strangers, and then went on because she could not seem to help herself, and had to talk to somebody. But it was Iva she looked at, and not Harriette.

"I'm only nineteen now," she said, "and I was in high school when mother went, and there were so many things I've never learned to do that I needed to. We were tired of the old place because so many sad things had happened there, and we thought we could start all new here and everything would be happier. That was what started father with the thought of buying this place. But ever since we came, things have seemed to go wrong. The people are so much harder to get acquainted with than at home, and I guess they mostly judge newcomers by their outward appearance and not by their hearts. This is evidently a much harder place to put in good condition than it seemed when we first looked at it. Father can't seem to get ahead and Jasper has lost heart with it, while I can't seem to do much alone. Mary and Ernest are good children, but they're only fourteen and twelve, while the younger three are just little children."

"And there's really just you to do everything," said Harriette suddenly, "and you're only my age. Why, I think you're a perfect wonder. Why didn't I ever realize it before?"

Clem was still looking at Iva rather than at her. "I'm no wonder," she said, "truly; but mostly I've tried to do my very best, and the hardest thing in it all is to keep from getting discouraged."

Iva was smiling, an encouraging and a reminiscent smile. "I know," she said. "I haven't had as hard a time as you; but I've been through it all to a certain degree. I was just the same age as you were when my mother left me. She had taught me a good deal, but no high school girl has a chance to learn all that is necessary for a housekeeper. My mistakes were legion, and if my father and brother hadn't been the most patient people in the world, I don't know what I would have done. I had my badly discouraged times, too, and had to try hard not to be a coward. Then at last I found a secret that has helped me more than anything else in housekeeping and everything else. That is to literally take one day at a time. You know the verse:

"One day at a time,
It's a wholesome rhyme—
  A good one to live by,
One day at a time."

"Well, I learned not to look ahead even one day, just to do my certain allotted task each day, and believe that what I couldn't do would be taken care of and done right, if necessary. In the first place, I couldn't bear to look into the future without my mother. I was always saying, 'If I won't see her in heaven until I'm an old lady, how can I stand it?' One day a neighbor came in to talk to me, such a dear neighbor, and she said, 'Dear child, eternity has begun already. We are only living in time because we don't know any better. We think we have to wait for our resurrection just because we have fixed a remote time for it; but Jesus didn't say so. And we'll learn His way, only by keeping so fast hold of God's hand today that each tomorrow will bring victory and heaven a little nearer, until the difference to us between time and eternity is all bridged over and we are at peace with our dear ones. If we look ahead too much, we may miss some message from them today that will make the way plainer towards them tomorrow. I don't believe our dear ones are nearly as far away as many people suppose them to be. We must live each day so as to be sure not to miss them.' Oh, she helped me so much.

"When my mother first went, time seemed interminable. It doesn't any more. She seems nearer to me than when she first went, as if I understood her better. So I do each day's work in the home or out of it, and don't strain my eyes for eternity because I know it's right around me, waiting for me to be pure enough to see it. There, what a long preachment, but ever since you helped me pick up the flowers I've wanted to tell you this. You made me think of myself three years ago."

Clem's tears had overflowed; but they were not bitter tears, and her expression had changed. "I'll always love you for it," she said simply. "Won't you come over as often as you can, while you're here?"

"Indeed I will," said Iva, "and if I can help you in any way, please let me."

Meantime Harriette, as she expressed it afterwards to Halstead, was having as big a lesson as she had ever had in her life. Clem was a wonder and Iva was another, and where, oh, where was she, Harriette Isborne, who had always prided herself on her astuteness and her general idea of things? "Little snob," she kept saying to herself. "You horrid little snob."

But, snubbed or not, and she felt she deserved to be, nothing would have kept her away from the Langdon house after that. "I must help some way to make up," she told Iva, "to make Clem see I wasn't as horrid as I've been showing myself up to now. Iva dear, tell me how you saw so quickly what I didn't see all these weeks and months."

"I'd been there myself," said Iva, "for one thing, and for another, when I first looked at that yard, I remembered a definition for courtesy, which I had copied into my quotation note book at home—'Courtesy is the eye which overlooks your friend's broken gateway, but sees the rose which blossoms in his garden.'"

Harriette's cheeks flushed, but she looked up quickly with shining eyes. "Oh, I like that," she cried. "I need it, too. I'm going to copy it and always remember it. You and that have opened my eyes and I feel that they're open to stay open. I want to do things for Clem and all the Langdons. Oh, Iva, teach me how while you're here, so that I won't make any more such horrid, selfish mistakes."

"You won't," comforted Iva, "and you'll find heaps of ways to help and comfort after I'm gone. Just remem-

ber that it's charity as well as courtesy (and charity means love) to always look for the rose in the garden instead of the broken gateway. Starting with that, you can see the real person behind the rose better, and help him more."

"I'll try to remember," said Harriette humbly.—Marion W. Walen, in Presbyterian Banner.

Steps Upward.

Take the guide's strong hand and go
Though his name be sorrow;
Do not fear to climb with him
To a clearer morrow;
He can take thee where the night
Passes to divinest light.

Pain holds out a hand to thee—
Take it, never shrinking;
Lift thy feet and rise with him
Higher than thy thinking.
He who follows pain's behest
Has at length most perfect rest.

God has heard thy prayers. Be glad
Thou art in His keeping;
Morning songs may sweetest be
After nights of weeping;
Sad one, thou shalt sing again
In the sunshine after rain.

—Marianne Farningham.

Getting Along With Folks.

How to get along with other people, and how to help them get along with us, is pretty largely a matter of how to use one's tongue. Tongue-control produces not only self-control, but other-folks-control.

Here is how one man who is making a success of his life attacks the problem. He has laid down for himself the following rules, observance of which will be a mighty assistance to any of us:

I will not be provoking, if I know it.

I will not be provoked, if I can help it; or if I am, I will not speak till I have thought it over, putting myself in the other fellow's place.

I will not be petty. I will pass over small offenses and small annoyances without fuss or comment.

I will not insist on my way because it is my way. If the other fellow's is about as good, I'll take it.

I will say what I think, and then drop the subject, especially if it seems a case of getting hot. Argument doesn't convince after that.

I will let the other fellow have the last word, the larger half of the credit, and all of it, if he wants it.—Selected.

Seeking God.

I said, "I will find God," and forth I went
To seek Him in the clearness of the sky.
But over me stood unendurably
Only a pitiless sapphire firmament
Ringing the world-blank splendor; yet intent
Still to find God, "I will go seek," said I;
"His way upon the waters," and drew nigh
An ocean marge weed strewn and foam bespent,
And the waves dashed on idle sand and stone,
And very vacant was the long blue sea;
But in the evening as I sat alone,
My window opening to the vanishing day,
Dear God! I could not choose but kneel and pray,
And it sufficed that I was found of Thee.

—Edward Dowden.

Popularity.

This is one of those words which may denote a valuable or a worthless thing.

Of course, anybody and everybody is pleased to have "greetings in the market-places," and, even more, "chief seats in the synagogues."

But, after all, the real value of such honors depends upon the reasons for bestowing them.

To be applauded, because you chime in with the voice of the crowd, is not an applause witnessing to real merit. In fact, it may testify only to base subservience and cowardice. "The populace hisses at me, but I approve myself," was a fine old Roman declaration.

There are not a few people who go about smiling and shaking hands, but who have not the slightest interest in those whom they accost with such courtesies. And if these latter accept the greeting, as a tribute to themselves, they do so simply out of their own egotism.

Yet, such is the average egotism, most of us do feel a satisfaction in these tributes. We know, if we would only think, that they mean nothing, except the desire to stand well with us. But we prefer to accept them as a proof of our own value and others' appreciation thereof.

And so we cause both them and ourselves serious haarm. We encourage them in paying false flattery and we encourage ourselves in false self-approval.

The simple truth is that nobody should seek to be popular. If he, going on in honest endeavor to do right and to help his fellows, can thus gain their encomiums, he may well rejoice.

But to shape his opinions and to order his conduct, with the purpose of becoming "popular," is to ruin himself and to become noxious to his fellowmen.

George Herbert finely says, "Scorn no man's love." That is quite right. But love is one thing, and popularity is quite another. To do what wins love must always be Christian; to do what only wins applause may often be devilish.—The Palm Branch.

God's Surprise.

One of the surprises that God treats us to in the course of our life, which will no doubt be also the overwhelming surprise of our first review of this life from the vantage-ground of a larger and better, consists in the disclosure of the way in which our anonymous Lover has been besetting us behind and before, and laying His hand upon us. How many restraints that make for salvation have never been registered in the consciousness or printed off on the memory! How many times there are when qualification for duty is given concerning which we shall by and by hear the voice saying, "I girded thee, though thou hast not known me?"—J. Rendel Harris.

No Duplication of Sound.

If a complete list could be made of the distinctive names by which the noises produced by birds and beasts are called, it would be found that there are very few duplicates.

This may be judged even by the most common. The horse neighs, the sheep bleats, the cow lows, the pig grunts and squeals, the turkey gobbles, the hen cackles, the cock crows, the goose hisses, the duck quacks, the cat mews, the dog barks, the wolf howls, the lion roars, the bull bellows, the sparrow chirps, the pigeon coos, the frog croaks, the rook caws, the monkey chatters, the elephant trumpets, the camel grunts, the stag calls, the rabbit screams—only when wounded—the donkey brays, the bee hums, the fly buzzes, the grasshopper chirrups, the swallow twitters, the chick peeps, the hound bays and the owl hoots.

Perhaps the best word for the sound a cricket makes is used by Tennyson. "Not a cricket chirp'd," he writes "In Memoriam," although the word would fit the grasshopper better perhaps.

Tennyson prided himself on his exact word for the noises made by bird and beast. Thus he speaks of the "moan of doves," the robin's "pipe," the woodpecker's "laugh," the curlew's "whistle," the jay's "scritch," the parrot's "scream," the peacock's "squall," the fowl's "shriek," and the eagle's "yelp."—Chicago Tribune.

"Be Ye Also Ready."

"What shall be the sign of Thy coming, and of the end of the world? . . . Be ye also ready."

"What are the signs of Thy coming,
And when shall the end-time be?"
Anxious, they questioned the Master,
Curious, even as we.

Are these the signs of His coming
That loom over sea and land,
That darken the earth and the heavens?
Is the day so near at hand?

We know not; He hath not told us
This secret of the Lord;
But all we need He hath left us
To read in His sacred Word.

And pulsing through the silence
Like the far, faint throb of a drum,
"Watch, be ye also ready,
For ye know not when I come."

Sweet as a silver trumpet
Through tumult and clamor clear:
"Watch, be ye also ready,
For the time is drawing near."

—The Methodist Protestant.

Only a Dud.

While he was making his way about his platoon one dark night a sergeant heard the roar of a "G. I. Can" overhead and dived into a shell hole, the American Legion Weekly says. His head knocked the wind out of a private who already occupied the hole. There was a moment of silence, a long, deep breath, and then: "Is that you, Sarge?"

"That's me."

"Thank heaven!" exclaimed the private feverishly. "I was just waiting for you to explode."

Henry Ward Beecher once told an audience in England that very early one morning a young fellow, who was a member of Plymouth Church, came to see him in great distress of mind and soul. He had worked himself down in perfect misery because he had come to the conclusion that his supposed conversion had been a delusion, and that he was still an entire stranger to the experience of the regenerated life.

"And why?" asked the great preacher.

Thou must be true thyself
If thou the truth wouldst teach
Thy soul must overflow, if thou
Another's soul wouldst reach!
It needs the overflow of heart
To give the lips full speech.

For the Young Folks

Jesus Knows.

Jesus knows how weak and sinful
And how poor I am to-day;
By the grace He gives me only
Have I strength of heart to pray;
Blessed Jesus, loving Saviour,
Keep me pure from day to day.

Jesus knows the heavy burdens
I must bear, with sin around,
And He knows my feet will falter
Till His grace my heart has found;
Blessed Jesus, precious Saviour,
In His strength my all is found.

Jesus knows the doubts and dangers
That surround my heavenward way,
And He sends His love to cheer me,
When with burdened heart I pray;
Precious Jesus, Friend and Saviour,
Keep me in the narrow way.

—Canadian Churchman.

The Golden Gloves Family.

Dorothy sighed a great big sigh as she laid her book of fairy stories on the table.

"Oh, dear, why can't we have wonderful wishing rings, and seven-mile boots, and magic golden gloves for really and truly now? It would be grand to live in a world with things like that."

Aunt Margaret, who was visiting at Dorothy's house, smiled understandingly, for Aunt Margaret had read every one of those very fairy stories herself when she was a little girl.

"I used to look for wishing rings, Dorothy," she said, "and for seven-mile boots, and for golden gloves, too. I never did find a wishing ring or a pair of seven-mile boots, but I did find the golden gloves and I know where there is a pair for you, too."

"Really and truly golden gloves. Aunt Margaret?" asked Dorothy eagerly. "Oh, I didn't know there were any in the whole world any more."

"There are just as many golden gloves as there are hands in the world," said Aunt Margaret, "but ever so many folks live all of their lives without knowing they could wear golden gloves all the time if only they would claim them and put them on."

"Can you wear them all the time?" said Dorothy.

"If you put them on once they stay on until you do or say something that is unkind. Then they fall off and you have to put them on again."

"Please tell me where to look for mine," begged Dorothy.

"Throw up your hands," said Aunt Margaret, just like a highwayman, "and I will put a pair of golden gloves on them."

Dorothy laughed gleefully as her two little hands went up quickly.

"Now, we'll slip on the thumb of the glove first," said Aunt Margaret, as she rubbed Dorothy's thumb, just as if she were putting on a glove, while she said one word as a fairy god-mother giving her a wonderful gift would have said a magic word. The word she said was "Do." Then she rubbed Dorothy's first finger, as if she were slipping a finger of a glove on that, and said another word. The second word was "Unto." Then came the second finger and all the other fingers of that hand, and then the thumb and all the fingers of the other hand. When Aunt Margaret had slipped a word on each finger she made a motion as if she was pulling a glove up, first on the left hand and then on the right hand, as she said the last two words.

The words she put on Dorothy's fingers and pulled up on her arms were "Do unto others as you would that they should do unto you."

Dorothy looked a bit disappointed.

"Oh, auntie," she said, "I thought you meant really and truly golden gloves."

"These are really and truly golden gloves, little girl, and if you will wear them all the time and get everybody else in the world to wear them, this old world will be a much more wonderful place to live in than fairyland."

Dorothy looked at her hands very seriously. Then she said, "I s'pose it would make a big difference. I don't always do unto others just like I would want them to do unto me, and I'm sure there are a lot of folks who don't wear golden gloves when they play with me. I wish I could give away about a dozen pairs to start with."

Aunt Margaret laughed. "Well, the very best way to get other people to wear golden gloves is to wear them yourself until other folks see how beautiful they are. Then all of your friends will want some just like yours."

When Dorothy was ready to go out to play she came up to Aunt Margaret. "I'm going to try playing in golden gloves this afternoon," she said. "Please put mine on for me again. I'm afraid they came off when I grabbed my story book from brother."

Aunt Margaret took Dorothy's two little hands and put the golden gloves on them again.

Then Dorothy went to play at Mary's house. Mary was her best friend. As she ran through the gate in the high hedge she heard something say, "Me-ow, me-ow." She looked and saw a little kitten with its head caught in the fence. "I'm in such a hurry. I s'pose somebody will come along and get that cat loose directly," she thought as she ran on. Then she stopped suddenly and looked at her hands. "If I were a kitten with my head caught in a hedge I guess I wouldn't want a little girl to wait for somebody else to come along and get me loose." So she ran across the grass, pushed the hedge back and gently lifted the kitten out.

"I think I'm going to like my gloves," she said to the kitten as it rubbed up against her feet and purred gratefully.

Dorothy and Mary played all the games they loved best. While they were blowing soap bubbles Dorothy saw Mary's grandmother looking and feeling all around for something.

"She's just lost her glasses again," said Mary. "She's always losing them. Come on and play. She'll find them directly." Dorothy looked down at her hands.

"I'm sure my gloves will come off if I do not find grandmother's glasses, because if I were a grandmother I know what I would want a little girl to do unto me." So she laid down her bubble pipe and found grandmother's glasses.

When grandmother held her hand a minute and said, "Thank you, dearie," Dorothy had such a happy feeling in her heart she thought, "Oh, I know I'm going to love my gloves."

When the clock struck three Dorothy and Mary were to go to the Junior Missionary Society, which met every Friday afternoon. As they passed the fruit stand on the corner they met some of the other girls and boys who were teasing Carmella, the little Italian girl whose father had the fruit stand.

"Dago! Dago!" shouted one of the boys. Carmella's black eyes flashed angrily. As she turned quickly her foot slipped and she fell into a puddle of water. The boy who was teasing her clapped his hands and shouted:

"Oh, my, what a muddle,
See the dago in the pudlle!"

Everybody laughed—everybody except Dorothy. She started to laugh, too, for Carmella did look too funny for anything, sitting right flat down in the street, but then Dorothy thought, "Oh, my gloves. I'm sure I wouldn't want any one to laugh unto me." So she went right over to Carmella and put her arm about her and helped her up. Somehow every one stopped laughing and a little bird sang a happy song in Dorothy's heart, "Golden gloves are the very best gloves of all."

The Junior meeting was fine. Dorothy loved to hear the missionary stories, to see the pictures and to sing the hymns. When they passed the basket for the offering, she was so glad mother had given her a dime to put in. While the boy was passing the basket to the children in front of her Dorothy began to think about the other dime she had in her little silver pocketbook. Mother had given her that dime for chocolate milk, and she loved chocolate milk better than anything. She looked down at her hands.

"If I were a little girl somewhere in America where there wasn't any Sunday school or church for me to go to, or if I were away off in India or Japan worshipping idols because I had never heard of Jesus, I just know what I would want the other boys and girls to do unto me." So, when the basket reached Dorothy, two dimes went in instead of one.—King's Builders.

The True Story of Tommy.

Tommy, a large, very intelligent black and white cat, wants to tell you his story because he thinks some misused, unhappy cat may hear it and hope for better days. Nine years ago poor Tommy was left by his former owners to take care of himself while they were away. They had been hard and cruel to him so that he believed nothing, trusted no one, and did not know how to purr. The people were gone some time and Tommy wandered in the woods, living on wild game.

One day he went to the little schoolhouse some distance from his old home and the teacher heard him wailing pathetically. She wanted a cat, so she told the children that they might catch him. But Tommy knew better than to be caught by children. After school, however, the teacher lured him to her by offerings left from dinner-pails. It was some time before she could touch him, but at last she caught him, and though at first he was badly scared, he allowed her to carry him home. Here he was christened Tommy.

When he was put down in his new home he went nearly frantic with nervous joy, and rubbed on all the furniture until his new friends thought something must be wrong. He drank milk as though starved, new milk twice a day with sweet skim-milk between

times. Poor Tommy had been without milk so long! Slowly he grew to trust his new friends. He had a basket in a certain up-stairs room, and thither he would flee in case of fright. If his former owners passed the house and he heard their voices he would fly for his basket. When he first heard a man's voice over the telephone he sought his basket He would leave the room if a broom was used in it, and carpet slippers were a source of terror. His former name of "Old Smut," even after nine years of comfort, makes Tommy cower with fear.

As months passed he grew quiet and affectionate and at last began to learn to purr. Now he is the household pet. In the winters he still catches his tail and plays with a ball, and in the summer he clears the rabbits from the garden and the rats from the barn. He lets the birds pretty much alone, though he is a fine hunter. Tommy says to unhappy, homeless cats: "Cheer up. Some time, maybe, your chance will come as mine has. I have learned to purr and be happy and to trust people. So here is hoping for you."—Gladys Beebe in Our Dumb Animals.

Somebody's Birthday.

This is somebody's birthday,
Just as sure as fate;
Some little boy is six years old,
Some little girl is eight.
Some little boy is three today,
Some little girl thirteen,
Some little twins are exactly two—
Two apiece, I mean.

Some one is eating his birthday cake
And laughing over the plums:
Some one is counting her birthday cake
On all her fingers and thumbs.
Some one is bouncing his birthday toys
Or winding his birthday watch,
Some one is not too wise or tall
For his birthday butter scotch.

Think of the beautiful birthday books,
Think of the birthday cheer,
Think of the birthday happiness
Every day in the year!
Every day in the year, my dear,
Every day we're alive,
Some happy child is one or two,
Or three, or four, or five.

—Selected.

Jimmy's Absent Guest.

Jimmy sat listening to his father and mother as they talked about the hungry, cold and ragged little children of Europe, the helpless victims of war's cruelty. For two years Jimmy had been an enthusiastic member of the Junior Red Cross, and he knew a great deal about those very children who had aroused the sympathy of his parents, for the school children of America have been busy in many ways providing food, clothing and happiness for their little friends beyond the Atlantic.

Jimmy thought hard over what his mother had said about its being their duty to do something for the 3,500,000 children in Europe who face starvation. And then came his big idea! He was bubbling over with it at dinner-time and they were scarcely seated at the table when he launched into the subject.

"Let's have one of the children here for dinner," he said.

"What children?" asked his mother in surprise.

"Why, one of the starving children of Europe," answered Jimmy. "Don't you remember? One of the children you and daddy were talking about a little while ago."

"Just what do you mean, son?" asked his father.

"Well, it's this way," answered Jimmy. "Suppose you say, daddy, that you would like to have as a guest at our table a little child like me, but who is not going to have enough to eat this winter unless we take him into our home. Of course, he won't really sit here beside me, but you can give some money to the Relief Committee to be put with the dollars others will give to be used to buy food for the hungry children. Then we can pretend that our little child is sitting at the table with us every day until the next harvest provides the food now so badly needed. Won't you do it, daddy?"

Jimmy's father and mother, exchanging swift glances, nodded assent, and then and there his daddy agreed that the plan pictured by the boy's imagination should be put into effect. Inquiry revealing that one dollar would provide food for a starving child in Central Europe for one month, while ten dollars would keep hunger away until next summer.

There is a vacant chair beside Jimmy's at the table each day, and he eats his dinner in comfort, for he knows that their little absent guest is no longer in danger from starvation.

A Legend About Buttercups.

A long time ago there were no stars in the sky, so they say; nothing but a big round sun and a big round moon and the big round earth thousands of miles below, where all the people lived.

In this moon lived two people, the man in the moon and the woman in the moon. These two did nothing but polish the moon and keep it shining all the time.

One day the woman in the moon said: "The moon is getting so large and so bright that it will keep the people awake at night." The man in the moon said: "I will cut it down to the size of a slice of watermelon." So he went to work to do so. That night the people said: "We have a new moon tonight." The man in the moon went to work cutting little moons from what was left over. The woman said: "Why not cut stars? They would be much prettier than a lot of little moons." So the man hitched his cloud cart to a breeze and away he went hanging the little stars. "Look," said the people, "there are a lot of little stars in the sky."

One day the woman decided to clean house. She cleaned and cleaned till her husband got out of patience with her, for the dust made him sneeze and the furniture tripped him up. He decided to go away for awhile. When he came back everything was as clean as could be.

In the yard was a pile of golden shavings which the woman in the moon had swept from all parts of the house where they had been cutting little stars. The woman said to the man: "Take these pieces away. They just litter up the moon." So he got out his cloud cart and went to pour them down, and a strong breeze came along and helped to scatter them.

The next morning the children on earth went out to look around. They exclaimed: "What pretty things! They are as yellow as butter. They look like little cups and have green stems." Let us call them "buttercups."—Virginia Guide.

The Color of the Nuts.

"I am very glad that the nuts aren't red,
Or the squirrels would find them all," Tom said.
"Now, if nuts were blue," thought the squirrel, "oh, dear!
They never could hide from the children, I fear."
"If the nuts were bright," smiled the tree, "I know
Not a nut would be left on the ground to grow."
So they all agreed in the wood and the town,
That the very best color for nuts must be brown.

—Martha Burr Banks.

A Long Waddle.

A pair of wild ducks recently built their nest on the northern side of the boating pond, in the middle of Central Park in New York City. That is no place, however, for a mother duck to bring up a family, for on spring and summer afternoons a gasoline launch goes chugging round the lake, and young people paddle boats here and there with splashing oars, and little children play near the water; yet in due time eight timid ducklings appeared.

The little brown mother must have had some terrible fright one spring af-

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ternoon. She hastily decided that she would lead her family to the "breeding pond," nearly a mile away, at the lower end of the park. There her ducklings would be safe, for the park authorities have inclosed the water with a fence of wire netting, so that the swans and other varieties of aquatic fowl may rear their young in comparative seclusion.

But the little ducks could not fly, and the entire distance to be traversed was through the most frequented part of the park. Because the journey had to be made on waddling little feet, it called for confidence in man that was appealing and wonderful.

The straggling down line formed at the margin of the boating pond, and started to waddle across the broad circular esplanade. In the center of this promenade there is a splashing fountain. When the duck and her little ones had reached that point, a crowd of children and men and women began to form; and as the procession continued on its way the escort grew larger and larger.

When the little brown mother had led the ducklings as far as the great arch beyond the fountain, she confidently piloted them through the ice cream restaurant and past the soda water fountains, where many people sat at tables.

Then came one of the most difficult achievements in the journey. For after the family had passed the restaurant, they encountered two long flights of steps. Up these the bunches of fluffiness, encouraged and urged forward by the mother, fluttered with many a tumble. At last the line of nine waddlers reached the top of the stairs, and here policemen formed themselves into an escort; henceforth the procession had an official guard of honor.

Beyond the stairway is a park road, on which many automobiles and carriages passed rapidly up and down. These the police halted until the mother had led her family across.

Then came the asphalt-paved mall, with countless baby carriages, hundreds of children at play, and donkeys dragging little cartloads of girls and boys. Through all this teeming press the police opened a narrow canon for the trusting little mother and her quacking brood. The crowd jostled behind, but no one offered any hindrance. And all the while it was clearly evident that the wise brown leader knew exactly what she was about, and where she wished to go.—Presbyterian Standard.

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Every year, when the sun comes once more after the long, cold Greenland night, a bone is put into the little bag. So when you look into the bag and see seven bones, you know that the little owner is seven years old.—The Myrtle.

We need a better sense of proportion in our prayers—fewer prayers for safety and more for the cause of Christ. —Oldham.

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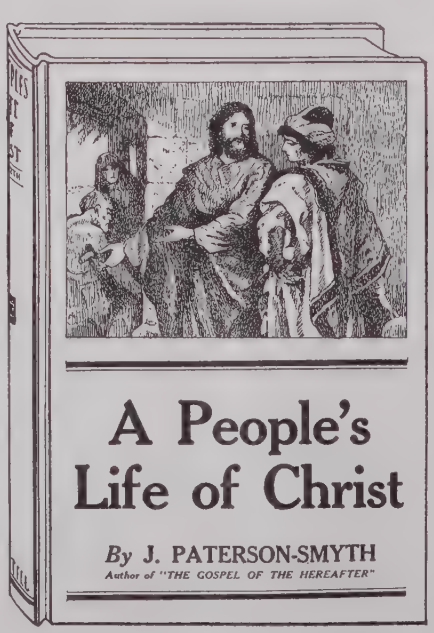
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Strength.

The beginning of strength is to know our weakness; and yet we must not dwell on it. The worst thing possible would be, of course, to hover over the thought, "How very weak I am; I am always going wrong"; to excuse ourselves because of it. Yet we must, from time to time, take one honest look at our weakness; we must have a solid, sensible conviction as to what it is, or we shall not find the remedy for it; we must, on the other hand, never acquiesce in it as a necessity of our constitution. And then, if that Accusing Spirit taunt us with our weakness, as he will in order to keep us weak and low; if some of those who ought to strengthen us "cast the same in our teeth," as the sons of the prophets told Elisha that his influence was passing away from him with the departure of Elijah, . . . we have but to answer as he answered: "Yea, I know it, hold ye your peace—I know my weakness, but it concerns you not—me and my Lord it does concern; and He out of weakness will make me strong." —Archbishop Benson.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

FAMINE RELIEF.

For the convenience of our readers we publish the addresses of the treasurers of the various Relief Funds whose appeals for the starving, and especially for starving children, are so urgent and touching. The Southern Churchman will forward contributions to any of these, but to save time, postage and possibility of miscarriage, checks would better be sent directly to the treasurers as below:

Near East Relief (formerly "Armenian and Syrian Relief")—Cleaveland H. Dodge, No. 1 Madison Ave., New York City.

European Relief (Central and Eastern Europe)—Franklin K. Lane, 42 Broadway, New York City; or locally for Virginia, DeSoto Fitzgerald, 218 Mutual Building, Richmond, Va.

Chinese Famine Relief—Remit through Lewis B. Franklin, Treasurer, Presiding Bishop and Council, 281 Fourth Ave., New York City.

ACKNOWLEDGEMENTS.

We acknowledge the following additional contributions to the fund for the relief of the sufferers from famine in China:

Miss M. L. Douglas, Brown's Cove, Va.	$10.00
R. W. Davis, Fountain Inn, S. C.	5.00
Mrs. J. W. Nall, Roanoke, Va.	20.00
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Marriages and Deaths

Marriage notices not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Kinsolving: In Washington, D. C., December 9, 1920, CHARLES J. KINSOLVING, beloved husband of Rachel Clagett Kinsolving, and eldest son of the late Rev. O. A. Kinsolving, D. D., passed into eternal life. He had a rare gift of true friendship, and was loved and honored by his family and a large circle of friends.

"Blessed are the dead who die in the Lord."

IN MEMORIAM.

The death of MISS CATHARINE VIRGINIA BOUSH, which occurred at her home in Norfolk, Va., January 9, 1921, removed from our midst a beautiful character of womanhood. She was the daughter of Jonathan Eilbeck Boush and Virginia Willey Boush, and a direct descendant of Samuel Boush, the first Mayor of Norfolk. Her maternal grandmother was a Wallace, another old family which was among the first settlers in the Great Bridge section of Norfolk County. She was reared an Episcopalian, and was a life-long member of that Church. She is survived by a sister, Miss Genevieve Boush, and a brother, Mr. H. M. Boush.

Miss Boush was an estimable woman, loyal and true in all the relations of life; her lovable qualities made and retained a number of life-long friends, in whose memory her goodness and worth will linger. She was endowed with a rare combination of jewels, such as gentleness, modesty, refinement, amiability and charity—the basic and sterling characteristics of a good woman. She also possessed the indefinable something that surrounds a womanly woman.

It is with deep sorrow that I realize "her presence will no more gladden my eyes, or her voice thrill my ears," but the memory of her friendship will grow sweeter and dearer each year till the end.

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And comforters are needed much
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—A. E. Hamilton.

Personal Notes

The Rev. Sydney K. Evans, D. D., has been ordered to the U. S. S. Pennsylvania as aid on the staff of the commander-in-chief, Admiral Henry P. Wilson, U. S. N. Chaplain Evans received the degree of D. D. from St. John's College, Annapolis, at the last commencement of that institution.

The Rev. Winfield Shiers, assistant in Old St. Paul's, Norfolk, Va., has declined a call to become rector of Nottoway Parish, Southampton County, Va.

At the request of Bishop Graves, Mr. Robert A. Magill has been appointed missionary in the District of Shanghai for evangelistic work. Mr. Magill is now a student at the Theological Seminary, is to be ordained to the diaconate in June as a candidate from the Diocese of Virginia, and will sail for China late in the summer.

Miss Gertrude Lester has been appointed missionary teacher in the Cathedral School, Havana. Some years ago Miss Lester served as a missionary at Guantanamo. Later she became connected with one of the sugar plantations in Southern Cuba, where her work was under the direction of the Bishop of Cuba, though her support was provided by the plantation company. Miss Lester now returns to her former connection as a regular member of the mission staff.

The Rev. Stephen H. Granberry, rector-emeritus of St. Barnabas' Church, Newark, N. J., may still be addressed at Newark.

The address of the Rev. D. A. Sanford is changed to Amarillo, Tex., where for a time he will do work under Bishop Temple.

The Rt. Rev. H. St. George Tucker, D. D., Bishop of Kyoto, Japan, will be in this country during January and February. Early in January he delivers three lectures on missionary work overseas at the Virginia Theological Seminary. After January 15 he will be glad to take appointments to speak to Sunday congregations, and a few representative gatherings of Church men and women. While in this country Bishop Tucker desires to secure $12,000 for the erection of a parish house at St. John's Church, Osaka. The congregation has already given $3,000. Appointments for Bishop Tucker can be arranged with Mr. John N. Wood, Executive Secretary of the Department of Missions, 281 Fourth Avenue, New York.

Ordinations.

In St. James' Chapel, of the Cathedral of St. John the Divine, New York, on January 1, Bishop Lloyd ordained to the diaconate Mr. Wallace Edmonds Conklin, on behalf of the ecclesiastical authority of the Diocese.

In the Cathedral of Our Merciful Saviour, Faribault, Minn., on January 2, the Bishop of Minnesota ordained Mr. Harold Beach Adams as deacon. The candidate was presented by the Rev. Dr. F. F. Kramer and the sermon was preached by the Rev. H. M. Ramsey.

Deposition.

This is to certify that on Thursday, December 30, 1920, in Calvary Cathedral, Sioux Falls, S. D., and in the presence of the Very Rev. E. B. Woodruff and the Rev. Richard M. Hardman, Ph. D. presbyters of the District of South Dakota, I deposed from the sacred ministry of the Church

Edwin A. K. Grant, Deacon,

for causes not affecting his moral char-

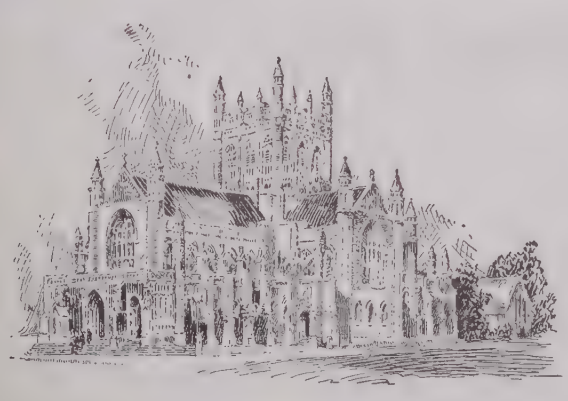
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acter and in accordance with the provisions of Canon 35 of the General Digest, he having declared to me in writing his renunciation of the ministry of this Church, and not having, during an ensuing period of six months' suspension, withdrawn that renunciation.

Hugh L. Burleson,
Bishop of South Dakota.

Faith.

Faith is the power to see God. It is the vision of the unseen. It is the eye that is able to penetrate below the material surface and see the underlying Spirit of God. It is the faith that gives a man the right sense of proportion, the new perspective, which results in the new life. It was faith which Jesus possessed in the supreme degree, and which was His chief gift to men.

To begin with, fear is impossible to the man who has faith, who has understood the reality of the love of God.

A man cannot fear physical danger if he really has faith; for God is the source of all good life, and the Lord of death.

When the disciples of Jesus were in danger of shipwreck, and awoke Him up in alarm for their safety, He said, "What, have ye not yet faith?" If they had had faith they would not have worried. They would have done all they could calmly and bravely, knowing that if after that they perished it was a sign that their work in the world was finished, and that God was calling them to work elsewhere. Fear and worry are useless and senseless, if only we could realize it. They accomplish nothing, and rather hinder.

Similarly, it is unthinkable that the man who has faith should fear men. At the worst, men can only kill the body, and what does the death of the body matter if one believes in the God of the spirit? If God matters, men do not matter. What they say and think and threaten does not count. The man of faith is free to make right decisions without fear or favor.

Nor must the man of faith be a prey to worldly anxieties. If God clothes the flowers and feeds the sparrows, He will feed His human children. To do one's best in faith is better than any amount of worry. After all, most worry comes from unwillingness to accept a conventionally lower standard of life than what we are accustomed to. Yet the man who has faith and love can be as happy in a workhouse as anywhere else. He has treasure that no one can take from him—the kingdom of God within. Jesus was often hungry and homeless, but it did not worry Him, for His meat was to do His Father's will.

The man who has faith is also free from the tyranny of passion and inherent weakness. It is true that men are normally slaves of their hereditary tendencies as modified by the circumstances of their education and surroundings. A man is the meeting-place of forces over which he has little control, and they will mold his life unless some stronger force is introduced to counteract them. But if a man has been born again and has the eye of faith, a new factor, a dominating factor has entered the environment of which he is conscious; and it is the thought of God which will over-ride and nullify all contrary influences, even those of heredity and habit.

Finally, the man who has faith will not be subject to false ambitions. Having once seen the true good, he will see at a glance the spuriousness of the imitation.

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Thus in the kingdom of God there are no physical or moral cowards, no slaves of passion, weakness or false ambition. All are fearless and altogether free; and in the records of the life of Jesus Christ will be found ample indications that He Himself possessed the fearlessness and freedom of faith which He preached. There is no sign that He was ever influenced by the fear of men or of physical danger, that He was ever anxious, or that He was ever swayed by passion or false ambition.—Donald Hankey.

For the conduct of life habits are more important than maxims, because a habit is a maxim verified. To take a new set of maxims for one's guide is no more than to change the title of a book; but to change one's habits is to change one's life. Life is only a tissue of habits.—Amiel.

Aroused by the distressing conditions of some of our clergy, two congregations in Toronto are sending cheques to a few of which they have learned. One vestry considers that while a favorable balance is good, a balance carried over is bad for the congregation. —Floreant.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

The Intercession of Christ.

How are we to represent to ourselves the intercession of Christ, while guarding with jealousy like Christ's er? The scriptural representation of own, the spontaneous love of the Fath-Christ as an intercessor strengthens the faith of penitents by holding before their mind the ceaseless virtue of His atonement as the sole ground of their acceptance. The Father assuredly has no need to be either prompted, or coaxed, or entreated to extend that mercy which it is the joy and glory of His Fatherhood to extend to every penitent. But we have need to be encouraged to trust in His mercy. Evermore, therefore, is that Man Who bore our sins to be thought of as the right hand of advocacy. Beside the Father "of an infinite majesty," as well as infinite love, there is One above Whose love is not more, but whose majesty is less. He lies closer in to a man than any one who is not a man can do. Let our human nature often complains alike of the one side and of the other. We resent the severity, and we will not admit of our need of the grace. Him search us, and when by the mysterious link of human brotherhood He has thus known us in our adversity, let Him tell to the Father what we cannot tell. Let Him justify us, if He can, or confess for us, or pray in our name, as to His supreme gentleness shall seem meet; and it shall be well.—J. Oswald Dykes.

The Nature of Wisdom.

On the nature of wisdom, the teaching of Holy Scripture is clear and striking. It says there is a wisdom of man, and this is the knowledge of the true end or purpose of life—call it happiness, call it perfection, or what you will—a knowledge which answers to some extent, those ever-recurring questions, "Why was I made?" and "What am I now?" and "Whither am I going?" This is the wisdom which the author of Ecclesiastes sought for everywhere, and yet hardly found. It is this over which, as discovered, the Book of Proverbs rejoices as more precious than gold and jewels, and from the rough ore of which it forges the current coin of its proverbial philosophy. But there is also a wisdom of God, and this is the idea or purpose of His dispensation to man, rolling alike in the stately march of Nature's law, or in the little world of the soul within. The fear of the Lord is declared to be the beginning of wisdom, and to the desponding author of Ecclesiastes, it seems to be the whole treasure of man.—Bishop Barry.

Divine Wisdom.

Christ loved the children, and in His view childlikeness was the beau ideal of character. But not childishness, which is an opposite thing. Not the caprice, the whim, the peevishness, which frequently mark and mar the behavior of the young. He had watched the boys and girls playing in the open market spaces at marriages and funerals. He had seen them quarrel, because they were never all in the same humor at the same time, this set wanting the merry game, while their neighbors demanded the mournful one. Just so. He said it was with His own generation. John had come, stern, austere, preaching repentance; and the people wished something more genial and glad. Then He followed Himself, with words of grace and mercy and peace, eating and drinking with publicans and sinners; and the people asked for something stricter and more severe.

The divine wisdom has these two sides: It thunders its **thou shalt not** against our sins. It woos and wins us to pardon and newness of life. But Then the King's sentence upon us will be sharp and heavy, as it was upon the men and women of His day.—Alexander Smellie.

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Southern Churchman

VOL. 86 RICHMOND, VA., FEBRUARY 5, 1921. No. 6

CHINA FAMINE RELIEF

Forty Millions Near Starvation
Fifteen Millions Now Starving
Ten Thousand Are Dying Daily

One Dollar Will Save a Life for One Month
How Many Lives Will You Save?

Sixty thousand clergymen of all commissions in the United States have been asked to use Sunday, February 6th, to set the need before their people.

Cable from Chinese Admiral (Relief official):

"Famine affects five northern provinces. Fifty millions involved Twenty millions starving. Many dying of cold and hunger. Whole districts living on weeds and leaves. Selling or drowning children. Whole families committing suicide. Old kill themselves, leaving younger to seek food in other provinces. Children suffer most. Government exercising great efforts to cope with distress. Heroic measures taken by charitable societies. Calamity so colossal difficult to secure funds for adequate relief Epidemic feared next spring."

"The famine in China is an appalling calamity. Forty-five million people are directly affected. . . .

"The Presiding Bishop and Council of the Episcopal Church hereby urge every member of the Church to consider and contribute towards the relief of these suffering people."—*Thos. F. Gailor, President of the Council.*

We Must Act *Now!*

The Department of Missions is forwarding money by cable each week. Send all contributions to 281 Fourth Avenue, New York City, marking them "For China Famine Relief," and making checks payable to Lewis B. Franklin, Treasurer.

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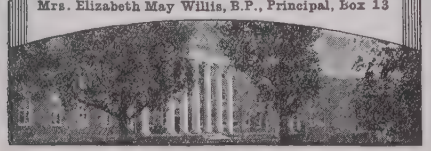
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Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

Thoughts For the Thoughtful

Most men drift; a few navigate.

Faith is mind at its best, its bravest, and its fiercest.

Every duty we omit obscures some truth we should have known."—Ruskin.

Learn to say "No"; it will be of more use to you than to be able to read Latin.—Spurgeon.

Who trusts in God's unchanging love
Builds on the Rock that none can move.

It doesn't cost anything to say good morning, even if it is raining.

Where Christ brings His cross, He brings His presence; and where He is, none are desolate and there is no room for despair.—Mrs. Browning.

Through every rift of discovery, some seeming anomaly drops out of the darkness and falls as a golden link into the great chain of the order.—E. H. Chapin.

As some rare perfume in a vase of clay
Pervades it with a perfume not its own,
So, when Thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown.
—H. B. Stowe.

Lord, take my heart, for I cannot give it,
And when Thou hast it, oh, keep it,
For I cannot keep it for Thee:
And save me, in spite of myself, for Jesus Christ's sake.
—Fenelon.

To be silent, to suffer, to pray when we cannot act, is acceptable to God. A disappointment, a contradiction, a harsh word received and endured as in His presence, is worth more than a long prayer.—Fenelon.

I find God made known as He is manifest in man. We say a great deal about the manifestation of God in nature, as He reveals Himself in the forces and arrangements of the outer world; and this is well. But, after all, I cannot help believing that our best conceptions of God come through the men and women who have been so related to the life of God that they have been enabled to tell us something about Him in and through their own lives.—Rev. Francis B. Hornbrooke.

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Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

VOL. 86 RICHMOND, VA., FEBRUARY 5, 1921. 6

THE NEW BISHOP OF NEW YORK.

The interest of the whole Church last week was centered on the election in the Diocese of New York. The Bishop of New York has more than local importance. Because he can be the spokesman for this Church of ours in the greatest city of the new world, he becomes in some sense the representative of us all. What he achieves or fails to achieve, what he speaks of prophetic truth or futile commonplace, inevitably affects the estimation in which this Church is held in all the land and subtly affects our estimate of ourselves.

The Southern Churchman has sometimes profoundly disagreed with Dr. Manning. It deplored his attitude of opposition to the share which our Church had in the Panama Conference. It has believed that the rigid ecclesiasticism by which at times his sympathies were hampered is an anachronism in this modern time. But in every instance of disagreement we have recognized Dr. Manning's courage and sincerity. He was courageous when he fought the Panama Conference, and he lost his seat among the New York delegation to the General Convention of 1916 as a consequence. He was courageous in the years long before, when, as the new rector of Trinity Parish, he set himself to reform the conduct of the tenement house properties which were part of the corporation's great endowment. And he was most courageous of all when he espoused the "concordat" with the Congregationalists against the astonished resentment of many of his former associates of the High Church school of thought. Many a man can stand up boldly against his recognized antagonists; it is the rarer man who for the truth as he sees it can separate himself from his friends.

For this reason, therefore, and for another one, the Southern Churchman congratulates Dr. Manning upon the great recognition which has come to him, and welcomes him with gladly accorded honor to his high post of leadership. The second reason is the belief that Dr. Manning has within him the spirit which makes a man grow. He is not afraid to expand his views to meet expanding needs. He has shown himself increasingly independent of ecclesiastical party in the power of a real devotion to the things that count for the kingdom of Christ. Some men are fossilized by their own self-importance when they are elected Bishops. If we read Dr. Manning's record aright, we believe he will be sensitive to the greatness of his possible service, open-minded, forward-looking and forward-leading. He faces a great chance, and our confidence is that he will meet it greatly.

CONGRATULATIONS—WITHIN LIMITS.

"Congratulations." This is the word that heads the report mailed a few days ago by Mr. Lewis B. Franklin, Treasurer of the National Council of the Church, to all the rectors of parishes. It is his report of the results of the Nation-Wide Campaign for 1920.

In one fine fact the word is justified. There is reason for congratulation in the record which shows that in this past year the contributions from the dioceses and missionary districts to the advance of the whole Church's work increased more than 100 per cent. In 1919 the gifts totaled $1,411,971.69; in 1920 the total was $3,013,916.68. This means that because of the Nation-Wide Campaign the Church is twice as able as she would have been without it to strengthen her existing work and to carry forward the frontiers of the kingdom at her great points of opportunity. In whatever may be said in any quarter of the Church in criticism of some phases of the Nation-Wide Campaign, in whatever may be said in this column today concerning the disappointment of yet greater hopes, still let the remembrance of this great achievement be embodied. Within twelve months the Church has made an increase more than equal to the entire amount which represented the former limit of her giving, as reached through the slow progress of laborious years.

From another standpoint also this reason for congratulation is apparent. Only five among all the dioceses and missionary districts failed to register some advance in their giving, and not a single one of the eight provinces failed. The Seventh Province, in the Southwest, advanced its record of 1919 262 per cent.; the Fourth Province, including the South Atlantic States, advanced 215 per cent.; and the Third Province, which includes the Virginias, Maryland and Pennsylvania among its dioceses, gave 132 per cent. more than it had ever given before—a very great increase in amount of money, since this province had been one of the most loyally generous in the whole country in the years before the campaign began.

What, then, are the things that qualify the message of congratulation?

In the first place, there is the fact that only five dioceses have paid 100 per cent. of the amount for which they were asked. These are Virginia, West Virginia, Maryland, East Carolina and Porto Rico. Certain other dioceses pledged in full the quota for which they were asked, and it may be that their complete payments still will be made; but as the records stand now only these five in the whole Church, from the Atlantic to the Pacific, have measured up completely to the Church's task.

In the second place, there is the fact of the great discrepancy between the whole amount which was asked for by the Church and the amount received. The total quota for the work of the Church at large, outside of that needed for the work administered by the several dioceses within their own borders, was $8,177,347. It is thus plain that we have come less than half way toward the goal which we set before us when the Nation-Wide Campaign began.

What is the reason for this partial failure? We believe that underneath all lesser causes the root difficulty lay in this. There was a lack of simple faith in the power

of a great spiritual adventure to achieve unprecedented ends.

The genius of the Nation-Wide Campaign lay in its challenge to the loyalty of all the people. It did not attempt to underwrite a vast sum by the pledges of a little coterie of the superlatively rich. It believed in the immense potentialities for sacrifice and for service that could be called out from tens of thousands of men and women who individually could give little, but altogether could give much. So the plan of the campaign was to persuade all the people for a time to think, to study and to pray concerning the Church's work, her resources and her needs. Upon the readiness of the average man and woman to respond to a great appeal, once the reason for that appeal was understood, the faith of the campaign rested. So the leaders who planned the Nation-Wide Campaign, and the bishops and rectors who espoused it, did not fear to lay before their dioceses and parishes appeals for such a standard of giving as had never been seriously dreamt of before. They knew what the first effect would be. They knew that men and women would be staggered by the sheer incredibility of the thing. They knew that some would be struck literally speechless, and that others would recover their speech only in outraged and clamorous protest. But they knew something else. They knew that if they kept the flags of their own faith flying where they had planted them, there would come a change in the spirit of the people. Courage would be provoked by the very seeming desperation of the task to which it was dared. There would come a kindling of pride, a summoning up of the inner forces of confidence and self-reliance, and at length the enthusiasm of a contagious courage which would enable the Church in a new esprit de corps to accomplish what the uninspired would have called impossible.

Wherever there was this faith, the campaign succeeded. Wherever men believed in the quickening power of the Spirit, that power was manifest. That is the glory of the lesson of 1920, and in that is the promise of greater success for 1921.

THE ORGANIST.

The National Association of Organists, through its Committee for Promoting the Interests of Organists, begs to present to the clergy some facts concerning the preparation and musical equipment the organist must have to carry on his work effectively, and regarding his relations with the church he serves.

It is hardly necessary to state that, rightly conceived and executed, music has a great devotional value, and that its planning and maintenance are of prime importance.

The organist must possess high intelligence, and, having secured a good general education, must thoroughly master the various subjects which are essential to his work. He must keep abreast of the times by constantly studying the best new music.

As the organist of a church is nearly always the choirmaster, he must have a knowledge of voice training and a wide acquaintance with vocal literature.

He must not only be in full sympathy with the devotional function of religious music, but he must be trained in its use and be familiar with its history.

It is obvious that this work involves as much preparation and equipment as that of a person entering any other profession. The music of the church cannot be adequately rendered by those who have not the requisite qualifications.

In view of these facts, the Association asks you to consider whether the organists who are serving your churches receive the recognition and encouragement they deserve. Do you keep in close touch with them, thus preventing them from feeling isolated? Such contact will reveal the scope of their attainments and possibilities of service as yet unrealized.

The Association would also express its grateful appreciation of the inspiration which organists are receiving for the better performance of their work in many a church throughout the country.

What of the future? It is undeniable that the standards of church music have greatly improved during the last few years. It is equally true that unceasing vigilance, persistent education and really trained musical leadership are necessary to continue that improvement. The conditions under which organists work must be such as to induce the finest young men and women to enter that profession—or ministry, as it can rightly be termed.

One encouraging fact is the increased interest in religious education. Vacation Bible schools and week-day Church schools require music, and organists may assist greatly in working out the musical program. This affords valuable experience for young organists under proper supervision.

The Association invites your suggestions and also your co-operation. It is reaching organists throughout the country. What message can it take them from you? What do you need that they can learn to supply?

There are also special musical problems in your churches that await solution. The facilities for training organists can be increased, and young players encouraged to take up the study of the instrument. A used organ returns real results in producing the material from which your trained leadership will come. You may also be able to organize a committee to advise with you and your organist on all musical matters in the parish, thus securing a continuity of musical policy that is often lacking.

The Association hopes to become a clearing house of facts and methods, at the service of all the churches of the country. Its aim is the advancement of Church music and a better understanding between clergy, congregation and organist.

Address Headquarters, 49 West Twentieth Street, New York, or any State or Local Council of the Association.

THE LITURGY.

How many of us realize the beauty of our liturgy? Of course, we think it is pretty and believe that it is far superior to the average service of the nonliturgical churches; but how many realize that it is a great epic poem expressing the deepest emotions of generations? What a difference do we feel when any man makes a prayer of his own in the emasculated English of the twentieth century! What a floundering do we notice when an Episcopal minister tries to keep away from his Prayer book! A frog out of water has a bonanza in comparison.

Lord Macaulay, though not a religious man, felt the beauty of the liturgy. He says that the Ter Sanctus, which he called the trisagion, was the high water mark of English prose. Stedman, the famous American critic, says: "I regard the venerable liturgy of the historic Christian Church as one of the few world-poems, the poems universal." If this be true, how important that it should be well read and not well butchered!

J. L. H.

THE GIFT.

With hands outstretched unto the God of Might,
I asked that power should be given me
To change the wrong in this old world to right,
And put an end to all its misery.

Again I asked the God of Melody
To grant the gift of music to be mine,
That I might heal the world's long agony
By flooding it with harmonies Divine.

Kneeling, I prayed unto the God of Life
To give me power to heal the world of pain;
To put an end to pestilence and strife
And make of earth an Eden once again.

Vainly I called on heaven to let me do
What God in His Omniscience left undone,
Till one day in my heart the question grew,
"What if the need of Pain is not yet run"?

"What gift, O Lord, shall I then ask of Thee
With which I best may help the multitude,
Whereby Thy kingdom come more speedily,
And all the hosts of Satan be subdued?"

Humbly I waited at God's altar dim,
To hear what gift it was I most did need;
And lo! the answer came to me from Him:
"Faith that is even as the mustard seed."

—Helen Compton.

An old minister wrote to a young minister: "It is better for your people to love your heart than for them to admire your head."

A VIRGINIA MISSIONARY

Ernest Barker, Principal of King's College, London, in the London Challenge.

In the spring of this year I saw Virginia at last. I had long dreamed of the Blue Mountains, and at last the chance came, and was gladly grasped, of seeing in the daylight the mountains of my dreams. When I first caught sight of them from the train—a gentle, rumbling, dignified Southern express—I could have sung: when I looked on them that evening from the campus of the University of Virginia—an evening of orange sunset, with the mountains underneath the glowing orange really and literally blue, like a mass of translucent wild hyacinths—I could almost have cried.

On the last day of my visit to the University of Virginia I actually went to the very spurs and foot-hills of the Blue Mountains. A Rhodes scholar from "the House," now Episcopal minister in the mission church, opposite the gate of the University, which I had attended the day before (it was full of young men, and full also of the Spirit of the Lord), took me in his car, through the sunny freshness of a spring morning, with green things springing and the red soil smiling, to visit the Archdeacon of the Blue Ridge. I shall always remember the visit. I found that the Archdeacon over thirty years ago had come from my own college in Oxford (he was an Englishman) to take a cure of souls in the Virginia hills. His church and vicarage lay on a green slope, with a single line of railway in the valley beneath. I sat in his study, looking over the garden and down the slope, and talked with him of Oxford, and our college, and of what he had done since he left Oxford and his college to come to Virginia, in distant days when I was a boy at school.

He had done much, very much—so much that I shall always cherish the memory of our meeting and the inspiration of our talk. He spoke gently and shyly, making little of himself; but he had a story to tell—and he told it with a modest simplicity—which made the pulse of his hearer quicken. It is a story which he tells now to the world, so quietly and with so pure a candor that it must wind itself into every reader's heart, in a little volume just published in America, called "The Church of the Living Waters."

"He that believeth in me, as the Scripture hath said, out of him shall flow rivers of living water." The missionary on the ridge of the Blue Mountains believed; and the living waters have gone out as a stream along the valleys and among the hills, with healing and with blessing for the mountaineers. The story of the mission, as it is told by the missionary, has the simplicity and the charm of the story of early Franciscanism. He has dreamed dreams, and he has seen visions; and they have come true. "One morning about dawn the missionary, who was on a visit, awoke, and from the window of the cabin in which he was sleeping saw a beautiful sight. It was the Lost Mountain which rose towering to the clouds on the opposite side of the valley. The light blue haze which hung upon its side was suffused with a rosy glow of dawn, making it look like a vision of the New Jerusalem. The thought which came to the missionary at that moment was this: Why should not the Sun of Righteousness arise upon the poor Lost Mountain? The vision was soon followed by the coming of a deputation from the people of the Lost Mountain to ask him to extend the work and open a school on their mountain as well."

A man who can dream dreams and work quietly for their accomplishment until he sees them build themselves day by day into reality—such a man will not lack fellow-workers. For faith is a contagious thing: and he who keeps his own faith bright and burning will kindle faith in others. It came about that a young lady, who was a member of one of the missionary's parish churches, and caught the fire of his faith, became his fellow-worker, and gave generously to the mission in the mountains. Her name is a name well known in England. "This lady, who was so closely identified with the mountain work, and whose old home is situated near the mountains, where it was first started, has recently been brought before the eyes of the whole world through her fight to win a seat in the English House of Commons, a fight which ended in victory."

The missionary's book is not only a history: it is something more. It is a call and a challenge to faith. "He that believeth in me . . . out of him shall flow rivers of living water." The missionary has mused on the text: he has mused on its fulfilment in his own life; and as he has mused he has seen a new vision, the vision of the Order of the Thousandfold, which he invites all who believe to enter. For just as there are stores of natural energy, which by thought and planning can be made to issue forth for the service of man, so (the missionary has come to believe) there are also vast stores of spiritual energy, which by prayer and faith can be made to flow for the benefit of all mankind. "Any child of God, no matter how humble his sphere in life may be, if he will exercise his faith and seek earnestly to be made an instrument through which the divine energy can work, may certainly look for great things to come out of it. . . . And so it has seemed to the missionary that others might be glad and willing to associate themselves with him in a society, to be called, perhaps, 'The Order of the Thousandfold.' The idea would be that each member would daily, in his or her prayers, ask earnestly for a thousandfold increase in usefulness to God and man."

The beginning of the Order goes back to a time, now some three years ago, when his little child led the missionary to a new vision. Day by day, about noon, he had been accustomed for many years to go to his church, ring the bell, and hold a solitary service to commend his work to God, and to pray for the fulfilment of the promise of the flowing rivers of living water. "The months went on, and nothing special happened to show that the prayer was being answered. At last, one day, while he was praying alone in the chancel of the church at mid-day, after he had rung the bell, something strange did happen. He heard the door open, and the pattering of feet up the aisle, and, to his surprise, he found his little girl of four years of age kneeling near him: she had also brought her doll, which was made to kneel, too. So they were all three kneeling in a row; the missionary, the child and the doll . . . the child kept on coming, and when the missionary was away from home she would go up with her mother and help her ring the bell, and would then kneel down, as she was accustomed to do when her father was there. The doll, however, soon stopped coming. The prayer service was a simple one; the missionary and the child knelt down, and first of all he placed his hand upon her head, and asked God to bless her and make her a blessing wherever she went and as long as she lived. Then they prayed for all missionaries everywhere. . . . Then a few simple words were spoken which she repeated, too, such as for the poor people everywhere, and the sick people, and the people everywhere who had no one else to pray for them, and all who asked to be prayed for. Then when the prayers were over, they stood up side by side, and the missionary, holding the child's hand with his left one, extended the right hand and blessed all those for whom they had been praying. This, to the child, was the ceremony of blessing the world."

The knowledge of this little service spread; and results followed its spreading. And thus the coming of the little child to break the loneliness of the missionary's prayer service helped to open up, as it were, a new spring of living waters, and they spread all the further in consequence.

There shall never be one lost good! What was shall live as before;
The evil is null, is nought, is silence, implying sound;
What was good shall be good, with, for evil, so much good more;
On the earth the broken arcs; in the heaven, a perfect round.

—Browning.

The grave of Albert Durer, the great painter, is in the cemetery of his native city, Nuremberg. On his tombstone they have graven the word **emigravit**—he has emigrated.

Let Thy grace accompany me all the days of my life, that I may, by a holy conversation, and an habitual performance of my duty, wait for the coming of our Lord, and be ready to enter with Thee at whatever hour Thou shalt come.—Bishop Jeremy Taylor.

The thoughts which we harbor within us, and which go out through the doors of our mouths and our hands, determine our real character. One of the highest of spiritual luxuries is the enjoyment of pure, exhilarating and sublime thoughts.

Tag Day in Chinese Cities for Famine Victims.

In helping China over the terrible crisis presented by the famine in the northern provinces, Americans will be helping those who help themselves. Not only has the Chinese Government taken active measures for relief of the sufferers, but the large cities are busily engaged in raising funds from private individuals. What is more, they have taken a lesson from American experience in these matters and have adopted methods as up to date as any that may be found in New York, Chicago or any city of the United States.

Chinese papers just received at headquarters of the American Committee for China Famine Fund tell of "Tag Day" in Peking. In all, men and women students from thirty-five colleges participated. The various sections of the city were carefully marked out and allotted to various colleges; the students exhibited the utmost keenness in patrolling the streets, and one gathers that few passers-by escaped being "tagged." In addition, the billboard artists were conspicuous, placarding the city with posters descriptive of the tragic facts of the famine area. By consent of the Board of War, airships flew over the old city, across whose walls no stranger in the old days might so much as peer, and airplanes scattered appeals for the famine sufferers.

Similar scenes, the American Committee is informed, have been enacted in other cities. In Shanghai, it is reported, as evidence of the immense strides which the emancipation of women has taken in China, largely the result of education in our missionary schools and colleges, that daughters of the most exclusive and fashionable families in Chinese society took an active and enthusiastic part in "tag day." A far cry this, from the old days when Chinese girls of good family had their feet tightly bound in childhood, and were condemned in consequence to hobble painfully for the rest of their lives. No woman with feet so constricted could have stood the rigors of collecting in the streets on a "tag day"! That is one of the many blessings for which Chinese womanhood today is thanking the teaching of our Christian missionaries. Today those missionaries are laboring heroically to feed not only the souls, but also the poor wasted bodies of the 45,000,000 people in North China who are in imminent peril of starving to death. And they are relying, as in the past, on the practical sympathy of the Christian churches of America to provide the funds which are so urgently needed. Funds may be contributed either to local churches, to Foreign Mission societies, or to the Treasurer of the American Committee for China Famine Fund, Vernon Munroe, The Bible House, New York City.

World Conference on Faith and Order: An Appeal for Funds.

In a day when the admitted hope of the world is in the discovery of human unities, and when the recognized method to that great end is conference, it would be disastrous to allow the work of the World Conference on Faith and Order to be crippled and perhaps fail from lack of funds for its work But such is our peril. A few large gifts from interested men have carried us through hitherto. Even if similar sums were forthcoming from the same men, it would not be fair to accept them unless more general support were given at the same time. The sum needed per annum is not great, and, if divided among the churches which have been active, would be a heavy tax on none. We need $50,000 now. Our treasury is nearly empty, and unless help comes we shall have to discontinue work in a few months.

Never has there been a more auspicious moment in which to proceed. The Geneva Conference, the report of which has just been published and may be had on application to Robert H. Gardiner, 174 Water Street, Gardiner, Me., has served to dispel misunderstanding and to create understanding by throwing into bold relief the difficulties and hopes of our undertaking. The general interest aroused is more than at any time during the past ten years. The program for study conferences and the development of the Continuation Committee is being put into effect.

It should further be remembered that the unceasing thought and labor of Robert H. Gardiner have brought us to the place of honor and usefulness reached. So wise and valuable a service, which has few parallels in history, must not be allowed to be maimed because of a sum of money so small as to be as nothing in comparison with what is being spent on indifferent and unimportant matters.

I commend this whole consideration to the attention and generosity of the Churches in America. We have no right—and I would add no need—at this time to look for funds from the churches of those crippled and devastated countries abroad which are turning to America for light and encouragement and leadership. Let us not fail them—or ourselves. There are still multitudes who believe that the tottering, because divided, kingdom of Christianity must be unified. The alternative is too frightful even to be contemplated. But it is the alternative.

Gifts should be sent to the United States Trust Company, 47 Wall Street, New York City, marked for the World Conference Continuation Committee.

Charles Henry Brent,
Chairman of the Continuation Committee.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE DAILY PAPERS AND CHURCH AFFAIRS.

Mr. Editor: Will you permit a personal reference, as means of making clear some of the great changes that are taking place for the better, because without such reference the changes will not be understood? Thirty-one years ago the writer began to report news of churches of New York for the daily newspapers of New York. At that time Church news was far below par. Frankly, I was laughed at by editors of Boston, New York and Philadelphia morning dailies when I proposed that they report Church affairs, other than Church scandals. It is almost impossible to comprehend the feeling toward Church news obtaining three decades ago in editorial sanctums.

Almost nothing save rows and failures were reported. Only the merest tyros were put on to report Church news, if reported at all. Today every reputable daily in New York has upon its staff one or more well informed men, in some cases women, in entire sympathy with churches and their aims. These experts are among the ablest men and women on the staffs. Upon the death of Bishop Burch, later when a convention was called to elect his successor, and finally when Dr. Manning was chosen, reports and editorials showed wonderful grasp of the situation, marked sympathy with the Church, recognition of the importance of the office of Bishop of New York, and splendid tributes to the men voted for and finally the leader chosen.

Such was the record of great dailies of New York—the Times, the World, the Herald, the Sun, the Globe, the Tribune, the Evening Post. Intelligence, accuracy, possible only to men and woman who know churches, who know New York, and who know men, appeared. Nothing could be finer than editorials appearing in the Times, the Tribune, the Herald and other papers concerning Dr. Manning and the office he has been chosen for.

Right publicity is of tremendous value. Some of us who have grown old in endeavors to obtain it want Church people to realize some of the results of long continued efforts within and without sanctums, and to rejoice with us. We are sure the editor of this paper, and all of its readers, will so rejoice, and thank God for the progress made. We will also thank the editors of the great dailies in question, and commend their excellent judgment and kind words.

EUGENE M. CAMP.

New York, January 28, 1921.

The following editorial from the **New York Times** of January 28 shows the importance New York papers attach to the election:

Bishop Manning.

Dr. Manning has long been thought of as a clergyman who might some day become Bishop of New York. His character, experience and service marked him out as eminently fit for that high office. To many it was a surprise that he was not elected in succession to Bishop Greer. It was explained then that Dr. Manning's sympathy with the movement for Christian unity had given offense to some of the High Church party, though he himself was supposed to be of it. But that objection, if it existed, and all others were swept aside on Wednesday, and Dr. Manning was chosen Bishop amid warm expressions of approval and good-will both within and without his Church.

Peculiar gratification will be felt at his success in the

face of the grotesque newspaper attack upon him, at the last moment, on the ground that he was of English birth. The author of that attack seemed to think that the business in hand was not the election of a Bishop, but the canonization of a saint, when it is customary for a devil's advocate to come forward with the worst that can be said. At any rate, he came forward in that guise with his usual vociferated slander. Its only effect, however, was to make the calling and election of Dr. Manning sure. The preposterous assault upon him won him support which he otherwise might not have had. John Selden said that ecclesiastical assemblies no doubt act under divine guidance, but that it is the "odd man" who really determines their decisions. Dr. Manning might not have got the necessary vote of the odd man if he had not been so indecently and foolishly assailed.

The new Bishop's thorough-going Americanism needs no attestation. Throughout the war his light was not hidden under a bushel. And his modest bearing, his proved capacity, his industry, his success in administering the large affairs of Trinity parish, will assure his taking with him into his new work not only the good wishes, but the high expectations of the people of this city.

THE TEACHER AND THE CHILD.

Mr. Editor: It was my privilege last week to attend a Sunday School Institute in Wilmington, N. C. At this institute Miss Mabel Lee Cooper, of Memphis, gave four lectures daily for four days. These lectures dealt with the pupil and the teacher and with the Christian Nurture Series.

In my whole experience I have not heard a series of discussions pertaining to the Sunday school so full of constructive advice and helpful suggestions. Nor have I yet heard so clear, comprehensive and "converting" a presentation of the Christian Nurture Series as was given us by Miss Cooper, who is an expert in child pedagogy and child psychology. Not only has Miss Cooper studied the authorities on child life and child teaching, but both in day and Sunday schools she has had long experience, which really makes her an authority on subjects connected with the training of children. Any parish or diocese is fortunate in securing the services of this valuable and capable leader for lectures and conferences. I have never seen her equal.

There are one or two observations I would like to make through your columns in this convention. This and similar institutes that I have attended from time to time have been attended by comparatively few delegates. All present were charmed with what was here offered, and were literally filled with practical suggestions and with spiritual enthusiasm. They all deplored the fact that the hall was not filled with parents, with teachers in secular schools and Sunday schools, and with others interested in children. Few parents, and indeed few teachers, know child psychology and the mental characteristics of children of certain ages in any real sense.

Wherever these conferences are held, and where those in charge have procured experts like Miss Cooper, our people ought to let it be known to parents and teachers, both of secular and religious subjects far and wide, and should exercise every effort to get their attendance. Parents will do well to attend these conferences and institutes, as much that is helpful and enlightening always comes out in their sessions.

Not until the public school teacher, the private school teacher, the Sunday school teacher and the parents, especially the mothers, all get together in group conferences, will anything like an adequate solution of the so-called "child problem" be had. There should be a parent-teachers' association in every community for the purpose of dealing intelligently and effectively with the subject of child development.

THOMAS F. OPIE.

Red Springs, N. C.

CENTRAL AMERICA.

Mr. Editor: The opening year brings to the attention of your many readers the claims of a multitude of serious needs at home and abroad. The unparalleled prosperity of our country, however, makes us the people to whom the world must look for such enterprises as are truly worthy. Many of your readers have had their interest in the past enlisted in the cause of Church work in Central America, where thousands of American citizens are in serious need of those spiritual and educational privileges which the Church alone can supply. In the recent past the work was hardly considered worthy of the active oversight of a Bishop. Now we have two bishops there and next month a third much needed apostle is to be consecrated. The chief need of every mission field is men. Central America has found and is finding them. Bishop Dunn reports that when he came to this country in 1919, the response enabled him to put more of the needed workers in the field. During 1920 appeals from a distance realized less than one-sixteenth of the previous year. He writes: "You will see at once how seriously handicapped we shall be next year, even though I have husbanded some of the funds." Cannot the splendid faith of this apostolic missionary, whose exceptional success has won the appointment of a Coadjutor to be consecrated on St. Matthias' Day, command the more active endorsement of American Churchmen who know something of the work he is doing among our fellow-citizens who sojourn in the Diocese of British Honduras and Central America?

Send gifts to E. H. Bonsall, Land Title Building, Philadelphia.

FLOYD APPLETON,
American Commissary.

January, 1921.

The Great Commission

Japan Appeals for Workers: Bishop McKim, of the District of Tokyo, Japan, needs recruits, both men and women. His staff of clergy is seriously depleted. Two of the most important sections of the Diocese are without foreign clergy to lead in the work of supervising a number of mission stations and establishing new centres. "There has never been a time," says Bishop McKim, "when opportunities have been greater, and our ability to meet them so weakened as now."

Notable Missionary Development: English missionary authorities say that there is no part of the world where the movement towards Christianity is so strong as in West Africa. In a single year there have been more adult baptisms in Nigeria than in any other mission field of the Church of England during a corresponding period. Unlike what is found in the mass movements in India, every stratum of society is equally involved, so that winning Nigeria for Christ is no empty phrase. It is possible within the present generation, though not with the missionary forces available today. One missionary has charge of a district containing 160 scattered churches, besides many villages where there are inquirers who have not yet reached the stage of building a church for themselves. These African congregations are entirely self-supporting. They do not appeal for funds, but for leaders, men who can train others to go forth and teach the countless thousands appealing for the knowledge of the true God.

New Diocese in North Africa: After many delays, due to a desire not to offend Mohammedan feelings and leaders, the Church of England has at last established a separate diocese in Egypt and the Soudan. The first Bishop is the Rt. Rev. Llewellyn Gwynne. For a number of years he has been the Bishop of Khartoum, but has been known as the suffragan of the Bishop in the Diocese of Jerusalem and the East. Egypt and the Soudan have hitherto been included in that Diocese.

Rev. Paul Micou, President of "Council of Church Boards of Education."

Perhaps it will be "news" to many Church people to know that there is a "Council of Church Boards of Education," which is composed of two representatives from each of thirty Boards of Religious Education, of thirty communions.

To this large body of educational experts the Rev. Paul Micou, of our Department of Religious Education, was recently elected president for this year.

At the meeting of this Council Mr. Micou described the reorganization of the central agencies of the Episcopal Church, especially as it affects religious education. He was listened to with intense interest, and was asked so many pertinent questions that he was kept on his feet nearly an hour.

Church Intelligence

CONGRATULATIONS!

$3,013,916.68 paid as of December 31, 1920, against pledges of $3,173,-491.86.

We have not received every cent pledged for 1920, but the Church, as a whole, has accomplished a difficult task in a splendid way. The result is particularly pleasing in view of the existing business depression and proves what can be done when all work together. This is the first year of a new system, and some few dioceses have not yet created an organization that is equipped to produce the best results.

Contributions from all the domestic dioceses and missionary districts show an advance from $1,411,971.69 in 1919 to $3,013,916.68 in 1920—**an increase of $1,601,944.99, or 113 per cent.**

The Third Province, with an increase of $492,209.68, shows the largest total advance, while the Seventh Province, with 262 per cent., holds the percentage record.

Porto Rico, Maryland, Virginia, West Virginia and East Carolina have paid 100 per cent. of the quota. Maryland also shows the largest increase in dollars, namely, $107,008.48, while the Missionary District of San Joaquin has the largest percentage of increase, namely, 404 per cent.

LEWIS B. FRANKLIN,
Treasurer.

TENNESSEE

Rt. Rev. Thos. F. Gailor, D. D., Bishop.

Eighty-ninth Convention.

The convention opened in Calvary Church, Memphis, on January 19.

Bishop Gailor, assisted by Bishop Beatty, celebrated the Holy Communion. The Rev. Charles T. Wright, rector of Grace Church, Memphis, preached a strong sermon on the way of salvation, which is found in Jesus Christ. Bishop Gailor opened and closed the convention, but at various times called on his Coadjutor to assist in presiding.

At its business session the convention adopted a canon which will put the control of religious affairs in the hands of a centralized agency, consisting of the Bishop and Council. The head of the State Church, the Coadjutor Bishop, the Suffragan Bishop (if there be one), the secretary of the convention, and the treasurer and chancellor of the Diocese are ex-officio members of the Council, which is to be composed of nine ordained priests and nine laymen who are communicants.

The elected members of the Council are composed of three clergy and three laity from each of the three divisions of Tennessee. Every year six members will be elected to serve for three years. Those elected this year are:

Clerical—For the West: C. F. Blaisdel, C. T. Wright, J. B. Russell. Middle: P. A. Pugh, H. D. Philips, J. R. Sharp. East: W. C. Whitaker, W. J. L. Clark, W. A. Jonnard.

Lay—West: D. W. De Haven, B. F. Witcell, Bolton Smith. Middle: C. T. Wright, C. D. Martin, H. C. Gerhart. East: J. B. French, R. K. Gibson, G. M. Ellsworth.

This complete reorganization of the Diocese was by far the most important business transacted.

The report of the Committee on Religious Education was intensely interesting, and showed an enormous amount of work done.

On the day following, Bishop Gailor celebrated the Holy Communion and gave a spiritual talk to the clergy, after which the convention reopened at Calvary Church.

The convention will meet in Chattanooga next year, and the Rev. B. B. Ramage will preach the Otey memorial sermon before that body.

The following delegates were elected to the Provincial Synod: The Rev. Messrs. C. T. Wright, P. A. Pugh, J. M. Maxon, W. C. Whitaker, W. J. L. Clark, F. Du M. Devall; Messrs. J. B. French, Douglas Wright, D. W. De Haven, Charles Martin, H. A. Oliver, Walter Goodman. Alternates—The Rev. Messrs. H. D. Phillips, B. B. Ramage, George O. Watts, A. Warner L. Forsyth, Thomas S. Russell, Howard Cady; Messrs. G. F. Finigan, B. F. Witsell, John Shortridge, T. K. Robinson, R. H. Fitzgerald, W. N. Jenkins.

Before the close of the convention, Dr. Wright spoke in favor of completing the Cathedral at Memphis in the life time of Bishop Gailor. The Bishop appointed Dr. Maxon, of Christ Church, Nashville, to be chairman of the committee to raise the endowment of the Episcopate from twenty-seven to one hundred and fifty thousand dollars. The church in Memphis was congratulated for its royal entertainment and hospitality to the delegates. The lunches served every noon were delicious, and the people showed every courtesy to their visitors.

B. C.

MARYLAND

Rt. Rev. J. G. Murray, D. D., Bishop.

Annual Convention Held in Baltimore.

The one hundred and thirty-seventh annual Convention of the Diocese of Maryland, held in Ascension Church, Baltimore, the Rev. John D. LaMothe, D. D., rector.

In his address Bishop Murray referred to the most successful year in the history of the Diocese. Maryland had given four times as much to the work of the General Church as it had ever given. There has also been an increase in the number of confirmations. Bishop Murray made extended reference to the Lambeth Conference, calling attention to the fact that quotations from reports of special committees may not be cited as conclusions of the Lambeth Conference. Only the resolutions bind the conference as a whole. The Bishop spoke on international and other affairs. He expressed the hope that the United States, in negotiations with foreign governments, would propose, and, if possible, perfect plans for comity, mutual understanding and the establishment of co-operative relations in every phase of trade and commerce.

"Ourselves united," the Bishop said, "we could afford to set an example of good will for the harmony of the world, by action that would indicate not only desire, but also determination, for an era of international forbearance and love.

"Faith in God for us, both clerical and lay, calls for loyalty to the sacred and solemn vows of our Church memberships; for the indestructible enthronement of the Holy Scriptures as the Word of God, of the Apostles' and Nicene Creeds as our Confession of Faith, of the Holy Sacraments of Baptism and the Supper of our Lord as generally necessary to our salvation and of the continuity of orders bearing the commission of Christ and the authority of the whole body of Christendom. As well pluck the Constitution from the structural fabric of our State government as eliminate the creeds and sacraments from the body of the Christian Church. Suggestion of such action should ever be treated as an expression of lawless religious Bolshevism, and, please God, always will be so treated here in the Diocese of Maryland."

The Bishop also touched on labor problems. He said, "Capital and labor must be productive, and to this end capital must recognize labor as capital, and labor must recognize capital as labor, mutually agreeing on a fair day's work, nothing less and nothing more on either side, and living up to the agreement on both sides."

The Bishop announced the unanimous election of Joseph Packard as "first Chancellor" of the Executive Council of the Diocese of Maryland and a presentation of a testimonial to Mr. Packard by the convention was made by Edward Guest Gibson and William M. Chipchase. For half a century Mr. Packard has been a member of the Diocesan Convention and active in its affairs.

Memorial services were also held for two clergymen who died during the year—the Rev. Frederick Charles Fraser Shears and the Rev. Levin Johnson Sothoron.

Thirteen candidates for priests' orders were announced as follows: Alexander K. Barton, Harry Graham Bragg, Edmund L. Gettier, Jr., Edmund B. Tottan, Reginald R. Genois, Rush Wiley Smith, Victor S. Ross, Cornelius R. Dawson, Herbert E. Catlin, Theodore N. Barth, Paul Hartzell, Gustave Hamilton Caution and Arthur Lee Kinsolving.

The Rev. E. T. Helfenstein, D. D., Archdeacon of Maryland, presented his first report on the missionary work since the division of the Diocese into two missionary areas with two Archdeacons; one for the city of Baltimore, the other for the remainder of the Diocese.

The Rev. Romilly F. Humphries, D. D., Archdeacon of Baltimore, gave his port on the work of the city of Baltimore, especially City Mission work,

A budget of $280,000 was voted for the work of the Diocese and that of the General Church. The concluding session of the convention was held on the Cathedral grounds, where an inspection was made of the Synod Hall, the first unit of the Cathedral group, now in process of construction. A brief service of memorial for Maryland soldiers and sailors who died in the war was held about the Victory Cross. The development of the Cathedral congregation has brought to the fore the problem of the relations of individuals to the Cathedral organization. Shall there be a parochial organization within the Cathedral? A special committee was appointed to study Cathedral organizations throughout this country and to report at the next convention. The nineteenth amendment to the Constitution of the United States has raised the question of the right of women to vote for vestrymen. Mr. Joseph Packard presented a resolution calling for the appointment of a committee to investigate this question and report later.

R. F. H.

NEW YORK.

Rev. W. T. Manning, D. D.,
Bishop-Elect.

The Rev. Dr. Manning Elected Bishop. Report of Convention.

The Rev. Dr. William T. Manning, rector of Trinity Parish, is to be the next Bishop of New York, provided the Church authorities approve. He will be the tenth Bishop of the Diocese, the fifth Trinity rector to be chosen to this great office, and the successor to the late Bishop Burch.

The convention of the Diocese assembled on January 26, with Holy Communion in the Cathedral, and an address by Bishop Lloyd upon the services of the late Bishop. Following came the convention itself in Synod Hall, with the Rev. Dr. Harry P. Nichols as chairman. Almost three hundred clergy were in the voting order, and practically every parish and mission was represented in the lay order. There was some discussion over an open or a closed convention, but the open order prevailed. Contrary to the usual plan in New York, nominating speeches, with applause barred, were permitted.

Four candidates were named. They were the Rev. Dr. William T. Manning, of Trinity; the Rev. Dr. Charles L. Slattery, of Grace; the Rev. Dr. Ernest M. Stires, of St. Thomas', and Bishop Thomas, of Wyoming. In presenting Dr. Stires, the Rev. Dr. Leighton Parks stated that the rector of St. Thomas' had with difficulty been induced to stand for election. The Rev. Dr. Parks injected a mild attack upon the Rev. Dr. Manning for seeking union with Catholics, even Eastern ones, and brought in the only partisan note of the day, by lauding the Protestant position and charging, not the Roman Church, but certain elements within it, with the aim of making the United States an Irish Catholic republic.

No attention was paid by other presenters of candidates to the partisan note, and none others made any. Throughout the convention no party spirit prevailed. What used to be called Low Church people warmly supported Dr. Manning, some speaking for him, while some supposedly Highs supported Dr. Slattery. It would be impossible to imagine a convention in any Diocese in which less personal element prevailed, certainly of any feeling, and more earnestness in a desire to know God's will and do it. In naming Dr. Slattery, the Rev. Dr. Silver, of the Incarnation, said the clergy of New York are the most unshepherded of shepherds, and that a Bishop is needed who will be a father in God to the clergy as well as to others.

Three ballots were cast, Dr. Manning leading from the first, with 89 clerical and 59 parishes, Dr. Slattery 75 and 37, and Dr. Stires 73 and 52, in the first ballot; and in the second, Dr. Manning 101 and 64, Dr. Slattery 74 and 38, and Dr. Stires 63 and 40. In these votes Bishop Thomas had in the first ballot 28 and 10, and in the second 20 and 5.

At the end of the second ballot the Rev. Dr. Parks withdrew the name of Dr. Stires, and as he did so, closed with an appeal for the support of the Rev. Dr. Slattery. The Rev. Dr. Van de Water, a former supporter of the Rev. Dr. Stires, made a counter-appeal for the Rev. Dr. Manning. These two incidents came as near as any to personal differences. On the third and last ballot Dr. Manning was chosen with 126 clerical votes, when 123 were needed, to Dr. Slattery 109, and in the parish vote 75 when 71 were needed, to 59 for Dr. Slattery. The withdrawal of Dr. Stires' name eliminated him for the third ballot votes.

Amid some confusion and much cheering, Dr. Stires moved to make the election unanimous, and this was done by the convention with enthusiasm. Dr. Stires and Dr. Van de Water then escorted Dr. Manning to the platform, where he pledged acceptance, and led the convention in prayers. Preceding the convention, the great dailies of New York gave much prominence to the convention, and were excellently well informed and exceedingly discreet in their utterances. Never before was so much space given, and never before were so many people in New York interested in the outcome. The situation was most unusual. Even editorials were indulged in by the daily papers, not advocating candidates, but dwelling upon the greatness of the office, the great service of Bishop Burch, and the vital



The Rev. Dr. W. T. Manning, Bishop-Elect of New York.

concern New York and America had in the selection.

One exception was a yellow daily, which in both morning and afternoon editions effusively attacked Dr. Manning on the grounds of being a British subject and sympathizer. Not only members of the convention, but the public of New York resented the unwarranted attack. Following his election, Dr. Manning refused all comment. It was stated that Bishop Lloyd will continue with Bishop Burch's appointments, being duly honored in so doing, and that the salary of Bishop Burch will be continued to his family up to the day the new Bishop is consecrated.

Following the election, the convention, the Church and the city rejoiced, which fact was reflected in the daily papers, which contained editorials praising the selection, commending the work of the Church, commending the work of all churches. The unity work of Dr. Manning, his record in Trinity Parish, his tremendous influence in civic affairs, his service in the war, were factors in his election. He was nominated by Mr. Edmund L. Baylies, head of the Seamen's Church Institute, and deputy to the General Convention.

Three matters influenced the trend of the New York Convention toward Dr. Manning, and caused that trend to end in his selection to this great office. These three were: 1. The large place he occupies in the public mind of New York and America, gained by the eminently sound things he has said and done. These sound things include patriotic sentiments, uttered in 1917 and later and earlier, when somebody was needed to speak New York's voice, and his unalterable loyalty to Jesus Christ as God and Saviour—his soundness in the faith that over and over again in the dark days of the world war and since, rang out in a doubting atmosphere 2. His business acumen and bold stand in Trinity Parish, effecting reforms that everybody had wanted for years, including all in the parish, but which, somehow, had not been realized. The opportunity came to Dr. Manning and his vestry, and they met it. The effect of their work upon New York, upon the Church in America, upon religion as a militant force everywhere, was tremendous; and 3, Dr. Manning's known sympathy with lay effort, his confidence in laymen, and his known desire that everybody take hold and do things, without always standing off on just this form or that. Laymen in the convention were heard, advocating his selection on just this ground of doing things; obedience to canons, loyal to the Church, but Christ's cause taking advantage of new methods.

Dr. Manning was born in Nottingham, Eng., in 1866, but came to America with his parents at the age of sixteen. He was educated at the University of the South, and has been given divinity degrees by several universities. His first parish was Redlands, Cal., then he served at Sewanee as Professor of Dogmatic Theology. Next he was rector of a Lansdowne, a Philadelphia suburban parish, and then of Christ Church, Nashville. From Nashville he came to St. Agnes' Chapel, New York. While there he was selected Bishop of Harrisburg, which election was immediately followed by his election by Trinity vestry as assistant rector to the Rev. Dr. Morgan Dix. Upon the death of Dr. Dix he succeeded to the rectorship and at once entered upon the difficult administration of that great parish. He was also elected to Kentucky and Western New York. During the war he served as volunteer chaplain at Camp Upton. On Washington's Birthday, 1917, at a critical moment in America's war preparation history, he delivered an address in St. Paul's Chapel, New York, which, being published in full in the New York papers, and many beyond New York, had tremendous effect in bringing New York's opinion to the sound position it ought to have entertained months before it did. He is a chevalier of the Legion of Honor of France.

The New York Tribune says editorially:

The choice of Dr. Manning to be the next Protestant Episcopal Bishop of New York brings to that post ability of the first rank. Both as the executive head of a great parish and as preacher and pastor, he ranks among the ablest spiritual leaders of the city. His success now is the victory of a strong man who prevails on his merits —there is no hint of that compromise upon a second best or inoffensive personality which so often occurs in conventions, diocesan and otherwise.

No one, we think, will take too seriously the somewhat heated statements made in Dr. Manning's name, but without his authority, touching the application of curb bits to restless clergymen. Dr. Manning has the strength to use a bit; he has also shown in his own parish a breadth of outlook which

bears testimony of a generosity and largeness of mind and negatives any narrow use of strength. The task which faces him is one of union upon essentials, and he will belie his whole career if he administers his high office upon any other plan.

There will be especial rejoicing that the stanch Americanism and active patriotism of Dr. Manning have been thus recognized. His voice was a powerful one for right during the war. The enemies he then made are greatly to his credit. He will take office with the hearty good will of the entire unhyphenated population of the city.

C.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Lenten Services at St. John's.

A series of "quiet half hours" at noon on Fridays during Lent until the beginning of Holy Week will be conducted at St. John's Church by Canon George W. Douglas, acting rector of the church. After a short interval and the ringing of the church bells the quiet half hour will conclude with the shorter litany. These services will be an appropriate following up of the Lenten preparation service organized by St. John's Church and held on February 4 at the residence of Mrs. William J. Boardman. This service is known as a "Quiet Day for Women," and was conducted by Dean Rousmaniere, of St. Paul's Episcopal Cathedral, Boston, Mass.

Regular healing services are being held at St. Stephen's Church every Tuesday, alternating between 8 P. M. and 10:30 A. M. On Tuesday, January 25, more than one hundred persons were present at the service, and there have been many testimonials of great gain from these services. Similar services which have been held regularly at Epiphany Church are equally well attended, and all who take part feel a growing demand for more activity along this line of the Church's work.

The Washington Committee on "Lighthouses" for the blind in France reports that ten thousand dollars has been contributed here to the $120,000 fund, which, when secured, will be used to make permanent the "lighthouse" work in France for the 3,000 soldiers of that country who were blinded in battle. The Rt. Rev. Alfred Harding, of the Diocese of Washington, is a member of the Washington Advisory Board, and among those who have accepted membership on the local committee are Canon and Mrs. George William Douglas, now of St. John's, and several laymen of the Diocese.

Among the gifts of interest for this splendid work was a white and gold table rug, woven by a one-arm blind soldier in France, and presented to the committee by Mrs. Woodrow Wilson. It was auctioned for the benefit of the fund and brought $100.

All Saints' Church, Chevy Chase, suffered loss by fire recently when the organ in the church was completely destroyed. Services have been continued as usual, and will be until a new organ is installed.

Bishop of Oklahoma Addresses Woman's Auxiliary: The regular monthly meeting of the Diocesan Branch of the Woman's Auxiliary was held at St. Paul's Church, Washington Circle, on [illegible]mons would soon fail to attract and Tuesday, February 1, at 2:30 P. M. The regular business of the Auxiliary was attended to, and the special feature of interest on this occasion was a stirring address by Bishop Thurston, of Oklahoma.

M. M. W.

LOUISIANA

Rt. Rev. Davis Sessums, D. D., Bishop.

Council of Diocese Largely Attended.

The eighty-third annual session of the Council of the Diocese of Louisiana was held in Christ Church Cathedral, New Orleans, January 25 to 28. There was a large attendance of delegates from all parts of the Diocese. Present at the Council were the Rt. Rev. Troy Beatty, Bishop-Coadjutor of Tennessee; Rev. Robert W. Patton, D. D., of New York, representing the Nation-Wide Campaign, and the Rev. Charles N. Lathrop, of New York, representing the Department of Social Service. The annual sermon was preached by the Rev. Ernest N. Bullock, rector of the Church of the Good Shepherd, Lake Charles. The Rev. Sidney L. Vail was elected Secretary of the Diocese, and the following were elected members of the Standing Committee: The Rev. Messrs. R. S. Coupland, A. R. Edbrooke and A. R. Berkeley, and Messrs. Warren Kearny, J. D. Hayward and W. B. Machado. The Council unanimously decided to take over the property known as the Colored Industrial Home, situated on Gentilly Road, New Orleans, and a committee was appointed to make the proper transfer and form an Executive Board. The report of the Nation-Wide Campaign was most encouraging, showing that the Diocese had paid $41,203 on its pledge of $38,632 and against its quota of $60,295. The Finance Committee reported a large increase in revenue, enabling an increase in the Bishop's salary and placing the clergy on a minimum salary of $1,500 per annum for single men and $1,800 for married men. Addresses were delivered by the Rev. Robert W. Patton on the follow-up work of the Nation-Wide Campaign; by the Rev. Charles N. Lathrop on Social Service, and by the Rev. C. B. K. Weed, City Missionary, on the work he is doing in the various charitable institutions of the city.

Church Club of Louisiana: The annual meeting and banquet of the Church Club was held in Trinity Parish House on January 24, about one hundred and thirty being present, the largest attendance in the history of the club. Reports showed the club to have been very active during the past year, the membership having been increased to two hundred and ninety-two. Addresses were delivered by the Rt. Rev. Troy Beatty, Bishop-Coadjutor of Tennessee; the Rt. Rev. Davis Sessums, Bishop of Louisiana, and the Rev. Robert W. Patton. The supper was served by the ladies of Trinity Parish and was a most enjoyable feast. The election of officers for the coming year resulted as follows: President, Mr. George M. Rogers; First Vice-President, Mr. William A. Bell; Second Vice-President, Mr. W. H. Hendren; Secretary, Mr. Warren Kearny, and Treasurer, Mr. Biddle W. Allen.

On January 10 Mr. Robert G. Tatum delivered a lecture before the club. Mr. Tatum spent several years in Alaska and accompanied the late Archdeacon Stuck in his ascent of Mount Denali, and the accounts of his experiences on that expedition were most interesting and much enjoyed. The club provided a supper for the boys of the various parishes in St. Paul's Parish House on January 8, when over one hundred were present and Mr. Tatum gave them an illustrated lecture on Alaska. He also spoke before the Woman's Auxiliary and at several of the churches during his stay in the city.

F. H. G. F.

NORTH TEXAS

Rt. Rev. E. A. Temple, D. D., Bishop.

Convocation Well Attended.

The eleventh annual Convocation of the Missionary District of North Texas was held in Amarillo, beginning Sunday, January 23. Although Bishop Temple is in poor health, he was able to be present at the church services and to preside at the business sessions of convocation. At the Sunday services the Rev. A. D. Ellis, rector of the church at Beaumont, Tex., was the preacher, and Rev. J. A. Ten Broeck, of New York, at the service on Sunday night. At the same time, when business sessions of the convocation were going on, the Woman's Auxiliary was holding their meetings, with a good attendance. In all, about sixty delegates were in attendance, either at the convocation or at meetings of the Woman's Auxiliary.

Considering the long distances to be traveled, this may be considered as a markedly good attendance.

To mark the tenth anniversary of Bishop Temple's consecration, a loving cup and a traveling bag were presented to him at a reception held at the house of Mr. H. W. Galbraith.

The convocation closed on Tuesday evening, when the Rev. W. E. Gardner, D. D., of New York, gave a valuable and much appreciated address on Christian Education.

The next convocation will be held at Colorado, Tex., in January, 1922.

The missions at Colorado and Big Springs are now to have a clergyman, the Rev. F. Eteson, who will reside at Big Spring. The Rev. D. A. Sanford, residing at Amarillo, will supply some other mission stations for a short time.

SOUTHERN VIRGINIA

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

The Annual Council.

The three most prominent notes struck in the annual Council of the Diocese, which was held in St. Paul's Church, Newport News, were the advance of work in the Diocese during last year, the need of men for the ministry and the call for religious education, particularly stressing the return of a teaching ministry.

The Council was opened on Tuesday morning, January 25, with the service of the Holy Communion administered by Bishop Tucker, assisted by Bishop-Coadjutor Thomson, the Secretary of the Diocese, the Rev. William A. Brown, D. D., and the rector of the church, the Rev. Henry G. Lane.

The Rev. W. E. Rollins, D. D., of the Virginia Theological Seminary, preached the opening sermon. Dr. Rollins took as his theme the need for a teaching ministry. He stressed most particularly the fact that hortatory ser-

hold the attention of intelligent people, and that what the laity of the Church will listen to and what they need is not so much exhortation, but more teaching in regard to the fundamental necessities of religion. He gave some valuable topics for a teaching ministry.

After the closing of this service the Council was organized for business, and Bishop Tucker made his annual address, which dealt with the work in the Diocese during the past year and showed a tremendous advance, particularly in regard to the number of confirmations. The confirmations in the Diocese of Southern Virginia during the past year by the Bishop and the Bishop-Coadjutor were 1,208. This number was larger than the number confirmed last year, before the Diocese was divided. The Bishop stressed the great need for men to enter the sacred ministry, and also the increasing call for a Diocesan school for boys. The work of the Archdeacon in vacant parishes, which was made possible by the Nation-Wide Campaign, strengthened and rehabilitated many churches which would have otherwise languished for want of services. The Bishop called attention of the Council to the fact that this completed fifteen years of service since his elevation to the Episcopate. After expressing his grateful appreciation of the help and co-operation of Bishop Thomson, the Bishop said: "I assign, therefore, to the Bishop-Coadjutor the special care and supervision over all churches aided by the Diocesan Missionary Board and over the colored congregations of the Diocese. I give to him full and equal authority in dealing with these churches, in filling the vacant cures in this part of the field, and in settling questions which may arise in his visitations. We will visit, as we have always done, all the churches and missions of the Diocese in rotation. He and I, as your servants in the Lord, keeping in loving touch with all the congregations, will labor together for the upbuilding of the Church which is dear to us both." In a fitting resolution the Council expressed its gratitude for the tremendous service rendered by Bishop Tucker during the past fifteen years.

Bishop Thomson's address, which was delivered after lunch, was mainly given to a report of his official acts. He dealt briefly with the action of the Executive Committee in regard to the funds of the Nation-Wide Campaign. The report of the Executive Committee of the Diocese, which was read by Bishop Thomson, showed an immense amount of work done mainly as a result of the Nation-Wide Campaign. The Treasurer of the Nation-Wide Campaign reported that there had been collected during the year $142,600, and of this amount there has been paid out $129,000, $57,000 being spent in the Diocese, including the $21,700 disbursed through the Diocesan Board of Missions in its assistance to clergy and lay workers in this Diocese.

Report of the Committee on the State of the Church struck a note of optimism along various lines, but sounded a call for the need of men to man the numerous counties in this Diocese which are at present without resident clergymen. Religious education has been set forward in the Diocese by the work of that committee during the past year. Particular stress is being placed on the advancement of work in the Sunday school, and a step in the right direction was made when this Diocese joined Southwestern Virginia and Virginia in maintaining a school for Sunday school teachers and clergymen to be held in Charlottesville during the summer. The program for religious education is a progressive one, and by persistent industry on the part of those behind it will have a much needed effect upon the Church in the future.

The night session was given over to the subject of Foreign Missions. The Rt. Rev. H. St. George Tucker, D. D., Bishop of Kyoto, Japan, a son of the Bishop of the Diocese, delivered a masterly address upon the progress and outlook of Christianity in the Sunrise Kingdom. The Rev. Dr. Bell, of the Virginia Seminary, on Wednesday morning, in making the report of the Committee on Increase in the Ministry, brought out the fact that the Virginia Theological Seminary was the one Seminary whose enrollment had gotten back to normal again. He stressed most emphatically the dire straits the Church is in and the pessimistic outlook for the next few years, unless the ministers in their various congregations under God are able to call more men into the ministry of the Church. For Southern Virginia he indicated a progressive program, which his committee would carry out in placing before fit men the subject of the call to the ministry.

In the brief report of the Woman's Auxiliary of the Diocese, among other things was brought out the intention of the Auxiliary to establish the "Loulie Taylor Letcher Memorial" to honor the memory of the only president of the Southern Virginia branch up to the time of her death in July, 1920. Mrs. Letcher had been president of the Woman's Auxiliary of the Diocese of Southern Virginia for twenty-eight years, and during that term of service, in season and out of season, had endeavored to promote the cause of missions, and had endeared herself to thousands who were earnestly seeking to set forward the kingdom of God.

The Rev. W. A. Brown, D. D., was elected Secretary of the Diocese; Mr. W. W. Old, Jr., Treasurer; Judge Thomas H. Willcox, Chancellor, and the Rev. C. B. Bryan, D. D., Register. The Standing Committee: The Rev. J. Cleveland Hall, D. D., the Rev. E. R. Carter, the Rev. M. B. Marshall, Mr. George Mason, Mr. C. Wiley Grandy, Mr. E. W. Maupin, Jr.

Committee on Finance: The Rev. H. H. Covington, D. D., the Rev. E. Ruffin Jones, the Rev. E. P. Dandridge, D. D., Mr. T. W. Matthews, Mr. W. W. Old, Judge Thomas H. Willcox.

Diocesan Board of Missions: The Rev. D. W. Howard, D. D., the Rev. William A. Brown, D. D., the Rev. C. B. Bryan, D. D., Mr. F. W. Darling, Mr. E. S. Reid, Mr. C. J. Faulkner.

The above committees and Board, together with the Bishop and Bishop-Coadjutor, by canon, constitute the Executive Committee of the Diocese.

Deputies to the Provincial Synod for 1921, which is to be held in Wilmington, Del., were elected as follows:

Clerical: The Rev. Messrs. H. G. Lane, D. W. Howard, D. D., Herbert N. Tucker, and E. Ruffin Jones. Lay: Messrs. E. B. Hodges, F. W. Darling, G. G. McCann, and E. W. Maupin, Jr.

Supplementary deputies:

Clerical: The Rev. Messrs. J. C. Hall, D. D., John F. Coleman, A. L. Kenyon, and S. C. Steinmetz, S. T. D. Lay: Messrs. G. L. Hume, H. S. Vass, Guy S. Jackson, and W. F. Gilkeson.

After hearing from the various colleges, all of which were encouraging from the standpoint of personal and discouraging from the standpoint of financial aid, the Council adjourned to meet in St. John's Church, Hampton, Va.

The night session was given to diocesan missions, which was ably handled by the Rev. E. P. Dandridge, of Petersburg, and the Nation-Wide Campaign, which was most eloquently presented by the Rev. W. H. Milton, D. D., of the Central Office in New York.

M. B. M.

VIRGINIA

Rt. Rev. W. Cabell Brown, D. D., Bishop.

N.-W. C. Appropriations Made.

The Executive Committee of the Nation-Wide Campaign in the Diocese of Virginia held a meeting in Richmond on January 25, and made appropriations for the year 1921. Reports from the campaign office indicate that the receipts during the year 1921 will be about the same as in 1920, or between $275,000 and $280,000. Most of the appropriations were for 1921 payments on appropriations made last year covering the whole three-year period. The first appropriation was one of $90,000 to cover the diocesan quota of $89,125 for the work of the general Church.

Religious Education in Church Boarding Schools.

The Board of Religious Education of the Diocese of Virginia convened the second Conference on Religious Education in secondary boarding schools on January 24, in Richmond. Bishop William Cabell Brown presided as chairman. Eight members of the Board were present, together with twelve principals, chaplains and other representatives of nine boarding schools under Church influence, and six representatives from two parochial day schools. The boarding schools represented were: Episcopal High School, Woodberry Forest School, Virginia Episcopal School (in affiliation with the work of the conference, though not with the Diocese), St. Christopher's School, Stuart Hall, St. Anne's School; St. Catherine's School, Stuyvesant School, Blue Ridge Industrial School. St. Andrew's Church and Emmanuel Church parochial schools were also represented.

Mr. A. R. Hoxton, principal of the Episcopal High School, acted as secretary of the conference, and the Rev. E. L. Woodward, M. D., was made head of a committee of continuation, with power to accept others on the committee, for co-ordinating the work of the schools until the next annual conference.

The conference defined a Church school to be "a school under diocesan supervision as to its religious education," and such schools are eligible for membership in the conference. The supervision exercised by the Diocese was understood to be similar to that exercised by a college board over the standards of secular education in secondary boarding schools required for college entrance.

The conference unanimously decided that hereafter, in the outline of the courses of study in school catalogues and in listing subjects on school reports of all kinds, Religious Education should be given priority of mention to indicate its primary importance among the objectives of Church schools. All certificates of graduation from schools of the Diocese and of other schools associated with the conference will bear the signature of the Bishop of the Diocese, attesting that the prescribed

course of religious education has been duly completed.

Paragraph 3, page 16 of the **Program of 1920** was amended by unanimous vote, to read "The school curriculum should include not less than two, but preferably three, forty-minute periods a week, etc." Copies of this program may be had upon request from Rev. G. M. Brydon, 400 Old Dominion Trust Building, Richmond, Va. It should be in the hands of every school trustee, teacher and parent of boys or girls at Church schools.

Suggestions were offered for overcoming the tendency of students to be careless about the daily Scripture readings of the Christian Nurture Series; cards with places for daily checks for each student's use, as an incentive to read each day the designated passage; and the assignment of five minutes at the opening of each day in the schoolroom for all students to employ under supervision in devotional Bible reading.

A motion was carried that the courses in Religious Education included in the curriculum to require two or three forty-minute periods a week, should be in addition to such work as might be made a part of the History and English Literature Courses.

Progress was reported from various schools in the adaptation of the Christian Nurture Series for boarding school use.

The expenses of delegates from the schools attending the conference were met through the D. B. R. E. from its N.-W. C. funds. A delightful supper was served the conference by the ladies of Grace Church, in the parish hall of which the conference was held. These annual conferences are evidently filling a very urgent need in strengthening the work of Religious Education in Church schools, which is so apt to be relegated to a secondary place as a result of the very great difficulties which surround it.

E. L. W.

The Mite Boxes for the Lenten and Easter offering of the Sunday schools have been mailed to all of the Sunday schools in the Diocese. If they have not been received, or if more are needed, write to the Rev. G. M. Brydon, Old Dominion Trust Building, Richmond, Va.

WEST VIRGINIA

Rt. Rev. W. L. Gravatt, D. D., Bishop.

Northwestern Convocation.

The winter meeting of this convocation was held in St. Paul's Church, Weston, the Rev. John S. Alfriend, rector, on January 25, 26 and 27. There was a good attendance of the members, and the services, which were held morning and evening, were much appreciated and well attended. The first service was held on Tuesday evening, when the Rev. Jacob Brittingham, D. D., rector of St. Luke's Church, Wheeling, preached a very forceful and practical sermon from St. Paul's question asked the Galatians, "Ye did run well, who did hinder you?" A business session was held on Wednesday morning and various matters of interest and importance were disposed of, after which there was celebration of Holy Communion, the Rev. Ilbert de L. Brayshaw, rector of the Church of the Good Shepherd, Parkersburg, being the preacher. Mr. Brayshaw gave a most stirring address, which appealed to all, to practice greater earnestness and promptness of action in the Christian life. Luncheon was served in the Masonic Temple, and it was pleasing to have present the ministers of the different churches in Weston—Presbyterian, Methodist, Roman Catholic and other churches. Convocation met again in the afternoon, and an essay on "Family Culture, Religion in the Home," was read by the Rev. J. Logan Fish, rector of St. Andrew's Church, Wheeling. The subject introduced was one of interest to all present, and the discussion of it went on until time to adjourn in the evening. At the evening service addresses were given by the Rev. R. E. L. Strider, rector of St. Matthew's Church, Wheeling, and Professor F. R. Yoke, Superintendent of the Public School. Weston, the subject being "Education in Church and State." Excellent addresses were given, which proved of great interest to the large congregation present. On Thursday morning, after closing up the business of the convocation, Bishop Gravatt, at the service which followed, spoke on the subject of Church Unity, which was very much appreciated, and all present felt grateful to the Bishop for his clear presentation of this much talked of subject. The invitation of the Rev. E. Nelson MaConomoy, B. D., rector of Grace Church, Elkins, to meet at his church in September was accepted.

J. L. F.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robt. C. Jett, D. D., Bishop.

To Organize Roanoke Branch of Layman's League.

On January 25 the Men's Club of Christ Church, Roanoke, invited the Churchmen of the three parishes to meet the Bishop at Christ Church Parish House and hear him on his diocesan plans. The Men's Club of Christ Church acted as hosts of the occasion, greeting the men, and after the addresses, serving refreshments. The Bishop expressed a desire to have all the men in the Diocese band together for the advancement of the work, in loyal aggressive interest and support by word and deed, pointing out the needs and opportunities. A committee composed of the Senior wardens of the three churches were appointed to nominate officers, and a Board of Directors of the Roanoke branch of the Diocesan Laymen's League. The men will be called together to receive this report and organize at an early date.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Diocesan Church of St. Mary Now Pro-Cathedral of Diocese.

The Diocesan Church of St. Mary, Philadelphia, has become the pro-Cathedral of the Diocese of Pennsylvania, according to an announcement at the Church House.

The members of the Cathedral Chapter of the Diocese are now engaged in the legal formalities of taking over the Diocesan Church, and the pro-Cathedral will become the nucleus of the movement to build an imposing Cathedral at Twenty-third Street and the Parkway.

The Rev. Dr. Louis C. Washburn, rector of Christ Church, has been elected a member of the Cathedral Chapter, and he will become one of the canons of the Cathedral. William Ellis Scull has been elected registrar of the Cathedral Chapter; Sidney A. Wright, treasurer, and Andrew Wheeler, presentor.

An event of triple importance to the members and congregation of All Saints' Church, at Wynnewood, was observed January 30, when, at the 11 o'clock service, the church bell was dedicated, its newly appointed rector instituted, and the church itself consecrated by the Bishop of the Diocese.

The bell was dedicated as a memorial to Rev. Andrew S. Burke, former rector of the church, in recognition of his work in the parish.

The Rev. Gibson Bell, who was recently elected rector, was instituted into that office by the Bishop. Mr. Bell is the head master of the Montgomery School at Wynnewood and has had charge of All Saints' Church during the last year.

Chapel of the Mediator: The tenor bell of a set of chimes presented to the Chapel of the Mediator, Philadelphia, by Mrs. George C. Thomas and her daughter, Mrs. Schuyler Volkman, was hung in the church belfry January 19. It weighs a ton and a half, almost as much as the Liberty Bell. The complete set of eleven chimes will cost about $10,000. The tenor bell will be rung as a summons to church service until the ten others are delivered. Mrs. Thomas also gave about three-fourths of the fund for the new building, dedicated in March, 1919, as a memorial to her husband.

The right of women to attend the Diocesan Convention as delegates is becoming the subject of a lively discussion among members of the Diocese.

The consensus of opinion among the members of the Churchwomen's Club of the Diocese is that the attainment of equality in the world of politics should also be followed by the right to be represented in Church activities on a larger scale.

The question was discussed January 24, when a "Church Forum" under the auspices of the Church Club took place in the auditorium of the Inasmuch Mission, at Tenth and Locust Streets. "Women as Delegates to the Diocesan Convention" was the topic for discussion.

Mrs. R. R. P. Bradford and Dr. W. H. Jefferys, of the City Mission, presented arguments for the Churchwomen who seek admission, and Mrs. Horace Brock spoke for women of the Diocese who are opposed to representation in the convention.

The Rev. Dr. Samuel Upjohn, rector of St. Luke's Church, Germantown, spoke for the clergy who are opposed to the plan, and the Rev. Wood Stewart, rector of St. Martin-in-the-Fields, Chestnut Hill, told of the experience of the Diocese of Olympia, Wash., in a similar movement. After the four opening speeches there was an open discussion with three-minute addresses.

Congregations of five churches participated Sunday night in the annual service of the parish of the Holy Apostles. They are: The Mother Church, the Holy Apostles, the Chapel of the Mediator, St. Simon the Cyrenian, and the Memorial Chapel of the Holy Communion. These churches have a combined communicant list of approximately 3,500 persons. The service was held in the Church of the Holy Apostles. The Rev. George E. Osgood, father of the Rev. P. E. Osgood, vicar of the Chapel of the Mediator, preached. There were no services Sunday night in any of the Chapels in Holy Apostles' Parish.

R. R. W.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

A FREE PEW RECTOR ELECTED BISHOP.

As we read the accounts of the election of Dr. Manning to the bishopric of New York, probably the most influential position in our Church in America, one remembers with satisfaction the courageous and successful fight that he made in the richest parish in this country against that iniquitous system in our churches—pew rent.

After its abolishment in Trinity Parish, New York, and in some of our other leading and influential parishes throughout the country, there was hope that this legacy of the medieval class conditions would be abolished from all our churches, but, like so many other high resolves and bright prospects for reform which seemed on the verge of fruition at the close of the great war, it has sunk into oblivion.

One cannot but wonder if the Saviour were to come to one of these churches, and find a group of strangers waiting in the vestibule until after the reading of the first lesson, if He would not pass by them with that same firm, quick step which once carried Him into the temple court, and entering the building, proclaim in the same voice of authority, "My Father's house is an house of prayer, but ye have made it a place of privilege."

It is a far cry from the free hillsides of Galilee, and the crowded street corners and fishing docks of Capernaum, and the comfortably cushioned and high priced pews of our modern fashionable churches, but it is encouraging to see a man who has made a victorious fight against this pernicious practice promoted to the Episcopal office in his Diocese.

MOB VIOLENCE.

Again one of our Southern States has allowed the fair fame of the South to be besmirched by the committal of a cruel crime in the name of the enforcement of the law.

The burning at the stake of a negro in Arkansas is an atrocity which should not be allowed to pass unnoticed by the religious press.

There might be some excuse for mobs taking matters into their own hands if our courts were slow to move, or allowed justice to miscarry, but such is not the case, and there is no pretense that there is ever undue delay in the trial of these cases; on the contrary, the usual court procedure can be, and generally is, expedited to save time and any excuse for violence.

Recent developments in North Carolina and Kentucky show the way in which the tendency to take the law into private hands is spreading from racial disturbances to private quarrels between white citizens and to industrial conditions.

Alabama is another State where this same spirit seems to have tainted even the State constabulary.

The most effective way to put a stop to this attitude of disregard of law and of legal procedure is to try to create public sentiment of disapproval of such methods. Not merely a passive, quiet disapproval, but an active, outspoken condemnation that will be as aggressive as the inciters of mobs, and will arouse people to a sense of the danger into which we are drifting, by indifference to these outbreaks.

KEEP IT UP.

We are glad to note that at its recent session of the Foreign Missions Conference of North America, held in Garden City, N. Y., that body so far departed from its specific field of action as to pass the following resolution:

"Meeting at an hour when plans are being proposed that look toward the reduction of armaments and the endeavor to re-establish this shaken world with its outlook toward peace rather than toward war, this conference wishes to voice its prayerful hope that wisdom, power and success may attend these proposals.

"In registering this expression of its eager desire, the conference is confident that it speaks not only for itself, but for the great mass of its constituencies at the home base and no less for its thousands of representatives in all the great lands of the world."

This question of disarmament is one that is big enough, Christian enough, to be in order for discussion and approval at any gathering of Church people.

A NEW FIELD FOR DIPLOMACY.

Young nations, like some children, are occasionally very precocious. The Minister Plenipotentiary, who has just arrived from the young republic of Czecho-Slovakia, has brought with him a group of men who are unusual in the suite of an embassy.

Dr. H. Stepenck, who is the diplomatic representative of this new republic, has brought with him a number of experts in various branches of governmental activities.

One member of his staff is going to study our educational system with a view to ascertaining any methods or plans which could be used to advantage in his own country.

A scientific agriculturist is also included in this list of embassy attaches who will make a special study of that line of industry and find out if we have anything here that would be helpful to those Bohemian farmers who have recently achieved their independence.

In like manner we find that he has men of science and experts in industrial management, all eager to learn, and to pass on to the various departments of their home government those things that we have here that they could use there.

Surely this gathering of the best things of one country to pass along to another opens up a line of diplomatic activity that can be quite as useful to mankind as the drafting of treaties or attendance upon large State or social functions.

CORN FOR THE STARVING.

The following news item in the field of relief work will be interesting to our readers, who are bound to be eager for any news that gives promise of feeding the starving in the world:

"Whatever might be said of interested motives, the offer of fifteen million bushels of corn by the farmers of the Middle West to the relief of starvation in Central Europe marks a new era in large-scale American philanthropy and is highly creditable to the generosity and good sense of a group whose gifts to the various social agencies functioning overseas have always been large, though not as spectacular as those of wealthier groups in our cities. Indeed, at the offices of the American Relief Administration, the Survey learned that this offer was not specially solicited, but that, on the contrary, owing to shortness of time, the campaign for a fund of $33,000,000 to wind up that body's operations in Europe has largely concentrated on the larger centers of population. There is every hope, by the way, that the sum asked for will be forthcoming, since already about two-thirds of it are received or guaranteed. The offer of the farmers sets a new precedent in gifts in kind. So far as could be learned, the only considerable donations of produce for foreign relief during the war have been a consignment of pigs and the results of a sheep-shearing contest by Western farmers, both to the Red Cross.

The inspiration for this large offer seems to have come from J. R. Howard, president of the American Farm Bureau, which represents a million and a quarter farmers. He wired to Mr. Hoover that the corn growers were willing to "market their surplus corn in relief and take their pay in goodwill," pledging themselves to deliver the corn at the nearest railroad points."

Faith will be of more use to us than any other grace, as an eye, though dim, was of more use to an Israelite bitten by a serpent than all the other members of his body. It is not knowledge, though angelical, nor repentance, though we could shed rivers of tears, could justify us; but only faith whereby we look on Christ.—T. Watson.

Family Department

COLLECT AND CALENDAR.

FEBRUARY.

1. Tuesday.
2. Wednesday. Purification B. V. M.
6. Quinquagesima Sunday.
9. Ash Wednesday.
13. First Sunday in Lent.
16, 18, 19. Ember Days.
20. Second Sunday in Lent.
24. Thursday. St. Matthias.
27. Third Sunday in Lent.
28. Monday.

Collect for Quinquagesima Sunday.

O Lord, Who hast taught us that all our doings without charity are nothing worth; send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee. Grant this for Thine only Son Jesus Christ's sake. Amen.

Collect for Ash-Wednesday.

Almighty and everlasting God, Who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent; create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee the God of all mercy, remission and forgiveness: through Jesus Christ our Lord. Amen.

Lent.

Through all these long, sad, forty days of Thine,
Lord, fill me with adoring sympathy,
In meek attendance may I mark Thy steps,
Content to walk the lonely path with Thee.
O fasting Christ!

From cold, compulsory service make me free,
For Thy great heart would none of grudging love;
I would unbidden taste the cup with Thee,
And vain and worldly pleasures rise above,
O loving Christ!

To live so emptied of this worthless self
That Thy great love may fill and through me shine;
To wrestle in my wilderness with sin,
And conquer through Thy grace and strength divine,
O tempted Christ!

'Tis sweet to feel that so I touch Thy life,
So share Thy conflict over sin for me,
That with Thee in the garden I may pray,
And weeping, bow before Thee on the tree,
O suffering Christ!

And then, Thy sorrows having humbly shared,
To greet Thee, Lord, as one long loved and known,
When with exultant heart on Easter Day
I hail Thee Victor o'er the sealed stone,
O risen Christ!

—Harriette H. Brooks.

Without Reference to Merrill Conway.

The home of her childhood and early girlhood was closed, her guardian left behind, and Merrill sat waiting for the conductor to call out the name of the town to which she was going to attend school. Ever since her mother's death Merrill's mind had been in a daze, and even the thought of the school had seemed like a dream. Now she was waking up to the fact that she was almost there.

"I dread it," she thought, "because I've always been so quiet and not like other girls. I don't know how to be like them. I'm just stiff and silly."

She had wondered how the head of the school would look. When she saw a gentleman with iron gray hair and a most kindly face, evidently waiting for her, she looked first into his eyes. They were honest eyes, those of Mr. Steele, and she trusted them.

"I have two of the boys to pick up somewhere," he said. "Oh, here they are. Miss Conway, Mr. Hamilton Trent and Mr. Halford Kingsland."

Merrill smiled shyly and answered briefly the boys' polite attempts at conversation.

It was an ordeal to her to face that long dinner table, but she tried to be brave. She liked the girl by her side, who she learned was Patsy Connolly, but she felt shy of her sister, Kathleen. Mrs. Steele seemed kind, but she looked dignified to Merrill.

It was Friday night and there were no lessons to be studied. The boys and girls sang college songs after dinner, Patsy playing the piano and Hamilton Trent his violin. Merrill would have enjoyed it all had she not felt strange and self-conscious. Patsy went to her room with her later to help her unpack, but even with her Merrill was constrained. After a while Patsy seemed to understand she would rather be alone and left her.

Merrill did her unpacking and lay down in bed, quiet but wakeful. Mrs. Steele tapped on her door and hoped she would be comfortable. Merrill tossed and turned, her throat growing hot and dry. At last she decided she must have a drink to cool it. She had seen a pitcher of ice water on the dining room sideboard. She would slip down and get a drink.

She went down stealthily and found the pitcher of water. Going upstairs again, she paused at the landing to get her bearings. Suddenly she heard voices and realized she was just outside some one's door. It must be the Steeles' room, for she could distinguish Mr. Steele's voice. She did not mean to listen, but heard her own name and paused involuntarily.

"She seems self-centered, this little Miss Merrill," she heard. "I dare say she was so sheltered and humored by her mother she never had a chance to knock the corners off. When she learns to live with and help people without any reference to Merrill Conway, she'll make good. I don't think she's weak; just unformed and undisciplined."

Merrill's cheeks burned in the darkness. Was she like that? Self-centered and self-conscious; that meant selfish. Her mother had never told her she was like that. She wanted her mother then. She crept back to bed and cried a little before she went to sleep.

But in the morning she realized that Mr. Steele had not meant in the least to be unkind. Perhaps she had been meant to hear those words because she needed them. She knew she very often was fretting about herself and her own needs, wondering if somebody was making a criticism about her, fearing she was not going to make a good impression, that she was not going to have time or money or comfort enough in certain specific cases, looking at self as if it must be catered to. She had not thought but that it was taking the right sort of care of herself. Suddenly she knew it was not.

She plunged into the work of the school-room, for she was fond of books. Gradually she fell into the routine of the household. There were few rules in this home-like school, but much honor. She could not help liking the young people, big Hamilton, bright Halford, girlish Patsy and studious Kathleen. She loved Hamilton's violin and by dint of courage consented to be his accompanist in the absence of Patsy.

But she never quite forgot the words she had heard. "If I'm like that, I'll conquer myself some day," she thought; "I'm going some time to absolutely forget Merrill Conway. When I've done it once, I'll know I've started fair."

"You're ever so much nicer than I thought you were at first," Patsy Connolly said to her one day frankly; "I thought you were stiff and queer, but you're not."

Merrill loved Patsy then. "I guess you're all teaching me not to be," she said.

Merrill learned to skate and slide that winter, besides going on long tramps. She grew to have more color, a better carriage and to be less self-conscious. Best of all, she was learning to find her real self through intercourse with the healthy, wholesome people around her.

One evening, it was March then, Merrill, coming from the school-room, paused at the living-room door because the group there looked so cheerful. Halford was glancing over the Rockston evening paper while Hamilton studied, and Patsy, at the piano, was running over the latest song. "I'm crazy for some music," Patsy was saying; "I'd give a heap tonight for a really good concert."

Halford answered quickly. "Same here, and say, there is a concert over in town which sounds good. If we could make up a party, I'd take a chance on seats." His voice was eager.

"Would you go, Merrill?" asked Patsy. "And Ham?"

They both agreed eagerly, if Mr. Steele had no objection. He offered none and the four rushed through a hasty toilet and just caught their car. It was a really fine concert as they all agreed.

At quarter past 9 Halford looked at his watch. "This is an intermission," he said. "It's just half through."

"Why, it's going to begin again right off," said Patsy, "or else the man is going to say something. He was, for he had mounted the platform and put up his hand for silence. "An important telegram has just come for a member of this audience," he said, "for Mr. Hamilton Trent."

There was a hush. Hamilton, suddenly pale, rose and took the telegram. As he read it, he looked helplessly at Merrill next him. She read the few significant words, "Your mother very ill. Come at once."

Merrill reached for her hat. "I'll pass it to the others," she whispered,

and then we must slip out before the music begins."

Halford hunted up a time table and they found a train would leave at 10. They started for the station, Hamilton still looking dazed. "Do you know the western connections?" asked Halford. "I suppose it's too late to get a sleeper?"

They were silent, trying to think of other needs. When Merrill asked an impulsive question, they remembered the most important item of the journey. "Have you money enough with you?"

Hamilton's voice faltered. "I have but two dollars in change. What shall I do? I can't miss this train."

Halford was shaking his head. "I can't do much better. Here's what I have. Come into the station and help me count."

Patsy had fifty cents in her purse. While she helped the boys count, Merrill slipped away. When she came back she was holding something tight in her hand. "Take it, please, Ham," she said; "I always wear this little jewel bag and keep my money in it. There's forty dollars. That will take you through all right, won't it? And here's some silver I had in my other purse. Take it all. You may need more than you expect before you get through."

He was looking down at her. "But I don't know when I can get it back. I—"

"Please don't," she begged. "We're all just brothers and sisters at Sunshine Hall. I'm so glad I have it to help with."

"Here, shake hands," said Hamilton. "Thank you in words doesn't seem to mean anything."

"Here's the train," cried Patsy. They crowded around Hamilton and gripped his hands. Merrill felt tears in her eyes and brushed them aside. Hamilton stepped on board and was lost in the throng.

Merrill was really crying now softly. "It's almost like when my mother was so ill," she said.

They looked at one another. "God save Ham's mother for him," begged Patsy softly.

Perhaps Hal felt that he had had all the emotion he could stand. "Come on, girls," he said. "There's an East Rockston car. We'd better be getting home. Merrill, I guess I'll have to borrow some money from you, too. I gave Ham all I had."

Merrill grasped. "Why, I gave him all I had, too—everything."

They stared blankly at each other. The car stopped and then went on again. "We'll have to walk," said Patsy, but her voice was cherry, and she smiled at Merrill as to a comrade. "It's only five miles. It won't hurt us."

So they started out, and as they walked through the late moonlight evening none of them felt worried or fretted. In spite of the sadness, there had been sweetness about it, too.

When they reached home there were eager questions, for Hamilton had been beloved of them all. It was Mr. Steele who had sent the messenger to the concert hall. "And so you had to walk home," he said, "at 11 o'clock," but he was smiling as if he were well pleased with them all. "I don't believe you thought of yourselves so very much tonight."

The words lingered with Merrill when she was in her room. Why, no, she had not thought of herself at all, not the least bit; only of Hamilton and the desire to help him. She realized that the acts we do unconsciously show us where we are, and that her sympathies had widened and self narrowed since she came to Sunshine Hall. Realizing it, the last drop of bitterness her memory held of Mr. Steele's speech the night of her arrival vanished into nothingness.

"Oh, I'm so glad to know that I did forget myself," she thought; "that I've begun to look at myself straight and up at the girl God meant me to be. I'm going to keep on until everything I do—everything—is without reference to Merrill Conway."—M. S. Wonson, in Presbyterian Banner.

The Master's Voice.

In the still air music lies unheard;
In the rough marble beauty hides unseen;
To wake the music and the beauty, needs
The master's touch, the sculptor's chisel keen.

Great Master, touch us with Thy skillful hand—
Let not the music that is in us die;
Great Sculptor, hew and polish us: let not,
Hidden and lost, Thy form within us lie.

Spare not the stroke; do with us as Thou wilt,
Let there be naught unfurnished, broken, marred;
Complete Thy purpose, that we may become
Thy perfect image, O our God and Lord.

—Selected.

Another Lent.

Once more we are coming to the observance of the Lenten season, and, while we feel that experience has determined the main principles to guide us in getting the most good from the season, we also ask whether there may be changes and new ways of making use of the season for the best spiritual results. We cannot count, as a generation ago, upon a substantial number of devout people who will be in their places for the daily services. It may be that in some parishes less frequent services may be necessary, or changes in the hour of holding them, and in their character. We ought to be inventive and able to hold services which are adapted to the occupations of our people. A great many do not desire an address with the service of worship every day. There must be variety in the subjects presented, and a hearing may well be sought for the presentation of some subjects which are unlike the sermons on the Lord's day. We must feel the necessity of being interesting in subject and manner of presentation, not depending upon the faithful few who come from a sense of duty.

In many parishes it has been found possible in Lent to have a series of sketches of the lives of men and women who have been great servants of religion and of their generation. The lives of many missionaries and the lessons drawn from them have been stated with great advantage. People generally are interested in what is biographical, and it is well to let them know that there are saints in the latest generation as well as the first. No literature goes before missionary literature in interest and in giving us many lives of self-sacrifice which make an appeal to men and women in the strongest way. It is hard to go on year after year in a parish and keep fresh and interesting in preaching and lecturing and teaching, but it can be done, and Lent is a very good time in which to do it. It is a misfortune to have everything stereotyped so that people anticipate just what will be said. In one of his addresses, the Bishop of London read an extract from a letter of a soldier returned to his former parish. He wrote that he "found the parish church the same, dull, old place." There is a demand for what is interesting, for what makes an appeal in a new way, and Lent is a good time to learn what will interest and help people.

Lent finds people disposed to listen and the conditions favorable for teaching and learning. We need a great deal more teaching than we have. It is largely displayed by rhetorical discourse which pleases people, but does not edify. Every one who has charge of religious work should not bind himself too closely to old and familiar ways of using Lent, but should be ready to study carefully what is most likely to help his people and determine to be fresh and interesting in his appeal to them.—Newark Churchman.

Trust.

My home is not so great;
But open heart I keep.
The sorrows come to me,
That they may sleep.

The little bread I have
I share, and gladly pray
Tomorrow may give more,
To give away.

Yes, in the dark sometimes
The childish fear will haunt;
How long, how long, before
I die of want?

But all the bread I have
I share, and ever say,
Tomorrow shall bring more
To give away.

—Josephine Preston Peabody.

There is a touching story, told of a modern sculptor, who was found standing in front of his masterpiece, sunk in sad reverie; and when they asked him why he was so sad, "Because," he answered, "I am satisfied with it. I have embodied," he would say, "all that I can think or feel. There it is. And because there is no discord between what I dream and what I can do I feel that the limit of my growth is reached." Unless we saw an ideal far above us the actual would never approximate toward it. Therefore, dissatisfaction and unrest, born of the contrast between these two, are the very prerogative of man, by which he is marked off from the happy contentment of the brutes beneath him, and from the happy peacefulness of the angels of God. For the individual and for the species the condition of our progress is a distance beckoning us and a feeling that we have not already attained, neither are already perfect.—Alexander Maclaren.

"John," asked the teacher, "what is a synonym?"

"A synonym," said John, "is the word you use when you can't spell the other one."—Ex.

The Christ Who came of old to His own
As truly comes to them now;
When the faithful before His altar throne
With hearts believing bow—
Emmanuel, then and now.

—H. M. Kimball.

For the Young Folks

A Boy's Life.

It isn't the vict'ry that counts, boys;
It's the way you put up the fight;
It isn't the path that you go, boys,
As long as you travel it right.

It isn't the goal at the top, boys,
That counts when the journey is through;
But the fellows you've helped on the road, boys,
That tells in the balance for you.
—Post-Intelligencer.

The Eighth Answer.

"The eighth answer is the easiest of all," Jean Carston said emphatically.

Jean was spending the afternoon with Miss Margaret Upton, and they had been going over the weekly Bible lesson together. There were ten girls in Miss Margaret's Bible class at St. John's, and all of them loved their quiet, thoughtful teacher dearly. Impulsive Jean thought that she loved and understood Miss Margaret best, and she had been delighted when her teacher had asked her to spend the afternoon with her. Jean seldom saw Miss Margaret alone and she was glad of the opportunity it gave her to talk freely to her friend.

The Bible lesson was a review of the Ten Commandments, and Jean's ready memory had found no difficulties in the order and wording of the Decalogue. She had repeated the great sayings thoughtfully and correctly, and one by one she discussed the commandments with Miss Margaret.

Miss Margaret had smiled an odd little smile at some of Jean's interpretations, but at the girl's last words she had not smiled at all.

Watching her expression, Jean had asked, "Why, don't you think the eighth answer is the easiest, Miss Margaret? Surely, you never knew any one who stole?"

"Surely I have," came the quiet answer. "I once knew a bank cashier who embezzled and came near ruining a whole town, and—"

"But that was only one person in your whole lifetime," argued Jean. "Ordinarily one simply doesn't know any one who steals, and, of course," she added, smiling, "one doesn't steal one's self."

And still Miss Margaret's quiet eyes said much, and her quiet lips said nothing.

"I wish you would tell me what you are thinking about," Jean said impulsively.

"I wasn't thinking about the bank cashier," smiled Miss Margaret. "He and his sins were buried long ago." She looked hard at Jean. "I believe I will tell you what I am thinking about," she said. "It's like a story, and maybe I can make you see it. It is what I often think about when I say the eighth answer."

"Oh, please tell me," begged Jean, as she curled herself up in the Morris chair and gazed at the leaping hearthfire.

"My story happened years and years ago," Miss Margaret began. "It is about a group of girls who attended a high school in a town a very long way from here.

"It seems as if I could see them now—there was Gertrude, a quiet girl, with a very fine mind and a keen sense of humor; and there was her chum, little dimpled Adelaide, whom every one loved. There was Mary, the blonde beauty, and Pauline, who was so vivid that every one forgot her freckled nose. There were all these, and one other, a girl who had come from far away, a city girl. We all admired her greatly. I say we, for I might as well tell you now that I was one of those high school girls.

"We all thought there was no one like Daphne Dalton, and I am sorry to say Daphne shared our opinion, although she was far too clever to let us realize it. Daphne's dainty clothes, her pretty face, and her bright ways captivated us. She led, and we were only too glad to follow. Life at the old high school had always been a pleasure; with Daphne there it promised to be a joy."

Miss Margaret paused and Jean begged her to go on. "I'm so interested," she said. "Daphne is fascinating."

"So she seemed to us," said Miss Margaret, "but gradually, as the winter wore on, we were surprised to find that our favorite was not every one's favorite. Daphne's teachers treated her with consideration; but it puzzled us because they seemed to find nothing remarkable in her.

"It was my brother, Ted, who first showed me where I stood. I had quoted one of Daphne's sayings. I thought everything she said at that time was clever. I see now that the cleverness was all overlaid with sharp backbiting. Ted listened, then he talked to me in a way that made my cheeks hot, and made my mind whirl.

" 'Before I'd believe everything that Dalton girl said!' he scoffed. 'She's bright, but we fellows all consider her very disagreeable because she's so personal. Everything she says has a horrid little sting at the end of it. She laughs at people, not with them. I'm sorry to be saying these things about your friend. It seems horrid of me, I'll admit. I wouldn't speak if it were not for one thing, and that is that all you girls, who used to be so jolly and frank and friendly, are getting like Daphne. You laugh at little personal things that aren't really funny, and you can't praise any one whole-heartedly because you've grown to be critical. You say, "Yes, but—"whenever you hear any one praised, and the but is always something disagreeable. You have all set out to pick little flaws in people. Sometimes the flaws are there, and usually they are not. I don't know what you call that sort of thing, that I call it plain stealing!'

" 'Stealing!' I repeated, quite shocked.

" 'Yes, stealing!' Ted insisted, 'detracting from other people's happiness and peace of mind and popularity.'

" 'Ted!' I said reproachfully, but even as I spoke I knew he was right.

"I decided not to speak to the other girls, but just to try to turn the conversation to something pleasant and kind when it tended to become sharp and sarcastic. You have no idea, Jean, how difficult I found my self-imposed task. The habit of critical and unkind speech had taken deep hold of our little group. No one seemed to be safe from the little barbed words we had not realized could hurt any one. Now that Ted had showed me what we were doing I realized that gradually we had included all our elders and betters among our targets. Our teachers were often criticized, and even our dear, saintly old pastor did not entirely escape our cruel little remarks. I noticed that the girls always laughed when critical thrusts were made, but I don't think they really enjoyed them much. As a group we were growing to have discontented faces. Little curves of unkindness had set themselves about our lips.

"The winter was only half over when Ted showed me what was happening, and during the weeks I tried to counteract Daphne's influence I was most unhappy. The girls paid very little heed to me, and Daphne showed plainly that she did not like me. I think she realized that I did not now approve of her as I had done earlier in the year. Things wore on in a kind of weary way, and then at last the crisis came.

"The time for the election of teachers for the next year had come, and soon the Board of Directors would meet and make their choice. We students had never thought we had anything to do with choosing our instructors. That had always been the School Board's affair, but this year, quite suddenly, there sprung up a feeling of opposition to our dear principal, Professor Manley, who had served us faithfully for five years.

"The students were taking bitter sides and rival petitions were drawn up and presented to the School Board. Ted and I were very angry, for we knew now where all the trouble had started. Professor Manley had not passed Daphne in her mid-year English examination, and she had been deeply offended. I saw that Ted was right, entirely so, in his idea of stealing. If Daphne should take Professor Manley's position from him by her unkind speeches it would be stealing.

"Ted and I talked a great deal, then. We had only talked to each other before. We met with a great deal of opposition, but, fortunately, there were others who saw things as we did. Finally, every one did, and dear Professor Manley was re-elected by a majority vote. Those were anxious times, however, and Ted and I never forgot them. It seemed quite sad that no one could be sorry when Daphne decided to go to boarding-school."

Jean knew that Miss Margaret was garet as she finished. "I think you were perfectly splendid," she said. "It's a remarkable story."

"I did very little," said Miss Margaret, "very little, indeed. It was Ted who scored—as he always has."

Jean kenw that Miss Margaret was thinking of her brother, now a clergyman.

Jean did not speak again for some time. She sat looking quietly into the fire. "Miss Margaret," she asked at last, "did you ever hear what became of Daphne Dalton?"

"Something very unpleasant and unusual, too. Daphne got herself into a court trial for slander, and was convicted. She had to pay a great deal of money to settle the case, and I hope she learned that the law is on the side of the kindly word and action!"

"How perfectly terrible!" said Jean. "You certainly have given me a new idea of the eighth answer, Miss Margaret."

"We can't be too careful in making any of the answers," said Miss Margaret, smiling.—Frances Kirkland, in the Young Churchman.

Who Pushed the Boat Off?

It was the delightful moment after the tea party that had honored Mary Ellen's fourth birthday. Eight children, of almost as many sizes, had romped and feasted; and now, when Uncle Don suddenly appeared around the corner, the same thought popped into eight little heads.

"A story!" they cried. "Please tell us a story."

"An animal story," added the boys.

"'Nanimal story, echoed Mary Ellen from her perch upon Uncle Don's shoulder, "about 'nelephants."

Although there had been a panther-tiger-crocodile gleam in the boys' eyes, it was generally agreed that this was Mary Ellen's day and her time to choose. So the big Uncle Missionary Man began:

"Far away in the upper part of India is a country called Burma, a land of wonders. And way up in the northern part of Burma is a big town called Bhamo. The river that flows by the town down to the sea is called by the funny name of Irrawaddy, and is filled with boats going down to the great port of Rangoon and back. Some of them carry passengers and queer traveling bazaars, and some of them are loaded with great cargoes of rice.

"One day a great boat was getting ready to start from Bhamo for Rangoon, filled with tons of rice to be shipped all over the world. By and by everything was ready, and the captain gave the order. But for some reason the boat didn't start. The engineer, all the crew, and all the machinery seemed to be of no use. The boat had become stuck in the soft oozy mud that is constantly forming on the Irrawaddy shores. In vain the captain shouted and the engine snorted and the crew tugged with great ropes and beams. The big boat would not go.

"At last a happy thought struck the captain. 'Send for the elephants,' he commanded. And so they sent for the big government elephants to come and push the boat off."

"Can nelephants push boats off?" asked Mary Ellen in wonder.

"They can when they are trained, Midge," volunteered Lester importantly. "They have trained elephants in the animal show that can do 'most anything."

"And of course they are wonderfully strong," continued Uncle Don. "The government catches and trains wild elephants to do nearly all the heavy work over there. So when the four huge elephants heard the signal, down the hill they padded on their great cushioned feet, follow-your-leader fashion. It seemed, to look at them, as if they could just pick that big boat up in their trunks and send her floating down the river, they were so big and strong.

"Well, at the word of command, the big four lined up alongside the boat and began to push. They braced their feet and pushed with their foreheads. On each forehead was a padded cushion, which made it easier to push against the hard side of the boat. 'Push!' cried the elephant trainer, and they pushed till the great muscles stood out on their necks. But the boat would not budge. 'Push!' cried the captain again. But the boat still stuck there in the mud. What was to be done?

"Now up on the hill little Sin Galay, the baby elephant, was watching his mother straining with all her might, side by side with the other elephants. You know, if anything happens to a baby elephant when he is with his mother, not only does she stop to help him, but every other elephant will stop his work and go to help, no matter where. This hinders the work so much that little Sin Galay was left behind when the four big elephants were called down to the river.

"But when he saw his mother there working so hard, and the muscles all standing out on her neck, it was too much for little Sin Galay. Down the hill he padded his little pink and black self, and lined up close by the side of his mother. Then, although he had no cushion on his little forehead, he stretched his neck out and began to push, too. He pushed and pushed, till the muscles on his neck stood out with the effort. All the men and boys stood by laughing. But just then a wonderful thing happened. Slowly, so slowly you could scarcely see it, the great boat began to movev. Yes, now she was surely moving.

"'Once more!' cried the captain, and with a mighty effort the elephants pushed, till the boat at last swung out and steamed with her cargo down the river.

"And now there's just one question I'm going to ask, and the one who answers it right chooses the next story. 'Who pushed the boat off?'"

"Why, the four trained elephants," shouted the boys together.

"The baby nelephant," cried Mary Ellen. "The baby did it!"

"I think they all did it, the big elephants and the baby Sin Galay," said Margie thoughtfully.

"Margie wins," replied Uncle Don. "The captain and the crew and most of the bystanders all agreed that little Sin Galay's wee bit of help may have been just the little bit needed. Or else his proud mother may have worked just a little harder when she saw her baby helping, too. Anyway, Sin Galay got his full share of credit and a bath and scrubbing down with the others. And you know it takes us all, big folks and little folks together, to do this old world's work, even a little lady just four years old," he laughed, tossing Mary Ellen up four times and one to grow on.

After the last little guest had gone Margie said, "I think I'll help mother dry the dishes." "Me, too!" cried Mary Ellen. Whereupon the boys sprang to the task of clearing up the lawn, and putting away chairs and playthings.

That evening mother said to father: "That was the very easiest birthday party I've ever given. Every one helped so well, especially at the end, when the children are usually so tired."

Bob glanced over at Uncle Don, who was cutting the leaves of a new book. "I guess you may thank Uncle Don and Sin Galay for that, mother," he said.

"Bless the boy," laughed his uncle, "what had we to do with it?"—R. W. Tobias, in Sunday School Times.

Seventeen people were needed to carry a missionary offering recently made by an African station. Currency, always scarce in Africa, is even scarcer since the war, so the people made up their gift from eggs, palm kernels, oil and peanuts.

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A Nursery Echo.

"Mother," said George, "we had a nice time yesterday afternoon at Uncle John's. Do you know that there is an echo behind the barn? I wish we had one here."

"Well, so we have," said mother. "This house is full of echoes."

"It is?" said George. "Where must I stand to make my voice come back to me?"

"Anywhere you choose; but I think the nursery is the best place."

Off ran George, delighted; but as he entered the room he saw that Baby Ned had possession of his new kite and was proceeding to fly it. "Put that kite down," he cried angrily. "You will break it to pieces, you bad boy!"

"Bad boy, bad boy!" shouted the baby.

And mother entered the nursery just in time to prevent a serious difficulty. "I think you found your echo sooner than you expected," she said soberly when peace was restored.

George hung his head. "Oh, is that what you mean, mother?" he asked.

"Yes," she replied; "that is what I mean. Just as the echo behind the barn sent back the very tones of your voice, so your little brother and sister reflect back your tones and manner. I think that if you will remember this it will make you very careful how you speak."

Later in the day George was playing stage-coach with the little children, and with his shouting and his trumpet setting the nurse almost crazy. "I wish," she cried out angrily, "that you would go downstairs. You are such a noisy, horrid boy!"

"You are a horrid old thing yourself," he shouted back. And then suddenly he began to laugh. "Why," he said, "I was an echo myself that time." And as his mother came in just then, they had another talk about echoes, and both George and the nurse determined to try to make some pleasant ones before the day was over.

When Baby Ned's supper came upstairs he was cross and would not drink his milk, and said that his bread was "sour."

"George," said mother, "now is your chance." And George ran into the room and was so funny and bright with the baby that in a few moments he was in high humor, and as mother listened, she could not tell which was the laugh and which was the echo.—Parish Visitor.

The Box in Which the Smiles Are Kept.

"If I knew a box that was large enough
To hold all the frowns I meet,
I would like to gather them, every one,
From nursery, school and street.
Then, folding and holding, I'd pack them in,
And turning the monster key,
I'd hire a giant to drop the box
To the depths of the deep, deep sea."

"If I knew the box where the smiles are kept,
No matter how large the key,
Or strong the bolt, I would try so hard
'Twould open, I know, for me.
Then over the land and over the sea,
broadcast,
I'd scatter the smiles to play,
That the children's faces might hold them fast
For many and many a day."

A School for the Blind in India.

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A Japanese "boy" came to the home of a minister in Los Angeles recently and applied for a position. Now it happened that the household was already well supplied with servants, so the minister's wife said, "I am sorry, but we really haven't enough work to keep another 'boy' busy." "Madame," said the Oriental politely, "I am sure that you must have. You may not know what a little bit of work it takes to keep me employed."—World Outlook.

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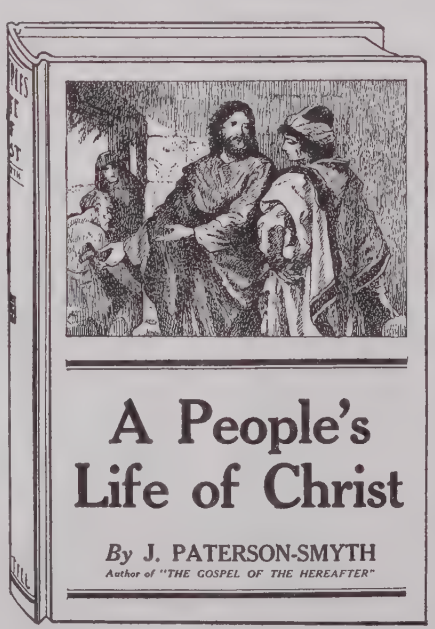
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BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

The Archdeaconry of Reading held its winter session at Trinity Church, Pottsville (the Ven. H. W. Diller, rector), on Tuesday and Wednesday, January 11 and 12. The opening service, at which the Rev. William C. Emhardt preached the sermon, was followed by a smoker. Ten-minute addresses were made by the Rev. Messrs. William B. Guion, J. P. Briggs, Arthur D. Appleton, James B. May and William DuHamel. Dr. Anthony, of Wayne, conducted the Quiet Hour at noon. A proposed canon re-erecting the Archdeaconries which were inadvvertently wiped out at the last Diocesan Convention evoked spirited discussion.

Four Church School Institutes were held under the auspices of the Department of Religious Education on January 18, 19, 20 and 21, at Trinity Church, Carbondale (the Rev. E. G. N. Holmes, rector); St. Stephen's Church, Wilkes-Barre (the Rev. F. W. Sterrett, rector); St. Mary's Church, Reading (the Rev. W. R. Wood, rector), and St. Peter's Church, Hazleton (the Rev. A. E. Clattenburg), respectively. The same program was followed at all the institutes. The Rev. J. L. Ware discussed the answers to a questionnaire he had sent out. Miss Helen I. Jennings, provincial secretary, discussed "A Practical Method of Teacher Training for the Diocesan Church Schools." The Rev. Dr. Caley led a discussion on "The Master Teacher." Various clergymen discussed the Sunday school as a parish problem. Miss Jennings spoke on "How Our Diocesan Schools May Be Built Up." Dr. Caley spoke on "The Vital Importance of the Sunday School."

W. M.

(Continued on page 21)

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☞ *Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.*

FAMINE RELIEF.

For the convenience of our readers we publish the addresses of the treasurers of the various Relief Funds whose appeals for the starving, and especially for starving children, are so urgent and touching. The Southern Churchman will forward contributions to any of these, but to save time, postage and possibility of miscarriage, checks would better be sent directly to the treasurers as below:

Near East Relief (formerly "Armenian and Syrian Relief")—Cleaveland H. Dodge, No. 1 Madison Ave., New York City.

European Relief (Central and Eastern Europe)—Franklin K. Lane, 42 Broadway, New York City; or locally for Virginia, DeSoto Fitzgerald, 218 Mutual Building, Richmond, Va.

Chinese Famine Relief—Remit through Lewis B. Franklin, Treasurer, Presiding Bishop and Council, 281 Fourth Ave., New York City.

ACKNOWLEDGMENTS.

We acknowledge the following additional contributions to the fund for the relief of the sufferers from famine in China:

Mrs. Wickham, Lorraine, Va.	$10.00
Mrs. M. B. Johnston, Dublin, Va.	5.00
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Marriages and Deaths

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Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Brown: Entered into life eternal in Charles Town, W. Va., on January 26, 1921, SARAH HAMMOND BROWN, daughter of the late Robert T. and Margaretta Brown.

"Faith's journeys end in welcome to the weary."

Williamson: Entered into rest from the Mercy Hospital, Baltimore, January 16th, ROBERT BURWELL WILLIAMSON, of Graham, Va., in his fifty-first year. He was the son of the late Thomas Williamson, of Lexington, and Sally Burwell Nelson, of Clark County, Va., and grandson of the late General Thomas H. Williamson, of the Virginia Military Institute.

He is survived by his wife, formerly Mona Killey, of Vivian, W. Va., and by six children, also by two brothers, Thomas Nelson and William Garnett Williamson.

"There the Lord commanded His blessing, even life forevermore."

NANNIE RANDOLPH HETH.

Entered into life eternal on January 10th at her residence in Washington, D. C., NANNIE RANDOLPH HETH, daughter of General Harry Heth and Harriet Selden. She was buried in Hollywood Cemetery, Richmond, Va. Her early days were spent in a beautiful home on the James River, and the rest of her noble life in Washington, D. C.

Nannie Randolph Heth was a member of many organizations, the Colonial Dames, Daughters of the American Revolution, Daughters of the Confederacy, and for eighteen years president of the Southern Relief Society. An earnest, devout Churchwoman, she bore her many sorrows and burdens with bravery and sweetness, and an unfailing trust in God.

We her friends will miss beyond all telling her love and unfailing devotion.

"He bade her rest for a season,
For the pathway had grown too steep,
And folded in fair green pastures,
He giveth His loved one sleep."
—T. L. T.

"Hee professed alwayes to love and seeke Peace: and it was his usuall Preface in his Treaties, that when Christ came into the world, Peace was sung, and when Hee went out of the world, Peace was bequeathed."—Bacon's Henry VII.

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SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.

The Bishop and Chapter will have charge of the affairs of the Diocese of Southern Ohio in the future in all departments, replacing the Cathedral Chapter, which acted as a Board of Diocesan Missions only, and lining up the Diocese with the Presiding Bishop and Council idea of the General Church.

This was the principal business of the forty-seventh annual convention of the Diocese of Southern Ohio held at Trinity Church, Columbus, January 25 and 26.

As first proposed, the Chapter was to consist of six presbyters, eight laymen and four women, but by a vote of 97 to 14, the women were omitted, and the presbyters increased to eight and the laymen to ten.

The new Chapter organized immediately with the following as heads of the several departments: Missions and Church Extension, the Rev. Frederick L. Flinchbaugh, D. D.; Board of Strategy, the Rev. Frank H. Nelson, D. D.; Education, Professor W. T. Magruder; Social Service, the Rev. E. S. Chauncey; Nation-Wide Campaign, the Rev. B. H. Reinheimer.

The new Chapter is composed as follows: The Rev. Messrs. C. E. Byrer, Frank H. Nelson, B. H. Reinheimer, Sidney E. Sweet, E. F. Chauncey, E. A. Powell, L. P. Franklin, F. L. Flinchbaugh, and the Very Rev. Dean S. B. Purves, ex-officio; Messrs. W. O. Frohook, Mortimer Matthews, Gideon C. Wilson, W. T. Magruder, A. W. Schell, J. B. McGrew, Roderick Jones, H. R. Mather, A. S. Matchette, George Wood.

The Standing Committee is the Rev Messrs. C. E. Byrer, Frank H. Nelson, S. B. Purves, and Messrs. W. O. Frohook, D. S. Sowers and Mortimer Matthews.

The address of the Bishop-Coadjutor, Rt. Rev. Theodore I. Reese, D. D., contained this sentence: "In no parish where the Nation-Wide Campaign is in complete operation is there any internal dissension. It is destructive of personal and parochial selfishness." Bishop Reese urged the Church in the Diocese to take a stand against race hatred, religious hatred and prejudice, as shown in antagonism to the Jew and those of other Christian beliefs. Such hatred and prejudice is a sin against God, un-American and un-Christian.

The thirty-second anniversary of Bishop Vincent's consecration was made the subject of felicitation and marked by the presentation to that venerable father in God, of a beautiful floral tribute.

The House of Church Women of the Diocese met simultaneously with the convention, taking up the subject of the work of the Girls' Friendly Society, the Church Mission of Help, Church Service League and the Nation-Wide Campaign.

The house joined with the convention in listening to the annual addresses of the Bishop and Bishop-Coadjutor, in a corporate celebration of the Holy Communion, and in a closing inspirational service at which the Rt. Rev. Thomas F. Gailor, D. D., President of the General Council of the Church, spoke on the Nation-Wide Campaign, and the Rev. Norman Burdett Nash, of Cambridge Theological School, on recruiting for the Christian ministry.

The new Chapter has offered to the Rev. B. H. Reinheimer, rector of Christ Church, Dayton, whose splendid work in organizing the Nation-Wide Campaign in the Diocese, is universally and gratefully recognized, the important position of Executive Secretary. Mr. Reinheimer has taken the office under advisement.

C. G. R.

PITTSBURGH

Rt. Rev. C. Whitehead, D. D., Bishop.

Interesting Meeting of Annual Convention.

The fifty-sixth annual convention of the Diocese, held in Christ Church, Allegheny, Pittsburgh (the Rev. F. Orr Johnson, rector), beginning on the evening of the Feast of the Conversion of St. Paul, was devoted entirely to Diocese routine, with full and interesting reports from the several committees and institutions.

In the Bishop's address delivered at the opening service emphasis was given to the falling off of candidates for the ministry, and earnest appeal made that the matter be kept urgently before the people. He further deplored the failuse of the last convention to provide the need for a Bishop-Coadjutor and expressed the conviction that the need was even greater at this time.

In the organizing of the convention the Rev. George W. Lamb was again elected secretary, and the usual committee appointed.

A resolution was adopted admitting deputies from all parishes to seats and votes in this convention, regardless of unpaid assessments, though not remitting the balance.

Reports of the Missionary Commit-

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tee and Board of Trustees for the Diocese showed in the former increasing activity, and in the latter a gratifying condition of the funds, so much so as to justify a reduction in assessments for the current year. Three changes were made with regard to the Missionary Committee, to bring it more in line with the organization of the General Church. Its name was changed from "Missionary Committee" to "Executive Council." Its number was increased by the election of three additional laymen, so that now it consists of six clergymen and nine laymen, together with the Bishop Administrative Secretary and Archdeacon. The title of the Archdeacon was changed to that of Field Secretary.

The report of the Woman's Auxiliary showed great activity and increase of work and gifts in every line of endeavor. The Thank Offering goal is set at $10,000, of which $2,500 is in hand, from the first year's ingatherings.

A proposed change in the constitution offered in last convention was ratified, giving representation in the convention by one deputy, to missions recommended by the Missionary Committee.

The salary of the Bishop was increased to $10,000.

The elections include:

Chancellor, Mr. George C. Burgwin, Pittsburgh; Registrar, the Rev. T. J. Bigham, Pittsburgh; Standing Committee, the Rev. Drs. Hills, Howell, Shero, and the Rev. Mr. Van Etten; and Messrs. T. J. Danner, N. P. Hyndman, H. H. McClintic and C. S. Shoemaker.

Executive Council (three-year term) —The Rev. Messrs. C. C. Durkee and F. Orr Johnson; Messrs. George P. Rhodes, Alan R. Wells, H. Lee Mason, Jr.; (two years) Edward Snodgrass, Jr.; (one year) V. L. P. Shriver.

Deputies to Provincial Synod—The Rev. Messrs. Thomas J. Bigham, F. Orr Johnson, Floyd W. Tomkins, Jr., and Homer A. Flint, Ph. D.; and Messrs. Harvey H. Smith, Alan R. Wells, Marcellin C. Adams and Randall T. Van Pelt.

Invitations for the convention of 1922 were received from St. Paul's Church, Kittanning, and Calvary Church, Pittsburgh, the decision to be made later by the Bishop and Standing Committee.

J. C.

ERIE.

The Convention.

The eleventh annual convention convened in the Chapter House of the Cathedral Church of St. Paul on Tuesday, January 25. The Archdeacon of Meadville, the Ven. Martin Aigner, D. D., was elected president of the convention, and the Rev. Albert Broadhurst, secretary.

The Standing Committee of last year was re-elected by unanimous consent. Deputies to Provincial Synod are the Rev. Messrs. E. J. Owen, Martin Aigner, D. D., J. E. Reilly, D. D., William I. Reynolds, Messrs. E. V. D. Seldon, J. W. Johnson, C. F. Mackey, H. E. Vosburg, Sr. The proposed change in Canon VII to admit the new order of Bishop and Council was postponed until after the election of the new Bishop. The reports of the Standing Committee, the Treasurer of the Diocese, the Board of Trustees, the Archdeacons, the Committee on Canons, the Executive Missionary Board, the Nation-Wide Campaign, the Board of Religious Education, and many others

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were heard and properly disposed of by the convention.

On the second day of the convention Bishop Harding gave a beautiful tribute to the late Bishop Israel. During the two days' sessions a special Diocesan Committee and the Standing Committee both added their just and righteous acknowledgements of Bishop Israel's work and worth.

The G. F. S. representative from New York gave a brief but telling account of that society's great work, and why it should be kept up and added to. The new General Missionary and leader of the Nation-Wide Campaign in this Diocese, the Rev. A. W. S. Garden, gave an address that attracted his hearers. A great deal of business was done during this convention, and the spirit during the sessions was especially kindly.

Two weeks after Easter a convention will meet to elect the Second Bishop of Erie.

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I can't express in words how much I have been benefited by "More Eggs." I have paid my debts, clothed the children in new dresses, and that is not all—I paid my pastor his dues. I sold 42½ dozen eggs last week, set 4 dozen, ate some, and had 1½ dozen left.
MRS. LENA McBROON Woodbury, Tenn.

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Personal Notes

The Rev. E. Nelson MaConomy, of St. Stephen's Church, Wyandotte, Mich., has accepted the call to Grace Church, Elkins, W. Va., and entered upon his rectorship the first of January. Mr. MaConomy is a young man of energy and ability. He has been rector of St. Stephen's Church for about four years, and previous to that was rector of one of the churches in the city of Detroit.

The Rev. W. A. Jonnard, chairman of the Board of Religious Education of Tennessee and rector of St. John's, Johnson City, has been offered the place of student chaplain at the University of Mississippi.

The Rev. George Cleveland has been transferred from Williamson to Ronceverte, W. Va., and the associate work. Mr. Cleveland will be located at Ronceverte and will have charge of the work at Lewisburg, Clover Lick and Marlinton.

The Rev. F. A. Van Sciver, a former Methodist minister, has been confirmed by Bishop Talbot and placed in charge of Christ Church, Forest City, Pa.

The Rev. Cyril E. Bentley, who resigned St. Luke's Church, Lincolnton, N. C., on January 1, is now Executive Secretary of the Diocese of Atlanta, with headquarters in St. Philip's Tower, Washington and East Hunter Streets, Atlanta, Ga., and should be addressed accordingly.

The Rev. J. Hindry-Harrison, of St. Ann's, Nashville, Tenn., just completed a successful healing mission in his parish.

The Rev. Ernest W. Foulkes, formerly at St. Paul's Church, Minersville, but recently of Christ Church, Rochdale, Mass., has become priest in charge of St. Mark's Church, New Milford, and Grace Church, Great Bend. Diocese of Bethlehem.

The Rev. George W. Lay, D. C. L., who received a call to the Seamen's Home and other work in Charleston, S. C., has finally decided to remain in his present work in Beaufort, N. C.

The Rev. W. Frank Allen, from the staff of the Church of the Holy Communion, New York, becomes rector of Christ Church, Towanda, on February 1.

The Rev. Alfred M. Smith will be chaplain in charge of the religious services at the Inasmuch Mission, Philadelphia, these services now being held under the auspices of the City Mission of Philadelphia.

The Rev. Wythe Leigh Kinsolving should be addressed at 311 South Jackson Street, Jackson, Mich.

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Southern Churchman

VOL. 86 RICHMOND, VA., FEBRUARY 12, 1921. No. 7

Lent

Awhile in spirit, Lord, to Thee
Into the desert would we flee;
Awhile upon the barren steep
Our fast with Thee in spirit keep:

Awhile from Thy temptation learn
False Satan's wileful lures to spurn,
And in our hearts to feel and own
"Man liveth not by bread alone,"

O Thou once tempted like as we,
Thou knowest our infirmity;
Be Thou our helper in the strife,
Be Thou our true, our inward life.

And while at Thy command we pray
"Give us our bread from day to day,"
May we with Thee, O Christ, be fed,
Thou Word of God, Thou living Bread.

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Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

Thoughts For the Thoughtful

There never was a heart homesick for heaven that heaven was not homesick for it.

Goodness is often very expensive, but the larger the investment the richer the returns.

"Suffering may be a rod to chastise; it may be a scepter to empower."

To be disinterested is to be strong, and the world is at the feet of Him whom it cannot tempt.—Amiel.

To know what is going on in the mission fields is a liberal education.—Mark Hopkins.

Patience may not be an attractive grace to the sufferer, but it comes in handy almost every day.

There is a difference between sitting before the fire and thinking about doing good, and going out in the cold and snow to do it.

"If you are on a railway train, your falling asleep will not hinder you from reaching your journey's end. If you are in Christ, you will pass into glory, even though you may do so in a state of insensibility."

The loyal acceptance of what may seem to us a lower alternative is often the first stage of some transcendant mission, and the perfect performance of insignificant duties may lead us very far into the spiritual life.—Illingworth.

Ah! little dream our listless eyes
What glorious presence they despise,
While, in our noon of life,
To power or fame we rudely press—
Christ is at hand to scorn or bless,
Christ suffers in our stead.
—Keble.

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Beware of making your moral staple consist of the negative virtues. It is good to abstain, and teach others to abstain, from all that is sinful or hurtful. But making a business of it leads to emaciation of character, unless one feeds largely also on the more nutritious diet of active, sympathetic benevolence.—Oliver Wendell Holmes.

It is a strange fact that the human mind has always held to the immortality of the soul, and yet has always doubted it. . . . Were the belief not true, the doubt would long since have vanquished it, for nothing but truth can endure constant questioning.—Theodore Munger.

According to the old legend, it was only when it fell behind him, where he could not see it, that the saintly man's shadow healed the sick. This is a parable. Goodness which is aware of itself has lost much of its charm. Kindnesses which are done unconsciously mean the most.—Selected.

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

VOL. 86 RICHMOND, VA., FEBRUARY 12, 1921. No. 7

A BISHOP OF SOULS.

A few weeks ago a youngish man from another Diocese was conducting a mission in one of the chief cities of the Middle West. From the pulpit he looked down every night as he preached upon a man sitting in a chair specially placed for him at the head of the middle aisle. According to the record of the calendar, he would be counted an old man. He could not hear well, and that was why he sat so near. But that particular preacher had never in his whole experience felt the presence in the congregation of a spirit that seemed more eager to listen, and a soul more ready in the truest sense to hear.

The man in the chair was the Bishop of the Diocese. He had not come there as an observer. He had not come as an ecclesiastic merely to lend his sanction to what was going on. He came with that beautiful openness of soul which only a little child or a mature saint can possess. His whole presence radiated, not the caution and conservatism which one usually associates with age, but the enthusiastic sensitiveness of an imperishable youth. To have him there was an inspiration which no messenger could for an instant fail to be aware of. There was something in his look, and in the unconscious but emphatic movement of his head and hands, which brought the sense of a sure co-operation and an uplifting strength.

Outside the Church one had the same sense of his sympathy and a greater sense of his undimmed vigor. Active in body, strong in voice, luminous in mind, he gave one a new realization of the gracious power of an experienced leadership. His thoughts were not tied to the years that are gone. They touched with alert and imaginative sympathy all the needs and opportunities of today.

There are many who will guess who that Bishop is. When all Bishops are like him, the value of episcopacy will need no further argument.

SOMETHING TO BEWARE OF.

There has recently come to the Southern Churchman, and perhaps there has come to all the clergy of the Church, a little leaflet entitled "The Alliance Bulletin." It is the first issue of "The Official Organ of the Churchmen's Alliance." When one looks for a statement as to what this new organization may be, he finds the answer clearly set forth. It seems that in Lent, 1919, there was preached at St. Ignatius' Church, in New York, by the Rev. Dr. Jenks, a sermon "in which he pleaded for some organization of effort on the part of Catholic laymen throughout the American Church. The proposal was taken up with much energy by certain New York laymen, and after a careful canvass an organization was effected at a meeting held in New York City on October 10, 1919." The clergy, we are told, responded with an alacrity very gratifying to good Catholic minds. And the result has been the formation of various branches of this Alliance in different parts of the country. It is an organization primarily for laymen. It has created now a committee on propaganda, and the Bulletin is one of the means by which it is intended that this propaganda shall be set forth.

On the first page of the leaflet there is printed a summary of what the Churchmen's Alliance stands for. Here is part of that summary:

I.
Doctrine, Discipline and Worship.

1. The Faith of the undivided Church.
2. The Church's godly discipline as enforcing the law of Christ.
3. The Eucharist as the chief service on Sundays and Days of Obligation.

II.
The Seven Sacraments.

1. Baptism, with proper matter and form, as the Sacrament of Regeneration, necessary for the salvation of every man.
2. The Holy Eucharist, securing to the faithful—
(a) Christ, really present and ever to be adored, in the Sacrament.
(b) A true Sacrifice for the living and the dead.
(c) Jesus Christ Himself as the Food of eternal life.
3. Confirmation for the fulness of the Holy Spirit's Gifts, for all, and at an early age.
4. Penance, as the covenanted remedy for mortal sin committed after Baptism.
5. Holy Orders, for the creation of Ministers of Apostolic Succession, whose ministry is to be exercised in the Catholic Church.
6. Holy Matrimony, for the sanctifying of an indissoluble union between husband and wife.
7. Holy Unction, for the strengthening and healing of the bodies and souls of the faithful.

The president of the Alliance is Mr. Clinton Rogers Woodruff, of Philadelphia. Two of the vice-presidents are the Rev. John Henry Hopkins, D. D., of Chicago, and the Rev. William H. Van Allen, D. D., of Boston.

It is, of course, the right of any organized group of men in the Church to further their ideas and set them forth by what straight-forward propaganda they will. It is the right of these gentlemen, and others of like mind, to further the principles which they espouse in their Alliance, and we admire the definiteness with which they set their principles forth. Undoubtedly there will be much pleasure in "Catholic" circles over this new organization, and plenty of "alacrity" in spreading its message.

On the other hand, no one will question the equal right of a Church paper to combat propaganda, however devoted be the motive of its sponsors, which we believe to be highly dangerous. This Churchmen's Alliance stands for the sort of rigid ecclesiasticism which would lie like a blight upon the widest human sympathies of this Church if ever it should become prevailing. It stands for a sacramentarianism which is mediaeval in its point of view. It stands for a sacerdotal conception of the ministry which we believe to be fundamentally out of touch with the mind of today, and which however it might have served in Italy and Spain, has no message for the spiritual imagination of America.

When we say these things, we are not speaking from

theory alone. There have been sections of this country where that extreme point of view which calls itself Catholic has colored the life of our Church. It has had its way in the creation of Dioceses, in the election of Bishops, in the dictation of the whole spirit of the Church, from the minutest point of ritual out to the whole matter of its contact with other religious bodies and with the community in general. When one surveys the record of the Church in these "Catholic" Dioceses, it is certainly not such as to create any desire in the minds of people in general to see the rest of the Church patterned after the same stripe. This Church of ours in those sections remains a feeble thing—slow in growth and slight in influence. If the fundamental reason can be described in two words, those words perhaps might be those which were used in a recent article of the "Church Times" of England, when with proper Catholic sacerdotalism it spoke of the Church as "Christ's Monarchy." This sort of interpretation of the Church's meaning which thinks of it in the terms of "monarchy," which sets its priests apart from other people in jealous prerogative, and arrays its bishops in mitres and sets them on thrones, is repugnant to the spirit of the American people. The Churchmen's Alliance, in so far as it sets itself to represent this point of view, has no message for the spiritual democracy today, and the more plainly that be said, the better.

IS WOMANHOOD IN DANGER?

In a committee gathered together in an Eastern city a few days ago to consider certain community problems, a man who is thought of among his fellows as careful in observation and considerate in speech said this:

"I believe there never was a time when more men were living straight than there are today, and never a time when more women were going to the devil. We are beginning to get a single standard of morals, but we are getting it low instead of high."

That is a dismaying suggestion; but when it is made, there is no use hiding our heads like ostriches and refusing to look the matter in the face.

Is there a danger today that the modesty and sweetness of womanhood is being undermined?

Certainly there are some facts which point that way. There is a growing immodesty in the dress of young girls and even of older women, which sometimes descends in the clothes worn (or omitted) at dances to the level of indecency. There is at times a pandering to the sensuous so gross that it can hardly be unconscious; and the only explanation for which is that some girls—and their far more culpable mothers—have deliberately sacrificed a sweet and fine reserve in their bold appeal for "popularity."

No one can set down the limits to which the disintegration which begins with social immodesty may extend. Let young girls grow up to think that clothes and the dances which ought to be confined to the disreputable are a part of "smart society"; let the line be blurred between the lovely and the common, and presently the most essential distinctions are in danger. The failure to set up any clear principle in what seem the lighter matters compromises the authority of principle in graver things. A generation which is not purposeful enough to maintain right standards of conduct everywhere could not be astonished at disaster anywhere.

What, then, do we need?

We need the mobilizing into effective strength of the right opinion which now is scattered and therefore futile. It is hard for one girl or one mother to exercise much influence against a demoralizing fashion. It is hard for any individual to check at a social function some behavior which may be palpably unwholesome. There must be the shaping first of a public opinion which is conscious of its strength, and prepared to make itself controlling. It is here that the groups of women who belong to our Christian congregations have their great opportunity. They can organize gatherings where the facts of modern life, as they affect particularly our girls and young women, are frankly and truly discussed. They can diagnose existing difficulties, and decide how these can be met. They can formulate social standards to which they will give the great power of their united influence. If the Christian women cannot and will not do this, who will? "If the salt has lost its savor, wherewith shall it be salted?"

THE GRACE OF CHRIST IN LENT.

Again—and this year very early—we have come to the beginning of Lent.

The collect for the First Sunday bids us pray: "O Lord, who for our sake didst fast forty days and forty nights; give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness and true holiness. * * *"

This prayer, as we see, is directed to our Lord Jesus. We are thinking of Him who was made flesh for us, and who is for us the perfect revelation of the unseen God. All our Christian experience, when it is most vital and glowing, comes close to Him. We are inspired most not when we think of our religion as a series of commandments graven on stone, nor as a code of morality, nor a program of church observances. It means most to us when we remember that Christianity is a new life lived in the Spirit and by the grace of Jesus Christ. We remember that He was tempted like as we are, save that He was without sin. He bore our human limitations, went through our struggle, blazed the way for us to victory. All that we strive for finds its pattern in Him, and our strength in striving lies in the knowledge that the Spirit of our Master will be at the side of every disciple who tries to follow Him.

So, as we come into Lent, we remember that its most beautiful significance comes through the fact that it commemorates an experience of Jesus. For forty days and forty nights after His baptism He was in the wilderness of the Jordan, tempted of the devil. "For our sakes" He went through that experience. It was for our sakes because through that temptation He was fitting Himself to serve the world of men. He was subduing every lower choice, mastering His impulses, shaping His will, to the perfect consecration.

We remember what those temptations were. The suggestion came first that He should take the stones and turn them into bread—a suggestion symbolic of what He always might have done if He had chosen—that is, to take the raw materials of the world's possibilities and by His amazing power use them for His own advantage.

The second temptation bade Him throw Himself down from the pinnacle of the temple and call upon God's power to save Him. In vital terms this meant the temptation to believe that His life, because of its pre-eminent holiness, ought to be delivered in this world from pain, from danger, persecution, misunderstanding, death.

The third temptation was that He should gain the kingdoms of the world by making terms with the spirit of worldliness—take the short cut to influence, win power by compromising His spiritual ideals with the lust of things as they are. He refused: and chose rather to hazard the issue of His whole life's service upon His unswerving faith in the efficacy of righteousness and love to win their own clean victory.

These were His temptations, and these He endured "for our sake"—"for our sake" because the end of it was that He might set Himself free from every bond of self-seeking, in order that His life might serve His Father's purpose and accomplish the redemption of human hearts.

As we contemplate the meaning of our own forty days now that Lent begins, we ought to have for ourselves the same purpose which the Master had. What we want is to set ourselves free from crippling and unworthy interests. We want to discipline ourselves to master our own desires,

to shape our own wills in order that they, too, may be true to God's plans, and free in God's name to serve as best they can all the life we touch.

"Who for our sake didst fast forty days and forty nights," the invocation of this prayer goes on to say: That word "fast" is put here in emphatic position. We must remember that fasting was not the primary object of Jesus in those days in the wilderness. He did not go apart that He might fast. The fast was merely incidental. He withdrew into those silent places in order that He might concentrate His thought absolutely upon the great questions and decisions which He must shape for His life's destiny. He wanted to think through His life's choices. In order that He might do that completely, he ignored for the time the impulses of the body. He was hungry and thirsty not for the sake of being hungry and thirsty, but because from that tense and awful communion with His own soul, and with His Father's soul, He could not stop to turn aside for food and drink. He subdued the flesh that the spirit might be freed.

Such is the place that fasting properly should hold in our Lent. It is not the end, but simply a way to the end. The real end is a new devotion of ourselves to the thought of God. In order to make that complete, we need to withdraw attention from food and drink—set ourselves free from the slavery of those desires which might cripple our spiritual earnestness. Then in just that measure we need to be led to fast. We need to be willing to go hungry and thirsty of those things which ordinarily we take delight in, if by so doing we can feel within ourselves a new integrity of self-mastery, a new enfranchisement of thought and imagination from the things of the flesh, in order that we may dwell in the things of the Spirit.

"Give us grace," the prayer goes on, "to use such abstinence that, our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness and true holiness."

Mark those first three words. We do not come to the keeping of Lent in any thought of our own strength. We come to it just as we come to the Holy Table, saying, first of all, "We do not presume to come, O merciful Lord, trusting in our own righteousness." We trust instead in the great and manifold mercy of the Master, who knows all that we desire, and all the difficulties on the way, and who alone can give us strength to gain the ends that gleam down the long vistas of those paths in life which are alone worth while. And what is it that we ask Him to give us grace to gain? It is abstinence, we say. Yes, but abstinence for what? Not abstinence for its own sake—not the mortification of the flesh for the sake of mortification. It is such abstinence as shall subdue our flesh to the spirit, and make us thereby ready to obey the motions of God.

Here, then, the searching meaning of Lent strikes straight home to the conscience of each one of us. We are to ask ourselves what those things are in which we truly need the subduing of our flesh in order that we may obey the better those impulses which come from God.

No one can specify those things for another; but each knows them for himself. Here is one life which is being ruined by gross dissipation in the body. Here is another which is allowing all its best energies to be paralyzed by laziness. Here is another which is bartering the sweetness of unselfish interests through narrow covetousness and mean concentration upon its own indulgence. Are we like these? Are we cherishing some hidden fleshly sin? Are we slothful in good works? Are we selfish in our plans and purposes? Are we letting the clog of common things hold us back, unready for the "godly motions" of the Spirit of Jesus?

In the Lenten time of meditation we can answer these questions for ourselves; and in the power of the Christ who conquered His own temptations, we can set ourselves if we choose to conquer ours.

BOOK NOTICES.

For "the Church in Thy House."

Family Prayers. Published by The Board of Religious Education of Virginia. 400, Old Dominion Trust Building, Richmond, Va. Price, 10 cents, ten or more copies, 6 cents each.

A good work, well and wisely done. We have gone through this little booklet carefully and can hardly conceive anything better for its purpose: the kindling and the wood, all ready to be lighted upon the family altar by the flame of parental devotion. And oh! there are so many homes all through the land, which father and mother, or certainly mother, wish so much to make really Christian homes and the nurseries of Christian piety and living, which lack just this thing every day. And why? Usually because the parents are diffident and don't know how, or think they don't. Then here is just the little helper and guide they need; nothing long or difficult or stilted, but short and simple morning and evening readings and prayers, for a week, with additional collects for special occasions and directions to find others in the Prayer Book and a few helpful suggestions. The clergy will want them by the dozen for distribution. But let every head of a Church family, who hasn't by practice already outgrown the need of such aids, send a dime to the Rev. G. M. Brydon, at the address given above, and get his or her own.

Sunny Windows and Other Sermons for Children. By Walter Russell Bowie, D. D., Rector St. Paul's Church, Richmond. Fleming H. Revell Co. New York. For sale by the Southern Churchman Co. Pp. 190. $1.25.

In a previous volume of these little sermons, entitled "The Children's Year," which has had a large circulation, Dr. Bowie "made good" in a difficult field. Here are forty-six more of his bright, pointed and always interesting talks to the little men and women of his congregation. An object or an incident which is often quite commonplace is shown or described and told about so entertainingly, and with such literary skill withal, that the truth to be illustrated or enforced grows out of it like a flower from a plant. There is nothing mawkish or puerile in these sermons, but clean and winning appeals to the best in the child which he will understand and respond to. We know of nothing of their kind so good for the use of parents or teachers or for a child's own reading. And grown folk too may read them with profit. G.

THE LORD'S PRAYER.

George Matheson offers us the most suggestive of phrases for a brief meditation on "The Lord's Prayer." "Teach us," he says, "the boundaries of prayer." The Lord's Prayer does not exhaust the possible content of prayer nor offer us an unvarying formula. Prayer is a continent with hidden mines and mystic mountain tops and rivers of devotion and fruitful fields and populous cities of need. And the Lord's Prayer bounds it. Prayer is bounded on the one side by brotherhood—no prayer can be selfish—Our Father. On another side by the filial tempted—confident, loving, obedient, undictating—Our Father. Yet again by reverence—Hallowed be Thy name—irreverence passes out of the region of true prayer directly. Still once more by a holy passion for the supremacy of God's will in every aspect of life—Thy kingdom come. By extreme moderation in the demand for temporal things—Give us day by day our daily bread. By our unquenchable longing for goodness—Forgive us our sins. By our unquenchable charity—For we forgive. By a sense of the spiritual and moral dangers to which we are exposed—Bring us not into temptation.

Inside such limits what petitions are not possible. To end with, prayer should have above it all the sky of entire consecration to the Father's will—Thy will be done on earth as it is in heaven.—W. B. Oliver.

FROM PAIN TO PAIN.

From pain to pain, from woe to woe,
With loving hearts and footsteps slow
To Calvary with Christ we go,
See how His precious blood
At every station pours.
Was ever grief like His?
Was ever sin like ours?

—F. W. Faber.

THE CONSECRATED GIFT.

Bishop Beckwith's Sermon: On the Occasion of the Consecration of St. Andrew's Church, Birmingham, Alabama, October 31, 1921.

I have often had occasion to remark that the most striking, the most dignfiied, the most fitting, the most devotional, and the most instructive service in the Book of Common Prayer is the one which last engaged our worship. I believe this statement to be true.

The Church regards every step in the life of her children as of utmost seriousness, and not one to be slightingly passed over, because of the relationship that necessarily exists between what we do and what we are. Therefore the Church claims the right to bless every act of life with a carefully ordered service that shall link even material things with things spiritual.

The smallest coin that reaches the treasury is not lost sight of. The Church never uses the word "collection" in connection with our gifts. She calls them "alms" and "oblations" and "offerings," and makes them a part of the most solemn act of worship that can engage the human heart,—even a part of the Holy Communion itself.

As an ilustration of this careful guardianship of the Church, witness the many services of the Prayer Book—a service for every serious act—beginning at the cradle, where the infant is consecrated to God in holy baptism; through thoughtfully arranged Christian instruction; in Confirmation and the Holy Communion; in the marriage service, which begins the Christian's obligation to the social life; at the sick bedside; at the Family Altar; and resting not until the empty grave has been filled, and the final blessing has been pronounced over the body of those who do not rest from their labors.

Nor is the Church less thoughtful of the official responsibilities of those whom she authorizes to speak and to teach in her name. Touching the ministry, the Scripture saith,—"No man taketh this honor unto himself, but he that is called of God, as was Aaron." In order, therefore, that her ministers may be "called, tried, examined and admitted thereunto," the Church has provided the 'Form of Ordination' and she requires its unvarying use. Having ordained her ministry, the Church provides for the establishment of the relationship of rector to the congregation in the "Office of Institution of Ministers," and in order that the building to be used for public worship and instruction may be set aside for this sole purpose, the Church accepts the gift from the people with due solemnity, and in the "Form of Consecration of Churches" forever assumes responsibility for the use of the building, as well as for the worship that shall be conducted therein, and for the teaching that shall emanate therefrom.

This Brings Us to the Service of Today.

For many years the members of this congregation have toiled, and saved, and given in money, time and energy for the erection of this house, and now that its construction has reached completion, the building is offered to the Church for Consecration.

A stranger to the ideals of the Church would naturally ask the question: If the congregation is privileged to erect and to pay for the building, why should not the congregation, through its clerical or lay representatives, consecrate the building? What is there about the service of consecration that the rector of the parish cannot do? Why was it necessary to secure the presence of the Bishop of the Diocese in order that this building might be consecrated as a house of worship?

These questions are perfectly natural, and in the answer to these questions lies the genius of the Church.

Let it be clearly borne in mind that we are not here merely as an association of men and women with a common interest. We are gathered here as members of God's family, the Church, and the Church of God is a Body,—even the Body of Christ. Life, and growth, and development in the members, separate and apart from the life of the body is not only inconceivable, it is impossible. The bud must be grafted into the vine, and must become a part of the vine; otherwise it cannot receive the life of the vine. The Consecration service marks, even as it insures, the establishment of a relationship between the Church as the whole, and the parish as a part. The act of the congregation is complete when the building has been erected and offered as a gift.

The service of Consecration is broader in scope and deeper in meaning than the mere "dedication" of a building. In this house the worship of Almighty God is to be conducted, and Christian instruction is to be given; and some authoritative body must be responsible for both. The continual change in the rectorship of the parish, too often at the will and whim of the people; and the frailty, and foibles, and erratic fancies of the human mind, even as best constituted, would render it unsafe to place the congregation at the mercy of any one man, without the guidance, direction and control of a higher power.

In the Consecration service the parish of St. Andrew is, by the act and the authority of the Diocese, made a part of the General Church; and in the same service the Diocese, through the Bishop, assumes spiritual jurisdiction over the building, the worship, and the clergyman who ministers at this altar and teaches from this pulpit. Thus only could the congregation be assured that the rearing of your children shall be in the "Truth as this Church hath received the same"; and that the worship shall be in accordance with the provisions of the Book of Common Prayer. There are no free-lances in the Church of God.

. . . It is for this reason that "congregationalism" and "parochialism" can be maintained only as a moral crime. "Congregationalism" is an effort to tie strings to a free gift after the men and women who made the gift are dead; and thus to render meaningless the sacred service of Consecration. 'Congregationalism" is dishonesty to men who are dead and disloyalty to the Church that seeks to live and give life. It is for this reason that, whereever "congregationalism" or "parochialism" has been permitted to encroach upon the activities of the people, the fruit of the toil, labor and gift has been rendered void. "As the body is one and hath many members, so also is Christ." We are members one of another. The member that will not support the body, cannot receive life giving blood from the body. The member that seeks to live for itself, and in itself, and by itself, must die. This is nature's law, and it is God law; and that law we cannot abrogate.

As an expression of our love and devotion to God Almighty, the Father, the Son, and the Holy Ghost, and that we may glorify His Holy Name in praise, and Prayer, and service, we have erected this house. I am persuaded that we have met here today in an honest and good heart to offer a prayer in lasting stone, that God would make His dwelling place among us. I am also persuaded that we have determined to do our part to ourselves, to the Diocese of Alabama, and to the general Church, as that part should be done,—both in the terms of the gift and in the service that consecrates that gift.

To that end, we shall walk awhile with the Master in the temple of old, and learn from Him the true value of the gift, and how that gift may be used to the glory of His holy name.

The following passages have been chosen from the twenty-first chapter of St. Luke's Gospel, and from the eleventh chapter of the Gospel according to St. Mark.

"And as some spake of the temple, how it was adorned with costly stones and gifts, He saith, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down."

"And they came to Jerusalem, and Jesus went into the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple. And He taught, saying unto them, Is it not written, My house shall be called of all nations the House of Prayer? but ye have made it a den of thieves."

It is beyond the possibility of the human mind to conceive a contrast of thought more striking than that presented in these two passages of Holy Scripture. They are taken from different writers, and they were spoken on different occasions; but both bear upon the one and same temple,—the house sacred to every Jewish heart, because it was the center of their existence as a nation, as well as the place erected for the worship and service of Almighty God.

The passage from St. Luke presents the human estimate of the gift, based upon its material cost and grandeur: the passage from St. Mark presents the divine estimate of the same gift, based upon the use to which the gift was subjected.

If any people could ever have a right to be proud of their place of worship, certainly that people were the Jews. There was at that time only one temple for the worship of the whole nation, and no cost seemed too great for its adornment. Among the noted sights of the city of Jerusalem was the temple; and it was both natural and human

to boast of the beauty and dignity of the building. They were men just as we are men, and it may be that that which was natural to them is also natural to us—that what was sin to them may be a warning to us.

The Master passed over the goodly stones and the costly gifts, and estimated the value of the building by the use to which the building had been put; and in the light of the use to which the building had been put, the Master said: "Not one stone shall be left upon another"—the gift is rejected.

My dear brethren, we have come together today to consecrate to the same God another temple. It behooves us to consider for a moment the cause for the Master's grief, and the reason for His rejection of that earlier temple.

For the merchandise and for the tables of the money-changers that had found their way into the temple, there was every possible excuse, if any excuse was possible. All that was done in this respect was done "in the name of religion," and for the furtherance of the worship of the people. Oxen, and sheep, and doves were required for the sacrifices which constituted the main part of the Jewish worship. These things were necessities, and it was not possible for the many who traveled from far countries to bring these necessary things with them. The oxen, and the sheep, and the doves had to be procured after these traveling strangers had reached the city; and the hours for the sacrifice were restricted.

More than that,—a common money was not at that time in use, and the law required that the sacrifice should be paid for in a certain coin. Provincial values had to be exchanged for local coinage.

Hence for the worship of the temple, and for the convenience of the worshipper, it would seem not only justifiable, but absolutely necessary that provisions for the sacrifices should be made in the courts of the temple where the sacrifice must be offered.

If ever merchandise were permissible, in any possible association with the worship of God, it was permissible when the Master frequented the temple at Jerusalem. I am sure we would have justified the custom, just as we do now justify an hundred other customs of like kind today, when such customs are painted and plastered with the various blends of so-called "Christian pigments." And yet, because of these things which were allowed then, and which I fear we are in danger of allowing today, the Master rejected the building with the withering statements: "Ye have made My house a den of thieves."

God asks at our hands a free gift, and in order that the gift may be more free, God requires us to give a part of what we most value: the gift must be at the cost of sacrifice.

My dear brethren, are we not in danger of making the gift, **freed from all sacrifice,** when we mingle "merchandise" with the sacred services of the Temple? Are we not in danger of permitting "merchandise" to enter into the construction of the building, even before its construction is completed? Thus easily may the errors of the past be compounded without evil intention or purpose. We shall have fewer regrets in the future, and fewer failures in the work we have undertaken, if we are frank and candid with ourselves in the present.

We have all had our experiences in Church work, and observation has given us full occasion to know that coin of curious gathering does find its way into the treasury of God.

Indeed, so sordid have become the modern methods of raising "Church money," that the thinking mind is forced to conclude that the free-gift-offering is among the things forgotten; and that sacrifice, for the sake of giving, is a lost art in the Church.

It was once taught and believed that "one-tenth" belonged to God; and that no man could begin to give, until he had paid the debt of one-tenth.

It was once the accepted obligation, resting upon all, to bring as an offering to God of the "first fruits" of the flocks, and the herds, and the fields; and that even such a gift must be sanctified by personal sacrifice—this was under the old dispensation, before the Christ had come.

Today, when money is to be raised for the building of a Church, we resort to the "penny-show"; and the "penny-entertainment": the twisting of a coin from the stranger's pocket over the table of "Church suppers," and "Church bazaars": the sale of "Church cakes," and "Church biscuits": "Church aprons," and "Church handkerchiefs": often supporting the sacred worship itself by methods of pious merchandise which link us all too closely to that sad day, when the Master wept in the temple and rejected the Gift of His own peculiar people. We do these things, and our excuse is: "It is for the **Church,**" whereas, our reason for not doing these things should be, because it is for the Church.

In pointing out the great risk we run today, I shall not be misunderstood or misinterpreted. Lying hardby the danger is a very great and a very precious privilege; and we shall not lose the good by seeking to avoid the evil. We not only have the right, but we are called upon to use our talents, whatever they may be, as well as our financial possessions for the glory of God. The woman who is quick and accurate with her needle, and well practiced in the science of cooking, has the same privilege in the use of these for money making, as has the man at law or behind the counter. The danger does not lie in working in any legitimate way for money, even though a part or the whole be given to the Church: the danger lies in dragging the Church into the markets of the world, and thus making sacred things common. On the point at issue, the New Testament is perfectly clear. A certain man, named Ananias, sold a piece of property, and in the sale he had a definite purpose in mind: he intended to give the price to the Church. In rebuking him for deception, St. Peter said, "Whilst it remained, was it not thine own? And after it was sold, was it not in thine own power?" So may we sell and buy, and do what we will with the proceeds when the transaction is done; but in the transaction we shall not drag the Church of God into the marts of the world; nor shall we permit merchandise to encroach upon the courts of the temple.

My dear friends, we may think of these things as we will; and in our human weakness, we may find justification for looseness of method in raising money for the Church, upon the ground that "the end justifies the means"; but one thing is sure—we cannot rub out the Master's words; nor can we erase the Master's action. The one single instance of the violence of righteous anger exhibited by our Blessed Lord was in this connection: He made a whip of cords, and drove out of the temple those who sold and bought therein, and overthrew the tables of the money-changers, saying: "Take these things hence: Make not My Father's House a house of merchandise: Is it not written, My House shall be called of all nations a House of Prayer? but ye have made it a den of thieves."

At the same time, we shall not forget His acceptance of the modest "upper chamber"; nor shall we lose sight of the Master's tenderness in the house of Simon the leper; nor His gracious acceptance of hospitality in the humble little home at Bethany. Above it all and beyond it all, we shall not forget the Master's unsurpassed laudation of a gift of two mites,—the free-will-offering of a poor widowed woman.

The Master stands ready to accept this house as a gift from us, if we are prepared to make the offering in the spirit He has defined; and, forbidding the encroachment of every thing He has rejected, to consecrate its solely to His honor, and for the glory of His holy name.

In what has been said, I am persuaded is expressed the mind of this congregation. This house stands for so much that is fine; so much that is noble; so much that is splendid—we shall not stop short of all that shall make it none other than the temple of the Living God. We shall not forget the many who loved this place even in the early beginning of its construction, and who have now passed on in waiting for us who are to follow. We shall have in mind the full scope and meaning of the service that consecrates this house for the worship of our God; and we shall see that nothing enters into its structure; nothing in the service that shall be rendered here; nothing in the teaching that shall emanate from here; nothing into its maintenance, that shall make us ashamed to offer, even to the Giver of all good things, St. Andrew's Church, as the best we could do for the honor and glory of His holy name and His holy worship.

And then, we shall not forget that we are members one of another: that from henceforth St. Andrew's is a part of the great Church that seeks to "go into all the world" to publish to others the glad news that has come to us; and that whatever is undertaken either in the Diocese of Alabama or by the General Church,—that shall become our obligation and privilege, to be made a part of our daily work both in gift and in service.

And lastly, let us never forget that the teaching we shall here receive must arm us; and that the worship we shall here engage in must embolden us to go into the highways and hedges, where are the poor, and the ignorant, and the blind, and the hopeless, to tell them of the Christ and of His kingdom—not resting until all within our reach have been brought into our Father's house, and have learned to say with Jacob of old: "Surely the Lord is in this place; and I knew it not. How dreadful is this place! This is none other but the House of God, and this is the gate of Heaven."

In this way shall this house stand alone and apart from all that is unhallowed and worldly. In this way shall this house become sacred, honored and loved by us all. We

shall beautify and adorn it. We shall devote to it our time, thought and energy. We shall bring here our trials and our temptations; our failures and our triumphs; our sorrows and our disappointments,—and our rejoicing too. We shall gather here for prayer, and for praise, and for instruction. We shall learn the blessedness of the Master's promise: "Where two or three are gathered together in My name, there am I in the midst of them."

Verily, this House shall be none other but the House of God, for we shall have made it the House of Prayer.

The Supernatural and the Spiritual.

Bishop George H. Kinsolving; Council Address.

The miraculous in the New Testament, viewed in a certain way and considered as an abstract proposition, does put a severe strain on faith, and presents a grave problem to the understanding, and if we single out special manifestations of the miraculous and examine them alone and apart from all other considerations, we do encounter that which is justly perplexing and even incredible. But the way to approach the understanding of the miraculous is in the first place to be clear in our minds what it is we mean by miracle. If there was any such materialistic and atheistic world, as we have tried to show you there is not, and if miracle was what it has been popularly defined to be, then it would be indeed difficult and not at all in harmony with modern thought to claim for it a reasonable acceptance. The common idea seems to be that miracle, as Canon Scott Holland describes it, "is some abrupt and inexplicable violence, a breaking in upon and interrupting the operation of cause and effect, and holding natural law in suspense, a sudden inroad of disruption into an ordered and integral whole." Or, in other words, something done against nature. Such an idea of miracle has long since been abandoned, and in its place, as Holland has also said, "A new rush of thought has passed over us, and it would be indeed intellectually disastrous if, at such a time, when personality is disclosing to us new possibilities, and under such a spiritual invasion, we were to be satisfied with obsolete formula for miracles which we had fashioned under the pressure of the days when the mechanical idea of nature dominated us."

The spiritual and the supernatural are now becoming more and more recognized, not as working against nature, but as part and parcel of the operation of the reign of law in the universe of God, viewed in its wholeness instead of detached sections and parts. We are beginning to know too much about the material to remain materialists. . . . The world may look on at Christ's spiritual work as it did at His wonderful deeds of mercy and power when He lived among men in the flesh; the critic may gaze with cold incredulity upon the Christian and at his divine Master; men may even rise up like the inhabitants of the city in which the demoniac was publishing the good news of his recovery, and bid Christ to depart out of their coasts, but Christ and His religion will live through the ages and go on conquering and to conquer as long as men and women can go forth, publishing it in Decapolis and throughout the world that Christ has done great things for them. The testimony of living witnesses speaking out of the fullness of loving and grateful hearts is the chief influence under God for the dispelling of the dark clouds of unbelief which hover around the restless, faithless minds of so many of the poor, disobedient children of our Father; and it is the abiding consciousness of having this personal testimony as a part of our experience which must ever serve to keep the Christian fixed and steady amid the corruptions and temptations of a captious and gainsaying generation.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

DR. STUCK'S PARENTAGE.

Mr. Editor: In a recent letter which I received from Miss Stuck, a sister to the late Venerable Hudson Stuck, she made the following statement: "Will you disabuse people's minds, as far as you are able, of the error current in America that my brother was the son of a clergyman? Our father was a business man, having for the greater part of his adult life an interest in a large timber business."

Will you kindly make a statement to this effect in the Southern Churchman? I shall greatly appreciate it.

Sewanee, Tenn., February 2, 1921. ROBERT G. TATUM.

A TEACHER COMMENDED.

Mr. Editor: Mrs. Ethel Patterson, of Los Angeles, Cal., has recently been in our city conducting a series of classes in "The Practice of the Presence of God." She came unsolicited and unheralded, but it must have been the guiding hand of Providence that brought her to us. I feel that I, for one, must voice my opinion of her work in this way for the benefit of those who may have an opportunity, here or elsewhere, to hear her. I count it one of my greatest privileges to have attended her classes, and cannot too strongly recommend her to every one, both old and young.

MRS. WILLIAM EDWARD COX.

Richmond, Va., February 5, 1921.

The Great Commission.

NOTES FROM THE MISSIONS HOUSE.

In a letter just received by the Department of the Nation-Wide Campaign, Bishop Tyler states that with two exceptions the salaries of all the clergy in North Dakota were increased during 1920. Of these increases seven were made entirely by the parishes of which the men are rectors. In the cases of the missionary clergy whose stipends are supplemented by the Presiding Bishop and Council, at least one-half of the increase, and in several instances more than half, were made by the local congregations to which those clergy minister.

Bishop Tyler adds: "To my mind, the Nation-Wide Campaign is the greatest movement that has ever been proposed or attempted by the Church. I can absolutely say that never since I have been Bishop in North Dakota has anything so helped the Church here as this great movement."

About $12,000 has been received by the Presiding Bishop and Council for relief of famine in China, one subscription for $5,000 coming last week from Mr. F. M. Kirby, head of the Kirby 5 and 10 Cent Storec, who is a member of St. Stephen's Parish, Wilkes Barre. All money received by the Presiding Bishop and Council for the Chinese Famine Fund is sent at once by cable to Bishop Graves and the relief work is done by our own missionaries. Every dollar received is sent, no transmission charges for the cable being placed against it. Those who wish to contribute in this way should send their gifts to the treasurer, Mr. Lewis B. Franklin, Presiding Bishop and Council, 281 Fourth Avenue, New York City.

"Obeying an impulse caused by seeing the picture of Miss Marietta Ambler, Kyoto, in the Spirit of Missions, I am enclosing a check for $100 to be sent to her. Such a posture and expression are worth $100."

So wrote a layman from Michigan the other day, after seeing the picture of Miss Ambler and some of her kindergarten children on page 25 of the January number of the Spirit of Missions.

"Read what Miss Ambler says about the needs for a new building at Koriyama and about kindergarten work in Japan," says Dr. John W. Wood, executive secretary of the Department of Missions. Dr. Wood visited Miss Ambler's kindergarten when he was in Japan and says that it is altogether worth-while. He is most anxious, as is Bishop Tucker, that a new building should be erected for the kindergarten before the present one comes tumbling down on the top of the young children entrusted to the Church's care.

Gifts for this purpose can be sent to the Department of Missions, 281 Fourth Avenue, New York City.

Spanish-Americans and Mexicans to the number of a million and a half are now in the United States, according to an Interchurch survey recently completed. About 450,000 in Texas, 50,000 of them in San Antonio; New Mexico, about 250,000; Arizona, 100,000, and California nearly as many; thousands in Colorado, Missouri and Kansas, and others scattered all the way to New England. Los Angeles is mentioned as one of the cities which are "largely Mexican"!

Church Intelligence

Busy Building.

The fortieth annual report of the trustees of the American Church Building Fund Commission shows the past year to have been the most active in its history. Its pledged support has made possible the erection of 129 churches, rectories and parish houses in this country and in China and Japan. In this work loans in the sum of $262,200 have been offered and accepted, and gifts and grants in the sum of $54,225. The figures for this year bring the grand total of loans made since organization to $1,313,376.22 and gifts and grants to $342,737.88.

The trustees point out that the accomplishment of this work has placed all but 20 per cent. of the Permanent Fund in the hands of the Church for its use; that the balance of the fund, at the present rate of negotiation of loans, will last but a few months; that the entire income, less operating expenses, has been given away; that their work of serving the Church cannot go forward at the present rate of development without the aid of the Church in the increase of the Permanent Fund; and appeals to the Church for offerings from parishes, and for donations and legacies from individuals for this purpose.

The Church is the sole beneficiary of the fund. Her own interests are the only ones considered and conserved. Every dollar contributed to the fund does a double duty, serving first as a loan, and later going out as a gift from accrued income. The trustees believe that the Church for its own sake will answer this reasonable appeal. The office of the American Church Building Fund Commission is in the Church Missions House, New York City.

Stowe's Clerical Directory: The 1920-21 Edition.

Stowe's Clerical Directory of the American Church for 1920-21 is being delivered to the subscribers. The book has been compiled and published under very great disadvantages and perplexing conditions in the publishing world. However, the edition is completed and copies of this book may be secured by applying directly to the publisher or through any book store.

So many of the clergy have changed their addresses within the last six months that the addresses may not be, in every case, correct. The forms closed the middle of September.

We trust that this directory will be of value to all of the bishops and clergy. It is an effort to furnish a book which shall take the same place in the ecclesiastical world that "Who's Who in America" takes in the secular and business world.

The Rev. Andrew D. Stowe, D. D.
131 East Fourteenth Street, Minneapolis, Minn.

PITTSBURGH

Rt. Rev. C. Whitehead, D. D., Bishop.

The Misuse of Our Churches.

Certain incidents in the parish of Calvary Church, Pittsburgh, have caused the rector and his colleague to announce that hereafter there shall be no evening weddings in the church except under exceptional circumstances, and the Bishop of the Diocese, having had similar experiences, made the following declaration in his address at the annual convention: It is the obvious duty of the Church to stand behind any bold witnessing for truth in the face of a gainsaying world. To be a prophet has never been a popular role —witness Jeremiah and others of the Old Testament times, Savanarola of later years and many a martyr of recent date. Said St. Stephen, "Which of the prophets have not your fathers persecuted?" To utter warnings, to instruct the ignorant, to combat the vicious, to rebuke the worldly, to disregard the unreasonable, is a function of the ministry which is conspicuous by its absence in the priesthood of many of us. Too often we seek refuge in generalities. All honor to any, therefore, who speak with authority and declare, "Thus saith the Lord," whether men hear or whether they forbear. The Church has a right and a duty to declaim against lawlessness in social customs, against immodesty of dress, against extremes of worldly fashion, against the insulting intrusion of frivolities into the place where God's honor dwelleth—against the unveiled head in public worship, against disregard of apostolic teaching and sober Church tradition. Said St. Paul, giving the final authoritative word, "If any one seem to be contentious, we have no such custom, neither the churches of God."

"Our church buildings have been ill used long enough by a really arrogant class of thoughtless and irreverent people. I would that all our clergy and Church folk would set their faces and utter their protest against all such invasion by the fashionable world into sacred things."

The Standing Committee elected at the annual convention on January 26 has organized by the election of the Rev. John Dows Hills, D. D., of Bellevue, as president, and the Rev. William Francis Shero, Ph. D., of Greensboro, as secretary. The stated meetings of the committee will be held on the Tuesdays preceding the Ember Days.

Church Club Dinner: The mid-winter dinner of the Diocesan Church Club was held at the McCreery dining-rooms on Thursday evening, January 27. The guest of honor and speaker was the Rt. Rev. Charles D. Williams, D. D., Bishop of Michigan. Bishop Williams spoke of present conditions in England and the Lambeth Conference, and held his audience of over two hundred men spellbound for an hour and a quarter.

Charitable Requests: By the will of the late Mrs. Minnie Kalchthaler, of St. John's Parish, Pittsburgh, the following bequests were made. St. John's Church, $2,500; St. Barnabas' Home for Incurables, Gibsonia, $1,000; the Episcopal Church Home, Pittsburgh, $500.

Woman's Auxiliary Observes Triple Anniversary.

The annual meeting of the Pittsburgh Branch of the Woman's Auxiliary was this year observed as a triple anniversary, the events commemorated being the conversion of St. Paul, the forty-first anniversary of the organization of the Pittsburgh Branch, and the thirty-ninth anniversary of the consecration of the Bishop of the Diocese. The gathering was held at St. Andrew's, Pittsburgh, beginning with a celebration of the Holy Communion, with address by Bishop Whitehead. At the close of the service the Rev. John G. Magee, of Nanking, China, spoke. The annual business meeting and election of officers followed. The reports of all the officers showed progress along the different lines of effort, and were optimistic as to the prospects for the labors of the current year. The officers of 1920 were re-elected with the exception of two vice-presidents, who on account of increasing years declined another term of service. To mark the Bishop's anniversary a basket containing thirty-nine American Beauty roses was presented to him, with the congratulations and best wishes of all the members of the Auxiliary.

J. C.

St. Stephen's Church. Sewickley, Pa.

Five beautiful stained glass memorial windows have recently been installed in St. Stephen's Church, Sewickley, the Rev. A. C. Howell, rector. The first, the north transept window, has for its subject the "Soldiers," or "Triumph of the Cross," and is given anonymously. The fine and comprehensive inscription, "To those who tried," is magnificent and has an appeal for those who fall to rise again.

The second, or south transept window, has for its subject "St. Paul," and is given by the congregation in commemoration of Lieutenants Tingle W. Culbertson and Charles Hyde, Jr., both of whom died in France August 5, 1918, heroes of the great war.

The subject of the third, large clerestory west window, is "St. Stephen." This window represents St. Stephen before the Council, and is given by Mrs. Charles C. Ramsey in memory of her husband.

The fourth, or south aisle window, has for its subject "The Supper at Emmamus," and is given by Mrs. Jan Koert in memory of her husband and of her brother.

The fifth, a small west window, whose subject is "Sir Galahad," is given by Mrs. J. D. Culbertson, Sr., in memory of her son, Tingle W. Culbertson.

In all these windows Gothic canopy-work is introduced as frame-work and the tracery work above the main figures have emblems or sacred monograms referring to the subjects beneath.

TEXAS

Rt. Rev. G. H. Kinsolving, D. D., Bishop.
Rt. Rev. C. S. Quin, D. D., Coadjutor.

Bishop of Texas Vetoes Woman's Suffrage.

For the first time in the twenty-nine years that the Rt. Rev. George Kinsolving has been Bishop of the Diocese of Texas, the right to veto a measure of the Diocesan Council was exercised, to keep the women of the Church from sitting as delegates, with the right to vote in Council. The speeches against woman suffrage were weak and lame as compared with the militant harangue of the favoring side. When the vote was taken the majority was overwhelmingly in favor of the ladies. After his non-concurrence was announced Bishop Kinsolving explained that he had exercised his constitutional right conscientiously, and after hearing all the arguments in favor of women's rights. "Woman is not a ruler of the Church," the Bishop declared. He also stated that he attended the Church Conference of Lambeth in London, Eng., at

which time the women demanded the vote and equal rights in the Church. "Nothing occurred in that conference to cause me to change my mind in regard to my view that woman is not a ruler," he stated. "In the years to come there will probably be women in the pulpit, but I shall not be here; I shall probably look over from above." Bishop-Coadjutor Quin, however, made it quite clear that he was heartily in favor of allowing the women in the Council and expressed his sorrow at the untimely end of the discussion.

The second most important feature of the Council, which met in Houston on January 21-25, was the passing of a canon providing for an executive board composed of six clergy and nine laymen, to carry on the work of the Church between meetings of the annual Council. This board corresponds to what is called in several dioceses "the Bishop and Council." It not only has power to carry out all mandates of the Council, but has authority to initiate legislation, so far as it is not contrary to the canons and constitution. Its work is to include missions, finance, publicity, student work, social service, and such other departments as it may from time to time see fit to initiate.

The work of the young people and the responsibility of the Church for them also played a large part in the unofficial work of the Council. The Rev. Paul Micou was the chief speaker at the sessions of the Student Council, under the direction of the Rev. Harris Masterson, diocesan secretary of student work. One hundred and fifty students attended the Council, representing the five chief universities of the Diocese. Miss Helen Hendricks and the Rev. Y. Y. Tsu also presented phases of student work. The Cranmer Club of Rice Institute, Houston, entertained the visiting delegates at the University Club on Saturday afternoon.

The Rev. W. E. Gardner addressed the Young People's Service League Saturday morning on "Church School Ideals." The Rev. Gordon M. Reese also spoke to the young people. The afternoon program was given at Herman Park and included a picnic.

The business session of the Church Service League, which included the Woman's Auxiliary, Daughters of the King, Church Periodical Club, Girls' Friendly Society, the Guild of St. Barnabas, was held at Trinity Church Tuesday morning. Thirty-eight parishes and missions were represented by delegates. The purpose of the session was to encourage the formation of the league in all parishes, and reports were given from churches where the organization has been formed, which inspired the delegates to go home and do likewise. Miss Helen Hendricks gave an address on recruiting for the Church, and Mrs. Kinsolving brought a message from the Lambeth Conference in London. She told the league that Mrs. C. S. Quin has been selected by Mrs. Davidson, wife of the Archbishop of Canterbury, as a delegate to go to England. Mrs. C. S. Quin served as chairman of the meeting in place of Mrs. Percy Pennybacker, who was unavoidably absent.

The corporate communion of the Diocese was held at Christ Church on Sunday at 11 o'clock, Bishop Kinsolving being the celebrant, assisted by Bishop Quin. The Rt. Rev. Thomas F. Gailor was preacher.

Night mass meetings were held each night at Christ Church, at which addresses were made on Religious Education in Co-operation With the Public Schools, by Mr. Edward Sargent, of the General Board of Religious Education, and by the Rev. William E. Gardner, from New York headquarters. The Rev. Y. Y. Tsu, a post-graduate student in Columbia University, and a priest of the Chinese Holy Catholic Church, described student life to the Student Council on Saturday and presented the work of the foreign missionary on Sunday night.

The results of the elections were as follows: For the Executive Board—The Rev. Messrs. L. C. Harrison, R. DeOvies, W. N. Claybrook, Harris Masterson, Houston; J. M. Pettit; Messrs. F. W. Catterall, J. C. Wilson, A. J. Dossett, W. S. Farish, K. E. Womack, W. G. Franklin, Gus Taylor, Eugene Blount, T W. Davidson.

Standing Committee—The Rev. Messrs. S. M. Bird, Peter Gray Sears, Charles Clingman; Messrs. A. J. Dow, G. A. Taft. **Chancellor**—R. W. Franklin. **Secretary of the Council**—The Rev. F. J. Bate.

Delegates to the Provincial Synod—The Rev. Messrs. L. V. Lee, H. B. Jamison, L. C. Harrison, Charles Clingman, S. M. Bird, W. N. Claybrook; Messrs. G. A. Taft, F. B. Weeks, Sam McNeal, W. G. Franklin, A. J. Dossett, W. J. Battle.

The Council closed with a diocesan dinner at the Rice Hotel, at which Bishop Quin acted as toastmaster and Bishop Kinsolving, Mr. W. J. Battle and the Rev. R. DeOvies made addresses. Eight hundred delegates were present from forty-seven parishes and missions of the Diocese.

The next Council will be held in Waco, in January of 1922.

H. M. K.

GEORGIA

Rt. Rev. F. F. Reese, D. D., Bishop.

Recruiting for the Ministry.

Acting on the suggestion of the Commission on the Ministry appointed by the Department of Religious Education, the Bishop has sent a strong and earnest letter to the clergy urging them to make an effort to obtain recruits for the ministry offering the following program: First, to call together early in Lent a congregational conference after some week-day evening service calling attention to the decrease in the number of postulants for Holy Orders, asking parents what reasons they can give that their sons do not offer themselves for the ministry. Second, to look over the list of young parishioners and select those whom the clergy are led to believe would be fit and worthy to serve at the altar; get in touch with the parents and the young men themselves and approach them on the subject; and third, at every service during Lent, with suitable explanation to the people, summon them to pray both in public and in private that young men in the congregation who are apt and meet may offer themselves for the ministry. Enclosed in the letter was a collect which the Bishop has authorized for use in the public services of the Church in the Diocese during Lent.

Inter-racial Conference: An inter-racial committee composed of five white men and five negro men has been called together in Savannah by the Bishop to discuss the race problems and how to remedy some of the unfortunate misunderstandings existing between the white and colored people. Sunday, January 23, was inter-racial Sunday in the State, and on that Sunday the rector of Christ Church, Savannah, the Rev. John Durham Wing, D. D., delivered a masterly and forceful sermon on the race problem in America today. Dr. Wing took his for text Rom. 15:1, "We then, that are strong, ought to bear the infirmities of the weak," suggesting as some of the solutions of the problem that there be vigorous and unrelenting opposition to lynching; that the negro must be assured of even-handed justice in the courts; that he must have adequate educational advantages, and that he must have improved living conditions.

The Church of the Good Shepherd, Augusta, the Rev. H. H. Barber, rector, held its annual parish meeting on Wednesday, January 12. Reports from all parish organizations were read, one of the finest being that of the Church school. It was decided at this meeting to form the Church Service League, to take care of much of the social service work which has heretofore been divided among the several societies of the parish. This is the first parish unit of the league to be formed in the Diocese. After the business meeting refreshments were served by the women of the parish.

Mrs. G. K. B. Wade, Supply Secretary of the Woman's Auxiliary from the Church Missions House, visited Savannah Thursday, January 27, and at a joint meeting of the four parish branches, preceded by a corporate communion at Christ Church, spoke to the members on the new plans for box work. The night before Mrs. Wade met with some of the members of the branch of St. Augustine's Church (colored), and left Thursday afternoon for Brunswick to visit the next day the School for Negro Boys and Girls of St. Athanasius' Parish.

St. Michael and All Angels' Branch of the Woman's Auxiliary, Savannah, held an interesting meeting January 21, using the Missionary Calendar for the program. The members met in the church, and after the opening prayers by the rector, the Rev. J. D. Miller, different members read from the calendar some of the subjects treated. After the program the members adjourned to the parish hall and supper was served.

E. D. J.

IDAHO.

Rt. Rev. F. H. Touret, D. D., Bishop.

Dean Chamberlaine to Be Canon Missioner of Easton, Md.

The Very Rev. Alward Chamberlaine, dean of St. Michael's Cathedral, Boise, has resigned his work in Idaho after eighteen years of service in the district, and accepted the position of Canon Missioner under Bishop Davenport, of the Diocese of Easton. His resignation has been accepted with great reluctance by the Bishop and Chapter, and resolutions were adopted expressive of appreciation of long years of service.

During his ministry in Idaho, Dean Chamberlaine labored for three years among the Mormons, two years at Blackfoot, and among the Indians on the Fort Hall Indian Reservation, two years on the new Twin Falls irrigation tract, four years among the miners in the Coeur d'Alene mining district of North Idaho, two years as Archdeacon, and the past five years as dean of St. Michael's Cathedral. During the latter

period he succeeded in working off a debt of $10,000 on the cathedral, and had the joy of assisting in the service of consecration with Bishop Funsten and Bishop Tuttle in 1918. The number of communicants has been nearly doubled, and a handsome memorial organ and Tiffany window presented.

Dean Chamberlaine has been president of the Council of Advice, examining chaplain, chairman of the Diocesan Nation-Wide Campaign Committee, registrar, librarian, secretary of the board of St. Luke's hospital, alternate and deputy to the General Convention of 1916, and deputy to the General Convention of 1919.

He will take up his new work in the Diocese of Easton about April 1.

TENNESSEE

Rt. Rev. Thos. F. Gailor, D. D., Bishop.

Woman's Auxiliary.

The Woman's Auxiliary held its annual meeting at the same time the convention of the Diocese met, the sessions being held in Calvary Church, Memphis.

The convention was opened with celebration of Holy Communion by Bishop Gailor, assisted by Bishop Beatty and the Rev. Charles F. Blaisdell, rector of Calvary Church. Following the communion service, Bishop Gailor preached on the theme, "And His Mother Kept All These Things in Her Heart."

The business sessions were presided over by Mrs. Loaring Clark, president, and ten officers and forty-two delegates were in attendance.

Reports of the educational work being conducted by the Auxiliary were exceptionally good and showed considerable progress being made in this direction. It was announced that Miss Nannie Hite Winston, of Louisville, Ky., a gifted leader, will be in charge of the summer conference on mission work at Sewanee this year.

B. C.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

The Annual Convention.

The twenty-sixth annual convention of the Diocese of Washington was held at St. Stephen's Church on February 2 and 3, beginning on Wednesday morning with a celebration of the Holy Communion, and adjourning late Thursday evening. The regular session of the convention was opened with the Bishop's annual address, in which many important points were stressed. The completion of the Cathedral was made the subject of a strong appeal to the Church people of Washington, as well as those all over the country. The convention was urged to use the coming Lenten season as a time of reconstruction and to let its preaching be the enforcing of the call and claims of our Lord Jesus Christ. Bishop Harding paid tribute to the life and character of the late Rev. Dr. R. H. McKim, and named others who had passed away during the year. He commented on the results of the Nation-Wide Campaign, saying that it was a long way from failure to note that the Diocese sent three times as much to the Presiding Bishop and Council and for the general work of the Church as it had ever done in its most successful year. The Bishop lamented the lack of men offering themselves for the ministry, and referred to the falling off in Sunday school enrollments. The remainder of Wednesday and all of Thursday were given over to business sessions, with the exception of Wednesday evening, when the regular missionary service of the Diocese was held in St. Stephen's Church. Every available space was used for the unusually large congregations which attended, and splendid adresses by Bishop Thurston, of Oklahoma, and Dr. James E. Freeman, the new rector of Epiphany Church, made the service one long to be remembered and of great inspiration.

At the regular business session much important routine business was accomplished, and several important items of new business brought up. The report of the Committee on Social Service, presented by the Rev. C. R. Stetson, emphasized the need of the Church's support of the child labor bill, now pending in Congress, and the evil results which might follow the proposed blue Sunday laws for the District. It was pointed out that such a law is likely to defeat the chance for any Sunday restrictions here, and that a good substitute for the present drastic measure before the House would be more effective than a support of the so-called "blue laws." Bishop Harding at this point spoke very forcibly of the need of a Christian Sabbath in Washington, deploring the fact that so many Church people do their most elaborate entertaining on Sunday, employing numbers of servants and turning the day into one of social affairs.

The Diocesan Board of Religious Education, through Canon W. L. DeVries, gave a report urging a large attendance in the Sunday schools and more young men for the ministry, and offered a resolution which the convention adopted that the clergy get in closer touch with the young men of the Church with this in view. By another resolution adopted the Church Service League was given recognition by the Diocese. Dean C. C. F. Bratenahl gave a report of the Church Pension Fund Committee, stating that it is expected that by the next annual convention certain recommendations will be made regarding a merger of the Church Pension Fund and the Service Clergy Relief Fund.

Action to guard against indiscriminate collection of funds for social or charitable work in the name of the Episcopal Church was taken by the convention. It was decided in resolutions adopted that hereafter persons desiring to make such collections must secure permission from the Board of Social Service, which in turn must have the sanction of the Bishop.

The Philips legacy to the Diocese was accepted and a committee appointed to administer such funds as may become available before the next convention, when a permanent canon will be appointed to use the fund for the Diocese under the provisions of the will. The amount is estimated to be about $50,000, and is to be used for the missionary work of the Diocese of Washington. When this work no longer needs the income from this fund, the money shall be used to extend the missionary work into Maryland and Virginia. The will also provides that funds may be used for the education of missionaries for such work. The committee appointed consists of the Bishop of Washington, two clergy and two laymen.

The Committee on "The House of Churchwomen" was continued until the next convention, with the Rev. Herbert Scott Smith as chairman. Reports of the Nation-Wide Campaign were given by Rev. D. W. Curran, chairman of the District Committee of the Nation-Wide Campaign, and cheering word as to the success of the undertaking was brought by the Rev. William H. Milton.

A canon law of unusual interest, adopted by the convention, was to the effect that unless all parochial reports are in the hands of the Bishop before January 15th the clergymen and lay delegates from the delinquent parish shall be precluded from holding any office in the convention, either by election of the convention or appointment by the Bishop. This step was taken as a result of the difficulty which has attended getting reports in time for the convention. So many parishes have been delinquent in this respect that the Bishop has found it almost impossible to get an accurate report of the state of the Church.

A committee was authorized to make arrangements for the securing of a salaried publicity agent whose position would be a permanent one.

By unanimous consent the Bishop's salary was raised $2,000.

The following committees and deputies were elected:

Standing Committee: The Rev. Messrs. G. F. Dudley, L. R. Levering, Herbert Scott Smith, J. W. Austin; Messrs. Marcus Benjamin, J. H. Gordon, W. C. Rives.

Deputies to the Provincial Synod: The Rev. Messrs. C. P. Spaulding, C. T. Warner, G. C. F. Bratenahl, D. W. Curran; Messrs. S. E. Kramer, H. L. Rust, H. P. Blair, E. L. Stock.

The convention is to meet next year at Trinity Church, of which Rev. David R. Covell is rector.

The Rev. Dr. James E. Freeman was formally instituted as rector of Epiphany Parish Sunday, February 6, at 11 A. M., by the Bishop of the Diocese. Senior Warden George Truesdell delivered the keys of the church to the new rector, who preached the sermon and administered the Holy Communion. Dr. Freeman will be present at the services at 8 P. M. on Ash-Wednesday at Epiphany Chapel, when he will talk informally to the people. A large reception to Dr. and Mrs. Freeman and Miss Freeman was held in Epiphany Parish Hall on Monday evening, February 7, when all the clergy of the Diocese and the people of the parish were invited.

M. M. W.

Laymen's Lenten Services: The Laymen's Service Association, organized in the Diocese of Washington about two years ago, made up of branches in many parishes of the Diocese, with a membership of about five hundred men, is a strong, virile body of men, whose desire is to aid the individual parish by initiating work and aiding the rector.

During Holy Week of last year this organization held mid-day services, which were well attended. This year, through the courtesy of the manager of Keith's Theatre, services will be held daily from February 14 to Good Friday, with the exception of Saturdays, Sundays and holidays. The Washington Federation of Churches has been invited to join this year in making these gatherings more largely attended by the men of all denominations. The services begin promptly at 12:30, with a hymn, followed by a short prayer by a different resident clergyman each day, then a layman of note will address those present for fifteen minutes, ending with a hymn and the benediction.

Many prominent speakers have al-

ready been secured, and it is confidently felt that these services will be largely attended by the residents of the national capital. A hearty invitation is extended to all Christian persons to be present. The unique feature of these services will be that they will be addressed by laymen. L. G.

VIRGINIA

Rt. Rev. W. Cabell Brown, D. D., Bishop.

D. M. S. Takes Over Support of Woman Workers.

The Executive Committee of the Diocesan Missionary Society held a regular meeting in Richmond on February 1, with a large attendance of members. Several appropriations for 1921, which were not in hand at the December meeting, were presented and granted. The outstanding action of the meeting was the assumption by the Diocesan Missionary Society of the salaries of all women workers in the mountain mission districts. These salaries have hitherto been paid out of funds raised by the Archdeaconry of the Blue Ridge, and by the missionaries themselves, and this action will mark a real forward step in the missionary work of the Diocese. This will mean an increase of ten thousand dollars annually in the appropriations of the society. The Nation-Wide Campaign Committee has set aside to the society $50,000 for 1921, instead of $40,000 in 1920.

Endowment Fund for Church Schools.

A special meeting of the Board of Trustees of the Church schools in the Diocese was held in St. Paul's Parish House, Richmond, on Tuesday evening, February 1, with a full attendance of members.

The Rev. F. E. Warren and Mr. Ward Marston, both of Urbanna, were elected to fill vacancies in the board, to serve until the next annual Council nominates men for permanent membership. Reports of the present financial condition and prospects for the current year were made by each one of the three schools, St. Anne's, St. Catherine's and St. Christopher's. These reports were most encouraging, showing that each school is in splendid financial condition and doing effective work. In this first year of the system these schools show a total enrolment of between three hundred and fifty and four hundred boys and girls, and prospects are very bright for great growth in enrolment. Each school is planning to introduce as part of its curriculum the complete program of religious instruction which is being prepared by the Diocesan Board of Religious Education.

The board devoted a great deal of the time of its meeting to discussion of plans for the development of the schools already in the system, and for the establishment of the two schools to be started at Tappahannock and Urbanna. The payment of the purchase price of the land to be secured at these two places was ordered; the further disposition of the Nation-Wide Campaign appropriation for 1921 was referred to the Finance Committee for report to a meeting to be held about March 1.

At this meeting the Bishop reported the receipt of two checks, one of $25 from the Woman's Auxiliary of Grace Church, Richmond, and one of $50 from a laywoman of the Diocese, to start an Endowment Fund for the Church schools. Another member of the Church augmented these gifts to a sufficient amount to purchase a one hundred dollar Liberty Bond, as the nucleus of this Endowment Fund. This purchase has since been made. From this little seed we hope that a large and useful Endowment Fund will go. It can easily be seen that in measure as the Endowment Fund grows, the schools will be enabled either to reduce tuition charges, or devote more of their income to the establishment of scholarships for boys and girls unable to pay the full prices.

Meeting of Churchmen's League.

The most interesting as well as the best attended meeting of the Churchmen's League of Henrico Parish was its winter meeting held last Friday evening, February 4, in All Saints' Parish House, Richmond.

The feature of the evening was an address by Bishop Brown on the work of a Bishop of a Diocese. He spoke of the burdens necessarily resting on a Bishop and of the ways in which a Laymen's League could help in lightening these burdens. This is just what the Churchmen's League is for—to help wherever it can in the work of the Church as a whole, and particularly in the Diocese of Virginia, and more especially in the parish of Henrico.

This league is composed of the rectors, all members of the vestries of each church in Henrico Parish, and one delegate for each fifty communicants or fraction thereof. The Executive Committee consists of one member from each church in Henrico Parish and the usual officers, all of whom must be laymen.

At the meeting just held the Committee on Work in Vacant Parishes reported that there were no vacant parishes that could be reached within a reasonable time from this city, because the league was seeing to it that services are held in all such parishes. The committee also reported that wherever possible the work in each vacant parish should be taken care of by one man instead of several, experience having shown that this method is more satisfactory.

The Committee on the Work of the City Missionary is busily engaged in forming a volunteer motor corps to assist Mr. Montague in his work.

Short addresses were made by several members, all of which were helpful and much enjoyed. The roll was called by churches, and Monumental stood first with fourteen members present.

B. J.

The Rev. William B. Lee, for nearly forty years rector of Ware and Abingdon Churches, Gloucester County, has resigned, to take effect June, 1921, when he will retire from active work. Mr. Lee's long and laborious ministry in Gloucester has endeared him to the people of the county in and out of his own congregation, who unfeignedly regret the necessity of his relinquishing his work.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robt. C. Jett, D. D., Bishop.

The Home for Boys, Covington: An Urgent Appeal.

I have just learned that there is an epidemic of whooping cough and measles at the Home for Boys at Covington, Va. One death from pneumonia has resulted.

Everything used in such cases of illness is needed, above all, funds with which to provide medicine and trained nurses.

I feel it to be my duty to make known these facts in order that such as can help may as speedily as possible send relief to this worthy institution in its hour of distress.

I heartily commend this cause and earnestly appeal to all who can do so to minister in such ways as they can to these suffering children.

Robert C. Jett.

Stuart Hall: At the recent meeting of the Board of Trustees of Stuart Hall, held in Staunton, the Rt. Rev. Robert C. Jett, D. D., Bishop of Southwestern Virginia, was elected a member and president of the board; Bishop Arthur C. Thomson, Bishop-Coadjutor of Southern Virginia, vice-president; Mr. J. S. Cochran, secretary, and Mr. A. F. Robertson, treasurer. This action gives the new Diocese of Southwestern Virginia official representation on the board, in connection with Southern Virginia and Virginia.

MARYLAND

Rt. Rev. J. G. Murray, D. D., Bishop.

Md-day Lenten Services.

The mid-day Lenten services, which are being held as usual this year in Old St. Paul's Church, Baltimore, the Rev. Dr. A. B. Kinsolving, rector, are the only mid-day services held in the city this Lent. The following is a list of the preachers, beginning February 9, Ash-Wednesday:

Ash-Wednesday—The Rt. Rev. Theodore P. Thurston, D. D.

February 10—The Rt. Rev. John Gardner Murray, D. D.

February 11—The Rev. Wyatt Brown, Litt. D.

February 14 to February 16—The Rev. Bernard Iddings Bell, President St. Stephen's College.

February 17—The Rev. Hugh Birckhead, D. D.

February 18—The Rev. Clifford Gray Twombly, D. D.

February 21—The Rt. Rev. Alfred Harding, D. D.

February 22 to February 25—The Rt. Rev. Henry J. Mikell, D. D.

February 28 to March 4—The Rt. Rev. Charles Fiske, D. D., LL. D.

March 7—The Rev. William L. DeVries, Ph. D., D. D.

March 8 to March 11—The Rev. George Craig Stewart, D. D.

March 14—The Rev. William H. Garth.

March 15 to March 18—The Rev. William H. VanAllen, D. D., LL. D.

March 21—The Rev. Henry H. Marsden.

March 22—The Rev. S. Arthur Huston.

March 23—The Rev. Samuel McComb, D. D.

March 24—The Rev. H. P. Almon Abbott, D. D.

Good Friday, March 25—The rector. Three hours' service.

What else does anxiety about the future bring thee but sorrow upon sorrow?—Thomas A. Kempis.

One secret act of self-denial, one sacrifice of inclination to duty, is worth all the good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves.—Card. Newman.

People pay far more attention to our example than to our advice.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

LET THE LITTLE ONES COME UNTO ME.

We have so often regretted the lack of institutions supported by our Church for the help and refuge of the destitute that it gives us the keenest pleasure to publish this week the account of the Jarratt Home for Girls, which, although not strictly a Church institution, is nevertheless receiving regular and substantial support from the Church.

It is all the more gratifying, too, to know that this tribute to the good work being done here comes from a person who is not a member of our own communion herself, but is the very efficient head of the Associated Charities of one of our large cities.

This article is perhaps a trifle local, but we feel that it is interesting to our readers throughout the South to know of the good work being done at Jarratt, Va., and we may say here too that this department will welcome communications of giving information concerning any other such institutions in any of our Southern Dioceses.

The preliminary part of this communication will throw some light upon the life of children who, even here in our own dear land of plenty, are destitute of garments which in most homes are thought to be essential to decency if not to comfort, truly half the world does not know how the other half lives.

We conclude with the following letter received this week:

"My Dear Mr. Montague:

Last Friday I took two of our little children up to the Episcopal Home at Jarratt. This morning, at the Case Committee meeting, I was telling our group of women about this trip, and how entirely satisfactory I found the home, and the Episcopalians present were all most interested in having other Episcopalians know of the work that is being done for the children by the Church as a whole. I am therefore writing you the story of the day, and you can use as much or as little of it as you like for the Southern Churchman, if, of course, any of it is suitable for that paper. The people who are helping this home would, I think, greatly appreciate having a little publicity concerning their work.

Martha and Lena were two little girls without a father and with a feeble-minded mother. The home from which home by extreme courtesy, and the children had no knowledge of the care they had come could only be called a and love that is usually extended to youngsters of their age. When the mother of the children was sent to a hospital, both the children were taken to the City Home. Later, when it was found that she would never be able to care for them again, they were sent to the Children's Detention Home until arrangements could be made to take them to Jarratt. This moving about from one place to another had made the children extremely nervous, and when I called for them at 7 A. M. I was greeted with howls of woe. These quieted, however, after we had gotten the taxi, and interest in the surrounding scenery made them forget they were with a total stranger. When we arrived at Broad Street Station, however, trouble broke out afresh when the colored porter put his head into the taxi. The children absolutely refused to walk; I had to pick one up under each arm—children of three and five weigh something, too—and waddle with them to the ticket office. They were diverted by being perched on each side of the ticket office and watching the man behind the bars. Tears were forgotten and Martha agreed to walk to the train, when unfortunately, a would-be helpful man, knowing that the time in which we had to catch the train was extremely limited, attempted to pick her up; both the children began screaming at that, and again I had to carry a double pack. After we got in the train skies cleared again, and in their efforts to thoroughly clean the windows on the car, all minor disturbances were forgotten. They had had so much to do with nurses for the last few days that they could not get over the fact that I was not a nurse, and I had to tell my name at very frequent intervals. This Martha found most diverting, and would insist on going down the aisle informing sympathetic travelers that that was not a nurse, but was Miss Whiting. Interest in this statement never failed to bring forth revelations concerning her apparel, the most interesting of which was that she had on an underskirt, and any one who would listen to her chatter was forced to see this beautiful article—which came from the twenty-five cent store, and was the first she had ever worn.

After a trip with many other diverting instances, we arrived at Jarratt station, and had to go nine miles in an automobile. The children bounced around like peas on a griddle until I held them, and then they went to sleep until peacefully we arrived at our destination. The minute the car stopped howls began ,and it was a very noisy party that was welcomed by Miss Gage, a woman about thirty who loves children, and to whom children turn as a matter of course. Her little family all adore her.

Jarratt is not an institution in any sense of he word. The home can only accommodate nine children, and is literally a home. There is a large living-room, comfortable dining-room, then the kitchen and a small room which is used for the children's playthings, though they do not keep them there by any manner of means. There is a large room with seven single beds for the little girls, Miss Gage's room, which also has two cribs in it, and another room which accommodates Miss Gage's assistant—not a very large place, but beautifully neat, and there is an atmosphere of cheer and comfort, which would make a home out of a hovel.

Some months ago we placed a little girl there, who had never known any care or attention. Today she is about four years old, and very fussy indeed about having fresh clothes and plenty of hair brushing, and she was full of suggestions as to what Lena and Martha should do, and Miss Gage was sure that she would have a beautiful time showing them how to take care of themselves, for Dorothy has become so independent that she resents actively anybody's having to wash her face. Six months ago the child would never have thought of saying excuse me, where today she is as courteous as the best brought up child you know. All the children are gaining weight, and I was much pleased to see the change which had been made in one of our little girls who lately became motherless. The only side we had ever known was a shy and timid one, but at Jarratt she is the liveliest little miss imaginable, full of fun and laughter.

The two new arrivals, having exercised their lungs sufficiently to create an appetite, ate a hearty meal, then entered into a lively game of romp with some of the older children. In the midst of this diversion I retreated for fear of starting a fresh outburst if I waited for any farewells.

I then visited one of the men who has been most influential in starting and caring for this home, and who has the welfare of the children very closely at heart. The whole community is interested in the home as a whole, and in the children as individuals, and the children receive as much love as any child needs. They are petted and made much of by every one. All the people in the community give generously of what they have to share, as I have heard from various sources they have not much money, but they give clothing, etc., to the full extent of their ability—in fact, we had better call it sharing rather than giving. One man of about sixty years old keeps the home supplied with fire wood, which he has to cut himself, though he is not physically strong enough to do this work. There are many other instances of the same sort of self-sacrifice for the cause.

A good many people know of the fine work being done at Covington, but few people know of the equally fine work that is being done at Jarratt, and I hope you will be able to give a little publicity to this home. I am sure that if the children placed there do not turn out fine women, it will not be the fault of Miss Gage or any of the people connected with the organization."

General Secretary.

Faith: All upon which the term of Paulinism has been bestowed is contained in embryo in this verse—"This is the work of God, that ye believe on Him Whom He hath sent"—which at the same time forms the point of union between Paul and James. Faith is the highest kind of work, for by faith a man gives himself; and a free being can do nothing greater than to give himself. It is in this sense that James opposes works to a faith which is nothing more than intellectual belief; and it is in a perfectly analogous sense that Paul opposes faith, active faith, to works of mere observance. The faith of Paul is really the works of James, according to the sovereign formula of Jesus. "This is the work of God, that you believe."—F. Godat.

We reach the stars sometimes by stooping down to the mud of the world's need.—Bryan Collier.

Family Department

COLLECT AND CALENDAR.

FEBRUARY.

1. Tuesday.
2. Wednesday. Purification B. V. M.
6. Quinquagesima Sunday.
9. Ash Wednesday.
13. First Sunday in Lent.
16, 18, 19. Ember Days.
20. Second Sunday in Lent.
24. Thursday. St. Matthias.
27. Third Sunday in Lent.
28. Monday.

Collect for First Sunday in Lent.

O Lord, Who for our sake didst fast forty days and forty nights; give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness and true holiness, to Thy honor and glory, Who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

For the Southern Churchman.

The Chrysalis.

Virginia C. Castleman.

In long unbroken sleep I once did lie.
No sight nor sound pierced thro' my torpid brain;
No victor hand broke thro' the encircling chain
In whose dull grasp I lingering came to die.
No light of heavenly radiance from the sky
Might enter the dark portal of my prison—
Until my body from its grave had risen
A sordid, groveling thing of earth was I.
I woke with joy! for echoes of a song
More sweet than mortals know burst on my ear,
And beauteous color swept with light along
The pathway of the sunlit heavens clear:
My soul uprose, shook off its chain, and strong
On shining pinions left its dwelling drear.

An Episcopal Mendicant.

When I am asked to write something for the Alaskan Churchman about the twenty-five years' episcopate of Bishop Rowe, I turn with relief from narratives of fatigues and exposures, of short rations and low temperatures, of perils and escapes, concerning all of which the Bishop is habitually reticent except under pressure, to a consideration of the more humdrum, but much more anxious and really onerous task of supervising the work throughout the district and of securing the funds necessary for its prosecution. Taking for granted that hardness which the missionary is enjoined to endure as a good soldier of Jesus Christ, I am confident that Bishop Rowe would set down the raising of the funds for his work as his heaviest responsibility during these twenty-five years.

The Board of Missions does the best it can, and, one feels sure, has always done the best it could, with the resources at its disposal. In some respects it has been complaisant to Alaska; has shown a willingness to consider and concede the special charges which the physical conditions of the work involve. The Board is multi-shouldered and stalwart, and doubtless bears much blame that should not be laid upon it. It is no purpose of mine to add thereto. Alaska has only gratitude to the Board of Missions.

Yet it is an old story of the missionary episcopates that they are turned loose upon their work with all the means of doing it to seek; that the consecration service over, the new Bishop is despatched to his new work with little more than a set of vestments from the parish of which he had been the rector, and, perhaps, an Episcopal ring from the clergy who had been his brethren.

The Board does not build churches or schools or rectories or hospitals. It will provide stipends or parts of stipends for clergy whom the Bishop discovers and induces to come to him, and for the rest it allows the Bishop to solicit funds. Of course, we understand that all this is to be changed by the Nation-Wide Campaign, and every missionary Bishop is hoping and praying that the change may indeed come.

But all through his quarter of a century of office it has been Bishop Rowe's task to secure a great part of all the moneys expended in Alaska by solicitation among the parishes of the older dioceses. He was a compelling and constraining figure, newly come out of the waste places of the earth, newly come from "silent, smoky Indians" of the Yukon, from the fur-clad Eskimos of the Arctic coast, from the little companies of white men pushed further into the cold and darkness of the frigid zone that even the quest for gold had lured men before; from living their life and sharing their food and their quarters. The story he told moved as much by the modesty and simplicity of the teller as by its strange facts. There was always a drawing back rather than a pushing forward, a waiting rather than an anticipation; there was no eagerness to be heard; he always took the lowest seat and waited to be asked up higher.

Some of us indeed who listened to those early narratives at General Conventions of the Church were indignant at the little and perfunctory regard shown him by the "lords of the articles" in their arrangements for public speaking, and at San Francisco, when his time was so intruded upon and overlapped by an important, loquacious layman from the East, that he had a scant ten minutes at the end of a long night meeting for the story he had come so far to tell, we made arrangements to secure a church and to gather a special audience for him; from which time and place dates my own resolve to go to him if he should ask me.

In the great parishes he was always warmly received, I think, and as he went his rounds he interested generous persons here and there who contributed to his work and enabled buildings to be erected and equipment to be provided. But the ceaseless burden of such solicitation, the need of long absences from his jurisdiction and constant travel and speaking, if the enterprises already set on foot were to be maintained and others started—all this was more trying and wearing, I am sure, than the hardships and privations of the winter trail. I warrant the Bishop had rather have been traveling with the dog-sled over the snow and ice of the interior than rolling in Pullman cars from town to town and making his reiterated appeals for financial support. It had to be done, and it was done; sometimes with gratifying success and sometimes amidst continual discouragements; it was done, and the work went on and grew and spread. But as Bishop Rowe looks back on those twenty-five years, I am sure that his advocacy and mendicancy, the long months spent away from his people and his work, the anxious days and nights lest his funds should be insufficient to meet his bills and provision his far-flung stations, took much greater toll of his strength and spirit than all the hardships of the North.—Archdeacon Stuck in August Alaskan Churchman.

Communion.

(By a Western Logging Camp Blacksmith.)

Lord, this cathedral Thine own hands have made;
Its peer no mortal eye hath ever seen;
Wide walls of golden silence hung with green,
And pews of sunlit, shimmering brocade;
Majestic fluted pillars to uphold
A vast blue-vaulted dome, ablaze with light—
While altar cloths, with twining flowers bright,
Bear sacraments in carven cups of gold.

Thy creatures hymn their thanks for life and love;
Sweet fragrance from a thousand censers floats—
What melodies divine, from myriad throats,
Rise anthem-like in praise to Thee above!
My spirit kneels, Thy blessing to receive;
Though I am mute, Thou knowest all my thought;
I feel Thy presence, and my faith hath brought
To me a peace that Thou alone canst give.

—Seattle Churchman.

For the Southern Churchman.

A Legend of the Wheat of Bethlehem.

From the French.

Eugenie Du Maurier.

In Bethlehem, a name which signifies the House of Bread, the new-born Child Jesus was resting in a manger. A pale head of golden wheat, overlooked at harvest, lay entangled amid the straw which served as a bed for the Divine Child. And joyously upbearing this very sweet burden, the head of wheat exclaimed: "Oh, dear Lord God, it is a great honor for me to be thus chosen as a part of Thy bed. My whole desire henceforward is to become Thy food, and thus to be used of Thee."

And the Child hearkened, smiling, to this sweet prayer.

So when Joseph and Mary took their Son to carry Him down into the land of Egypt—fleeing from Herod, who would have destroyed the Lord of the world—the head of wheat fastened itself to the clothing of the Child by its

myriad barbed points and clung forcibly that it might accompany its gentle Creator.

Not very far from Bethlehem they had occasion to cross the fields of Amaliel, an Israelite of heartfelt integrity, and one who feared God. On beholding the travelers this patriarch greeted them courteously and said: "The Lord be with you! May He grant you health and length of days!" Then he added: "This lovely Child Whom you carry is the fairest ever seen in the land of Israel. Even the Messiah, I verily believe, will have no more beautiful countenance!"

"I give you thanks," said Jesus' mother. "The Lord hath granted to you to see the day of His Christ."

Then perceiving on the Child's garment the head of golden wheat, she took it off, flung it into an open furrow with this prayer: "May it please God to multiply these grains of wheat and pour blessings on the house of Amaliel!"

And the wheat murmured as it fell: "O Lord, make me the bread which shall feed Thy Sacred Body—and may I never be parted from Thee!" Ere long the grains of wheat sprouted in the furrow, each seed grew and blossomed and bore an hundredfold.

Thus it was with every succeeding harvest in the fields of Amaliel. The blessing of the Lord was multiplied upon his house, because he had greeted with joy the Child of salvation. So he became very rich and powerful in the land of Judea.

Every year, in the month of Nisan, he would make out of his wheat a very pure bread and carry it to Jerusalem to be used at the Feast of Unleavened Bread. And when many years had passed, Jesus called Peter and John, disciples whom He loved with His whole heart, and said to them: "Behold, I keep the passover with My disciples! Go ye, therefore, and make ready a large upper room, duly garnished, and well supplied with all things required by the faith of the prophet, a lamb, unleavened bread, and bitter herbs." Thus going forth, they met by the way a man bearing white loaves, very beautiful. To whom they said: "If it so please you, give us some of this bread, for the Master is to keep the Passover, as it is written." "Take them! take them, good masters!" was the reply. "I know you as the apostles of Jesus of Nazareth. And I, too, Amaliel, believe that He is the Messiah, the Son of God, Who is come into the world."

After supper Jesus took the bread and gave thanks to His Father, for the hour of His love had come. Now at that great moment the grain which had become bread sang in His heart: "Thanks unto Thee, O Lord of goodness! Thou hast heard my prayer, and deigned to choose me for the nourishment of Thy sacred body. Blessed be Thou for Thy remembrance of the wheat stalk of Bethlehem which once lay beneath Thee in the manger of Thy infancy! Lo, now it is my perfect joy to be crushed in Thy service and made for all time the symbol of Thy blessed body to those who shall take bread in remembrance of Thee."

The "Garden of Children" in Japan.

From a missionary standpoint it is because there are so many children everywhere, in the cities or on the village streets, who could be so easily gathered into a kindergarten, and because in a mission kindergarten one is usually so untrammeled by government regulations and so free to teach Christianity to children at the most impressionable age, that kindergarten work in Japan offers a field of such extraordinary missionary interest. Not only have we a free hand to teach Christianity every day to the children, but in some instances, far from opposing Christian teaching, the parents seem eager for this very thing, for it sometimes happens that in spite of a well-equipped government kindergarten in the neighborhood, parents will send their children preferably to a Christian kindergarten. They somehow feel that a Christian kindergarten has something to offer—some peculiar method of building character in the child which a government kindergarten, however well equipped, does not quite seem to possess.

As there are few Christian primary schools in our own mission—none into which the children may enter after leaving a mission kindergarten—one realizes that every day in the kindergarten must count if the seeds of Christianity are to be so thoroughly sown that neither indifference to Christianity nor hostility towards it, in a heathen home or in a non-Christian primary school, shall be able to take from the child that faith in the true God which has begun to be his in the kindergarten.—Selected.

The Touch of Human Hands.

The touch of human hands—
That is the boon we ask;
For groping, day by day,
Along the stony way,
We need the comrade heart
That understands,
And the warmth, the living warmth
Of human hands.

The touch of human hands—
Not vain, unthinking words,
Nor that cold charity
Which shuns our misery;
We seek a loyal friend
Who understands,
And the warmth, the pulsing warmth
Of human hands.

The touch of human hands—
Such care as was in Him
Who walked in Galilee
Beside the silver sea;
We need a patient guide
Who understand,
And the warmth, the loving warmth
Of human hands.

—Thomas Curtis Clark.

The Scale of Eternity.

"We know that the only sensible thing to do really," said Bishop Gore in a recent sermon, "is to reckon our lives on the scale of eternity; there you see the real relation between the value of eternal things and of temporal things. You see the worthlessness of living for the world which passeth away, with the scribes and the Pharisees, the moneyed men and the politicians. The only people who have right and reason on their side are the people who live for eternal things."

If for one hour our modern world could hold in vivid certainty as a living conviction this old gospel truth of which Bishop Gore reminded his hearers, the new order, for which tired, timid, over-anxious, sorrowing people the world over are praying today would become a glad reality. The most practical doctrine in the gospels is that which proclaims the immortality of the soul. We all care too much for the wrong things. We love too little the real things. Christianity has always been the most effective social gospel because its roots lie deep in other-worldliness.—The Churchman.

When a Boy's Lazy—When He's Not.

Probably there never was a boy whose parents didn't seriously suspect him of being lazy. Yet there never was a boy who did not like to work. The explanation of this paradox (which could be extended to girls without much refitting) lies in the fact that parents and children, at least when the children are little, usually disagree about what sort of thing is worth doing. The parents look on work as the thing which ought to be done, and that is what the customary—not to say normal—child does not want to do. That is what he resists as long as he can and shirks whenever he can—accepting entirely from that viewpoint the parental judgment that he hates work with a mighty hatred. Yet the hardest-hearted parent imagined in tragic romance never imposed on a child any task harder than the normal boy will take voluntarily—when it happens to be something that he himself has thought of and wants to do for his own amusement—something, for instance, like digging a cave in a stony hill for a pirate's den or rowing a boat ten miles to a good fishing cove. Work that the boy wants to do—which, of course, he never would think of calling work—is just fun, and fun a fellow could keep up all day and all night if folks would let him.

Obviously, then, the true boy can no longer be lazy after somebody convinces him that the thing he ought to do—the thing worth doing—the thing that will be of benefit to other people and help the world along—is just as much fun as the self-pleasing little idea that he hits on out of his own head and for his own entertainment. That is to say, the achievement of habits of industry comes by a sort of religious conversion (better not tell the boy that, though; it would frighten him again), having quite the same quality that brings a lad to religious experience in other lines of interest. For making an industrious boy out of a lazy one is essentially a process of enlarging him from a place where he cares only for himself and what interests him to a place where he is genuinely in sympathy with other folks and is ready and pleased to do what helps a lot of people, rather than himself alone. Socialization of his mind is what happens regarding this sort of work; and when his mind and heart are socialized all the way through, so that he thinks socially on every subject that touches him and other folks then, behold, he is at least well inside the portals of religion.—The Continent.

The highest achievement of charity is to love our enemies; but to bear cheerfully with our neighbor's failings is scarcely an inferior grace. It is easy enough to love those who are agreeable and obliging—what fly is not attracted by sugar and honey? But to love one who is cross, perverse, tiresome, is as unpleasant a process as chewing pills. Nevertheless, this is the real touchstone of brotherly love. The best way of practicing it is to put ourselves in the place of him who tries us, and to see how we would wish him to treat us if we had his defects.—Francis de Sales.

For the Young Folks

Waiting to Grow.

Little white snowdrops just waking up,
Violet, daisy and sweet buttercup!
Think of the flowers that are under the snow,
Waiting to grow.

And think what hosts of queer little seeds—
Of flowers and mosses; and ferns and weeds,
Are under the leaves and the snow,
Waiting to grow!

Think of the roots getting ready to sprout,
Reaching their slender brown fingers about,
Under the ice, and the leaves and the snow,
Waiting to grow.

Only a month or a few weeks more,
Will they have to wait behind that door,
Listen and watch. for they are below—
Waiting to grow!

Nothing so small or hidden so well,
That God will not find it and very soon tell
His sun where to shine, and His rain where to go
To help them grow.

—Selected.

For the Southern Churchman.

The Fireflies.

Did you know that lightning-bugs, or, as some people call them, fireflies, have very weak eyes? Yes, when the world and all the little things on it were being made these little yellow and black bugs were not given strong eyes. Afterwards, when they would go out for nice little flying exhibitions, the sun hurt their poor little eyes so that they could hardly see. So they decided to do as the owls and bats did, and wait until night before they flew through the air on different little errands. And let me tell you now, that every little lightning bug has a tiny little home. Never mind where they live, but a very wise little bird told me. The fireflies thought that it would be so nice for them to go to see each other after the sun had disappeared, but instead of that they found that they really couldn't see any better at night than they did when the sun was shining, so they didn't know what to do.

At last they called a meeting in a big oak tree and all the lightning bugs made suggestions. Finally one wise old bug said: "My friends, I have listened with deep interest to all the suggestions, but it seems to me that the simplest thing has not yet been thought of, and that is, if our eyes are not enough for us to see with, we will have to carry something else along with us, and that would have to be a light." All the others agreed with him, and so it was decided that every firefly would carry a little light, not strong enough to disturb the birds sleeping in the trees, but enough to give each bug a light around him.

So they hired a swallow to fly to where the stars were, and break off little pieces of them. Of course, they only wanted little tiny pieces. The swallow took a large mulberry leaf, sewed it together so as to make a little pouch, and stuffed it full of grain, and in one corner of the bag he put a green crab-apple which he had scooped out and filled with water. When all was ready he looked quite fine with his little leaf bag slung over his back.

He flew and flew and finally he reached the clouds. But it was in the day that he reached the clouds, so he had to wait until night before he could even see the stars. But when it was dark except for the stars, he went from one star to another and broke off little pieces of each.

The swallow's bag was empty because he had eaten all the food, so he filled it with the broken pieces of stars. The next day he began to fly back down to earth. He flew all that day and night, and early the next morning he reached home.

At first he was too tired to talk, but after he had eaten he told about his long journey and gave the star pieces to the lightning bugs, and they fastened them on.

Sit out on your summer porch some summer afternoon and watch it grow dark. Soon you will see a little light near the grass, and a few feet away another and another and another, until finally all the air is filled with tiny little fires moving from place to place. It is nothing but the lightning bugs with their lights making little calls on each other and enjoying themselves generally. And if you notice closely you will see some of the lights disappear and then come back again. That is because the pieces of stars twinkle and disappear just as the stars in the heavens do.

I don't care what the wise folks say,
I know that the stars used to be round
before the swallow broke off some of
the pieces and made them pointed instead.

For the Southern Churchman.

Little Ike Walton.

Florence Aylen.

Little Ike Walton used to wish
That he might catch some elegant fish;
And his wish was father to the deed,
For he caught all the fish that he could need.

Then he made a fire as hot as could be,
And he took down a pan he'd hung on a tree;
In it he put the bacon from town,
And fried it until 'twas a nice golden brown.

He put the fish right into the fat,
And he shook it like this, and he shook it like that;
He watched it, so it wouldn't burn,
And ate it when it was done to a turn.

And when he had eaten up all the fish,
He washed his fork and he washed his dish;
eat,
They like them because they are sharp and sweet.

And every day in the month of June,
He was heard whistling a jolly tune;
He was seen coming with rod and line,
To catch the trout while the fishing was fine.

Mr. Hains and the Bear.

Real bears and live boys who really lived and did the deeds recorded of them, and when the places where they lived can still be pointed out and visited by the children and grandchildren of those boys, when they figure in a tale that is just as true as the truth, the facts are worth recording, even if the place was the mountainous county of Schuylkill, Pa., and the time eighty years ago.

Neighbor Hains' good wife had tucked their two children in the "trundle" bed pulled out from beneath the large bed, and they were peacefully sleeping, the head of the little bed against the wall and directly beneath a window that looked out toward the mountain, and then finishing the tasks of the evening, she and her husband sat down to enjoy a quiet half-hour before retiring. A slight noise outside the window aroused them, and, looking in that direction, they were startled to see an immense black bear standing with its paws upon the window sill, calmly surveying the room and its occupants. It was the sleeping children, Mr. and Mrs. Hains, the two big dogs lying sleeping upon the hearth before a low, smouldering fire and the few articles of backwoods furniture, including the big rifle that hung upon brackets fastened to the joints overhead.

Mr. Hains thought of the rifle, too, and quickly taking it down, raised it to his shoulder and aimed it at the unwelcome visitor, who appeared to pay no attention to this war-like act upon the man's part. But the man did not shoot, and after a moment's look about the room, the bear ambled away. Neighbor Hains explained the next day to inquiring people that he was afraid to shoot, lest broken glass might fall and cut his children's faces. Some of the neighbors, who, of course, had never met even a small bear at close range, were unkind enough to say they heartily believed the first part of the explanation. In a few minutes there was a great uproar in the pig-yard, where the hogs intended to supply the family bacon, lard and sausage for the coming winter were being fattened. In the house the dogs awoke and were turned out to go to the rescue of the hogs. The latter in desperation leaped over the fence and ran down a long field towards the woods, followed by the bear and the dogs. Mr. Hains stood guard at the house and kept everything safe until morning.

The two dogs were soon driven off by the great bear and came limping back home, and the hogs all were home in the morning, but one, which was found killed and partly eaten in the edge of the wood near a great pine tree. The neighbors were all told of the attack by the bear and agreed upon a plan to square accounts that evening. They realized that they had a famous old female bear that lived in the Big Swamp to deal with, but felt confident they could kill her.

Mr. Hains and a neighbor tied the remains of the unfortunate porker to a sapling within easy range of the pine tree, and towards dusk a dozen men armed with rifles climbed into the tree to await the coming of the bear to indulge in another meal on fresh pork at Neighbor Hains' expense. They brought their dogs with them, leaving them at the house where Mrs. Hains and the children had the greatest time in their lives keeping them from tearing each other to pieces. Frequent calls from the tree for Hains to hurry down, as the bear might come at any moment, finally caused him to let some

chores go undone and hasten toward the large pine. His steps were considerably accelerated as he neared the tree by the announcement that they heard the bear coming, which was indeed true, and he had barely reached a safe position upon one of the lower limbs when the bear came under the tree, looked up, sniffed disdainfully and went on to her supper of pork.

Now the men began shooting. At first the bear retreated a short distance into the woods, but would immediately return to her feast.

At first the men had no excuse for not hitting the bear excepting poor marksmanship, but soon it became too dark to see clearly and Mr. Hains called to his wife to liberate the dogs. With the dogs in hot pursuit, the bear started for her home in the swamp and the hunt was over as far as the men were concerned for that night. One thing that pleased Hains was the fact that they all agreed he had done the wise thing in not attacking the bear single-handed the night before, not on account of the glass falling in the sleeping children's faces, but because they said one bullet would only have enraged the big beast and she would probably have sprung into the room and—here the speaker would pause, shake his head ominously, which was as much as to say the worst would surely have happened. Each one of the gunners declared that he had hit the bear a number of times, and that she was "more than a bear," which might mean anything your fancy could suggest. You know this happened in a German settlement, and at that time no superstition, however weird or absurd, was beyond belief.

Up on the mountain-side lived a miner, who had three boys, Peter, Tobias and George, ranging in years from seventeen to twelve. They had a cousin, John, who lived not far away. When these boys, who were all good marksmen, and loved hunting and fishing, heard how the men had let the bear escape, they were very indignant, because they were not permitted to join in that hunt, and said that the bear had not escaped full of bullet holes, as the hunters averred, but that they had one and all had an attack of "bear fever" and had never touched the bear. Perhaps this was true, for Hains, in looking over the ground afterward, saw where bullets had hit trees ten to thirty feet away from the remains of the hog.

It was not long until the bear killed a sheep near the boys' home, and they secretly planned to see what they could do. Like the men, they dragged the remains of the sheep within easy shooting distance of an old rail fence that skirted the woods. There they planned the attack. Tobias was armed with a large flintlock rifle, "Old Suse" by name, that shot a bullet weighing over one-half ounce, with which he expected to kill the bear on the spot. However, if he failed to do so, George, the younger brother, armed with a shotgun, loaded with a large bullet, was to get into action. If the bear still came on, Peter, the eldest brother, armed with a big axe, and John, the cousin, who was lame and could not run if he wanted to do so, armed with a hatchet, were to prevent the bear getting over the fence while the others were reloading their guns. Incidentally, Peter had fortified his nerve and celebrated the affair in advance by draughts from a barrel of hard cider. In consequence, he frequently demonstrated by wonderful flourishes of the big axe how he would cut Madam Bear into bear steak in just about four strokes. The other boys dexterously dodged the big axe and had all taken their proper places to await the expected marauder.

They had not long to wait. Soon they heard the breaking twigs and branches and rattling stones that told of Bruin's reckless on-coming. All were ready and waiting only to get a good opportunity to look along the sights of "Old Suse," see the fire flash in the pan, hear the loud roar of the big gun and then witness the end of the big bear of the swamp.

But there was a quick step behind the boys, and their ears caught the sharp swish of a birch rod as Grandpa Taylor kept time to his steps. Consternation seized the young hunters. One glance at their grandfather's face read disapproval of the hunt.

"Home with you, boys! What are you doing here?"

"Oh, grandpa, listen; the bear is coming!"

"Yes, and she will get you, too. Home with you, I say!"

In the "good old days" boys knew better than to "talk back," however much they might feel like doing so. There was but one thing to do—shoulder arms and retreat toward the house and leave Bruin to eat her supper in peace.

The boys built a bear pen of logs on the mountain soon after, and really had the satisfaction of knowing that the big bear had been in the trap, but on account of her great size and strength had forced open the door and escaped. The boys brought Tobias some hair that she had scraped off her back in getting out of the trap. It was fully six inches long and glossy black. The sick boy—he had typhoid fever—sighed as he thought how the big bear's glossy coat might at that moment been lying on the floor of the "best room" in their home, if only Grandpa Taylor had been a few minutes later in finding them and he had bidden "Old Suse" to "bark at the bear." As it was, she was never captured, as far as any one could learn. Her immense footprints were occasionally seen for years, but she seemed to have given up her taste for flesh and became a well-behaved bear, subsisting upon nuts, roots, berries, grubs, and occasionally, when in luck, feasting upon honey stored by bees in trees and rocks in the woods.—Presbyterian Banner.

When Pussy Purrs.

I wonder what you're thinking of, my darling little cat?
It may be meat, it may be cream, to make you sleek and fat.
Perhaps you think of trees to climb, or birds that fly so high;
It may be mice you try to catch, as by their holes you lie.

I know you think of something (it's a secret that I've found),
Because I hear, close to my ear, your thought-wheels going round.

—Mary K. Best.

Whom to Thank.

At the feet of a medical missionary a grateful father and mother knelt to worship her as a god, for she had restored their child to health. Hastily the missionary cried out to them, "We are not gods. Worship the true God." "You must be a god," they said; "no one but a god could have saved our beloved child from death." "Suppose," said the missionary, "that I wished to bestow a valuable gift upon you and sent it by the hand of one of my coolies, whom would you thank, the coolie or myself?" "We would thank you, of course; the coolie is your servant." "And so I am God's coolie, by whose hand God has been pleased to send you this gift of healing; and it is to Him you must bow and give thanks.—Selected.

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"Gumption" and a File.

If a boy has any "mechanical faculty," if it comes to him to use tools, let him be thankful. Such a gift of nature—"gumption" it is sometimes called—deserves to be cultivated. It will serve its possessor many a good turn.

"When I was fourteen years old," said a business man, "it became necessary for me to go out into the world and earn my share of the family expenses. I looked about with small success for a week or two, and then I saw a card hanging in a store window: 'Boy Wanted.'

"I smoothed down my hair, brushed the front of my jacket, and walked in.

"'Do you want a boy?' I asked of the clerk.

"'Back office,' he said.

"I walked back to the little den with a high partition around it, and pushing open the door, which I noticed was slightly ajar, cap in hand, I stepped in.

"It was a chilly day in November, and before I spoke to the proprietor, who was bending over a desk, I turned to close the door. It squeaked horribly as I pushed it shut, and then I found that it wouldn't latch. It had shrunk so that the socket which should have caught the latch was a trifle too high. I was a boy of some mechanical genius, and I noticed what the trouble was immediately.

"Where did you learn to close doors?" said the man at the desk.

"I turned around quickly. 'At home, sir.'

"'Well, what do you want?'

"'I came to see about the boy wanted,' I answered.

"'Oh,' said the man, with a grunt. He seemed rather gruff, but somehow the crisp speech didn't discourage me. 'Sit down,' he added; 'I'm busy.'

"I looked back at the door.

"'If you don't mind,' said I, 'and if a little noise won't disturb you, I'll put that door right while I'm waiting.'

"'Eh!' he said quickly. 'All right, go ahead.'

* * * "When I put my file back in my pocket and turned around the man at the desk was staring at me.

"'Any parents?' he asked.

"'Mother.' I answered.

"'Have her come in here with you at 2 o'clock,' he said, and turned back to his writing.

"At twenty-five I was a partner in the house; at thirty-five I had half-interest: and I have always attributed the foundation of my good fortune to the only recommendation I then had in my possession—the file."—Selected.

What Was It?

Once there was a little three-cornered black seed. It was in a small blue envelope, with many others like itself. Polly Mary was carrying them out to her garden. It was a bright May morning. Polly Mary carried the envelope clasped very tightly in her small, moist, pink fist; but one corner was not sealed tightly, and this one little seed slipped out. Straight ahead tripped Polly Mary, never noticing it at all. Down, down it fell and struck "click" on a pebble in the path. But Polly Mary was singing, "I'm going to have a garden gay," and so of course she did not hear. It was a very tiny click anyway. The little seed was sound asleep, so it did not feel hurt. It bounced off the pebble and fell again. This time it dropped into a soft, warm place—a little hole close by the old birch post that helped hold up the Concord grape trellis. Only that morning Chippy Chirkytail, the chipmunk who lived in the garden wall, had remembered hiding an acorn there in the fall and had dug it out.

Down into the little round hole where the acorn had lain slid the little black seed, still sound asleep. It had been sleeping almost a year. But that very night there came a brisk shower and settled the warm earth down around the little seed like a soft blanket. In the morning the sunshine came and made its bed still warmer; and then, what do you think? The little seed began to wake up and stretch—just a little bit at first, but the sunshine kept coaxing it. "I'm growing, I'm really growing!" it whispered to itself. "It's such fun." The very next morning it said earnestly: "I can't stay down here any longer. I feel as though there was work for me to do up there somewhere."

Up, up, up into the warm sunshine it pushed its way. The black overcoat dropped off, and there were two beautiful green leaves.

"Why-ee! I'm not a seed any longer. I'm a plant. Now I must grow."

So the little new plant grew and grew and grew. Another leaf came, then another and another and another, and the stem became very long and slender. It swayed in the sunshine.

One evening a merry breeze came along and stopped to play a while. It played so hard that the little new plant grew dizzy. It could not stand up straight. The merry breeze flitted away, with not so much as an "I'm sorry." Probably it did not notice at all. O, how queer the little new plant felt. "What shall I do? what shall I do?" it gasped.

"Here," said a dry, crisp, pleasant voice; "lean on me." It was the old birch post.

"O, thank you," whispered the little plant. And it leaned hard and soon was fast asleep. In the morning it was a whole inch taller and had walked in its sleep twice around the post. It felt safe and comfortable. "Do you mind, Mr. Post, if I keep right on leaning?" it asked timidly. It did seem much to ask of a neighbor."

"Not a bit ,not a bit," quickly answered the post. "Lean as long and as hard as you like and climb high."

"O, thank you," said the little plant.

So it leaned and clung and climbed till one day it reached the top and said "Good morning" to the grape-vine.

"Good morning. But who are you?" asked the old grape-vine quizzically.

"I—I'm a little new plant," it stammered.

"Well, well, cheer up," said the grape-vine. "So long as you are happy it doesn't matter who you are."

"Still, I should like to knok," thought the plant. But about that time it became so interested in some little things that were growing out beside its leaves that it forgot to wonder and just grew.

Then one morning a lovely blue blossom came out of one of those queer little things that had been growing beside its leaves. Polly Mary was trotting along with her watering pot when she caught sight of it. "O, O!" she called to her mother, "there's the loveliest blue morning-glory! Such a beauty! Before any have blossomed in my garden!"

"Goody, goody!" laughed the little plant. "Now I know! I'm a morning-glory! I must blossom just all I can to deserve such a lovely name."

"I never shall have any blossoms, never!" said a dry, choky voice.

"O, dear birch post!" cried the morning-glory, "don't talk that way. My blossoms are yours just as much as they are mine. Don't you see, if it had not been for your kindness I should have been quite discouraged. I should have dragged in the grass and been run over and never would have had a single blossom, not one. Don't you see that they're our blossoms?"

"Well, that is a comfort!" exclaimed the old birch post. Its voice sounded crisp and cheerful again. "'Our' blossoms! Well, well, well! Just look; tomorrow morning we shall have seven! Well, well, well!"

So the old birch post and the little new plant that by its help had grown to be a graceful morning-glory kept their part of the garden lovely all summer long.—Minnie L. Upton, in Sunday School Times.



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Personal Notes

The Rev. H. Scott-Smith, rector of the Church of the Good Shepherd, Houlton, Me., will have charge of the Mission of St. John's, Bainbridge, Ga., for the balance of the winter. The charge also includes the missions of Epiphany, Cuthbert and St. Paul's, Fort Gaines.

The Rev. Rudolph E. Schultz has resigned St. James' Memorial Church, Pittsburgh, Pa., and will remove on March 1 to Warren, O. His place will be filled by the Rev. Lewis Norman Tucker, of St. Stephen's Church, McKeesport, Pa.

All correspondence intended for the Secretary of the Diocese of Texas should be sent to the Rev. F. J. Bate, Gregg House, 209 West Twenty-seventh Street, Austin, Tex.

On account of ill health, the Rev. D. Vincent Gray, of St. Andrew's Church, New Kensington, Pa., has been advised to seek a higher altitude and drier climate, and will remove shortly to the Diocese of Spokane.

The Rev. Arthur E. Woodward, rector of Trinity, Van Buren, Ark., has accepted a call to become rector of St. Paul's, Palmyra, Mo. Mr. Woodward spent several years in missionary work in the Diocese of Missouri, and has been greatly missed since he went out of the Diocese three years ago. He will take charge of the work at Palmyra the first of April.

The Church of the Good Shepherd, Pittsburgh, has called the Rev. F. S. Gray, of the Diocese of Erie, and he is already at work in his new field of labor.

The Rev. Arthur Murray, curate at the Pro-Cathedral of the Nativity, Bethlehem, has accepted a call to St. John's Church, North Adams, Mass.

The Rev. Charles B. Dubell, of Paulsboro, N. J., has accepted the rectorship of St. John's Church, Camden. He will succeed the Rev. J. H. Townsend, who will retire from the ministry. The new rector will take charge on April 15.

The Rev. John Gass, of Ascension Church, Frankfort, Ky., who has accepted the call to become associate rector of Trinity Church, Parkersburg, will enter upon his new work in the very near future.

The Rev. John Talbot Ward, formerly rector of St. Clement's Church, Wilkes-Barre, Pa., has entered upon his duties as rector of St. Mary's Church, Burlington, N. J.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

FAMINE RELIEF.

For the convenience of our readers we publish the addresses of the treasurers of the various Relief Funds whose appeals for the starving, and especially for starving children, are so urgent and touching. The Southern Churchman will forward contributions to any of these, but to save time, postage and possibility of miscarriage, checks would better be sent directly to the treasurers as below:

Near East Relief (formerly "Armenian and Syrian Relief")—Cleaveland H. Dodge, No. 1 Madison Ave., New York City.

European Relief (Central and Eastern Europe)—Franklin K. Lane, 42 Broadway, New York City; or locally for Virginia, DeSoto Fitzgerald, 218 Mutual Building, Richmond, Va.

Chinese Famine Relief—Remit through Lewis B. Franklin, Treasurer, Presiding Bishop and Council, 281 Fourth Ave., New York City.

ACKNOWLEDGMENTS.

We acknowledge the following additional contributions to the fund for the relief of the sufferers from famine in China:

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Junior Red Cross Herndon Seminary, Herndon, Va.	12 00
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APPEAL.

For the Endowment Fund of "Old Pohick Church," the Parish Church of Mount Vernon, the home of Washington.

Again we would remind our friends and the churches of the various dioceses of the needs of Old Pohick Church, which call for a moderate endowment fund to guarantee its upkeep in part, as well as the perpetuation of its good work. At least $50,000 is required. Of this only $3,000 is in hand.

As Bishop Tuttle said in his commendation of the fund some years ago, "The committee make appeal to the patriotism of the nation, and especially to the members of the Episcopal Church, to send their personal gifts, or church collections, on or after Washington's birthday, February 22nd, to this fund. I think this appeal is a worthy one, if only it can get a hearing in these days of want and woe clamoring on every side for help," and still clamoring with loud voice this season, but we trust that the call for Pohick may not be forgotten.

Please make checks payable to the order of the Pohick Church Endowment Fund, and send them to Mr. Harry R. Burke, Treasurer, care Burke & Herbert, Bankers, Alexandria, Va.

Committee:
REV. SAML. A. WALLIS, D. D., Chairman, Alexandria, Va.
MRS. ELIZABETH B. A. RATHBONE, Vice-Regent, Mt. Vernon Association.
MR. HARRISON H. DODGE, Superintendent, Mount Vernon.
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MRS. EDWIN F. SWEET, Washington, D. C.
REV. E. W. MELLICHAMPE, Rector Pohick Church, Accotink, Va.

RESOLUTIONS.

At a meeting of the Vestry of Ware Church, held on the 24th of January, 1921, in the directors' room of the Bank of Gloucester, Inc., at Gloucester, Va., Rev. William B. Lee tendered his resignation to take effect on the 30th day of June, 1921.

A committee was appointed to draft suitable resolutions, which are as follows:

1st. This vestry regrets that our beloved Rector should find it necessary to resign his charge as Rector of Ware Church, having nearly completed his fortieth year as Rector, and it is with sorrowing hearts that we accept his resignation. He has been with us in our joys and griefs for all these years, always sympathetic, loving and gentle, rejoicing with those who have rejoiced an dweeping with those who wept he has endeared himself to our hearts.

2nd. We trust that our Heavenly Father will bless and keep him in his declining years, and preserve him from care and grant him health and happiness.

3rd. Resolved, That a copy of these resolutions be spread upon the records of this vestry, a copy published in the Southern Churchman, and a copy sent to the Rev. Wm. B. Lee.

C. E. CARY, Chairman.

Marriages and Deaths

Marriage notices not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Hunter: MISS MINNIE D. HUNTER, daughter of James and Mary Graeme Hunter, of Richmond, Va., died on Monday, January 31st, at "Rutledge," Albemarle county, the residence of Mr. Wm. G. Farish

Funeral services were held from Christ Church, Charlottesville, Va. Interment in Riverview Cemetery.

"Heaven's morning breaks,
And earth's vain shadows flee."

Wallis: Died, on Friday, December 17, 1920, in Chesapeake City, RICHARD SAPPINGTON, son of the late Arthur Johns and Anna M. Wallis, of Kent county, Md.

Services were held from the Church of the Good Shepherd, in Chesapeake, on Sunday, December 19th.

Sublett: From the Charles Town General Hospital, Charles Town, Jefferson county, West Virginia, MISS JUDITH A. SUBLETT entered into rest on January 25, 1921, after a long life bravely and usefully lived.

"Let the weak say, I am strong."

Powell: Died at Chase Home, Annapolis, Md., on February 4th, in her 70th year, MISS R. C. POWELL, eldest and only remaining daughter of the late Charles L. Powell, of Alexandria, Va.

Funeral from Christ Church, Alexandria, at 1 P. M., Sunday, the 6th.

REV. S. S. HEPBURN,
Worton, Md.

Stuart: Entered into life eternal on January 8, 1921, at the home of her daughter, Mrs. Robert Beale, Washington, D. C., SOPHIE CLARKSON, widow of Rev. Albert R. Stuart, D. D., late rector of Christ Church, Georgetown, D. C.

"Now the laborer's task is o'er;
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last."

Balmer: Died, in Richmond, Va., January 31, 1921, MRS. EMMA TATUM BALMER, widow of Leo R. Balmer.

Interment was in Hollywood, February 2nd.

Cocke: Died, at his home in Fluvanna county, December 27, 1920, JOHN HARTWELL COCKE, son of Doctor C. Charles Cocke and Lucy Oliver Cocke, formerly of Bremo, and grandson of General John Hartwell Cocke, of Venerable Memory. Representing a family identified with the best life of Virginia for many generations, Mr. Cocke was born and reared at Bremo and finished his education at the University of Virginia. He was a Virginia planter by inheritance and spent most of his life in his native county in that capacity. A loyal friend, warmly esteemed in his community, and a devout churchman, he was senior warden of Grace Church, Bremo Bluff, Rivanna Parish, and served God in that congregation faithfully and devoutly to the end of his days. He is survived by his widow, Mrs. Lottie Woolling Cocke, and by his two sisters, Miss Mary B. Cocke and Miss Lelia B. Cocke, of Bremo.

B.

MEMORIAL MINUTE TO DR. PEYTON B. GREEN.

In the early hours of Sunday, December 19, 1920, after what had been a typical day of hardship and self-sacrifice, the soul of Peyton B. Green, Doctor of Medicine, Vestryman of St. John's Church, and President of its Men's Bible Class, entered into a more abundant life.

We, as Vestrymen charged with the administration of the temporal affairs of the Church, have known him as one always ready to do his share and more in administering the business of the Church, and as a contributor generous to the point of real sacrifice.

To hundreds in this and neighboring counties he has been not only the beloved physician, but a dear friend as well; and he labored among them up to, and beyond the full measure of his strength, always ready at the call of rich and poor alike, giving of his sympathy and compassion as unreservedly as of his medical skill; thinking nothing of his own convenience and comfort, and holding nothing helpful to be too much trouble. And this was true, not only in his practice of medicine, but in every relationship of life.

To him and his influence is directly due the founding of St. Barnabas' Mission, and it must ever stand as a memorial to him. He will be sorely missed in many an humble home, but his memory will be held dear, and will be preserved not only in personal recollection, but in the lives of many children whom gratitude and affection have made his namesakes.

We, the Vestry of St. John's Episcopal Church, Wytheville, Virginia, hereby express our deep and abiding sense of the loss sustained by the Church and the Community in the death of Dr. Peyton B. Green, and we direct that this expression of our appreciation of his life and character be preserved in the records of the Vestry, and published in the local and

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IN MEMORIAM.

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In the life of this modest gentlewoman, whose entrance into the great Beyond it is desired to chronicle here, there were no dramatic episodes, no resounding events to record. She added to a unique unselfishness a distinct charm of personality, as ready for play as for work. She kept in touch with the currents of this time of change and stress and was always alive to the stirring call for new forces, new strength, new light to make possible the upward way.

In her early childhood she was confirmed at St. Paul's, and from that time until the end came on the third of February, when, at the age of sixty-five she passed to the higher life, she was a regular attendant and conscientious worker in the various activities of the church.

For many years she was secretary of the Woman's Auxiliary resigning when threatened by blindness from cataract.

She was a recognized influence in the many organizations to which she belonged —the Woman's Club, the Colonial Dames, the Daughters of the Revolution, the Suffrage League, and others, but it was in her steady and earnest work in the church, her regular attendance at the Bible Class, her genuine enjoyment of her church privileges, that her light shone brightest, and will continue to shine while her memory is kept fresh in the many hearts that loved her.

In her home the beauty of her life shone resplendent—as other self to her sister, Mrs. Reginald Gilham, as loyal friend and comrade to her brother, Reginald Gilham, she formed the connecting link in the circle which acted as mother and father to the orphan children of their brother—This sacred trust made the climax of her home life, and it is to the circle thus bereft that the break comes with most crushing force. For them the sympathy of a large circle of friends can avail but little, the light has gone out of the home and only God Himself can rekindle it.

A man enjoys the greatest peace of mind when he has once settled himself in a firm and steadfast belief of God's providence, and an absolute dependence upon His design and will.—Quesnel.

It is of record that a visitor once ventured to ask Alfred Tennyson what he thought of our Saviour. They were walking in a garden. The poet was silent fora moment. Then he stopped by a beautiful flower, and pointing to it, said, "What the sun is to that flower, Jesus Christ is to my soul."—A. W. Robinson.

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In many climes without avail,
Thou hast spent thy life for the Holy Grail;
Behold, it is here—this cup which thou
Didst fill at the streamlet for me but now;
This crust is my body broken for thee,
This water His blood that died on the tree;
The Holy Supper is kept, indeed,
In whatso we share with another's need;
Not what we give, but what we share—
For the gift without the giver is bare;
Who gives himself with his alms feeds three—
Himself, his hungering neighbor, and me.

—J. R. Lowell.

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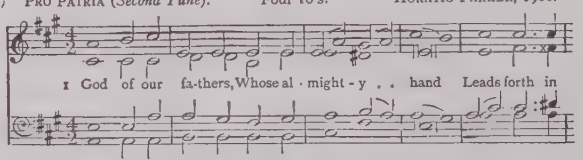
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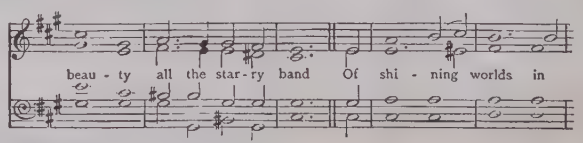
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Southern Churchman

DOMINUS FRUSTRA NISI 1835

VOL. 86 RICHMOND, VA., FEBRUARY 19, 1921. No. 8

A Prayer

Lord, make me kind!
The world is full enough of needless tears,
And hungry hearts are full of nameless fears.
To these no vision of Thy humanness appears.
Lord, make me kind!

Lord, make me think!
For thoughtlessness has caused so much of needless woe.
That thoughtless word of mine may grow and grow
Until like torrents mad, no thing can stay its flow.

Lord, make me love!
And place love's sign upon the face of me,
That loveless men may pause and turn and see
A little of that love that comes from Thee.
Lord, make me love!

—F. W. Hoyt in Christian Observer.

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Southern Churchman

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God stores the hills with marble, but He never built a Parthenon.

"You will never 'find' time for anything. If you want time, you must take it."

Cease to lament for that thou canst not help
And study help for that which thou lamentest.
—Shakespeare.

Prayer is like opening a sluice between the great ocean and our little channels, when the sea gathers itself together, and flows in at full tide.—Tennyson.

"God loves thee; in that love confide;
Unchanging, faithful, true and tried;
And through whatever might betide,
Believe good things of God."

"A man with an ideal and a shovel may put his shovel at the service of his ideal and clear the walk."

Nothing we ever dreamed of good for any man or for the race has touched the garment's hem of the good which Christ purposes and toward which He works.—Fosdick.

God can and will bear with weakness if it be but acknowledged, and if we creep again to the cross, and pray to God for grace, and amend ourselves. —Martin Luther.

What we want to do is to make the heart pure. Don't do as the man did who imagined he could purify the water in the well by painting the pump white. Purify the heart, my friend; that is all that needs to be done.—Moody.

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To be a strong hand in the dark to another in the time of need; to be a cup of strength to a human soul in a certain crisis of weakness, is to know the glory of life.—Hugh Black.

It is our chief difficulty about the formation of Christian character, that we do not give enough time to it. We do not make it sufficiently one continual work through our whole life. . . . We never outgrow the need of watchfulness till we come to the measure of the stature of the fullness of Christ.

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

VOL. 86 RICHMOND, VA., FEBRUARY 19, 1921. No. 8

WHAT ABOUT SUNDAY?

Who is behind the agitation which is being stirred up in the press of the country against the alleged effort for a "Blue Law Sunday"? We have received from the Social Service Commission of the Diocese of Washington a letter which throws a curious light upon this question.

The message of the letter is this: that the "Blue Law" scare (to mix colors, if not metaphors!) is nothing but a red herring drawn across the trail by those who want to commercialize Sunday for their own ends. "The Lord's Day Alliance," which has been the target of much ridicule and misrepresentation, has—says the Washington Commission—no such aim of a puritanical Sabbath as has been pretended. What it does aim at is the defense of America from the "European idea" of Sunday, with wide-open license for money-making enterprises of any sort to run as they choose. Says the Commission further: the interests which want to secularize Sunday are trying adroitly to poison the public opinion against the defenders of the day by diverting attention from the real purpose to a caricature which they are loudly parading in its place. Is the powerful organization of moving picture interests back of this movement to make the public mind see the facts crooked? Are the interests that want to legalize prize-fights and to stage them on Sunday back of it? The Washington Commission says that it is time to stop and look and listen.

The Master said that His disciples should need to be "as wise as serpents and as harmless as doves." Often they are sufficiently harmless, but very insufficiently wise. In this present matter, there are many good people who shrug their shoulders in pity at what they hear are the efforts of fanatics to enact some sort of ridiculously drastic Sabbath code; and because they know they do not approve of that, they turn and catch the smiling eye of interests that call themselves liberal, and shake hands as with a long-lost friend. Which is all very well, provided Friend Liberal is only somebody who is genuinely trying to be judicious—and not a confidence man who winks his weather eye.

MORE ABOUT THE NATION-WIDE CAMPAIGN.

The letter which we publish in this issue of the Southern Churchman from the Rev. Robert W. Patton, D. D., constitutes a most striking comment upon a cause that underlay the relative success or failure of the Nation-Wide Campaign in various parts of the Church. He points out that almost without exception those Dioceses which reached great achievement in the campaign were those in which there had been held in former years missionary conferences followed by an Every-Member Canvass intended to carry to all the people the missionary appeal. Dioceses and churches which thus had learned through experience the value of an organized appeal to all the people, the inspiring stimulus of an intensive campaign of education, and the immediate results which can flow from an enterprise which rouses a general enthusiasm, were ready to believe in and to dare the unexampled challenge of the Nation-Wide Campaign. Their faith was bold because in similar, though lesser, ventures they had seen how faith is vindicated.

Herein also there is food for reflection, not only with reference to such a definite effort as the appeal of the Nation-Wide Campaign for the people's gifts, but with reference to the whole spiritual life of our Church. What is the reason why other Christian bodies succeeded in raising huge sums for their advance programs while this Church of ours has the lame record of a fractional success? Why could the Methodists carry through triumphantly their appeal for the Centenary Fund? Why could the Baptists and other Christian bodies reach a mark in gifts far higher and bolder than that which our Church set for itself? Is it because they are richer? So far to the contrary that the very question is foolish. Is it because they possess more real devotion to the kingdom of God than we do? That we shall not acknowledge. Where, then, lies the explanation of their success and the contrast of our none too glorious effort? Some will answer that the trouble was in the way our campaign was conducted. They say that neither the men, nor the methods back of it, were wise. We do not believe that explanation is tenable. It is a pleasant soap-bubble blown by those who are glad to have the pretty toy of a thin excuse to divert attention from their own failure. It bursts into nothing before the thrust of the solid fact that wherever the leadership of these men and the help of their methods were truly accepted, there the campaign unfailingly made good. The trouble with those parts of the Church which would not venture was that they failed to trust in new possibilities which they had not the faith to estimate.

But why was there this lack of faith? As we said just now, we shall not believe that it is due to any fundamental absence of loyalty on the part of the people of the Church to the cause of the kingdom of God. Rather, it lies in this: that we have not yet in this Church sufficiently taught our people to know the power of corporate enthusiasm, corporate emotions, and a certain frank spirituality which makes men and women lay aside their self-consciousness and meet to think and pray about a common task.

In our Church life we have too much lived as individualists. There is a reason why this has been so. A considerable degree of culture usually accentuates individuality. It makes men and women through their own richly stored lives sufficient for themselves, and therefore less hungry for the companionship of the group But in this fact there is a genuine religious danger. No one can taste the fulness of Christian experience who does not know that God's communication of Himself is often given most not to the individual, but to the fellowship. The leaders of the Nation-Wide Campaign understood that. They plead that the supreme emphasis should be given to those gatherings of the people together—perhaps in the Church, better still in homes scattered through the parish—where men and women might have a chance to be told the facts about the Church's enterprise, to ask questions and to

have them answered, to offer up prayers and to listen to prayers, and to have the whole thought of the Church's work linked with a sense of human friendliness. Many people could not see the value of these gatherings. They smiled a little at the suggestion. What was the use of such things as these? What was needed, after all, was to go and get the money, and when the time came they would try to go and get it; but they did not have time for all these preliminaries. It was a case over again of the supposed wisdom of this world not understanding the wisdom of God. The people who did come together to think, to consider, to pray, to lose their shyness and their self-absorption in the comradeship of a genuine enthusiasm, were the ones who did give greatly and who in their service made the campaign a success. And the ones who thought they had no time for these supposedly unimportant preliminaries were the ones who had neither time nor spirit for the final sacrifice.

The leaders of the Nation-Wide Campaign were right. Part of the Church knows it already, and the rest of the Church will know it eventually. What we need is a sweeter simplicity of religious experience, less of the sophisticated individualism which makes us slow to understand the power of the group appeal, and a more practiced readiness to think, to pray and to plan together.

THE NEED OF CHRISTIANIZING RICHES.

There is another point about the Nation-Wide Campaign which has a moral, too.

As a rule, what group of people made the significant gifts to the campaign? Ask that question of any rector or committee chairman in a church where the campaign succeeded, and see what his answer will be.

We venture to say that in the overwhelming majority of cases they will tell that the gifts which made the Church's advance possible came chiefly from people of moderate means. They did not come from the very rich. Many rich men held utterly aloof. Many others gave, but not many gave with the sort of imaginative loyalty which made scores of people of smaller means—many of them working hard for a living, some of them pressed almost to the edge of need—give with a generosity that thrilled the recognition of those who knew it.

Was the reason not simply the accentuation of the fact that we have considered in the editorial that goes before? Rich people are often the extreme individualists. They are freed in large part from ordinary responsibilities. They do not have in their daily work a sense of accountability to the group. The perilous freedom of wealth sometimes breeds an almost arrogant impatience of any opinions other than their own. They lose the capacity for spiritual counsel, for the give and take of an equal consideration, for the identification of themselves with the spiritual democracy out of which alone the great fires of wide purpose and enthusiasm may be lighted.

This is no homily against the rich. The Church needs the power which they, if they are faithful stewards, can add to her work. But the Master Himself said that it was as easy for a camel to go through the eye of a needle as it was for a rich man to enter the kingdom of God. And perhaps a true modern interpretation of His words would be to say that the rich man certainly will not get into the kingdom of God unless he can so strip himself of his overgrown individualism as to pass through the lowly gate of fellowship with all his Christian brethren.

It is interesting to note that out of the eight provinces of the Church the two which made through the Nation-Wide Campaign the least proportionate increase in their giving to the Church were the two provinces where the greatest wealth of the country is accumulated. In them, so far as money went, there was the chance for vast increase. One of these is the province which includes Boston and all New England, and the other the one which includes New York. Of the other six provinces, the one which made the least percentage of increase, advanced very nearly twice as much as either of these. Does it not grow plain that what we need for the true progress of the Church is that which the Nation-Wide Campaign stood for, and shall stand for henceforth as a standard planted in the Church—a new and humbling religious consciousness that makes our giving flow from a chastened Christian experience?

A PRACTICAL SUGGESTION FOR RECRUITING.

More than once of late we have spoken of the grave need of more effective recruiting for the ministry.

It is good to know that this need is rousing action. A letter mailed this week to all the clergy in the Diocese of Virginia is an illustration of one manner of effort to meet the situation.

To quote the letter itself is the best way of conveying its message.

In part it runs:

"The Bishop of a Middle Western Diocese has recently said that unless the number of candidates is rapidly increased, one-third of the parishes in his section of the country will be vacant within five years. We have received at the Virginia Seminary this year over twice as many requests for recommendations as during the same period last year.

"The facts are undisputed; they point to a gradual subsidence of the aggressive work and life of the Church; the only problem is the problem of changing the facts.

"Accordingly, with the authorization of the Bishop, the Diocesan Board of Religious Education has undertakken to make the enlistment of candidates for the ministry a definite objective in the Diocese during this Lent. A special committee was instructed tc initiate an energetic campaign to that end, under the guidance of the Bishop. It is, however, the parochial clergy who must really do whatever is usefully done, and it is for this reason that this letter is addressed to you. The committee at most can only cooperate with you in such ways as you may desire.

"A first step, in your committee's judgment, is that the clergy should have exact information as to the present canonical requirements for admission to the ministry. We are, therefore, sending you under separate cover a 'Guide for Candidates,' summarizing clearly that information. You will observe that the canons indicate three classes of men that we might keep in mind during this Lent.

"Class 1. Graduates or students in a college or university. A member of this class could come from your parish to the Seminary next year or upon graduation.

"Class 2. Non-graduates. A member of this class might—

(a) If wholly untrained and sufficiently young, enter upon a course in college;

(b) If sufficiently trained, prepare for the academic examinations, under your guidance, pass them in the coming summer, and enter the Seminary next session. Beginners' Greek may now be taken at the Seminary. Hebrew is, under the canons, elective, and may be taken or substituted for as the candidate may elect and the Bishop direct.

"Class 3. Men over thirty, who have had business or professional experience. For these men the academic requirements are much reduced, and a special two-year course is provided at the Seminary.

"Financial resources are available or can be secured to carry through college and the Seminary any candidates from your parish who are in need of assistance. No man need stay out of the ministry for lack of funds.

"A survey of your parish, not forgetting boys in the high schools, may disclose to you some possible and promising material for the ministry. Perhaps you will then confer with them either in person, or—in the case of men away at college—by letter. And we shall ask you a little later on to designate those with whom you may desire the committee to get in touch.

"In the back of the 'Guide' will be found the forms prescribed by the canon.

"This letter is primarily designed to bring the Lenten campaign to your attention and to ask your co-operation. Further details of the campaign will be sent to you within two weeks."

The plan of this committee carries its own commendation. Here is a well-conceived effort to get all the clergy in a Diocese working intelligently to recruit the ministry. The authorities of other Dioceses may find the plan a stimulus to their own ideas and purposes.

THE MORALE OF THE RURAL CONGREGATION.

By An Archdeacon.

Intimately connected with the topic of my last article on "The Morale of the Rural Clergy" is the subject we propose to discuss in this. Of course the term "rural" is not entirely comprehensive.

I shall never forget the haggard and pained expression of one of our most lovable Bishops as I entered his office for my weekly consultation one morning. On inquiry he explained: "Positively, Archdeacon, there is not a parish or mission in this whole Diocese, big or little, in which there is not marked friction or trouble of some kind! I did not get to sleep until five o'clock this morning!" I have no doubt that many of the able and big-hearted band who constitute our House of Bishops will read this paragraph with quick, strong sympathy. They know that could this discord and its results be eliminated in their dioceses, their "yoke would be easy and their burden light!" Waiving all claim to any superior judgment or ability in viewpoint or administration, I will say that I offer this article simply as the careful and prayerful result of my experience of cause and effect, experiment and result, over twenty years of official administration in many towns and in a number of States.

There is much friction of which the Bishop does not even hear. It reaches the Archdeacon more easily and he should protect the Bishop. The clergy do not, as a rule, "air" these matters. They know that dominant opinion requires that the clergyman who values his standing in the Church must so administer his mission that friction will not occur; or if it occurs, it must be carefully ignored. Hence the serious damage to his own morale and that of his people. For no "shepherd of the fold" of Christ can face the bar of God without a blush who makes popular opinion the guiding star of his life! There are a few such men scattered here and there. The Bishops gratefully say, "Oh, this Mr. A. never has any friction!" Not always, of course, but usually the Archdeacon who gets closer to the realm of cause and effect hears the remark with a smile. It reminds him of a man who bought a new razor. In the dim morning light he proceeded to shave. "Wonderful razor this!" he exclaimed as he speedily finished. "Such smooth shaving I have never enjoyed before!" Glancing at the mirror later when the sun was up, he found his razor had not cut a hair!

Most Bishops and clergy, if asked for a reason for defective morale in these missions, will venture a more or less conjectural answer. Very often the faithful "missionary in charge" is harnessed with 75 per cent. of the blame. The old experienced Bishop gradually learns to correct this opinion of cause and effect, however, and more and more with the passing years he at least gives the clergyman his sympathy.

I will now venture to give my own viewpoint, experimentally deduced, of the reason why.

The custom of this American Church has practically killed the most important spiritual law of the Church, namely, that involved in the Communion Rubric. The angel with the flaming sword at the gate of Eden would have been speedily removed by this Church sentiment of the twentieth century. This sentiment is the heritage of the troubled, clouded history of the seventeenth and eighteenth century. We dropped into the false grooves and our conservatism keeps us running therein. Our analysis does not go farther than "the custom of this Church"!

In my travels from town to towns remarks from Methodists and Baptists often came to me, i. e., "You do not have to be a Christian to join the Episcopal Church. Join there and you can do as you please"! Unfortunately, I have found outsiders who deliberately "joined" under this delusion! And yet there is no denomination in which the letter of actual spiritual law exceeds that of our Church in directness, purity, power and truth. All of the deep spiritual laws of the Church are framed upon fundamental law divine, and to fail to administer them "in spirit and truth" is a terrible and crying sin fraught with direful results to the morale of the people. Just a few illustrations (of many) known to me. But preparatory thereto let us approach the angel with the flaming sword standing at the gate of the sanctuary in the house of God and read the scroll in his hand. The sword is directed against those who are "open notorious evil livers or those who have done wrong to their neighbors, or betwixt whom the minister shall perceive malice and hatred to reign"—and so on to end (see page 221, Prayer Book).

The custom of the Church applies this only to open adultery, burglary, robbery or murder. Beyond this the flaming sword has long since ceased to flame. Yet who for one moment will dare to say that such a limitation was placed there by the lips of our merciful Saviour? No one knew as well as the Christ that such a limitation is not "mercy" to the people. The congregation is much more "offended" and demoralized by the lip teaching of a nullified seventh commandment than by brutal crimes punished by criminal law. Equally true is this of the crime of open and notorious slander, the destruction of the use and functions of the Church's ministers, and the many ways in which the interests of the kingdom of God are obviously damaged for reasons plainly criminal in spiritual intent. The custom of ignoring these perfectly obvious spiritual offenses is responsible for the sad morale —most conspicuous where the members are few in the rural towns.

The truly consecrated people of these communities mourn over such conditions. But the clergy cannot (apparently) act, and what can the people do?

Now let me quote experiences largely personal.

I attached the town F to the city of my residence for awhile. Arriving, I found the warden a regular attendant at church and Holy Communion—but neglecting no opportunity to loaf in the bar-rooms and become stupidly intoxicated. This was an old story known to all men, especially his growing sons. My discipline of the offender was not cordially received in certain quarters. It was "contrary to the custom, etc."

Again in another place I found two sisters and one brother in an old and mortal feud with two other sisters and another brother. They were all regular communicants and people of high social standing. A negro shot one brother and his two sisters furnished the money to defend the negro! My move toward discipline excited surprise. No other clergyman had noticed the situation.

Again in the town of M. a clergyman from the pulpit denounced the Louisiana lottery as a gambling and disreputable indulgence. A lady of social influence—one of those whose money came from the lottery—promptly strangled him spiritually and financially, killing his ministry. This sort of thing is one of the most common and demoralizing of spiritual crimes in a hundred different phases.

These are samples. Space forbids more illustrations. Had I been summoned to bury any one of these, and there are many such, as a stranger I should have found the aureola of the "faithful" resting on the coffin, and should have said over the open grave, "Blessed are the dead who die in the Lord!"

The serious damage done to the morale of the people, especially the young, by this spineless spiritual policy of the Church, need not be described. And it has crowned many a Bishop's hair with snow and buried many a faithful minister of God.

What are you going to do about it? Let me give one or two illustrations:

The Bishop of ———— could not keep a clergyman at C. In despair at last he paid an extended visit. He called a meeting of the vestry, and in their presence singled out the culprit he had discovered. Administering a severe rebuke, the Bishop concluded: "I am going to send another clergyman to C. I propose to question him about your conduct. If he disapproves I will personally put you out of this communion so quickly and so far that you will have difficulty in getting back." The result of this was admirable not only upon the offender, but the morale of the entire congregation in the coming years.

In a certain town I found well known and impossible conditions. I discovered two influential men culprits in one and one influential woman with two subordinates in the other. I grasped the nettles in each case with a firm hand, removed them, and peace and prosperity followed. I omit many other illustrations. The above are exceptional. The reverse, the spineless policy, is the rule. The worst feature is, not that an unworthy soul is allowed to destroy itself, but that the loss of spiritual authority in the Church, the damage to the morale of the people by the sad object lesson, is beyond computation. Admirable results always follow proper discipline.

The relationship of authority between rector and people is usually exactly reversed. A wise Bishop drove home a telling truth when he said to a woman, "Madame, did it ever strike you that in the great day of final account, what your faithful rector thinks of you will be of infinitely more value to you than what you think of your rector?"

Strenuous means should be utilized to dispel the impression that the rector is a religious "hired man" in the kingdom of God. Until this is done there will be little peace and much friction and a low morale in the rural field.

The topic should be one of serious and prayerful consideration in the House of Bishops. The influence for uplift must begin there if at all.

Spiritual Adventure In Hard Times.

From the Council Address of Bishop Bratton, of Mississippi.

. . . And now the hard, difficult time is upon us, the very most difficult that any living man has ever known. There are many and varied ways in which people seek to account for the hard times. But there is one thing which stands out, which none now overlook, which high financiers and strong business men and Wall Street editors and expert statisticians and preachers and prophets all agree upon; that we have forgotten God, that we have lost our clear religious consciousness, that we have failed in that one thing that alone can restore confidence and settle and establish our social and business order. We need to restore our vivid sense of co-partnership with God, Who made us and gave us all things. We need to restore God to His rightful place as the Senior Partner. Without this all our schemes for rehabilitation will be worthless. And with this no task is difficult. This has been the Spirit of the Nation-Wide Campaign call, as it is always and at all times the spirit of the Church's call to duty to her children. Our Lord was no visionary dreamer when His voice rang out in command and in supplication, "Seek ye first the kingdom of God and His righteousness, and all these things will be added unto you." Some used to say in war times that Christianity had been tried and had failed. We now know clearly that Christianity has not been tried. Who of us has really tried it? Who has taken the Master at His word and sought God's kingdom and righteousness first? Can we dare to put that to the test? Will you dare to do it? Will the Council of our dear Diocese dare to trust God and put Him to the test in this most difficult year that any of us has ever seen? Will we dare to obey His call and go forward? The coming of the kingdom of God into the hearts and lives of men and women is the balm of healing for our poor world's ills.

Rightly viewed and rightly attempted, there is no need to separate between our duty to God and His kingdom on the one hand and our duty to family and business on the other. We need the kingdom with its reign of love and truth and righteousness in both. Thank God we serve Him most truly in serving best our kinsfolk and our neighbors. We can serve neither aright until we serve both. So let us gather up again the broken strands of life, and let us knit together again our life with God's. Let us busy ourselves with the rounded duties to God and loved ones, and never fear that the tasks which God brings to us will want for the means and the power to fulfill them. "Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it" (Mal. 3:10).

I have perhaps given ground for the criticism that the material side of the Nation-Wide Campaign has been to the foreground in all that I have said. In real fact the material has been only the convenient mode of expressing spiritual values, just as life is manifested through matter and love through deeds, and God through Nature and through the Incarnate One. There is danger lest matter shall replace life in our thought, and lest Nature shall replace God. But though the danger is always present, there is no other way in which to express either life or God. And in this sense it is our loyal gifts that are at least one real and true means of the gift of self. I can never admit that money is only filthy lucre. It is possible that money may be that when it is wrongly made and wrongly used. But in every event money is an expression of self. Money is not a thing itself, it stands for the thing. It stands for a house or a lot or a yard of cloth. It stands also for a personality. If it is the measure of value of a house or a lot, it is equally the measure of value of a human personality—the value of his thought and time and labor and self which have been put into the making of it. Money is also the medium of exchange. And when money is given it is self-given—the self whose brain and brawn and sweat have been put into the making of it. Its character is just as spiritual and just as holy as the character of him who makes it and spends it. And for most of us money is the only medium through which we may give ourselves to God's service in near or remote lands. We cannot go ourselves in person; our persons may go in reality and power through the medium of exchange. This is the meaning and the motive of the call to give each week and thus to offer the fruits of personality for service, as we offer ourselves in prayers and communions in His holy presence. The manner of our giving becomes the test of our faith and love and loyalty.

The China Famine.

From the Presiding Bishop and Council comes this statement:

The United States Minister to China has cabled to the citizens of the United States that millions of people are in danger of starvation. The area covered is a section of the provinces of Shantung, Chihli, Shansi and Honan, near the Yellow River, where food supplies do not exist except as carried in by the agents of outside relief. The mere statement of the need of so many people carries with it no reality to most of us. Already it is authentically reported that fifteen thousand die every day. A returned traveler reports the death in Kalgan in one night of one thousand refugees. They had pawned or sold much of their clothing and journeyed this far seeking aid. A cold spell came on and men, women and children perished.

Our people ought to know, however, that the small supplies of food are woefully inadequate. People are subsisting for short periods on ground corn-cobs mixed with leaves of trees. Fuel and clothing are scarce. The conditions are indescribably pitiful. No pictures can portray the dire need of these people.

There exists a large committee, of which Mr. Thomas W. Lamont is chairman, appointed by the President of the United States to organize relief. The actual provision of sufficient relief funds for these masses of starving Chinese will be forthcoming only if the consciences of American and British Christians are sufficiently aroused. It must be understood that as the Christian enterprise has extended to the countries of the Orient and has stood as the spokesman for the mind of Christ, so now in such a time of terrible anguish the heart of Christendom must respond. The Great Assize pictured by our Lord centered about one principle of judgment, the rehearsal of which cannot but stimulate us to greater and greater deeds of love; that principle was disinterested and whole-hearted material giving to the hungry and the naked: "I was an hungered and ye gave me meat."

This winter will test our Christian love. America possesses enough wealth to answer all the appeals, the European and the Oriental, without feeling it. The problem is one of unlimited affection. If Christendom can possess the heart of its Lord it can meet this winter's cry from the regions of the Yellow River.

No slightest distraction must call us away from the appeals of the Near East and Central and Eastern Europe. We must complete these funds; and then give as much again for our Chinese brothers. No color line can be drawn according to the mind of Christ.

The different communions of America are forming hasty organizations to promote the quickest and largest possible amount of relief. It is proposed to ask for immediate action inasmuch as delay means a multiplied death. February and March will be the months of crisis. We should give generously and immediately.

This Church will forward to Bishop Graves at Shanghai, as our agent, all gifts marked "China Famine Relief," and sent to Mr. Lewis B. Franklin, Treasurer, Presiding Bishop and Council, 281 Fourth Avenue, New York.

It must be borne in mind that while response is being made continually to the appeals for this China relief that already have been published, the bulk of the work remains to be done according to well-thought-out, comprehensive plans. The execution of such an idea will ultimately lie in the hands of the clergy and leading laymen of the Church. If they respond not only through individual gifts, but in making a Church-wide answer to this extreme need, it will surely result that in parishes and regional groups there will be carefully organized giving; and sums of money commensurate with the dire conditions of China and fully representative of the love that lies within the Church for all humanity will be unstintedly poured out.

THE OPPORTUNITY OF LENT.

Lent is a time to think of God. What do we owe to Him? How truly are we doing our duty to Him?

It is a time to think of Jesus Christ. How fully do we believe in Him? Do we realize our relation to Him?

It is a time to think of the Church. Are we doing our part in it?

It is a time to think about prayer. What does it mean to us? Do we speak to Christ in prayer every morning as we begin the day and every night as we end it?

It is a time to think of our life in this world. To what use are we putting it?

It is a time to think of our life in the next world. How well are we preparing for it?—Trinity Record.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE SPIRIT AND GENIUS OF THE N.-W. C.

Mr. Editor: The editorial in the Southern Churchman of February 5, which I have just read, expresses so forcibly and simply the spirit and genius of the Nation-Wide Campaign, as it was originally conceived, that I cannot refrain from dropping you a line to express my appreciation. Professor Noah K. Davis used to say to his students, "Gentlemen, the man who can define a thing understands it." The Southern Churchman has defined the supremely essential fact and force on which we relied, and we still believe that when the Bishops, clergy and lay readers in those dioceses which have not made good understand and rely wholly upon that spirit and force, they will find the practical aims of the campaign easily within their reach.

The plans and methods of the campaign were equally simple and indispensable. No other methods are possible if every member of the Church is to be enlisted through the organized leadership of the clergy and the laity.

Neither the principles nor the mechanics of the Nation-Wide Campaign were experimental. It was merely the extension to the whole Church of principles and methods which had proved workable in parishes and groups of parishes in the South in particular, but also in one or more cities in every province east of the Mississippi. The most notable of these city-wide campaigns were those held in Wilmington, N. C., Richmond and Baltimore. In looking over the financial reports it is a striking fact that every Diocese in the United States reported as having paid its full quota was one in which the old campaigns had been conducted, and with one or two exceptions (only one, I believe), in every Diocese which has paid 70 per cent. or more, one or more of the old campaigns had been made. Three or four others which paid 60 per cent. or more are in the same class. In other dioceses, which did less, but where there are single parishes in which we had conducted one of the old campaigns, those particular parishes stand nearly always at the top of achievement for those dioceses.

The campaign never in our conception depended for its success primarily upon the ability of a small group of men with a temporary and necessarily hastily formed office and headquarters staff in New York to engineer its execution in the dioceses. This, had it been possible, would have defeated one of the chief objects, which was to develop the initiative and leadership of Churchmen within the dioceses—without which there could be no permanent progress in the Church.

I suppose I am one of the few men who has not been disappointed in the results. The campaign has accomplished so much more than I expected up to this date that I am filled with thanksgiving and complete faith in God, faith in the people of God, and faith that the average man in the Church is able and willing not only to meet his share of the Nation-Wide Campaign, but far more whenever his spiritual leaders have faith in him and take the trouble to make the need clear.

ROBERT W. PATTON.

281 Fourth Avenue, New York.

WANTED, NAMES OF GREEK PRIESTS.

Mr. Editor: There have been in the Church papers of late many reports of co-operation on the part of our Bishops and clergy in various parts of the country with clergy of the Greek Orthodox Church. Our Commission on the World Conference on Faith and Order published some time ago a short pamphlet in modern Greek, giving an account of the World Conference movement. I would be very glad to send it to any priests of the Greek Church whose names and addresses are sent to me.

Very sincerely yours,

ROBERT H. GARDINER.

174 Water Street, Gardiner, Me., Feb. 9, 1921.

The Great Commission.

WONDERFUL OPPORTUNITY FOR CHURCH WORK ON ISOLATED ISLAND.

Fifty kilometers west of the city of Port au Prince, Haiti, and twenty kilometers from the nearest point of the mainland of the republic, lies the Island of Gonava. Probably nowhere in the whole wide world is there to be found an island that is less touched by civilization. More is being done on Formosa and Zanzibar, on the other side of the globe, than on this island, which is just outside our own doors.

So far as white men are concerned, it is to all intents and purposes an undiscovered land. A few miles back from the coast, it is in the same condition that it was before Columbus, save that the inhabitants are now descendants of African slaves instead of Carib Indians. It would even be impossible to say how many people live there.

The prevalent theory that Latin America is fully occupied by the Church of Rome is nowhere more perfectly contradicted than in the case of Gonava. So far as is known, no Roman priest, or other missionary of the Roman Church for that matter, has ever set foot on it.

But the American Church is at work there. From L'Arcahaie our clergyman makes frequent trips to this undiscovered land, and speaking of it recently, the Rev. Mr. Llwyd, of Port au Prince, stated that a thousand people come to the services.

This is merely an illustration of the startling opportunities that are opening up before us in the Haitian Republic.

The Japanese Church has eight dioceses or districts; four are mission districts of the Church of England, one of the Church in Canada, and three American Episcopal.

The third American district, Tohoku, has only recently been created, with the Bishop of Tokyo in charge for the present.

To make a complete round of all the mission stations in the District of Tokyo, one must travel a thousand miles.

Large Philippine Parish: The Sagada Mission for the Igorot people, in the Philippines, now has more than nine hundred persons on its communicant list.

Work on the much needed new church is progressing. The missionaries write that they stand looking at it, rejoicing and hardly able to believe that they see it nearing completion.

Larger Chinese Parish: Ten million people form the "parish" of Trinity Church, Changsha, which, with one out-station, faces the city of Changsha and the northern third of the famous province of Hunan.

No Soviets for China: "Will Sovietism ever gain a foothold in China?" This was one of the questions asked of President Pott, of St. John's University, Shanghai, after an address.

The answer was directed and concise. "No, because China has peasant ownership of land. Every peasant takes pride in his holding."

In Brazil the Woman's Auxiliary has nineteen branches, with over seven hundred members.

LENT: MY RESOLUTION.

I need Christ in my life. Yet I open the door to Him reluctantly. In my best moments God shows me what I may always measure up to, and more. It is then I desire to swing wide the door of my heart, that Christ may freely enter. I am resolved that these moments shall not remain fleeting, isolated fragments of my life; but that I shall let the Word of Christ dwell in me richly.

I resolve that the season of Lent shall be a period of personal heart-searching, consecration and constant companionship with the Unseen Guest. God helping me, my life shall be a continual communion with Christ.

I am persuaded that Christ is either Lord of all or He is not Lord at all. Therefore, my victory is already half won. I shall make Him Lord of all! During Lent I shall give myself to self-examination and self-denial, to prayer and meditation, and to a devout study of God's Word. I shall use the worship of my Church, the sacraments and the service to which I am called in my parish, for my own growth in grace, that through my weakness Christ may be glorified and the coming of His kingdom hastened.—St. Andrew's Cross.

Church Intelligence

The Rev. W. S. Slack Appointed Recorder.

The Presiding Bishop has appointed the Rev. William S. Slack, of Alexandria, La., to be the Recorder, in the place of the Rev. Herman Cope Duncan, D. D., deceased.

DANIEL S. TUTTLE,
Presiding Bishop.

February 10, 1921.

Jerusalem and the East Mission: Letter From Bishop Garland.

Church House, Philadelphia, Pa.,
St. Paul's Day, Jan. 25, 1921.

All friends of the work in Jerusalem and the East mourn the death of the Rev. John H. McKenzie, D. D., L. H. D., for many years the efficient Honorary Secretary and Treasurer for the United States, who entered into the rest of Paradise last summer.

A committee appointed by the Presiding Bishop and Council to investigate the work of the Church of England among the Jews had several conferences with the Bishop of Jerusalem last summer. Though there is no official connection between our Church and the Jerusalem and the East Mission, Bishop MacInnes requested Bishop Gailor to appoint a successor to Dr. McKenzie, and in response to his appeal, I have consented to act as treasurer for the Palestine Fund. I am sure that I may count on the hearty co-operation of the Provincial and Diocesan Secretaries who have served so faithfully in the past, and may also hope for an increase in the generous offerings throughout the Church for this great work.

In the providence of God a new era has opened for work in the Holy Land of Christendom. Since last summer the large jurisdiction of Bishop MacInnes has been divided, and the Jerusalem and the East Mission is now confined to Palestine, Syria and Cyprus. Bishop Gwynne, the former Bishop Suffragan, has been installed as Bishop of Egypt and the Sudan. This will enable the Bishop in Jerusalem to give a great deal more time to the development of work in Palestine and Syria. For the first time since the days of the Maccabees, there is a Jewish Governor in the Holy Land, Sir Herbert Samuel. Though much progress has been made since the armistice, yet at this critical time there is need of an awakening of missionary enthusiasm if the Christian Church is to do its share towards the rehabilitation of the Holy Land and minister to the needs of the saints in Jerusalem, as well as to the Moslems and others who come within the influence of our Christian civilization.

As our eyes are turned to the Holy City during Holy Week, let us pray that on Good Friday generous offerings from every church and mission may be given for the work of the Bishop in Jerusalem, and that God will hasten the appointed time when all Israel shall be saved.

THOMAS J. GARLAND,
Treasurer Jerusalem and the East Mission Fund.

The Up-State Association of St. Stephen's College Formed.

As the result of a preliminary meeting held in Utica, N. Y., in October, a meeting of the Up-State Alumni of St. Stephen's College, for the purpose of forming a definite organization, was held at the University Club in Syracuse on January 24, 1921.

At this meeting the Up-State Association of St. Stephen's College came into being in definite form. The following officers were elected: President, the Rev. C. S. Champlin, Baldwinsville; First Vice-President, the Rt. Rev. Charles Fiske, D. D., Syracuse; Second Vice-President, the Rev. J. T. Rose, Cazenovia; Third Vice-President, the Rev. A. McGinnis, Montour Falls; Secretary and Treasurer, the Rev. J. A. Springsted, Utica.

It was decided that the Association shall meet four times a year, the annual meeting being in connection with commencement at college. The next meeting will be held at the University Club in Syracuse on April 11. All alumni and former students living in New York State west of Albany are to be included in the membership. The dues are 50 cents per year.

The Association has for its aims the promoting of effective interest in St. Stephen's College and fraternal intercourse among the members.

ALABAMA

Rt. Rev. C. M. Beckwith, D. D., Bishop.

A Problem and One Solution.

The scattered rural work of the Church is a real concern to all who have her growth at heart. There is then cause for great thankfulness where difficulties of distance, bad roads, irregular travel by water, torrential rains for months together, disheartening isolation and discouragement, have been met and faced and the work carried strongly forward to success.

An example of this may be found in the missionary work of the Convocation of Mobile, Ala., whose report received warm praise at the Diocesan Council January 19. Two years ago the dean (the Rev. James F. Plummer) entered upon active care of the fifteen stations, after a year's interval of inactivity in all except three places. He took up this work in February, 1919, with the assistance of the Rev. J. T. McCaa, deacon, whose time was devoted to the three missions suburban to Mobile. Arranging to supply one service a month to each point, the dean was of course obliged to be content with week-day appointments for many of them.

These missions extend in their eastern dimensions from Atmore, a hundred miles south, to Bon Secours; and on the west side from Citronelle, fifty miles south, to Irvington. There are about as many communicants in this scattered territory as the average city church reports. Many are colonists accustomed to the prosperous and churchly conditions of city parishes—few of them at all wealthy, many earning a living by fruit and truck farming. Others are simple fisher folk.

The monthly services the dean has supplemented by holding Preaching Missions wherever practicable, and by remaining a day after the services whenever he found himself needed for visiting his flock and for seeking out newcomers, for care of the sick and any others in need of his ministrations.

A conspicuous feature of this development has been the provision of every-Sunday services at several of these missions by lay readers, ten of whom are now serving.

With this program and equipment, using everywhere the methods of the Nation-Wide Campaign, the following comparison of figures will serve practically to indicate the progress that has been had:

In 1917—Baptisms, 30; confirmations, 23; offerings for self-support, $755.25; offerings for general missions, $24.50; offerings for all purposes, $2,-579.24.

In 1919—Baptisms, 24; confirmations, 21; offerings for self-support, $2,-086.37; offerings for general missions, $423.68; offerings for all purposes, $3,-759.76.

In 1920—Baptisms, 45; confirmations, 42; offerings for self-support, $2,-601.66; offerings for general missions, $1,016.77; offerings for all purposes, $6,782.44.

A chapel has been built at Point Clear, another bought at Fairhope; and at Chickasaw, the two-year-old city of the United States Steel Corporation, there is, after many setbacks from the peculiarly shifting population and other unfavorable conditions, a hopeful prospect now of establishing the work on a good basis. A convict camp is now an additional monthly appointment.

In 1917 the net cost of this work to the Diocesan Board of Missions was approximately $2,000. In 1920 it was $491.34. It has become almost self-supporting. An additional missionary seems immediately in prospect. If he can be had, the field offers further and large prospects of development.

D. T. W.

VIRGINIA

Rt. Rev. W. Cabell Brown, D. D., Bishop.

Burning of St. Anne's Memorial Church, Nokesville.

St. Anne's Memorial Church, Nokesville, was burned to the ground on Saturday afternoon, February 12. The fire started in the space between the ceiling and the roof, and there was no fire protection in the village, so little could be done to save the building. Most of the furniture was saved, and the church was insured for $1,500, but the building cannot be replaced for less than $5,000. The congregation met on Sunday afternoon and decided to rebuild as soon as possible, and $740 was pledged on the spot.

St. Anne's was built about twenty years ago, and was one of the group of churches in Dettingen Parish, Prince William County, of which the Rev. A. Stuart Gibson is rector.

Monumental Church a Missionary Center.

An arrangement has been effected to associate the work of the Richmond City Missions with Monumental Church in this city.

Under this plan the Rev. R. Cary Montague, the City Missionary, will have his office at Monumental Church, and will be the night preacher there, and will occasionally look after parochial duties in the absence of the rector, the Rev. George P. Mayo, who will still keep in touch with the Mountain Mission work. In this way Monumental Church, with its historic back-

ground, will touch church activities from the slums of Richmond to the crests of the Blue Ridge.

NEVADA

Rt. Rev. G. C. Hunting, D. D., Bishop.

In Spite of Many Difficulties the Church Work Goes On.

"'No seem help white man much, maybe help Pah-Ute,' was the advice of one of the old wise men of the tribe in Southern Nevada, when the Indians stopped playing 'singing-stick,' their favorite gambling game, to discuss Christianity and going to church. So the school-room is filled at every service, more men attending than women."

This is a portion of one of the reports made at the fourteenth Annual Convocation of the District of Nevada, held in Trinity Church, Reno, January 23 to 25, by Archdeacon Percival S. Smithe, who traveled fifteen hundred miles in the round trip from his field in Southern Nevada. This amazing distance brings to mind the vastness of the work in the West. The six missionaries had to journey three thousand six hundred and eighteen miles in order to attend convocation. But they are accustomed to such work, for no place is too isolated to receive the ministrations of the Church either by the cheery missionary or the far traveling Bishop.

One can appreciate the probelms confronting Bishop Hunting when the statement is made that six of the eight men at work in Nevada have come in during the past year to fill vacancies. Despite immensity of territory and inexperience, the work goes on, and, perchance, the very vastness gives the worker a glimpse of the far-reaching vision of God. The reports at convocation spelled courage. Far down in the southern end of Nevada, near the painted desert, lies a town called Caliente, Spanish for a very hot place; in fact, extremely hot. Hear the report of Archdeacon Smithe: "We have a building fund. More are becoming interested. We had our first baptism and are preparing our first confirmation candidates. Yet, five years ago, when it was suggested that services be started, people laughed. Next report. God willing, will tell of a little church here." Five years in the face of ridicule! The policy of this seasoned soldier of the cross is this, "When people do not want me to come, there I go." Thank God for the courage bred in the Christian warfare of the desert land!

Owing to the number of new men in the convocation, there was little new legislation enacted. A canon providing for the Bishop and Council was adopted, thus centralizing the work of this wide field under one head. A canon was passed making the president of the Woman's Guild a member, ex-officio, of the Bishop's committee in organized missions. The report of the Building Committee showed many new buildings secured for the work of the church.

Those elected as delegates to the Synod of the Pacific were: The Rev. James MacLaughlin, the Rev. Henry A. Post, Hon. George S. Brown and Dr. George F. Pope. The Bishop appointed the Rev. John J. Cowan, Archdeacon of Reno, with headquarters at Yerington, and the Rev. Percival S. Smithe, Archdeacon of Las Vegas, with headquarters at Las Vegas.

LEXINGTON

Rt. Rev. L. M. Burton, D. D., Bishop

The Diocese Has a Triple Celebration.

For the first time in its history the Diocese of Lexington passes from "the debtor to the creditor class," increasing its offering of $3,016 for the mission work of the Church in 1919 to $11,850 in 1920. The Diocese is now giving practically twice what it is getting. At the same time, twelve of the parishes increased the pledges for their own support from $23,000 to $38,000. This marks the twenty-fifth anniversary of the Diocese of Lexington.

In addition, the Triple Celebration, that of the twenty-fifth anniversary of the Diocese, and of the consecration of its first and present Bishop, the Rt. Rev. Lewis W. Burton, D. D., and of the one hundred and twenty-fifth anniversary of the founding of Christ Church Parish, Lexington, was coincident with the welcome presence of women as lay delegates to the twenty-sixth Annual Council, a substantial increase to the Episcopate Endowment Fund of the Diocese, and the dedication of the Bishop Burton Community House, the first of the new buildings erected by the Church of the Good Shepherd, Lexington.

January 30 to February 1 were the gala days that marked the completion of twenty-five years of organized life and the beginning of a "new quarter of a century" of diocesan labor and service for the kingdom of God. The anniversary services were held on January 30, and the twenty-sixth Annual Council on January 31 and February 1, in Christ Church Cathedral, Lexington, several services being held in the Church of the Good Shepherd also. Many clergymen of the Diocese attended the anniversary services on Sunday, January 30, at the Cathedral; and, where services were held throughout the Diocese, by clergy or lay reader, the short historical sketch of the Diocese, prepared for the occasion by Miss Kate Scudder, historiographer, was read in place of the sermon or address.

Appropriate services celebrated the twenty-fifth anniversary on Sunday, January 30, in Lexington. Holy Communion was celebrated at the Church of the Good Shepherd, that city, and the Sunday school commemoration of the anniversary took place in the Cathedral, the address being made by the Rev. T. L. Settle, rector of the Church of the Good Shepherd. The schools of the Lexington congregations and of near-by towns joined representatives from the schools throughout the Diocese in this service. The anniversary services proper were held in Christ Church Cathedral, Lexington, the Very Rev. R. K. Massie, D. D., dean, and consisted of the celebration of the Holy Communion at 11 A. M., and a special order of Evening Prayer at 7:45 o'clock, in both of which services many clergymen of the Diocese, vested, participated, the Cathedral choir rendering inspiring music. The Rt. Rev. Boyd Vincent, D. D., LL. D., Bishop of Southern Ohio, and one of Bishop Burton's consecrators, preached at the morning service. At the evening service the Rt. Rev. Charles E. Woodcock, D. D., LL. D., Bishop of Kentucky, at whose consecration Bishop Burton assisted as a consecrator, delivered the sermon. Bishop Woodcock bore to the Diocese of Lexington and its Bishop congratulations and praise upon this twenty-fifth anniversary occasion, from the "foster-mother" Diocese of Kentucky.

The offerings at all these services, amounting to practically $15,000, were for the increase of the Episcopate Endowment Fund of the Diocese. The Diocese, through its Endowment Commission, plans to increase its Endowment Fund by $20,000 in three years.

On Monday morning, January 31, in the Cathedral, Lexington, the twenty-sixth Annual Council of the Diocese convened, with the celebration of the Holy Communion, by the Bishop of the Diocese, assisted by the Senior Presbyter, the Rev. Alexander Patterson.

Council organized with the election of the Rev. J. Howard Gibbons, rector of the Church of the Ascension, Frankfort, Secretary, and the appointment of the Rev. H. P. Manning, Trinity Church, Danville, Assistant Secretary. Routine business occupied the Council both preceding and following the Bishop's address, in which warm welcome was accorded the women deputies, an appeal made for the completion of the Episcopate Endowment Fund, and the development of the Sunday school urged as the special aim and endeavor in the Diocesan Program for 1921. The full and detailed report of the Committee on Canons, as to Diocesan Canons revised so as to bring them into line with the General Canons, was adopted after proper deliberation.

The closing event of the anniversary celebration was the anniversary dinner held in the Cathedral Parish House. Covers were laid for some two hundred, practically all attending. Members of the Cathedral choir rendered a pleasing musical program, and the speakers of the evening, who held the attention of all with their humor and sound words, were the Rt. Rev. Charles E. Woodcock, His Excellency, Edwin P. Morrow, Governor of Kentucky, and the Rt. Rev. Lewis W. Burton. Dean Massie, of the Cathedral, was a most pleasing and entertaining toastmaster.

Closing day of Council, February 1, completed elections and routine business. During the day business was interspersed with short addresses from two visitors. The Rev. Gardiner Tucker, of the Board of Religious Education of this province, gave a brief statement of the work of the Board. He spoke in the highest terms of the Program of Aim and Endeavor of this Diocese, adopted at the last Council as presented by Bishop Burton, emphasizing in particular the program for the development of the Sunday schools. Representing the Presiding Bishop and Council, the Rev. B. T. Kemerer, Field Secretary of the Nation-Wide Campaign, addressed the Council in the interest of the campaign, and was impressed by the showing of this Diocese.

The Council and anniversary exercises and services had a most fitting close in the dedication of the Bishop Burton Community House, the first of the new buildings erected by the Church of the Good Shepherd, Lexington, the Rev. T. L. Settle in charge, the dedication taking place on the evening of February 1. A dinner preceded the services of dedication served by the congregation of the Good Shepherd to the Council in the basement of the new Community House. Covers were laid for over one hundred.

The dedication service was as impressive as the building was attractive. The Very Rev. R. K. Massie, D. D., dean of the Cathedral, and the Bishop of the Diocese were in the chancel, in addition to the Rev. T. L. Settle, minister in charge of the Good Shepherd. The Bishop's address on this occasion was most appropriate.

Practically every parish and mission

in the Diocese was represented on this anniversary occasion by either clerical or lay delegate.

The elections were as follows:

Standing Committee—Very Rev. R. K. Massie, D. D., Ven. F. B. Wentworth, Rev. George H. Harris, Dr. W. B. McClure, Mr. W. D. Spalding and Mr. Henry Higgin.

Delegates to the Provincial Synod—The Rev. Messrs. Ira D. Lang, E. T. Jillson, T. L. Settle, W. B. Dern, Alexander Patterson, J. J. Clopton; and Messrs. T. J. Bell, C. K. Morrell, A. D. Cole, Henry Higgin, A. C. Hunter, J. A. Edge. Alternate Deputies—The Rev. Messrs. W. S. Cain, R. D. Baldwin, R. K. Massie, G. H. Harris, F. B. Wentworth, J. H. Gibbons; and Messrs. H. W. Shoup, F. E. Tuttle, J. A. Herring, D. M. Bowmar, W. W. Pettis, J. A. Murray.

H. P. M.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Lenten Services of Unusual Interest Being Held in Washington This Year.

Washington Church people will be indeed fortunate in the opportunities offered them at the Lenten services in Washington, if plans are carried out as begun. Visiting clergy are to be invited from time to time to speak at the mid-day services at Epiphany Church, and the speaker every day of the week beginning February 13 was Dr. Milo H. Gates, of the Church of the Intercession, New York. Dr. Gates is the oldest, in length of service, of any of the vicars of Trinity Parish, New York, and has declined the bishopric of Cuba and the appointment as dean of the Cathedral in Denver, Col.

At St. John's Church, Sixteenth and H Streets, Canon Douglas has inaugurated something of a departure in the way of Lenten services, and will have at different times preachers of other denominations. At the first of these services, which are to be every afternoon, the Rev. Leighton Parks, rector of St. Bartholomew's Church, New York, was the speaker, and among others listed for these services are Bishop William F. McDowell, of the Methodist Church; the Rev. Charles A. Wood, of the Church of the Covenant; the Rev. J. J. Muir, of the Temple Baptist Church, and recently elected chaplain of the Senate; Bishop Murray, of Baltimore; Bishop Leonard, of Ohio; Senator Hoke Smith, a Presbyterian; Colonel W. C. Rivers, of Fort Myer; Charles H. Hamlin, of the Federal Reserve Bank; Senator Spencer, Admiral R. E. Coontz, chief of naval operations. U. S. N., and Dr. Howard Kelly, of Johns Hopkins University. Also, the services under the direction of the Laymen's Service Association, assisted by a committee from the Washington Federation of Churches, at Keith's Theatre daily at noon, except Saturday and Sunday, are attracting wide attention. At the first service Commissioner J. Thilman Hendrick was the speaker, giving the approval of the District government to the services. Mr. Hendrick was introduced by Bishop Harding, and Mr. Edward Stock, president of the Laymen's Service Association, presided. Among the speakers at these services will be the following: Secretary Daniels, Colonel J. T. Axton, chaplain-in-chief, U. S. A.; Commissioner Martin A. Morrison, Civil Service Commission; Livingstone Farrand, head of the American Red Cross; Judge William F. Norris, Department of Justice; Dr. William Miller Collier, president of George Washington University; Charles S. Mitchell, Dr. Frank W. Ballou, Superintendent of Schools; Oliver Hoyem, secretary of the Prison Reform Committee, and James T. Lloyd, former Missouri representative. It is planned that certain days are to be set aside for special organizations, including several of the government departments, the Masonic and other fraternal organizations. It is also planned to have a precentor present every day to lead in congregational singing, accompanied by the different organists of the city who have volunteered their services.

An important meeting of the leaders of the Church School Service League was held at Epiphany Parish Hall on Saturday afternoon, February 12. Leaders of what was formerly the Junior Auxiliary heard a report of the recent meeting of the children of all the branches at St. Margaret's, and received instructions about the work for the boxes. Only fourteen parishes have actively adopted the Church School Service League, but several others have expressed a desire to know more about it, and perhaps later take up the work definitely in connection with the Sunday school. Being really just a broadening out of the old Auxiliary, it has splendid opportunities for good and should serve as a means of enlisting all the children of the parish in the Church's work.

At the evening service at Christ Church, Georgetown, Sunday, February 13, reports of the recent Diocesan Convention were given in place of the sermon by the two lay delegates from that church, Mr. George A. King and Mr. J. Holdsworth Gordon. The custom of hearing from the laymen in the churches, now and then, is growing and seems a good one, drawing as it does the clergy and laity closer together and giving the lay people of the church a more vital interest in its affairs.

The regular monthly meeting of the Sunday School Institute was held at St. Margaret's Church, on Tuesday evening, February 15. Mrs. Edward Roome, of St. Stephen's Church, gave an address on "What the Church Can Do for Americanization and Patriotic Education," after which departmental conferences followed.

M. M. W.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

The Archdeaconry of Williamsport held its winter session in Trinity Church, Williamsport, on February 7, Archdeacon Lascelle presiding. The business was chiefly routine. The chief feature of the occasion was the laymen's annual banquet, which was held in the Williamsport Community House, formerly Trinity Church Parish House. Nearly five hundred and ninety-nine guests were present, and for the first time on these occasions women were admitted to the banquet.. The toastmaster was General C. M. Clement, of Sunbury, who is the Secretary of the Diocese. The guest of honor was Bishop Gailor, President of the Council. His subject was, "The Church at Work." He said that Christianity as an organized force had accomplished all the great things in the world. He made a strong plea for the foreign element in the country, mentioning the immigrants as in great need of help. He instanced the mountaineers in the South as requiring our attention in positive Christian ways.

Bishop Darlington spoke on "Our Relations With the Eastern Churches." He said that Church union is really possible if we only work and pray for it. He brought with him by request many presents given him by Orthodox Eastern prelates on his visit to them this last summer. These were exhibited and created much interest. Among them was a complete set of vestments worn by Eastern Bishops. These had been worn by Bishop Nicolai, of Serbia, in Trinity Church, New York, on Sunday, February 6, and in St. John's Cathedral, New York, on the same day, Bishop Nicolai being the preacher on both occasions.

The Archdeaconry adopted resolutions expressing a "deep sense of gratitude" for the work of Bishop Darlington in bringing closer together and to a more sympathetic attitude and clearer mutual understanding the Eastern and the American Episcopal Churches, and pledging to him their full and hearty accord in this endeavor.

GEORGIA

Rt. Rev. F. F. Reese, D. D., Bishop.

N.-W. C.: Meeting of Executive Committee.

A meeting of the Executive Committee of the Nation-Wide Campaign was held in Christ Church, Savannah, on February 10, the Bishop, as chairman, presiding. The Executive Secretary reported on the results of the campaign for 1921, giving the amount of the pledges to date as $36.559.91, with one more parish to hear from. This is only 73 per cent. of the quota raised against 92 per cent. last year. This decrease is attributed to the unsettled business conditions at the time of the canvass. The Diocesan Treasurer reported that 81 per cent. of the 1920 pledges had been paid in. Of the diocesan apportionment, the expenses of the campaign have been met, and the salaries of nearly all of the missionary clergy have been raised. The committee voted to disburse the balance on hand for the amount allowed in the budget for the University of the South, an allowance for the Diocesan Board of Religious Education, and the item in the budget for an Episcopal residence. This amount is to be sent to the treasurer of the corporation to be held in trust until such time as the Diocesan Convention decides that there are sufficient funds on hand to build or purchase a residence.

Social Service Work of Woman's Auxiliary.

Active interest in social service work has been aroused among the members of the Woman's Auxiliary of the Church of the Good Shepherd, Augusta. The recently organized Section B was hostess to the parent branch on February 1, when the Rev. Mortimer Glover, of Graniteville, S. C., gave the two branches a talk on the problems of mill work. A large mill district near Augusta was the subject of another talk the next morning at a meeting of Section A, which has selected for its subject of study for the winter the mill districts of the Church. One of the social workers of the King Mill

District, near Augusta, told of the beginnings of the work from a small sewing class twenty years ago to the marvelous scope and accomplishment of the present time.

E. D. J.

COLORADO.

Rt. Rev. I. P. Johnson, D. D., Bishop.

Bishop-Coadjutor Elected.

At the meeting of the Diocesan Convention, held on February 2 in Denver, the Rev. Fred Ingley, rector of St. Mark's Church, Denver, was elected Bishop-Coadjutor on the fourth ballot.

The Rev. Fred Ingley was born in England November 20, 1878. He was graduated from the Philadelphia Divinity School in 1906, and the same year was ordained deacon. In the following year he was ordained priest by Bishop Whitehead. He was rector of St. Mary's Church, Braddock, Pa., 1906-1908, and of St. Matthew's Church, Kenosha, Wis., 1908-1917. Since 1917 he has been rector of St. Mark's Church, Denver.

NEWARK

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

The Bishop to Take Needed Rest.

On account of an acute affection of the eyes, Bishop Lines has been ordered by his physician to rest completely for a month. Although his eyes have been improving and the Bishop's general health is pronounced good, the doctors declare that the cessation from all work is absolutely necessary.

Bishop Stearly takes some of Bishop Lines' appointments, but other engagements have been cancelled.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Galilee Mission in Need of Funds.

Feeding several hundred men a day free of cost and housing many of them has almost exhausted the funds of the Galilee Mission.

Since the closing down of many similar missions, the Galilee Mission has been taxed to the limit. In view of the destitute condition of a large number of men who apply for aid, the mission lately has not charged its nominal rate for meals and lodging. Pending the arrival of hoped for funds, Bishop Rhinelander and the parishes of St. James, Holy Apostles, Holy Trinity and Christ Churches will arrange to finance the mission for one day each.

Service Men Honored in Old St. Peter's Church.

Special ceremonies marked the unveiling of a tablet in St. Peter's Church, Philadelphia, on February 6, commemorating the heroism of the men of the parish who served in the world war. The tablet was unveiled by Rev. Edward M. Jefferys, rector of the church, who conducted the service, and made the address. The tablet is made of wood, and on the surface is the painted figure of St. Michael on one side and the names of the one hundred men who served in the war on the other. Under the picture are the names of the four men who made the supreme sacrifice.

Novel Plan Adopted.

There is a room for checking babies during Sunday services at the Church of St. John the Baptist, Germantown.

This plan, which was introduced recently in Chicago, is established by the rector, the Rev. Francis M. Wetherill.

Mothers are able to check their babies free of charge, to be cared for by a paid trained assistant during all the regular services. Any children under five years of age will be accepted.

Archdeacon E. L. Baskervill, of Charleston, S. C., made an appeal for funds for the mission schools of South Carolina at the monthly meeting of the Colored Committee of the Woman's Auxiliary of the Diocese.

"Why not give the same advantages to the colored people, who have been Americans for centuries, as you give the foreign population?" he asked.

He made an appeal for $10,000 to be used for salaries for industrial teachers and for extending industrial training in the fourteen mission schools in the Diocese of South Carolina.

R. R. W.

TENNESSEE

Rt. Rev. Thos. F. Gailor, D. D., Bishop.

Death of the Dean of St. Mary's Cathedral.

The Ven. F. Du M. Devall, dean of the Cathedral of St. Mary, Memphis, Tenn., died suddenly Thursday morning, February 10. He was much beloved, especially by children and young people. He was secretary of the Standing Committee, and held many other posts of honor in the Church. He is survived by a wife and family.

Bishop Beatty accompanied his remains to New Orleans, where interment took place.

B. C.

NEW YORK.

Rev. W. T. Manning, D. D.,
Bishop-Elect.

Organization of St. Mark's Improvement Corporation.

St. Mark's Church, in the Bowery, the historic one of the name in New York, the Rev. William Norman Guthrie, rector, announces a St. Mark's Improvement Corporation. Its capital is $25,000 authorized. Responsible laymen are officers and directors. There are to be issued ordinary and preferred stock, $10 per share. The latter is expected to return 7 per cent. interest. The announcement made states that the plan has been authorized by the vestry of the parish. A primary purpose is to operate successfully real estate owned by the parish, and after the interest on the stock holdings are paid, to turn the profits over to the parish support and work. A secondary aim, hardly less important than the first, is the reclaiming of properties in the neighborhood, preventing them falling into wrong hands, and their use for homes of people who may attend and work in St. Mark's Parish.

St. Mark's is in an extreme down town section of the lower East Side of Manhattan. It is possessed of some endowment, in part in real estate in its own neighborhood, and yet it has been able for years to carry on successfully one of the most unusual programs in any city. Officers and directors of the corporation, including the parish rector, are laymen of St. Mark's, familiar with the neighborhood, and experienced for the most part in real estate affairs.

Lenten Services Well Attended.

The Lenten season in New York began quite up to the average in the matter of public interest and number of noon-day services. Some periodicals of large circulation publish articles this month showing church attendance to have declined, but all are wholly misinformed so far as New York is concerned. Attendance on Sundays and at noon-day services were never larger than this winter and this Lent. Such statement is made only upon definite information, gained at first hands. The number of noon-day services, maintained by places of worship not Episcopal, steadily increases, and so does attendance upon those established some years ago. This Lent, for the first time, the Roman Catholic Cathedral in New York starts noon-day services for business people.

C.

CALIFORNIA.

Rt. Rev. Wm. F. Nichols, D. D., Bishop.

Unusual Lenten Services.

For the twenty-fourth season daily Lenten services are being held every day (Sunday expected) from 12:15 to 12:45 in the Merchants' Exchange Building, San Francisco. The unusual feature of these services is that among the speakers are clergymen from the Roman Catholic, Methodist, Presbyterian, Congregationalist and Baptist Churches, as well as our own clergy, thus following the suggestions of the Lambeth Conference.

WYOMING

Rt. Rev. Nat. S. Thomas, D. D., Bishop.

Diocesan Consciousness and Advance Keynote of Convention.

The thirteenth annual convocation of the Missionary District of Wyoming held in St. Thomas' Church, Rawlins, Wyo., from January 21 to 24 inclusive, brought together nineteen clergy and seventy lay men and women. The keynote of the whole gathering was Diocesan Consciousness and Advance, as brought out by the Bishop's sermon The newly organized House of Church Laymen and the House of Church Women, which held its twelfth annual meeting, caught this note, and accepted several of the tasks laid before them by the Bishop.

Convocation itself passed a canon creating the Bishop and District Executive Council to be made up of ex-officio and elective members. The mem-

bership of the Council is now as follows:

The Rt. Rev. N. S. Thomas, Bishop of Wyoming; the Hon. T. S. Taliaferro, Jr., Lay Chancellor; W. W. Daley, President of the House of Church Laymen; Mrs. N. S. Thomas, President of the House of Church Women; the Rev. Charles A. Bennett, rector St. Mark's, Cheyenne; the Rev. Philip K. Edwards, rector St. Mark's, Casper; the Rev. Samuel E. West, rector St. Peter's, Sheridan; W. R. Coe, of Cody, three-year term; Barry Marshall, of Sheridan, two-year term; J. H. Walton, of Cheyenne, one-year term; Mrs. D. W. Thornberry, of Laramie, three-year term; Mrs. E. S. Brooks, of Rock Springs, two-year term; Mrs. F. S. Burrage, of Laramie, one-year term.

The House of Church Laymen organized on Saturday, January 22, in St. Thomas' Church. The meeting was called to order by T. S. Taliaferro, Jr., of Rock Springs, the Lay Chancellor of the district. The House organized by electing W. W. Daley, of Rawlins, as president. Ex-Governor B. B. Brooks, of Casper, was elected vice-president, and C. D. Williamson, of Hanna, secretary-treasurer.

After considering the various tasks presented by the Bishop in his sermon, the laymen undertook to raise the money necessary to move and equip a large frame house now on the Cathedral Square in Laramie, to a lot upon which it may be used as a combined home and school for the Church girls of the State who desire to take advantage of the educational advantages offered by Laramie, the University city. A committee on ways and means was appointed to bring about this institution, which will give to the ranch girls of Wyoming a chance to obtain their education at a moderate cost.

The House of Church Women undertook the raising of the money for a memorial cross to be erected upon the Cathedral Square in memory of the Churchmen of Wyoming who gave their lives in the service of the country during the world war. The women, under the leadership of Mrs. T. S. Taliaferro, hope to have in hand by the first of March the funds for the memorial. The memorial is a slender cross, seventeen feet in height, and of marvelous detail. There will be no more beautiful cross in America.

The United Thank offering service was held on Monday morning, the medication being given by the Rev. Elvon L. Tull, of Torrington. The offering given at this time amounted to $158.31.

The institutions of the district were brought before the people at a banquet, at which addresses were made by Mrs. D. W. Thornberry, president of the Board of Managers of the Cathedral Home for Children; the Rev. Lewis D. Smith, chaplain of the Bishop Randall Hospital; Mr. Frank L. Hoyt, for twelve years in the government Indian service, but now bursar of St. Michael's Mission, Ethete; the Ven. Ernest Dray, on the missions of the district, and Bishop Thomas, who exercised his happy faculty of summing up the points of the speakers.

Sunday morning services were held at 10:30 in the Masonic Temple, as the little church could not contain the worshippers, and a rousing rally was held at the Masonic Temple at 7:45 P. M. in the interests of Religious Education, at which the responsibility for the fact that only 12 per cent. of Wyoming's population is confessedly Christian, was laid first at the door of the home, and then the school. The discussion was led by Archdeacon Dray, and many gave their opinions of the present condition of the world and the causes theretor.

Elections resulted as follows:

Registrar: Professor Justus F. Soule, Laramie.

Council of Advice: The Rev. Messrs. D. W. Thornberry, George C. Rafter, Ernest Dray, and Messrs. A. E. Roedel and F. S. Burrage.

Delegates to the General Convention: The Very Rev. D. W. Thornberry, the Hon. T. S. Taliaferro, Jr. **Alternates:** The Rev. Guy E. Kagey, Herbert J. King.

Delegates to the Provincial Synod: The Rev. Messrs. Charles A. Bennett, Lewis D. Smith and Elvon L. Tull; Messrs. W. W. Daley, A. C. Jones and J. H. Walton. **Alternates:** The Rev. F. J. Chipp, the Rev. Samuel E. West, the Rev. Philip K. Edwards; Messrs. George E. Brimmer, A. H. Cordiner and C. D. Williamson.

Officers of the House of Churchwomen: President, Mrs. N. S. Thomas, Cheyenne; Vice-President, Mrs. T. S. Taliaferro, Jr., Rock Springs; Secretary-Treasurer, Mrs. George A. Campbell, Laramie.

L. M. T.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

The winter session of the Archdeaconry of Scranton was held at Calvary Church, Wilkes-Barre (the Rev. Robert F. Kline, rector), on January 25 and 26. The Rev. E. G. N. Holmes, rector of Trinity Church, Carbondale, was elected Archdeacon of Scranton, to succeed the Ven. John Talbot Ward, who had resigned to become rector of St. Mary's Church, Burlington, N. J. The Rev. F. P. Houghton was elected secretary to succeed the Rev. E. G. N. Holmes. The clergy showed their regret at the departure of Archdeacon Ward by presenting him with a purse of gold. On the first afternoon the Rev. F. T. Henstridge read a paper on Religious Education, opening a conference on the subject. Bishop Talbot preached the sermon at the public service in the evening, and celebrated the Holy Communion on Wednesday morning. The Rev. S. U. Mitman made an address on "The Human Voice in Public Worship." The Rev. Oliver Kingman presented an exegesis. The Rev. E. J. Morris, of the Puritan Congregational Church, Wilkes-Barre, reviewed H. G. Wells' book on the history of the world. Professor Arthur W. Jenks conducted the Quiet Hour.

The Bishop and Executive Council have issued a report for the year 1920. Instead of the diocesan quota of $278,000 formerly used, the aggregate of the parish and mission quotas is recorded as $257,654.43. The Nation-Wide Campaign pledges of the parishes and missions amounted to $108,414.85. Of the amount pledged, $12,748.09 remained unpaid when the books were closed, but twenty-one parishes and missions had exceeded their pledges by $2,999.76, thus leaving a net balance due and unpaid in the Diocese of $9,748.09.

The Church of the Mediator, Allentown; St. Mark's Church, Dunmore; Grace Church, Dorranceton; St. John's Church, Glenburn, and All Saints' Church, Shenandoah, have surrendered the $2,000 aid heretofore given them by the Board of Missions and assumed the full burden of their own maintenance, thus releasing a considerable sum for other advance work.

Scranton: A fathers' and sons' banquet was held at St. Luke's Parish House (the Rev. R. P. Kreitler, rector) on Wednesday evening, February 2. Mr. Ralph E. Weeks, president of the International Correspondence Schools, was the principal speaker. Moving pictures were shown, and upon the raising of the curtain a modern athletic exhibition was staged. The number of subscribers to the Nation-Wide Campaign in this parish has been increased from 425 to 550, the amount pledged being $7,378.

St. Mary's Church, Reading (the Rev. W. R. Wood, rector), has been completely restored after the fire of December 16, 1919, at a cost of nearly $12,000. The remaining debt is only $900. During Christmastide St. Mary's Church School entertained the ninety-three children from the Church Home for Children, Jonestown, and gave them gifts as well as a thoroughly good time. The school supports three of the children at Jonestown.

W. M.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.

A Good Example to Follow.

Many men start a project, but few have the sanctified common sense to provide for the continuance of the good work.

One of those whose affection for the Church and wise beneficence were equably notable was Mr. Harley E. Proctor, of New York. Mr. Proctor was one of the founders of the Church of Our Saviour, Mt. Auburn, Cincinnati, O., of which the Rev. J. Hollister Lynch, D. D., is rector. He removed from Cincinnati some years ago, and died recently. His family are giving an endowment to the church in his memory, and his son, Mr. William Proctor, has already sent to the parish authorities securities worth $5,000, with a promise of more.

No money could be better expended, for the church is doing a very vital work in a suburb, the population of which is increasing and changing yearly. The endowment will give to the church a commanding position as a social center, and an open door for righteousness.

C. G. R.

IDAHO.

Rt. Rev. F. H. Touret, D. D., Bishop.

New Parish House Opened.

The rectory of St. Luke's Church, Weiser, the Rev. Thomas Ashworth, rector, has been transformed into a parish house. The formal opening was on Friday evening, January 14, at which time a congratulatory telegram from Bishop Touret was read. An excellent musical program was enjoyed by a large number of communicants and friends of the church. The whole community is taking considerable interest in the new parish house as a center of social activities.

Grace Church, Nampa: The Woman's Auxiliary of Grace Church, Nampa, the Rev. Martin Damer, rector, has assumed a debt of $1,800 for repairs on the local church property. The sum will be raised by teas and public entertainments.

The Social Service Club of Grace Church, Nampa, recently had a very successful candy sale, the proceeds being used for a child's bed in St. Luke's Hospital, Boise. The club is composed of the boys and girls of the Sunday school.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

GOING FORWARD.

A picture in the illustrated supplement of the New York Times of Sunday, February 7, is significant of the advance of the consideration in which people of every class are held today.

The title under this photograph is more striking than the picture itself. The latter simply shows a group of people dressed in uniforms, and the usual frock coats and silk hats of European statesmen, but underneath we read:

"KING VICTOR EMMANUEL III. AND QUEEN HELEN
Attending the Ceremony of the Laying of the First Stone of a Group of Houses in Rome for Working People."

It is a great thought that comes to us as we look at this scene when royalty is attending at the beginning of a building which is not for the commemorating of some great deed of arms or event of statesmanship, but an habitation for living, breathing people, and they, not of a privileged class, not a place where the making of laws will take place, or courts will sit in judgment, but just a place where working people will live, where will be built that most sacred of all human institutions, the home of the plain people.

Surely the world is moving to the great ideal of our Saviour, when we shall realize that we are all members of one body, when we can see such a picture as this.

There are many sad lapses in our progress, and times of bitterness and hatred and distress of nations, nevertheless the movement is sure though slow, and such a photograph as this comes to us like a gleam of brilliant sunshine on a dark and gloomy day.

May we not feel, too, that this incident is only the forerunner of many such, when the care and housing of living people will become as important in the minds of statesmen as will the erection of buildings to commemorate the deeds of the dead!

TWO OF GOD'S SERVANTS.

It is both interesting and helpful to draw analogies between Bible characters and our great men of modern times. In this way we can often fix facts and incidents about the lives of such men in our minds so that we draw nearer to both the ancient and the modern hero by having a clearer vision of him and the services that he rendered to God and man in our memories.

No doubt many of our readers are familiar with the often used comparison between the life of Moses and that of General Lee. They both secured their education and training from those whom they afterwards opposed. Each of them had to make a definite decision whether or no they would cast in their lot with their brethren to their own loss or accept emoluments and distinction from those who had trained them, but were not their own people. And neither of these leaders saw the successful conclusion of the task he had undertaken.

There is another couplet, however, who will be more timely for the coming week in which we shall commemorate the birthday of the founder of our country.

The lives of George Washington and the prophet Samuel follow each other in some striking ways.

The prophet's services to his country and his God were rendered during one of those periods of change in the life of his nation which always marks an epoch in human events. He was the last of the judges, and concluded that dispensation, when the history of the children of Israel presents a unique picture in world affairs, living as a pure theocracy being guided more than governed by leaders whom God raised up from every station of life, and of both sexes. In the perspective of history we sometimes lose sight of the fact that this stage of the Hebrew development lasted for three hundred years, or longer than twice the life of our country.

Samuel, however, was the last of these divinely selected judges, but he heard the clamorings of the people for a change and was sufficiently open-minded to recognize the necessity for it, having the integrity and ability to guide his people across the chasm from a theocratic form of government to that of a monarchy, at the same time maintaining his own leadership, and the honor and respect in which he was held.

So, too, the life of Washington fills just such a gap in the history of his people, for he also helped to form the bridge by which his countrymen marched from the system of a colonial dependence to that of an independent government. We sometimes forget that a great part of the life of this statesman was led as a British subject, a colonial gentleman, a soldier and a legislator for his subsequent opponents, and it was only with the utmost reluctance that he became first a rebel and then a patriot.

Samuel, again like Washington, has left us one of his greatest heritages in his retiring address (1 Sam., twelfth chapter), when he concludes with those words which we so sorely need to take into our own lives today, "Only fear the Lord and serve him in truth with all your heart, for consider how great things he hath done for you."

In the same way it is Washington's retiring address that is best known of all his utterances, and that has influenced the course of his country more than any of his other speeches.

In thus considering the lives of our Bible heroes, and of our countrymen, we appreciate that in each case we have before us men whom God loved and guided for the effecting of His purposes, and it gives us inspiration to feel that He has something for each of us to do for Him, and that He will give us also His strength and help in the doing of it if we will seek to serve Him through a life of usefulness to His children.

So upon February 22, besides enjoying the holiday which has been rightly given throughout the country, let us also make it profitable to our souls by meditating upon these great examples whom God has sent for our emulation.

GIDEONS.

The Society of the Gideons is one that is not so generally known as it should be. It is composed entirely of traveling men, all of whom are members of some church.

One of the chief objects of the Gideons is to place a Bible in every hotel guest room in this country. They have been working quietly but steadily with this end in view for a great many years, and have distributed for this purpose no less than 461,000 Bibles.

It is hard to realize what this means, and can be visualized better by saying that these Bibles would fill thirty-five box cars.

The Gideon Bible has a little notice in the front to guide men in using it, pointing out special scriptural passages for different states of mind.

No finer work is being done in this country than that being accomplished by the Gideons, and they deserve the hearty support and co-operation of our churches.

When the Gideons come to "Bible your town," give them all the help you can.

A program worth working for has been adopted by the Christian Church in Sendai, Japan. Each member is asked to win one member for the church each year; to make a money offering every day; and to read and memorize a portion of Scripture each day.

Family Department

COLLECT AND CALENDAR.

FEBRUARY.

1. Tuesday.
2. Wednesday. Purification B. V. M.
6. Quinquagesima Sunday.
9. Ash Wednesday.
13. First Sunday in Lent.
16, 18, 19. Ember Days.
20. Second Sunday in Lent.
24. Thursday. St. Matthias.
27. Third Sunday in Lent.
28. Monday.

Collect for the Second Sunday in Lent.

Almighty God, Who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies and inwardly from all adversities which may happen to the body, and from the evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

Collect for St. Matthias' Day.

O Almighty God, Who into the place of the traitor Judas didst choose Thy faithful servant Matthias to be of the number of the twelve apostles; grant that Thy Church, being always preserved from false apostles, may be ordered and guided by faithful and true pastors, through Jesus Christ our Lord. Amen.

In Thy Holy Keeping.

When life's storms come thick and fast.
Wave on wave o'ersweeping,
Safe, O Lord, we rest in peace
In Thy holy keeping.

When life's sorrows rend our hearts,
Smiling turned to weeping;
Still we know that naught can wrest
From Thy holy keeping.

When our plans all seem to fail,
Sowing brings no reaping,
All our harvests we confide
To Thy holy keeping.

All our interests, those we love,
Waking hours or sleeping;
We can trust, as we abide
In Thy holy keeping.

—Rev. William Bryant, D. D.

Lent.

The dividing of the civil year into seasons of fast and festival brings to our minds the great truths connected with our religion. In no other way, perhaps, are we so well safeguarded against the over-emphasizing of any one fact connected with our Lord's life to the neglect of others, as we are by the regular observance of the Church's year. Beginning with Advent, our minds are carried back to the world's preparation for His first coming, and forward to our own preparation for the day when He will come to judge the results of the first Advent. The thoughts of the Advent season tune our minds for the joy of His birth at Christmas, when He came "in great humility" to win our love and to draw us away from self, and the world with its cares, sins and sorrows. The year really ends with the festival of All Saints (November 1) when the Church brings forth the jewels out of her treasury and gives thanks to God for all His saints—all the holy ones of every race and age who have grown in strength and holiness and have come to those unspeakable joys which God has prepared for them that unfeignedly love Him: the fruits of the first Advent.

Our services are now in a minor key. Our Lord is on His way to Calvary and calls to each of us, "Come, take up the cross and follow Me." Lent is a time of spiritual refreshment when we lament our condition as sinners with unforgiven sins, make an examination of our lives, lay our souls bare before God, resolve to give up those sins of which "our conscience is afraid," and humbly ask for God's pardon through the merits of the Saviour.

"Nor alms, nor deeds that I have done,
Can for a single sin atone;
To Calvary alone I flee:
O God, be merciful to me."

To aid us in this work the Church provides extra services during the Lenten season, preaching services of instruction and the Holy Communion wherein we see His love and our sins, our condition and His willingness to forgive. The picture we need to keep in our minds during these six weeks is that of Calvary, and daily ask ourselves, "Why does He hang on the cross?"

How different this is from what we usually hear about Lent and our duty! We talk of giving up sugar, tobacco or moving pictures, without any thought of coupling our little acts of self-denial with increased spiritual exercises. To deny ourselves only is to cheat God and make a mockery of the Lenten season. It may possibly be good for our health to eat less and to be more quiet in our social activities, but Lent is more than a good health endeavor. It means nothing unless it touches our spiritual life. The denying ourselves food and pleasure must be used for God's glory as well as for our own comfort. The time saved should be devoted to prayer, including attendance at the extra services and reading of books about the Church and her teaching. The money saved should be a part of our Easter offering. God does not expect us to be perfectly good, but to be growing better, a gradual advance in meeting temptation, in conflict with sin, in growing likeness to our Saviour. Each succeeding Lent therefore should find us doing greater things in a finer spirit, and not content with saying, "My rule in Lent is this or that." St. Paul tells us that when he was a child he spake and acted as a child, but when he came to adult life he put away childish things, Christian progression. May we all hearken to what the Lord God will say concerning us this Lenten season and by the more frequent use of prayer and sacraments grow in grace and the knowledge of our Lord and Saviour, Jesus Christ.—Selected.

The Parables of Safed the Sage.

The Man From Jonesville.

Now there was among my neighbors a man whose name was Smith, and he was from Jonesville. And he told me often of Jonesville, what a lovely place it was, and how every one who lived there was happy and virtuous, and how sorry he was that he ever had left there, and how he wanted to go back to Jonesville. And when the men in the city where I lived failed to clean the snow off their sidewalks, or the City Council indulged in graft, or the children were rude, or there was an early frost, he told me that such things did not happen in Jonesville. And this continued for nigh unto twenty years; and the older he grew the more he talked about Jonesville. And I told him I hoped that when he died he would go to Jonesville.

Now it came to pass that he prospered, so that he retired from business. And he sold his house and lot in the city wherein I dwelt, and went back to Jonesville that he might spend his last years in peace, and die in Jonesville. And we all bade him farewell, with something of sorrow, and something of relief.

And it came to pass that at the end of six months he and his wife moved back again and bought back their old house for a thousand dollars more than they sold it for. And they were tenfold more happy to get back than they had been to go away.

And it came to pass on an evening that Keturah and I called on them. I said, Old fellow, tell me on the level, what was the matter with Jonesville?

And he said to me, Speak not to me of Jonesville, lest I do thee harm. It is the toughest joint this side of State's prison. The dear people we knew have all died or moved away, and they who are in their places are unneighborly and snobbish. We have come back to dwell in the place where we have spent twenty happy years, and we have but one favor to ask of our old neighbors, and that is, that they never speak to us of Jonesville.

And as Keturah and I walked home, I spake to her, and said, Keturah.

And Keturah answered, I know what thou art about to say; and I suspected all the time that it would be just so.

And I said, There are many men and women who sigh for some Jonesville or other, who might be decently happy where they are if they would make it their business.

And Keturah said, Our Jonesville is right here.

And I said, Amen.—Presbyterian Banner.

Out of the Deeps.

Out of the deeps, oh, God, out of the deeps,
Where all my broken purposes are laid,
The unburied hopes of good for which I prayed,
Where never tides are stilled, nor memory sleeps,
And over all black mist of misery creeps,
Where rest is mockery, and every shade
Is formless dread, betraying and betrayed,
Up through the depths to Thee my worn heart leaps.

I fail, I falter; Lord, uphold my hand,
Master, behold my scars! My wounds relieve,
The deeps close over; help Thou me to stand,
Hear me, and heal me; all that I conceive
Of punishment is in Thy reprimand,
Out of the deeps, dear God, my soul receive. —R. W. McKnight.

What a Boy Costs.

So you are twenty-one.

And you stand up, clear-eyed, clear-minded, to look all the world squarely in the face. You are a man!

Did you ever think, son, how much it has cost to make a man out of you?

Some one has figured up the cost in money of rearing a child. He says to bring up a young man to legal age, care for him and educate him, costs $25,000, which is a lot of money to put into flesh and blood.

But that isn't all.

You have cost your father many hard knocks and short dinners and gray streaks in his hair; and your mother—O boy, you will never know! You have cost her days and nights of anxiety, and wrinkles in her dear face, and heartaches and sacrifice.

It has been expensive to grow up.

If you are what we think you are, you are worth all your cost—and much, much more.

Be sure of this: While father does not say much but "Hello, son," 'way down deep in his tough, stanch heart he thinks you are the finest ever; and as for the little mother, she simply cannot keep her love and pride for you out of her eyes. You are a man now.

And some time you must step into your father's shoes. He wouldn't like you to call him old, but just the same he isn't as young as he used to be. You see, young man, he has been working pretty hard for more than twenty years to help you up, and already your mother is beginning to lean on you.

Doesn't that sober you, twenty-one?

Your father has done fairly well, but you can do better. You may not think so, but he does. He has given you a better chance than he had. In many ways you can begin where he left off. He expects a good deal from you, and that is why he has tried to make a man of you. Don't flinch, boy!

The world will try you out. It will put to test every fibre in you; but you are made of good stuff. Once the load is fairly strapped on your young shoulders you will carry it and scarcely feel it—if only there be the willing and cheerful mind. All hail you on the threshold!

It's high time you are beginning to pay the freight—and your back debts to your father and mother. You will pay them up, won't you?

How shall you pay them?

By being always and everywhere a man!—Selected.

It Took More Courage.

We do not always realize how much courage and strength of character it requires to refrain from "getting even" with those who have injured us. A gentleman who has made it his work to help men after their release from prison tells how one man came to see this. He says:

"One of the men who came to me was thirsting for revenge upon a policeman who had been instrumental in getting him into prison, and who, as the man declared, had 'persecuted' him ever since his release.

"'I'm waiting for him,' he said, 'and I'll get him yet. And if I do get my chance at him, he'll never torment another fellow the way he has me.'

"'I wouldn't do that,' I said. 'It seems to me that would be cowardly.'

"'Cowardly?' he repeated in surprise. 'I don't see how you can make that out.'

"'When any one feels as you do,' I said, 'it takes far more courage not to fight than it would to fight. There is nothing easier than to let go of your passions; any one can do that, and the weakest man is the one who is the quickest to let go his hold of them. It takes a brave man and a strong man to hold down his passion of anger and revenge. You would not call a lion tamer brave who allowed his lions to do as they chose and get the mastery of him. Let this policeman go his way, and I will try to help you to live such a life that he will have no reason for overshadowing you.'

"He went away grumbling, but with a different look upon his face. In three or four days he was back again.

"'I've been thinking over what you said,' he announced. 'And I believe you're right. It does take more courage sometimes to keep out of a fight than it does to go into it. I've made up my mind that I'm strong enough to keep a firm hold on myself, and I intend to do it. And it gives me a better feeling here.' He laid his hand on his breast. I helped him all I could after that, and the time came when there was no need for his old enemy, the policeman, to shadow him." Selected.

Washington's Waterloo.

"Pray tell me is my hat on straight?"
The stylish Martha cried.
"It's tilting slightly on the left,"
The truthful George replied.

"You mailed my urgent letter, dear?"
The anxious Martha cried.
"Why, say, you know I clean forgot,"
The truthful George replied.

"What time did you get home last night?"
The angry Martha cried.
Kind reader, draw the curtain here
And shield the nation's pride.

—Perrine Lambert.

Picking Her Company.

"I like to associate with pleasant people," declared Aunt Mary. "It's much more comfortable than being in company with grouchy or snappy or disagreeable folks of any sort. So I made up my mind on one point a long time ago. 'Mary,' said I to myself, 'you've got to be in your own company more than you'll ever be with any other one person. When it comes to other folks, if you don't like their ways you can steer clear of them most of the time. But you've got to live right with yourself as long as you do live. So it's your job to be a pleasant person to live with. You talk about picking your company. Now show other folks what kind of company you like by being that kind yourself.'" Aunt Mary recovered a dropped stitch in the soldier's sock on her needles.

"I leave it to other folks to say how much they enjoy my coming," she said with a twinkle. "One thing I do say, though, I've found out this much; the pleasanter I am myself, the pleasanter I find other folks are toward me. It's that much easier to pick my company when I try to give a sample of what I call a pleasant person. Maybe being pleasant is catching. I'm willing to do my part toward inoculating other folks, anyway."—Exchange.

Mohammedans in the United States.

Mohammedans are to be found in almost all the big industrial centers of the United States, particularly in Detroit, Mich., Chicago, Ill., Milwaukee, and in Racine, Kenosha and other cities of Wisconsin between Milwaukee and Chicago. No missionary effort of any kind is being made to give them the gospel. They are in touch with only the worst side of American life, and some of them have expressed the opinion that it was impossible to live a religious life in their environment.—Exchange.

William Cullen Bryant's Witness to the Christian Religion.

These are the words in which William Cullen Bryant gave his testimony to the truth of the Christian religion. They are found in Bigelow's Life of Bryant.

"I cannot but lament the tendency of the time, encouraged by some in the zealous prosecution of science, to turn its attention from the teachings of the gospel from the beautiful example of Christ's life, and the supremely excellent precepts which He gave to His disciples, and the people who resorted to hear Him. To those teachings and that example the world owes its recovery from the abominations of heathenism. The very men who in the pride of their investigations into the secrets of the material world turn a look of scorn upon the Christian system of belief are not aware how much of the peace and order of society, how much of the happiness of their households, and the purity of those who are dearest to them, are owing to the religion extending beyond their sphere. There is no character in the whole range of qualities which distinguish men from each other so fitted to engage our admiration and so pregnant with salutary influence on society as that which is formed on the Christian pattern by the precepts of the gospel, and a zealous imitation of the example of the Great Master.

"This character, of which Christ was the perfect model, is in itself so attractive, so 'altogether lovely,' that I cannot describe in language the admiration with which I regard it; nor can I express the gratitude I feel for the dispensation which bestowed that example on mankind, for the truth which He taught, and the sufferings He endured for our sakes. I tremble to think what the world would be without Him. Take away the blessing of the advent of His life and the blessings purchased by His death, in what an abyss of guilt would man have been left! tI would seem to be blotting the sun out of the heavens—to leave our system of worlds in chaos, frost and darkness."

"In my view of the life, the teachings, the labors, and the sufferings of the blessed Jesus, there can be no admiration too profound, no love of which the human heart is capable too warm, no gratitude too earnest and deep, of which He is justly the object. It is with sorrow that my love for Him is so cold, and my gratitude so inadequate. It is with sorrow that I see any attempt to put aside His teachings as a delusion, to turn men's eyes from His example, to meet with doubt and denial the story of His life."—Exchange.

We suppose there are people who thoughtlessly say the Creed as they thoughtlessly say their grace, but the service was not built for thoughtless people. Have you ever noticed the spring to alert attention on the part of ex-soldiers when the National Anthem is played? Well, that is what should happen, at least mentally, throughout the entire congregation when they recite the Creed.—Canadian Churchman.

For the Young Folks

Deeds, Not Words.

They do the least
Who talk the most,
Whose good designs
Are all their boast;
Let words be few.

They do the most
Whose lives possess
The sterling stamp
Of righteousness;
For deeds are true.

—Unknown.

Carrying Things to Carrie.

Belle Norton rushed into the house like a brisk west wind, ran upstairs to her room, and soon came stumbling down again, counting over some pieces. "Oh, mother!" she exclaimed, "isn't it lovely? I can do it just as well as not. Here is seventy-five cents, all from my own 'reserve.' "

Mrs. Norton, being used to Belle's sudden enthusiasms, kept steadily knitting while she asked, "What is it that you can do Belle?"

"Carry something to Carrie Stanley. You know she has been dreadfully sick, and now she is beginning to get better, and the girls are all thinking up things to take her. And I have thought of something just perfectly beautiful. My, but wouldn't I like it myself! Carnations are high, but seventy-five cents will buy half a dozen, and I have decided to get two dark-red, two white, and two of the lovely daybreaks. I shall arrange them for her myself. And then, mamma, I thought I would take a large tumblerful of currant jelly that you taught me how to make last summer. It came out so well, you know, and I want to tell Carrie that I made it myself. Don't you think that's a nice plan, Mrs. Knitley?"

Mrs. Norton hesitated a moment before she answered. "I don't know, Belle. Perhaps it is; but if I were in your place I would go over to Mrs. Stanley's and inquire what will be the best for Carrie."

"Oh, dear! I wanted it to be a sort of surprise. I just love surprises."

"You wouldn't want it to be a disappointing surprise, would you?"

"No-o," said Belle reluctantly.

"You see," Mrs. Norton went on, "they don't have any too much money to use at Mrs. Stanley's. I'm afraid they depend a good deal on old Mr. Norcross' pension. Of course, there has been a good deal of extra expense while Carrie has been ill; it may be that she needs some things that they don't feel able to buy."

"All right, mother." Belle's high spirits had all come back again. "I'll run right over to Carrie's, and perhaps I shall be the one to get a surprise."

And she certainly did get a surprise —several surprises. When Mrs. Stanley came to the door there was a worried look on her face, and she seemed sort of relieved when she saw Belle standing there with nothing in her hands.

"We heard that Carrie was beginning to get better," Belle began quickly, "and I thought perhaps there might be something I could bring her."

"Y-yes," Mrs. Stanley spoke nervously, "the girls are very thoughtful—very kind; some of them have brought in things to Carrie already."

"Oh, have they? What have they brought?"

Mrs. Stanley hesitated a moment. Then, as if it was an effort to speak each word, she said, "Step in and see."

Wondering what the mystery could mean, Belle followed Mrs. Stanley into the house. "Don't speak very loud," she said; "Carrie is not strong enough to see much company yet, and she would surely want to see you if she knew you were here. Right in this way."

"Oh!" cried Belle, "what beautiful lilies! And the room is full of their sweet perfume. Doesn't Carrie just love them? Who brought them?"

"Sh-h!" warned Mrs. Stanley, closing the door. "Lily Pembroke brought them. 'They will speak my name to Carrie,' she said, with her sweet smile, and they must have cost ever so much. But do you know"—Mrs. Stanley lowered her voice as if she was afraid some one was listening—"Carrie is so weak and sensitive that she can't bear to have the lilies in her room. The perfume makes her faint."

"Dear me," said Belle, "I never knew sickness could affect anybody like that."

Of course, Lily didn't understand it. And it was the same way with the girls that have brought these things for Carrie to eat. Here are three tumblers of nice jelly. But Carrie can't eat anything so acid as that yet. Nor these salads, nor this rich spiced cake; and oh, dear me, here is a thick mince pie that fairly makes your mouth water. That—well, I guess I won't mention any names. Father and I eat these good things, of course; but father says that every mouthful chokes him when he thinks of what Carrie ought to have, and his pension isn't due for two weeks, and—"

"What are the things that Carrie ought to have, Mrs. Stanley?" asked Belle quickly.

"Fresh eggs, the doctor says, and nourishing beef broth. And he did speak of lamb chop, broiled; but, of course, everything is so high."

"If you will excuse me—I have an errand down the street—I will be back later, and just say 'Hello!' to Carrie." Belle started down the steps and then ran back. "Mrs. Stanley, what—what would you ask for if you were going to get a piece of beef to make broth?"

"What they call a shin piece, just where they stop cutting the steak." Mrs. Stanley answered so quickly that it was evident she was thinking of that very piece of meat. "But, Belle, you mustn't."

But Belle was flying down the street and never stopped till she ran up the steps into Ryland's New Market. "Mr. Ryland," she began between her quick breaths, "how much are fresh eggs?"

"Maplewood Farm eggs are 72 cents a dozen."

Belle did a bit of mental arithmetic. "I'll take three."

"Three dozen?" stared Mr. Ryland.

"No; three eggs. They are for a girl that is just getting over a sickness, and she needs nourishing food. And now"—Belle was remembering carefully—"a shin piece, just where you stop cutting the steak—how much would that be a pound?"

"Twenty cents."

"Belle opened her hand and considered her money. "I'll take two pounds."

"Who is this girl?" asked the market man as he laid the meat on the cutting block.

"Carrie Stanley. She's been very sick. She and her mother live with Carrie's grandfather, old Sergeant Norcross."

"H'm." Mr. Ryland moved the knife farther along on the meat before he cut into it. He didn't put it on the scales, either, but he lifted it in his hand. "I guess there's two pounds," he said.

"My! it's a good, big piece and will make a lot of nice broth. And"—Belle looked at her money again—"could I get a lamb chop for twelve cents?"

"Two lamb chops go for twelve cents for this sale only," declared Mr. Ryland promptly.

"Oh, goody! That leaves five cents for an orange; perhaps Carrie could take a little of the juice. Oh, yes, Mr. Ryland, I can carry the bundle all right. Good-bye."

Belle ran up the street faster than ever. "Here they are," she cried; "just the things you spoke of, Mrs. Stanley. Hello!" she called gently to Carrie as Mrs. Stanley opened the door of her room. "Just a wave and a word. I'll come again when you are stronger."

Carrie's thin, pale face brightened into a faint smile as she "waved" to Belle, and as Belle started homeward she said to herself, "And to think that I was going to carry Carrie some carnations! My, my! but isn't my mother a sensible woman!"—Girls' World.

A Protector.

"There may be Indians in these woods right now," said Jack, as he and Beth were walking by a small patch of oaks. Beth was taking her family of dolls out for an airing, and Jack was pushing the cart.

Beth knew that there had been no Indians in the neighborhood for twenty years—her father had told her so; but Jack said that they might have come back again.

It was a cold, cloudy afternoon in early winter. No snow had fallen yet, but the ground was frozen.

"Let's walk to the end of the woods, and maybe we'll see an Indian," said Jack. He was ten, two years older than his little playmate, and he had read many stories about Indians.

"All right," replied Beth, not yet really afraid.

"They are apt to come creeping through the woods just at night," he continued, "hunting for children. And maybe they steal little girls, and carry them away to the big pine forest and never let them go home again—I don't know."

Beth began to feel that there might possibly be something in what Jack said.

"Indians might be hiding in these woods this minute," added Jack.

Beth longed to run home. The thought of Jack and her family in the cart alone restrained her.

"Don't you worry, Beth," said Jack, when he saw that she was becoming frightened. "The Indians won't get you while I'm along. I'll keep 'em off. I'm not afraid of anything. I'm your protector."

It was nearly dark when they reached the end of the woods and turned to-

ward home. Beth took her smallest doll from the cart and carried it, for she felt that Angelina must be stiff with fear.

Jack was telling a long Indian story that he had been reading. Beth listened uneasily and pressed Angelina to her rapidly beating heart.

The dry oak leaves rustled, and suddenly there was a breaking of branches, and a dark form came bounding through the woods straight toward the children.

Beth, white with fear, grabbed Rose and Lillian, the twins, and Esther May from the cart, and held them, with Angelina, in her protecting arms.

Jack gave one look at the awful thing that was coming, then turned and ran for home as fast as he could.

"Jackie, O Jackie, come back!" cried Beth, but Jack did not stop.

Then brave little Beth put her family back in the doll-cart and went up to the awful thing; for it was only Dixie, Jack's old pony, that had got loose, and, hearing Jack's voice, had started toward him.

When the danger was over Jack came back, for his curiosity was great.

"I was only fooling about Indians, Beth," said Jack in a queer voice. It was hard for him to own up.

Then he pushed the doll-cart and let Beth ride the pony home, which was a great sacrifice on his part.

"Jackie is sorry that he frightened me, or he wouldn't let me ride Dixie," thought generous Beth.—New York Christian Advocate.

A Little Carpenter.

Close beside my bed at night
A little workman sleeps,
And, waiting for morn's early light,
His tools at hand he keeps.

So when the lids lift up each day,
And two brown eyes appear,
"Come, little carpenter," I say;
"Oh, see! The day is here!"

Then up my little workman springs,
And how the work does fly!
While merrily his gay voice rings—
"Who'll quicker build than I?"

Foundation posts he first puts down,
And fastens them with vim
In two small waiting shoes of brown;
He buttons sure and trim.

The sides he boards up in a rush,
With coat and trousers gray;
Nails down the roof with comb and brush—
The house is done, hooray!
—Isla M. Mullins.

Gardening in Frosty Weather.

There isn't any reason why the house need be bare of flowers and green just because frost flies outside. Almost any plant will be beautiful in your home if you only nurse it a little.

A window box for that southern window of the living-room will be company for you all winter. A long wooden box painted green, or white with green banding, will do. Have your brother make a drainage pan for it and fasten it on brackets to the sill. A layer of coarse gravel in the bottom of the box will help the drainage and the earth should be mixed with fertilizer.

Ordinary flower pots are better for growing plants than a fancy jar. These should always have saucers underneath and you can dress them up in green crepe paper for every day, orange at Thanksgiving and crimson at the holidays.

Put slips of red, white and pink geraniums in your window box, or shoots of lovely pink begonia. Set out small, hardy woods fern, myrtle, ivy, or inch plant from the florist for a border. These will need coddling at first, plenty of water, not too much sun until they are started, and trimming so that all the strength of the slips will not go into the leaves and prevent blossoming.

Seeds of such friendly flowers as pansies, nasturtiums, morning glories and petunias will blossom indoors in a box or pot. Give them plenty of water and sunshine, and force them at first by laying a glass over the box.

A long box of cement or terra-cotta that fits the mantelpiece will be beautiful filled with trailing ivy. Among the ivy roots stick branches of bayberry, bitter-sweet berries, mountain ash or black alder with its red berries. These will keep bright and fresh a long time.

Cherry, pear, apple and lilac twigs will burst into leaves and flowers in a vase of water in the house. Sprays of evergreen such as white pine, the creeping pine and hemlock with its tiny cones make lovely winter decorations if you keep them in a vase of fresh water.—Carolyn S. Baily.

Adding Up the Baby.

One mouth, one nose, and two blue eyes,
As blue as any summer skies;
Two ears so very pink and small,
One dimpled chin—and that's not all;

One head of curly golden hair,
Two cheeks so very pink and fair,
Eight teeth, and, well, almost a half
Whene'er she gives a hearty laugh;

Two arms, eight fingers, and a pair
Of thumbs that wander everywhere;
Two legs, and, last of all, ten toes,
That stand straight up whene'er she crows.

That makes just "forty-two," you say,
If added in the usual way.
But not to us—it makes, we think,
Just one good baby, plump and pink!
—Children's Magazine.

The Color of the Sky.

After astronomers and scientists of various kinds had puzzled over this apparently simple question, the blue of the sky, for many hundreds of years, Professor John Tyndall, a famous scholar of the last century, solved the mystery with the following explanation:

Sunlight is pure white light, made up of rays of the seven primary colors which are seen in the rainbow—red, orange, yellow, green, blue, indigo and violet. The sky, which is really the air which surrounds the earth, is filled with myriads of tiny specks of particles of matter, which absorb some of the colors in the rays of sunlight and reflect others—forming the combination which we have come to know as "sky blue."

The variations in shade of this blue are due to the fact that the atmosphere is filled with dust particles at different times and also to the varying angles at which the sunlight strikes upon them. After a rain, however, the air is washed comparatively clear and the sky then appears at its true blue which we are accustomed to associate with it. If one could penetrate outside the shell of air which surrounds the earth, the "sky," instead of being blue, would appear to be pure white, because there would be nothing to impede the direct days of the white sunlight.—Selected.

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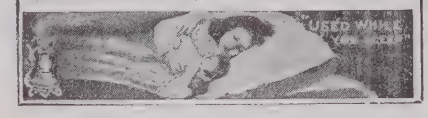
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All the time Annie recited the memory verse, "Jesus said, Love your enemies," the picture of Jesus was in front of her. The teacher said that he was kind. Annie was sure how His eyes must have looked. And He had enemies. Well, she had enemies, too; there was Becky Rothstein. Only that noon coming out of school Becky had stuck her tongue out at her. How could she love Becky?

When Annie was putting the last stitches in her apron hem that afternoon the "big idea" that her mind had been clawing for arrived. She could hardly wait until the sewing class was dismissed. She ran home as fast as her little feet could take her. There it was! On the kitchen table was her little pie; her mother promised to make it for Annie's lunch after school. She scooped up the pie still warm from the oven into a paper bag and hurried down the stairs of the tenement house.

Up the street Annie hurried towards the neighborhood of Becky's home. Where was Becky? There she was bounding down the stoop with a chunk of rye bread, half of it already in her mouth. Annie went straight up to her little enemy, and holding out the little brown pie so beautifully crusted she said, "Won't you be glad on me, Becky?" Becky did not see the depths of those big, brown, wishing eyes; all she saw was the pie, and she was hungry, and pie was far better than rye bread. The troublesome Becky capitulated at once, "Yus, Annie, sure, I'll be glad on you."

When to Sulk and Cry.

The other day I met a man older and wiser than any of the rest. He was very old and very wise, and he told me, "It is bad luck to cry on Monday. To cry on Tuesday makes red eyes. Crying on Wednesday is bad for children's heads and for the heads of other people. It is said that if a child begins to cry on Thursday, he will find it hard to stop. It is not best for children to cry on Friday; it makes them unhappy. Never cry on Saturday; it is too busy a day. Tears shed on Sunday are sad and bitter. Also children should on no account cry at night. The nights are for sleep. They may cry whenever else they please, but not on any of these times, unless it is for something serious!"—St. Nicholas.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

FAMINE RELIEF.

For the convenience of our readers we publish the addresses of the treasurers of the various Relief Funds whose appeals for the starving, and especially for starving children, are so urgent and touching. The Southern Churchman will forward contributions to any of these, but to save time, postage and possibility of miscarriage, checks would better be sent directly to the treasurers as below:

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Marriages and Deaths

Marriage notices not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

CHARLES JAMES KINSOLVING.

MR. CHARLES JAMES KINSOLVING, the son of the late Rev. Dr. O. A. and Julia H. Kinsolving, of Virginia, died at the Emergency Hospital in Washington on Thursday, December 9, 1920, in the seventy-fifth year of his age. Mr. Kinsolving was born in Bedford County, Va., spent his boyhood in Middleburg, where his father was rector for eighteen years, was educated at the Episcopal High School and the Virginia Military Institute at Lexington. Early in the War Between the States he left the V. M. I. and joined the Richmond Howitzers, and fought bravely until the close of the war. He never surrendered, but mustered himself out and went half-starved to the cabin of a colored woman near Appomattox, who provided well for the needs of the young soldier. After the war he made his home in Georgetown and entered the business house of the late William Busey. Some years afterwards he bought out the business and carried it on successfully for many years, then he removed to Muirkirk, Md.

While in Washington he was a member and a vestryman of Trinity Church under the late Dr. Addison. For many years he was a devoted lay reader of the church at Beltsville, Md., and never absent from his post. He superintended a mission Sunday school, and was a consecrated layman. When he came back to live in Washington some fifteen years ago he became identified with St. Andrew's Church.

Mr. Kinsolving married Rachel, youngest daughter of Thomas Claggett and Adeline Hodges, of "Weston," near Upper Marlboro, Md., who survives him. This old place had been granted by the English king to the first Thomas Claggett, and eight successors bearing the same name had owned it. There were seven children, four of whom are living, Miss Julia H., of Washington; Charles J., Jr., of Dallas, Tex.; Rachel, of Chicago; Mrs. C. J. Will, of Warrenton.

As a soldier, a Christian and a friend, Mr. Kinsolving was warm hearted, loyal and true. He met the discipline of life with courage and fortitude. In early manhood he learned to put his trust in the atonement of a loving and merciful Saviour, and now we doubt not he has entered into "the rest which remaineth for the people of God." "Make him to be numbered with Thy saints in glory everlasting."

A.

MAY WEBB CRANMER.

Early on Friday morning, January 28, MAY WEBB CRANMER, the twelve-year-old daughter of Dr. and Mrs. J R. Cranmer, of Wilmington, N. C., entered suddenly into Paradise.

On Sunday morning at 10 o'clock, in the quiet church yard of St. Thomas' Church, Windsor, N. C., this beloved little girl was laid to rest.

The service in the church, conducted by the Rev. Mr. Lewis, was tender and beauitful. The white casket rested amid a profusion of exquisite flowers. The hymns, "Great Shepherd of the Sheep" and "There's a Home for Little Children," sung by the sweet, clear voices of her little girl friends, touched every heart.

As the casket was borne to its flower-strewn resting-place, the children followed, carrying the flowers in their arms. At the close of the service they covered the mound with fragrant blossoms.

Their purity and fragrance were significant of the character of May Webb Cranmer.

"Blessed are the pure in heart, for they shall see God."

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We are in need of help. The Bible recommends faith in God. We are not in position to know God. We cannot even by severe reason tell if He exist. We may guess at it from certain things we are sure of in nature and from the power of the human mind, but there is a hiatus between knowledge and the superior intuition known as faith: "trusting where we cannot prove," as Tennyson says. That gap can never be filled, seeing that we must have infinite intelligence ere we can know God. Hence we have got to trust, we must capture the sweet reliance on the gracious love of God that shone even in the Lord's face.—J. H. Dunham.

My Nest.

Some nights, when I lie down to rest,
I think about the bluebird's nest
That just outside my window pane
Is tossing in the wind and rain.

And then I cuddle snug and warm
To shut away the night and storm,
And make believe I'm in a nest
Against the mother bluebird's breast.

And presently, beneath her wing,
Into the dark I seem to swing
Far to and fro, until it seems
I swing into the land of dreams.

It is one of the most hopeful features of present-day Christianity that men are becoming sensible that they are not mere individuals, but are members of a society; and that they must bear the shame of the existing conditions of things in society. Intelligent Christian men now feel that the saving of their own souls is not enough, and that they cannot with complacency rest satisfied with their own happy condition and prospects if the society to which they belong is in a state of degradation and misery. It is by the growth of this sympathetic shame that reformation on a great scale will be brought about. It is by men learning to see in all misery and vice their own share of guilt that society will gradually be leavened. To those who cannot own their connection with their fellowmen in any such sense, to those who are quite satisfied if they themselves are comfortable, I do not know what can be said. They break themselves off from the social body, and accept the fate of the amputated limb.—Marcus Dods.

The Bible I have proved to be the very life of my life; because in it is enshrined my glorious Master and only Saviour Jesus Christ. "Whereas I was blind, now I see"—like that humble man of old, whose eyes were opened by the Good Physician. I would not exchange my experience for all the learning and honor in the world; and in the last analysis it is most solemnly true that experience is all.—Canon G. O. Troop.

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Personal Notes

All communications for the Standing Committee of the Diocese of West Texas should be addressed to the secretary, the Rev. Upton B. Bowden, 401 East Hugo Street, Yoakum, Tex.

The address of the Rev. J. Howard Gibbons, Secretary of the Diocese of Lexington, is Frankfort, Ky., instead of Covington, Ky.

Owing to permanent ill health, the Rev. J. W. Ware has resigned as rector of Trinity Church, Shepherdstown, W. Va., and as president of the Standing Committee of the Diocese, and retires from the active ministry.

The Rev. Eugene C. Prosser has become assistant to Dr. Nelson in Christ Church, Cincinnati, O., having resigned the rectorship of Trinity Church, Hartwell, O.

The Rev. Joseph Baker, rector of Overwharton Parish, Stafford County, Va., has sent to the vestry his resignation to take effect on April 1, 1921.

The Rev. John H. Brown, formerly rector of Christ Church, Pensacola, Fla., has entered upon his work as rector of St. Mark's Church, Louisville, Ky. On account of his departure from Florida, it is now necessary that communications for the Secretary of that Diocese be addressed to the Rev. Melville T. Johnston, at Jacksonville, Fla.; for the Board of Religious Education to Mr. Frank P. Dearing, St. James' Building, Jacksonville; and for the chairman of the Diocesan Nation-Wide Campaign Committee to the Rev. Charles W. Frazer, 2112 Laura Street, Jacksonville, Fla.

The Rev. Howard E. Thompson, Secretary and Registrar of the Diocese of New Jersey, has accepted election as honorary canon of the Pro-Cathedral of the Diocese, for missionary work under the Archdeacon. His present regular appointments are Trinity Parish, Hightstown, and St. James' Parish, Paulsboro. Residence in Woodbury uncharged. Office, 307 Hamilton Avenue, Trenton.

The vacancy in St. Matthew's Church, Homestead, Pa., has been filled by the election of the Rev. George A. Sutton, of Greenville, Diocese of Erie.

The Rev. Leslie F. Potter, for two years dean of St. Mark's Pro-Cathedral, Grand Rapids, Mich., has tendered his resignation. He will remain in office till July 1, and will then receive an honorarium of $2,400, with the use of the rectory during the summer.

For the fourth year the Rev. William Porkess, rector of St. Stephen's Church, Wilkinsburg, Pa., has been invited to write for the **Pittsburgh Sun** a thought for each day of Lent.

The Rev. W. K. Damuth has accepted a call to Cactoctin Parish, Frederick County, Md., and expects to take charge about March 1.

The Rev. Donald Millar, curate at the Chapel of the Intercession, New York City, has received a unanimous call to become rector of St. John's Church, Columbia, S. C.

Ordinations.

In St. Philip's Church, Cleveland, O., on Tuesday, February 8, the Rt. Rev. William A. Leonard advanced to the priesthood the Rev. George A. Bailey. The presenter was the Rev. Wallace M. Gordon; preacher, Archdeacon Dodshon, of Southern Ohio. The above, with Archdeacon Webber, Rev. Messrs. F. B. Avery, D. D., F. G. Harkness, J. S. Banks, L. W. Shey and G. H. Trickett, assisted in the laying on of hands.

In Grace Church, Galesburg, Ill. (Diocese of Quincy), on January 19, the Bishop ordered to the diaconate Mr. Charles Alfred Parmiter, lately pastor of the Congregational Society in Moline; and to the priesthood the Rev. Rudolph Jacob Gunkel. The preacher was the Rev. H. L. Bowen; the Rev. Francis L. Carrington, LL. D., read the Litany; the Rev. George Long was master of ceremonies. Mr. Parmiter was presented by the Rev. A. G. Musson, Mr. Gunkel by Dean Long. The Rev. Dr. Carrington, the Rev. Messrs. Burgess, Musson and Long assisted in the laying on of hands. The Rev. Mr. Parmiter was appointed deacon in charge of St. John's Church, Kewanee; the Rev. Mr. Gunkel, priest in charge of St. Paul's Church, Warsaw; St. Cyprian's Church, Carthage, and Zion Church, Mendon.

On January 16, in St. Paul's Church, Atlanta, Ga., the Bishop ordained to the diaconate Mr. Theophilus Pollard and Mr. Alexander H. Roberts. The Rev. E. L. Braithwaite, Archdeacon of the colored work in the Diocese, presented the candidates and Bishop Mikell preached. The Rev. Mr. Pollard is in charge of St. Stephen's Church at Griffin, and the Rev. Mr. Roberts is in charge of St. Elizabeth's Mission at La Grange, Ga.

In Christ Church, Little Rock, Ark., on January 18, the Rev. Frank W. Gee, who has been assisting the rector of Christ Church, was ordained priest by Bishop Winchester and Suffragan Bishop Saphore. The Rev. Messrs. Boden, Templeton, Collins, Lyman-Wheaton, and Wallace assisted in the laying on of hands. The Rev. Messrs. Lyman-Wheaton and Wallace read Morning Prayer, Suffragan Bishop Saphore preached, and the Rev. John Boden was presenter. The Rev. Charles Collins read the Litany, and Bishop Winchester celebrated the Holy Communion, with the Rev. John Boden and the Rev. R. B. Templeton reading the Gospel and Epistle, respectively. The Rev. Mr. Gee was formerly a Methodist minister, having served important charges in that denomination in this State. He also was chaplain of the Second Arkansas during the late war, serving previously on the Mexican border in the same capacity. He has a wide acquaintance throughout the State. He will continue as assistant at Christ Church, Little Rock, during the Lenten season at least.

Deaths.

The Rev. G. W. G. Van Winkle, a retired priest of the Diocese of Montana, died in Columbus, in that Diocese, on January 3. Funeral services were held on January 5, Bishop Faber officiating, assisted by the Rev. F. B. Lewis, the Rev. C. P. Burnett and Archdeacon Hooker.

The Rev. Carlos E. Jones, late rector of Iron River and Crystal Falls, Mich., died at the home of his parents in Independence, Iowa, on January 13. Funeral services were held from St. James Church, Independence, on January 17.

The Rev. Richard Warne, curate of the Church of the Redeemer, Niagara Falls, and St. Stephen's, La Salle, N. Y., entered into rest on January 4, aged forty-five years.

The Rev. Charles W. Holmes, rector of St. Luke's Church, Vancouver, Wash., in the Diocese of Olympia, died on January 19.

The Rev. William Farrand Livingston, rector-emeritus of St. Matthew's Church, Hallowell, Me., entered into rest on January 10, 1921, at Hallowell, after an illness of over three years, in the fifty-eighth year of his age. The clergy present and taking part in the burial were the Bishop of Maine, Rev. Canon R. W. Plant, Rev. John H. Yates, Rev. Edward M. H. Knapp, Rev. Francis A. Foxcroft.

The Rev. Harry E. Robbins, formerly rector of the Church of St. Mary, at Salamanca, N. Y., and at one time widely known for his activities in the Diocese of Western New York, died Tuesday, December 21, in the Brooklyn Home for Consumptives, his death being the result of an attack of influenza, brought on while he was acting as chaplain at Camp Devens, Mass., during the world war. Funeral services were held December 23 at St. Bartholomew's Church, Brooklyn, the rector, the Rev. Frank M. Townley, officiating. The interment was in Evergreen Cemetery.

"The duty of the Church does not end with its endeavor to save the souls of men and women; it is both its right and duty to add to the sum of their happiness and health. The day for a long series of Don't has gone by."—Church Congress.

THE FEBRUARY ISSUE

Moody Bible Institute Monthly

Includes along with its usual bounty of editorials, Exposition on S. S. Lesson, Young People's Topics, etc,

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We live in two worlds—the physical and the spiritual. We are living two lives—the one putting us in contact with the material world and its daily duties and pleasures, the other charging us with duties and pleasures that are spiritual, which bind us to the world invisible. In the wilderness it was determined to which world man belongs, which is his true life. Character, virtue, integrity—moral elements—are definitions of manhood; these alone separate us from the beasts. And the more one lives in and among the invisible powers, so much the greater will be his lordship.

How are these results to be accomplished? Will any one reach them by going on in the same old round of occupations, by continuing in the same paths of pleasure, by thinking the same thoughts and doing the same thing? Never.

We must demand a halt, shake ourselves loose from our surroundings, look carefully about us, search more deeply our hearts, examine with greater scrutiny our lives, "take our bearings," and break each cursed habit that brings us regret or shame, and make a new start. Yes, we must keep Lent, every one of us, or signally fail in life. —Texas Churchman.

"If religion is to be brought home to the present generation, it must come in a form that fires the imagination. As a fact, nowadays, it presents itself as a sort of glorified policeman, bidding them keep off the grass, and not 'the strange Man upon the cross' calling men to the most weird of all knight-errantries. Here again it is clear that nothing but a supernatural and sacrificial faith will have any appeal. * * * It is to this we must appeal and show that when 'the Son of God goes forth to war 'the fight is keener, the blows may be harder, but the quest is more wonderful than any El Dorado quest on earth. The call to courage, the charm of risks, the loathsomeness of shirking are things which boys are told the world over, and it is this which attracts to Christ, for all our efforts after manliness lead us to the cross at last. * * * Intellectually, then, there is the romance of the supernatural, and practically there is the call of the cross, the friendship of Jesus, and the corporate appeal to the membership in a living society."—J. N. Figgis.

The highest achievement of charity is to love our enemies; but to bear cheerfully with our neighbor's failings is scarcely an inferior grace. It is easy enough to love those who are agreeable and obliging—what fly is not attracted by sugar and honey? But to love one who is cross, perverse, tiresome, is as unpleasant a process as chewing pills. Nevertheless, this is the real touchstone of brotherly love. The best way of practicing it is to put ourselves in the place of him who tries us, and to see how we would wish him to treat us if we had his defects.—Francis de Sales.

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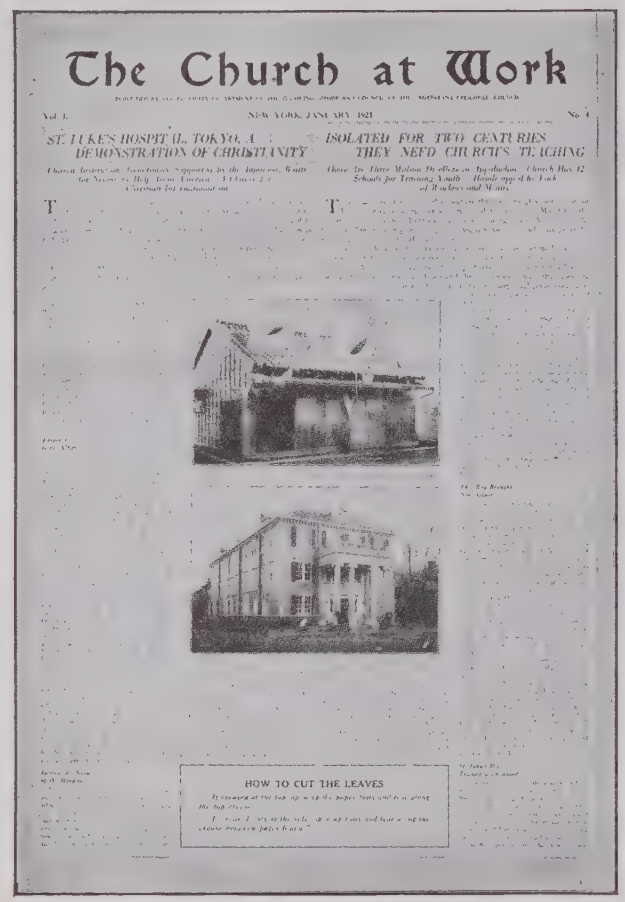
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Southern Churchman

DOMINUS FRUSTRA NISI 1835

VOL. 86 RICHMOND, VA., AUGUST 13, 1921. No. 33.

A Prayer Unheard?

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Truly, at the day of judgment, we shall not be examined what we have read, but what we have done; not how well we have spoken, but how religiously we have lived.—Thomas a Kempis.

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2. Admit. Christ must be allowed to come into our life as Saviour.
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x x x

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x x x

"Men should often be put in remembrance to take order for the settling of their temporal estates whilst they are in health."

x x x

Remember: "Whilst YOU are in health."

x x x

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P. S.—Many times in the past we have been able to give helpful suggestions to men and women who were making their wills, and we cordially invite interviews on the subject, which, of course, are confidential.

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

VOL. 86 RICHMOND, VA., AUGUST 13, 1921. No. 33.

IS THE TIDE TURNING TO THE MINISTRY?

Many facts have been brought out in this and other Church papers of late concerning the disquieting shortage of candidates for the ministry. In nearly all the Christian communions there are far less men now studying in the seminaries than there were five years ago. If this condition should continue, it could mean nothing less than the closing of the doors of many churches.

But now there comes a news item of a happily different kind. An Associated Press dispatch to the daily papers a few days ago, under a date line from Chicago, carried this announcement:

"To offset reports that candidates for the ministry are seriously diminishing, the Methodist Committee on Conservation and Advance announced here today that 188 out of 1,000 young men graduates of twenty-nine Methodist Episcopal colleges this year were preparing to enter the ministry, and that Northwestern University, the largest Methodist institution, this year had the greatest number in its history preparing for Christian service.

"This information was obtained through a questionnaire sent out by the Methodist Board of Education to the forty-three colleges and universities under its sponsorship, of which twenty-nine replied," said the committee's announcement. Theological seminaries or institutes were included in the list.

"About 18 per cent. of the male graduates, or 12 per cent. of all graduates, will enter the ministry. Fifty-six other graduates, both men and women, plan to enter other fields of Christian activity, including that of Foreign Mission work.

"Northwestern University has on its rolls 153 persons preparing for Christian service, the largest number ever recorded there."

Is this an indication that the tide has turned, and that a new stream of men for the ministry will pour in to all the Christian churches?

It is too early yet to venture a general prediction. But this much can be said: Many people have believed that out of the confused legacies of the war there **ought** to come, and there **must** come, a new and high seriousness, and a capacity for an idealistic devotion to a life of service, on the part of the finest of the young men who had gone through that crucible of pain. If the Church could discover this spirit and could so confront it with the challenge of the ministry as to win its high response, then it would not lack for new volunteers to become the leaders in the army of Christ. It looks as though the Methodists had called to this idealism, had waked it, and had won it. What one Church has done, others can do, wherever there is the enthusiasm of an eager faith.

POSTERS FOR THE CHURCH

Last December we wrote an editorial as to a device which we believed would stimulate enlistments for the ministry. But, unfortunately, an error in printing so twisted the text that the point was largely obscured; and for this reason, coupled with the other and more important ones that—so far as we know—nothing has been done about the suggestion, and that we want to press the suggestion until something IS done, we print the editorial again today.

Why should not the Church call in the aid of the poster in its recruiting for the ministry?

During the war we all grew familiar with the use of posters as a powerful means of compelling attention to matters that claimed the mind and will of the people. On bill-boards, in the windows of stores, in the vestibules of banks, offices and factories, we faced the vivid proclamation of ideas in this pictorial form. These were the posters for the Liberty Loans, recruiting posters for the navy and the marines, posters of the Red Cross and the United War Work Campaign. It would be hard to exaggerate the part which the posters bore in enlisting the responsibility of the people. The spoken word at mass meetings might be forgotten, but no one could forget the omnipresent and colorful appeals which met the eye at every turn. Some of the posters in their dramatic force and appeal are etched upon the memory still, so that one recalls them vividly, even after they have disappeared from view; and in the accumulated effect of their constant succession, both those which were excellent and those more commonplace in artistic execution were a part of that great awakening of a people's energy which scarcely could have been accomplished without them.

Since the war not a few organizations have taken advantage of the lesson of the value of posters. The Salvation Army has used them; the Young Women's Christian Association has used some that have been very beautiful and winning for the purpose of their own work. The Church has made a few rather hesitating attempts here and there, but has never launched upon any vigorous and imaginative policy. Posters put out in connection with the Nation-Wide Campaign were useful in their way, but they were usually mere reading matter put in large type, not pictorial nor arresting. Of course, the production of good posters is an expensive matter, but the general experience throughout the country in recent years would show that the expense can bring abundant fruit.

We believe that no single experiment on the part of the

Church's Publicity Committee can be of more value than the production of a really noble poster, carrying the appeal for recruits for the ministry. Ministers may preach sermons now and then, but the poster would preach a sermon every day. Suppose one were hung in the vestibule of the church. Mothers and fathers, passing by, could not escape its challenge. Suppose one were hung in the Sunday school. There it would be, to catch the eye of every boy, and to serve as a text for every teacher. Suppose that the churches in a community were bold enough to rent a space on a bill-board where thousands could see it, and put there the poster that should call the thought of the boys of the whole city to the meaning of the ministry. Who could tell what imaginations it might kindle and what lives it might enlist? A poster, to be worthy of such use, would have to be dignified, beautiful and artistic to the highest degree. But such a poster can be made, and the Church needs it.

A BASIS FOR DISCUSSION

From across the water comes to us the first note of thoughtful consideration of the Lambeth appeal for Church union. It should be profitable for us on this side to listen carefully to that discussion, for we may find in it much help in solving our own problems. There has been much talk of Church union in this country and abroad, but we have not up to now "come down to cases." The first definite statement and proposal emanated from the Lambeth Council of last year, and showed the point of view of the Episcopal churches. Probably no one believed that that point of view would be the last word, or even nearly so, and we are therefore very interested in reading the outcome of the thought and consideration of those who are not of our immediate communion.

We print almost in full in this issue the comment on the "Lambeth Appeal for Unity," issued by a committee of the Federal Council of Evangelical Free Churches of England and the National Free Church Council.

This body includes representatives from practically all Christian bodies in England except the Established Church and the Roman Catholics.

In its own efforts toward unity it has gone so far as to produce a catechism setting forth what it considers "a statement expressing the positive and fundamental agreement of all the Evangelical Free Churches on the essential doctrines of Christianity." Its local councils do what is possible to prevent overlapping and excessive competition between its churches. They also combine the forces of local churches for devotional work, open air services, efforts on behalf of Sunday observance and the prevention of gambling. Services are arranged in connection with public institutions, and social work of a varied character forms a large part of the operations of the local councils. It was organized as far back as 1892, and claims to represent 2,178,221 communicants.

In publishing this appeal, or, rather, response to an appeal, we feel that it will be enlightening to our people, and will give us a viewpoint which has not had sufficient weight in our considerations of Church unity.

We have assumed too readily that all that was necessary was for us to be willing to receive other ministers for ordination. It would seem from this document that we must make up our minds to give as well as to receive.

Our brethren are evidently going to expect us to give them two things:

First, recognition of their organizations as churches, "parts of the one Holy Catholic Church of Jesus Christ."

Second, acknowledgment of their method, whatever it may be, of ordination of ministers as valid in making a man a priest so that the subsequent Episcopal ordination is simply a license or authority to minister "Christ's Word and Sacraments" in our Church.

Unless we are ready to face these two propositions squarely, and in a conciliatory way further consideration of an agreement would seem to be hopeless for the present. No one can deny the candor and clarity with which the Free Churches set forth their position, and their statement will give us food for thought and a basis for discussion pending further developments.

This paper probably does not set forth an ultimatum or last word from the Free Churches, any more than the Lambeth proposal was an ultimate offer from the Anglicans, but the two documents represent tentative proposals, from each of which concessions may be made as discussions proceed unless the two taken together seem to be too far apart to make further interchange of opinion useless for the present.

Of course, all of this is transpiring across the Atlantic and has no binding authority upon the Protestant Episcopal Church in America, but it interests us to note that leaders are thinking along the lines of unity with sufficient earnestness to promulgate such statements. M.

Book Notices

"Standing Room Only." William L. Stidger, D. D. Illustrated. George H. Doran Company. $2.

Even if it had no other quality, the very boldness of this book would demand attention. It is announced by its publisher as "a book of ideas, a book of practical plans * * * plans that not only get crowds, but tell you what to do with them when you get them; plans of how to keep them coming when once you get them started." The book lives up to its advance notice. It is a frank personal description, by a Methodist minister now in Detroit, of the way in which he has built up and retained great congregations, particularly at the Sunday evening services, and how he has made the Church the center of the life of the people during the week. He discusses not only the manner of preaching which he has found successful, but also church advertising, the arrangement of services, the development of congregational singing, and, furthermore, and this is particularly striking, certain ingenious devices for illumination both within and without the church, to make the church attractive and beautiful. To churchmen of conservative ideas, some of his methods will seem extreme, but even for conservative men there is much in this book which is suggestive and stimulating. Furthermore, if any one does not approve the methods of this particular minister, he cannot avoid his responsibility to think out for himself what answer he can give to this challenge: "I hold in common with Bishop William A. Quayle, that the one unpardonable sin of a preacher is to be uninteresting when the means are always at hand to be interesting. When it is wholly possible to conduct a fascinating church service, which, without sacrificing its spiritual sacredness, may still crowd the church, then I think it is a high crime to do anything less."

B.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

INTERROGATORY.

Mr. Editor:

Of those who in one breath give thanks for the Church's Healing Mission, and in the next breath warn of portentous dangers connected therewith and criticize severely, and, as some of us feel, unsympathetically, the underlying principles thereof, may we ask a few questions?

1. How far should "danger" deter brave men, in view of the warning, "the danger is great," in coming to the Holy Communion?

2. Which significant movements of the Church's life were able to express themselves in language of such accuracy and exactness as to admit of no misunderstanding?

3. Is not "the will of God" capable of more than one meaning? May one say, "His active will is 'our sanctification' (1 Thess. 4:3), and also our health; but His passive will **permits** us to sin and also to be sick"? If not, how should we express it?

4. Why does not "death entered through sin" (Rom. 5:12) also imply "sickness entered through sin"? And hence "sickness is caused by sin"?

5. How would you state the truth about sickness and the will of God? When does God send sickness? To what cases would you apply the saying, "The Lord struck the child, etc." (2 Sam. 12:15)? What is the meaning of "It is not the will of your Father that one of these little ones should perish" (St. Matt. 18:14)? How far is the Office for the Visitation of the Sick correct in its teachings? If it is not correct, why not issue "warnings" against the use of the Prayer Book? Are the birth rate and infant mortality of a community God's work or man's? The Moslems ascribe it all to God.

6. When and where have the leaders of the Healing Mission refused to admit physicians fully into their confidence? Are they bound to beg physicians to make tests of the cures? Would it be scriptural to do so? Should we be equally bound to beg Psycho-Analysts to test conversions? What about Tyndall's "Prayer Tests"?

7. When a child is not healed, is there not "something wrong"? If so, is it lack of faith or wisdom, or skill, or what is it? Is it just as it should be? Is it God's direct act?

8. When did Jesus teach that the infirm are not "bound by Satan"?

9. Was St. Paul's "thorn" sent by God, or was it a messenger of Satan?

10. When did Jesus teach that sickness is a cross?

11. If a soul can rise to the height of faith to lay hold on God and get rid of sickness, why does such an one need the further "discipline" of the sickness?

PERCY FOSTER HALL.

St. Paul's Rectory, Alexandria, Va., July 26, 1921.

THE MINISTRY.

Mr. Editor: It is a matter of anxious concern to nearly every Christian body that there is a serious falling off in the numbers of those offering themselves for the ministry. Contributors to Church papers deplore the fact and suggest reasons and remedies for it. Some of the reasons may partly explain the dearth of candidates; some do not really touch the case.

To the mind of this writer, one reason only goes to the root of the matter, thus correctly explaining it. It is simply a matter of piety and devotion, or the lack of them.

Lack of piety appears in parents who place secular success before spiritual. The writer has known of sons, actually discouraged and opposed, who thought of taking Holy Orders.

Again, lack of devotion is seen in many professedly Christian young men. Secular or worldly careers beckon them, and they follow, rather than Him Who calls down, "Follow Me."

If first things were really placed first by the whole Church, there would be more candidates for orders than needed.

There are those who assert that inadequate salaries deter men, or the treatment of some of the clergy by some of the laity. So may it be; but those so hindered in God's sight are not worth having in the sacred ministry. A man of high ideals and deep devotion is influenced by such consideration not at all. He trusts God and goes forward. Personal devotion to the service of God and for the service to men is the only motive that **rules** in the man of consecration.

Once more, lack of piety even too many clergymen manifest with reference to the ministry. They represent it, and so chose it, as a **profession** only. If only a profession, to choose it is no more a privilege or duty than the law. The Scripture, however, teaches that a man is "called of God" into the ministry and is His "ambassador."

Others affirm that the call to heroism is lacking in the clerical life. Properly speaking, there is a call to heroism in every career; but only those who are of heroic mould hear the call or see the vision.

There is then as much heroism in the career of a clergyman as he chooses to put into it, and as little. There are the drones and the self-indulgent among the clergy—too many of them—and there are these men of low and high ideals; but in the ministry live many men of lofty self-sacrifice. In the obscure village many an humble parson has played and is playing the veritable hero. There is no business like it for genuine heroism, if "the steward of the mysteries of God" is faithful to his trust.

Thus there seems to the writer to be but one remedy for this trouble, and that is whole-hearted consecration—a deeper piety in us clergy, in the individual man and in the family. We are to pray the "Lord of the harvest" to send forth laborers into His harvest. If He does not send, those who enter will not be laborers, but useless drones, who will simply be in the way, doing more harm than good by being there.

P. M. BOYDEN.

New Market, Md.

AN APPRECIATION.

Mr. Editor: Permit me to express my profound gratification upon reading your editorial of July 30 on "The Poison of Mob Lawlessness" and "A Postscript to What Goes Before."

Such editorials are demanded by the present situation in this country, and the men higher up ought to be exposed. The un-American element in the "American Legion" must be duly disciplined.

In this work of downing brutality, the religious press has a distinct mission.

Truly yours,

JAMES L. SMILEY.

PROGRESS TOWARD CHURCH UNION IN CANADA.

Despite the breakdown of the plans of the Inter-Church World Movement, remarks the New York Evening Post, the Protestant denominations are progressing toward unity. In the Philippines an "Evangelical Union" has "made it hard for some Filipinos to believe the Protestants are not a unit." Union theological training is growing stronger in this country, and in Canada Methodists, Congregationalists, Presbyterians and Anglicans "long ago united for theological education." And now actual Protestant Church union in Canada is a step nearer, and a new vista is thereby opened before the churches concerned, says the Evening Post, as it notes that, "by the decisive vote of 414 to 107, the Presbyterian General Assembly in Canada has decided to effect immediate organic union with the Methodist and Congregational Church of the Dominion." We are reminded that—

"Before the war a basis of union had been approved by high authorities of the three sects. The Methodists and Congregationalists declared themselves in favor of it; in 1915 the Presbyterians voted 140,000 to 90,000 for the principle, but their final decision was reserved till last week.

"The prairie provinces have long been vigorous advocates of union. There the neighborhood spirit is strong, and, moreover, it is easy to maintain one union Church in sparsely settled communities where three separate churches would be impossible. Manitoba reported last week that twenty Presbyterian congregations were eager to merge with other groups. All over the Dominion the war, depleting Church resources, has made union seem more desirable. After the Halifax explosion a trial of Church union in that city proved a marked success. The final vote, showing the West almost solid for union, showed the East strongly for it, too."—Literary Digest.

The work is Thine, not mine, O Lord;
It is Thy race we run;
Give light, and then shall all I do
Be well and truly done.

—Bonar.

If life is not to be impoverished and materialized, some in every age must make the choice between the inward and the outward wealth.—James Stalker.

THE ART OF PREACHING

By George Hodges

(Late Dean of the Episcopal Theological School at Cambridge, Mass.)

(Published by courtesy of "The Outlook.")

At the end of the Prayer Book service for the baptism of infants, the minister gives the parents and sponsors some advice as to the proper way of bringing up a child. Among other admirable counsels he says, "Ye are to call upon him to hear sermons." When at this point the child breaks out into sobs and cries of protest, the parents and sponsors look at one another and smile sympathetically.

One good Christian claimed, indeed, with some pride, that instead of becoming "uncontrollable and inconsolable" at the hearing of these words, he had been gifted with a special grace for the appreciation of preaching, but he hastened to add that this appreciation extended only to good preaching. Such a measure of baptismal grace is not, I suppose, uncommon. It permits, however, so free an exercise of private judgment that it does not contribute much to the solution of the problem of church attendance. At the same time it raises a question which is of vital interest to all preachers and to many hearers. What are the qualities which make a sermon good? What are the elements of the art of preaching? The preacher is often impeded in his endeavor to answer this question by the narrow limits of his own homiletical opportunity. For the most part, he hears nobody preach but himself. It has been my fortune, however, these many years to hear and read regularly a great number of sermons; always three, and sometimes five or six, a week. These, it is true, are quite young sermons, and are prepared in the course of the process which the students lightly describe as "going over to convert the dean." But I find them highly instructive. Here is the sermon in the making: first the plan, then the tentative manuscript, then the public delivery, then the criticism of the congregation. For one difference between the sermon in the pulpit of the school and the pulpit of the church is that the hearers of the school sermon are called upon, man by man, for their frank opinion. The hearers of the church sermon are often very patient and almost always very polite, and, unless their opinion is favorable, they will not express it to the preacher. These young preachers will never again be in a position to know so immediately and honestly what any of their hearers think about the sermon until they are happily married.

These outspoken criticisms and the necessity of the instructor to comment upon them, and to contribute his own criticism in his turn, compel a consideration of the whole matter of preaching. One comes thus into clear perception of a wide range of homiletical virtues and vices. Printed sermons do not convey so varied or valuable a lesson. One might suppose, without much reflection, that the art of preaching might be studied to the best advantage in the works of the masters. Here, for example, are the ten volumes which contain the printed sermons of Phillips Brooks. Here are order and insight and earnestness and eloquence, and most of the other effective qualities of preaching. Here is the selected work of a man who attracted great congregations and made an uncommon appeal to the intelligence, the emotion and the will of his hearers. But the trouble with these printed sermons is that they are all good. Most of them were selected by the preacher out of a considerable number of lesser sermons, on the ground of excellence. They confront the perplexed parson as the paintings of Raphael confront the ordinary artist. He knows that he can never accomplish work like that. He wonders if any of the sermons which were set aside in making this selection were dull sermons, disappointing to the congregation and depressing to the preacher.

For a dull sermon is mighty encouraging to a clerical auditor. He is assured thereby that the good preaching of even the best preachers is not so easy as it seems, but is dependent upon the theme and the occasion and the conditions of preparation, like his own. He remembers that when Savonarola preached outside Florence the congregation complained of the mildness and insipidity of his discourses, and said that he was a ladies' preacher. Often he discovers, on his way home from church, that the sermon which seemed to him a series of platitudes was profoundly helpful to unprofessional hearers. And he reflects that if he were to repeat to his own congregation the most eloquent utterances of Chrysostom, of Bernard, of Wesley, or of Brooks himself, the congregation would not endure it. They would prefer his own honest imperfection to the supreme excellencies of the masters. Thus he perceives that the sermon is only a detail in the mysterious art of preaching.

The truth is that the art of preaching is like the art of growing. Nobody can make a tree with a saw and a hammer and a box of nails. The tree must grow by its own inscrutable processes. So must the sermon. Nobody, by taking thought, can add a cubit unto his stature, and no taking of thought can transform a small preacher into a great one. Nevertheless, a small man may considerably improve his personal appearance by taking exercise, by giving heed to the proprieties of dress, and by standing up straight. He may thus be more than the equal of a taller man who is round-shouldered. This is the chief value of instruction in homiletics. The purpose of such instruction is to assist men to make the most of their natural selves. Any man, by taking thought, can make the congregation definitely aware of the subject of his sermon; he can divide his discourse into unmistakable divisions; and he can apply the lessons of it to the needs of his hearers. Also, he can preach in a natural and understandable voice. The least man can be trained to do these things, as he can be trained to stand erect.

The purpose of preaching is to persuade the people. The end of the sermon is either truth or action. The right intention is to teach a certain truth, or phase of truth, by which the hearers shall be spiritually enlightened, comforted, directed or strengthened; or to lead them to say, as John the Baptist's hearers said, "What shall we do, then?" and to provide them with a working answer to that question. When St. Bernard wrote on the wall over his desk, **"Ad quid venisti, Bernarde?"** he was endeavoring thereby to keep this essential matter plain before him in the composition of his sermons. What are you here for, Bernard? What are you here for, Peter or Andrew or James or John? Seated now at your table, with a Bible on one side and an ink bottle on the other, and a pile of blank paper laid between, what are you trying to do? What is the actual result which you desire to effect in the mind or in the will of your people? One of the curious facts about the writing of sermons is that, of all men engaged in the process of literary composition, the preacher is almost the only one who commonly begins without setting down his subject at the top of his paper. This is one reason why the congregation is so often at a loss to know what the subject really is. The teacher of homiletics who follows the preaching of a sermon by distributing the blank cards in the class, and asking each hearer to say what, in his judgment, the sermon was about, will sometimes get a large variety of very diverse statements. A like inquiry in many congregations would yield both amusing and amazing results.

But even more important than the subject is the object The hearers of Cicero knew very well the subject of his oration when they said, "How eloquent!" But the hearers of Demosthenes cried, "Up, let us march against Philip!" A part of the art of effective preaching—as, indeed, of all effective speech—is contained in what is called in the dialect of football the "attack." Any man will get attention who is intent on making his words accomplish definite results. It is true that the rules of the game deprive him of the advantage of the attack unless he gains a certain number of homiletical yards in each paragraph. But so long as he does that, so long as he has an evident object and is making continuous progress toward it, he will carry the attention of the congregation with him. President Tucker accounts for the failure of some able sermons on the ground that the preacher was more interested in the truth than he was in the people. The preacher had a definite subject and discussed it with much learning, but he paid no heed to his object. His proper object was to bring the gospel to his congregation, to teach them truth in its relation to their minds and lives. Neglecting this, he might as well have preached in Greek. Philips Brooks, in his sermons, is all the time beginning paragraphs with the formula, "Here is a man," under such and such conditions, exposed to such and such temptations, needing the lesson which has just been expounded. St. Paul, in his epistles, does the same. Thus the truth is kept in vital contact with the people; the subject is for the sake of the object.

In order to have good preaching, both the preacher and the people must be present.

Sometimes the preacher absents himself from the people. Busily engaged in reading his manuscript, or looking over the heads of the congregation, at a distant wall, he speaks as if he were alone in the church. This accounts for a singular ignorance which is sometimes found in parsons. The preacher is often the only person in the parish who does not know that his sermons weary the people. Out

goes the sermon from the Jerusalem of the pulpit to the Jericho of the pews and falls among thieves—the brigands of restlessness and distraction and somnolence—and of this mishap the preacher is quite unaware. He thinks that the road is safe and smooth, and that his goods get to their destination. It is true that he receives no returns from Jericho, but this does not seriously trouble him, having little acquaintance with the ways of business. If he would once really look at the people and see what they do when he says, "And now, brethren, a few words in conclusion," he would enter into a disconcerting but instructive experience. He would learn the moral of the story of the sexton who slipped under the pulpit lamp a paper on which was written, "When you are through the sermon, please put out the lights and lock the church."

This absence of the preacher from the people may be effected by the remoteness not only of his eyes, but of his voice. The sermon is pronounced in our presence, but it does not seem to be addressed particularly to us. It is like a badly written letter, blurred and confused and hard to read, whose author seems not to have taken into account the convenience of his correspondent. We try for a little while to make out what the preacher says, but the sentences are like the boys who dive for pennies in the Bay of Naples; down they go out of sight and hearing, to come up presently, and repeat the same performance. We watch the preacher dive for periods, but after the first few paragraphs we satisfy ourselves that he will always swing his arms in the same way, dive in the same place, and come up safely, and we invite ourselves to the more attractive exhibition of our own mental processes.

Or the preacher's manner is that which is described as a stained-glass-window tone of voice; meaning that if the green and blue and crimson saints could talk they would probably express themselves that way. Of course, the layman who never speaks in public is not aware that naturalness under that condition is one of the most difficult and elusive of the qualities of the orator; it is painfully acquired by long experience. At the same time he has a right to ask in the spirit of serious grievance, Why does this man address me in this ridiculous manner? Why does he speak in a way which in my house would be grotesque? He is presumably endeavoring to bring religion close to life: why, then, does he discuss it in a voice which is never heard in any other company of sane people? The sermon, as Mark Twain said of classical music, is really a great deal better than it sounds: but it seems unnecessary to put so wide a separation between the sound and the sense.

Still more serious than the absence of the preacher is the absence of the people from the preacher, not in body, but in spirit. This may be without blame to the preacher. There are persons in most congregations who are honestly uninterested in religion. They belong, of course, to the defective classes, like a blind man in a gallery of pictures; but there they are. They are like the men who are taken to concerts by their wives. Their inattention and drowsiness are related to the sermon as they are related to the symphony. It is true that sleep is criticism, but in this case it indicates only the limitations of the sleepers.

Also, there are persons who are affected by the physical conditions. They are put to sleep, not by the sermon, but by the sexton. A sexton who is in secret league with Satan, as many sextons are, can spoil the best sermons that were ever preached faster than the best preachers can preach them. The air is drowsy, the temperature acts as an opiate, and people sleep in spite of themselves. The young man who fell asleep while St. Paul preached at Troas had the advantage of sitting in an open window, but the room was crowded and the hour was late, and we are told that there were many lights. These had a hypnotic effect upon him, and St. Paul himself could not keep him awake. Moody had to send ushers to open the windows, that the fresh air might arouse the congregations. Men slept while Spurgeon preached. I remember one warm summer Sunday in the Abbey, when Bishop Gore was in the pulpit, and the people slept by hundreds and by fifties. One time I saw seventeen bishops asleep in the chancel during the reading of a pastoral letter at the close of a long convention.

When the preacher is evidently to blame, and the people are absent in mind and spirit—and sometimes in body also—by his fault, the trouble is probably in the structure or in the substance of the sermon.

For one of the specifications of the art of preaching calls for definite construction. The sermon must begin, and proceed, and end. There is a homiletical suggestion in the fact that what we, on our railways, call "switches," in England they call "points." The good sermon makes its way by points. Here the preacher turns the thought of the people in a new direction, and by a series of such changes brings them steadily to the place where he would have them be. An indistinct transition is like an open switch: the parlor car and the day coaches are piled up in confusion. Somehow the engine goes on, but the train is left behind. The sermon proceeds as if nothing had happened, but the congregation does not follow.

The length of a sermon is not fairly measured by the hands of the clock. It is long only when it seems long, and it always seems long when it appears to make no progress. Monotony, conventionality, indefiniteness, provoke the most pious hearer to impatience. We are so made as to be restless and tired and dissatisfied when there is nothing doing, even on Sunday. The undivided sermon, which seems to have no points, and makes no progress, settles down upon our spirits like a damp fog; the other side of the road seems a mile off. The preacher is in error who imagines that he can make his sermon immortal by making it everlasting.

On the other hand, any plain sermon, whose theme is immediately evident, and which is made, by argument after argument and illustration after illustration, to prove its proposition, and which, when the proposition is proved and applied, stops, is a good sermon. We understand it while it is being preached and remember it afterwards. The preacher had something to say, and he said it like a man who knows the value both of truth and of time.

The supreme canons of the art of preaching concern not the structure, but the substance of the sermon. The preacher may set at naught all the accepted standards of his profession—he may never lift his eyes from his manuscript, like Newman; he may preach with the speed of the wind, like Brooks—and yet accomplish his great purpose. For the elements of preaching, as Brooks himself said, are truth and personality. Sometimes the man succeeds, in spite of serious defects, in face of hindering eccentricities of voice or manner, by the over-mastering force of his personality. The man is the heart of the sermon. His strong conviction, his profound earnestness, his deep sense of the importance of his message, his great desire to do us good, are better than all the conventional excellencies of the schools. When the Lord said of the casting out of evil spirits, "This kind cometh not forth but by prayer," He taught the preacher that his strength against the spirits of inattention and of indifference and of irreligion is in the sanctification of his own soul. This is why many thoughtful persons deplore the increasing occupation of the minister in the activities of the parish life. They fear that he is thus imperiling that sense of the values and proportion of things, that clear perception of the difference between right and wrong, when wrong looks right, that consciousness of the unseen, that recognition of the presence of God, which constitute his unique service to the community. They want him to have time to say his prayers in peace.

The calling of the preacher is to minister to the souls of the people. The truth with which he is particularly concerned, and for which we look to him, is religious truth. His business is with religion. As the purpose of the physician is to secure health, and the purpose of the lawyer is to secure justice, and the purpose of the merchant is to extend his business, his purpose is to exalt religion. There are plenty of people who can instruct us in current politics, in science, in literature, in philosophy, even in ethics. We look to the preacher for religion. Every page of his sermon which is not devoted to his specialty is a disappointment to the people. What we wish him to do is to take his splendid, divine panacea and apply it to our needs. We are tempted every day, and we need admonition and strength. We are in the midst of opportunities of effective service, and we need suggestion and direction. We are distressed with doubts, and we need to be taught; we need truth positively stated, commended to our reason, reconciled with our experience appealing to our honest conviction. We are in trouble, confronting the disappointment, the pain, the foreboding, the tragedy of life, and we need light and understanding and comfort and courage. We need the interpretation, the illumination, of religion. Whoever, in any measure or in any manner, meets these needs, is a master of the art of preaching.

The meaning of life lies in the acceptance of the duty God demands and acquiescence in the discipline he appoints, not as submission to the inevitable, but as the discovery that our blessedness is in God's purpose. So long as we can shun life's worst tasks and trials, we might be happy, but to be blesed is to know that there are none we ever need to shun, because, through our Father's unfailingly gracious relation to us in all things, there is nothing we may not face and turn to profit. . . . Only as we discover in them a purpose worthy of us as children of God are all things ours, Cephas and the world, things secular as well as things sacred, sorrows as well as joys, the weakness of decay as well as the buoyancy of youth, failure as well as success, loneliness as well as friendship, death as well as life.—Nathaniel Micklem.

THE FREE CHURCHES AND THE LAMBETH APPEAL

Being an Abbreviated Report of a Committtee Appointed by the Federal Council of the Evangelical Free Churches of England and the National Free Church Council.

When the Spirit of the Lord moves a sister Church, occupying a great place in this country and extending into many parts of the world, to appeal to Christendom on the subject of reunion, and when the appeal is made with the sincerity and impressiveness of the recent declaration from Lambeth, such an approach is to be met not only with respect, but also with earnest and cordial welcome. The subject is a great one, and today it presses on the hearts and the consciences of Christian people as it has never pressed before. The Evangelical Free Churches of England share in the sense alike of its importance and of its urgency. Moreover, we recognize in the Lambeth appeal a deep and grave concern over the evils of disunion, which we also feel. As Free Churchmen, we acknowledge that our concern over these evils has often been too slight, and we would learn from others who have felt it more profoundly. In now approaching the consideration of the far-reaching issues raised by this communication, we desire to be freed from all prejudice, as also from any seeking of ends other than those which should be sought in Christ's Church and which may serve His kingdom. We pray that His Spirit, who is the Spirit at once of truth and of charity, may be our guide.

Before entering on this discussion, we would realize that the whole matter is more than one between our brethren of other branches of the Church and ourselves. It is a matter between all the Churches and their Lord. The Church being His Church, it is His mind and His will which we must set before us to be our rule and guide. We must consult with Him even more than confer with each other. We have our various thoughts and plans about unity: He Who loves His Church has his own thoughts of unity. If we all could learn of Him, we should be at one.

A movement towards union has, it seems to us, three stages; and these must be taken in order. There must be, first of all, the right spirit between Churches—the spirit that is brotherly and desires union, that is free alike from suspicion and from self-seeking, that is both penitent and prayerful. In recent years a large measure of this spirit has been attained between the conformist and non-conformist sections of English Christianity; and it has been increased by the whole tone of the Lambeth appeal and by the courtesy and friendliness of many Episcopalian brethren. The second stage is not a scheme of practical proposals. That comes third. Prior to that, there must be a real agreement on what we may call postulates—that is, vital principles regarding the Church, and, still more, regarding the gospel. This second stage is, it seems to us, passed over rather slightly in the Lambeth documents. It is of vital principles or postulates for which the Evangelical Free Churches stand that we must now speak. This is not done in any "denominational" spirit; the appeal itself recognizes that all the communions concerned inherit what constitutes for them a sacred trust. Moreover, that of which we shall chiefly speak is not denominational, but simply Christian.

Our very name implies the positions on which we stand. We are Churches—claiming to be, in our corporate capacity, parts of the one Holy Catholic Church of Jesus Christ. We claim this, and cannot do less than claim it, because of our relation with Christ, who is the Head of the Body and who has recognized us and used us, not merely individually, but corporately, for the ends of His Church. We are Free Churches—claiming liberty in all spiritual affairs that we may be free to listen to and obey Him Whom we all acknowledge as our only Head. And we are Evangelical Free Churches. We use the word in no party sense. But there is, we believe, a definite New Testament gospel, and this—which carries with it its conception of the Church—we cannot and dare not compromise for the sake even of union itself. This, indeed, is our supreme and, in a sense, sole principle, for it contains the others: the Church is the outcome of the gospel—hence the importance which has always been attached by Evangelical Churches to "the preaching of the Word"—and the Church thus made by the gospel must be free.

What, then, for us, is the gospel? And what is the bearing of that gospel on the conception of the Church? We desire to answer these questions simply and clearly.

In the gospel Christ is proclaimed as the power and the wisdom of God unto salvation. This salvation is essentially a personal relation of the soul to God—a relation which is immediate, and is constituted by grace on God's part and by faith on man's. Through this gospel the Holy Spirit is shed abroad in the hearts of those that believe; and this common possession of the Spirit creates a fellowship in which the humblest and loneliest Christian is a fellow-citizen with all the saints. This fellowship, which is the Church, gives visible expression to its corporate life in common faith, order and worship; and to it belongs the vocation of witnessing for Christ and of winning the world for Him and thus bringing in the kingdom of God.

The essentials of the Church are, therefore, in the gospel, not in organization. The former is that by which the Church is: the latter is something which the Church has—and, of course, the more perfectly she has it, the better. We value the organizations and institutions of the visible Church, and we seek a conception of the Church as large and lofty as the New Testament offers; but we cannot allow any Church order or rite, or even the idea of the Church taken by itself, to displace the gospel as the regulative and—under the divine Spirit—the creative principle of all ecclesiastical doctrine and practice.

The position above stated carries with it another. The Spirit being given of God to all who receive the gospel of Christ, so that all may thereby have personal, direct and immediate access to God, the primary priesthood in Christ's Church is "the priesthood of all believers." But within this priesthood there are diversities of functions, constituted by differences in the gifts of the Spirit. Some of these are personal: some are representative of the whole Church. Pre-eminently representative is the ministry of the Word and sacraments of the gospel.

In these ministries, as everywhere and in everything that concerns the Church, we lay continual emphasis on the immediate and personal agency and sufficiency of Jesus Christ. He is not merely the Founder of a society, or the Source of a succession, or the Institutor of ordinances; but it is He Himself who always brings pardon and newness of life and growth and perfecting to His people, and who still is to His Church her living Lord and present Head.

It is with this limited and non-controversial purpose that we now touch on what seem to us to be the three important elements in the Lambeth scheme which need to be examined with care in view of the general conceptions we have briefly indicated. The matters we shall look at are these:

(1) The Recognition of Churches.
(2) Episcopal Ordination, as proposed in the scheme.
(3) The Spiritual Freedom of the Church.

Other points might easily be suggested; but, for our present purpose, it will be sufficient if we refer to each of these three.

(1) Recognition of Churches.

The evangelical conception of the Church of Christ, involving the position that the essential of the Church (or of any branch thereof) is in its relation to the gospel and not in anything of outward organization, raises a question which concerns the relation of Anglicanism to ourselves and also our relation to others.

About the recognition or non-recognition on the part of Anglicanism of the Churches we represent as, in their corporate character, parts of the one Church of the Lord Jesus Christ, we have little to say merely on our own account. It is to their Master that Churches, as individuals, stand or fall. We shall only remark that, in our unanimous opinion, without the cordial and practical recognition of one another's Church standing, proposals for union cannot be carried out and, indeed, can hardly with propriety be suggested.

But it is in respect of our relations with others that this question has for us a vital interest. Our members are, it must be remembered, in a wider and larger Church fellowship than Anglicanism is. The true sign of Church fellowship is the communion of the Holy Table. A Congregationalist, for example, is in this fellowship not only with Congregationalists, but also (because there exists mutual recognition) with Baptists, Methodists, Presbyterians and others. An Anglican, for reasons we do not here discuss, is not countenanced in seeking this wider fellowship; and his fellow-communicants are limited to fellow-Anglicans. The result is that when a Congregationalist passes from his communion to Anglicanism, he passes into a smaller Church fellowship, if he were held to cut himself off from his former company of fellow-communicants.

This raises for us an issue which is a most practical one. Even on a sanguine view, it is hardly to be supposed that all, or the greater part, of non-Episcopal Christendom in, for example, Scotland or America—will enter at once within the Lambeth scheme of episcopacy. If we, in Eng-

land, should accept it, would this mean we should no longer be in fullest sacramental communion with any of those whom we now welcome to our pulpits and with whom we join in the celebration of the Lord's Supper? If we should not continue to be in such fellowship with them, we should be committing schism—and a treacherous kind of schism—in the very act of union. If we should continue to be in such full communion, that would mean "recognition."

What our Churches will desire, therefore, to know is this—whether Anglicanism is prepared to recognize non-Episcopal communions (or any of them) as corporate parts of the Church of Christ, and their ministries as ministries of Christ's Word and Sacraments. As we read the Lambeth appeal, it logically implies—particularly by its recognition of our ministries as "effective ministries of grace," and its use of the words "all ministries of grace, theirs and ours"—that our communions, like Episcopal communions, are already parts of the visible Church of Christ. But, if this be the correct interpretation of the appeal, it should be made clear that it is so.

Essentially and ultimately, the question is one of what the living Lord, through His Spirit, says of the Churches. We, for our part, must recognize Churches and ministries which manifestly He recognizes; and recognize them not merely in a general way as blessed of Him, but as Churches and as ministries of the Word and Sacraments of the gospel if He does so. We find it quite compatible with this to adhere firmly to what we may believe to be true and Scriptural polity, and to decline to treat with indifference what may seem to us to be erroneous or defective in other systems. But the mind of Christ, expressed through the action of His Spirit, must be the Church's guiding rule in this question of recognition as in any other. For this reason, we must not be asked to take any step which would prevent or hamper our continued recognition of sister Churches with which we are at present in sacramental fellowship. We desire to say no word which would make agreement here difficult. But we are certain that the Churches which we represent will require a perfectly clear understanding on this most practical issue of recognition—alike of ourselves on the part of Anglicanism, and of others by a reunited Church—and we trust that the answer may be made unmistakable by being given in word and in act.

(2) Episcopal Ordination.

A second issue, which is raised for us in the Lambeth scheme. concerns episcopacy, especially in connection with ordination.

Of episcopacy as a form of ecclesiastical polity we need say only a word. We have indicated that our view of the gospel and of the Church keeps us from regarding any one form of polity as essential in the Church Catholic or in any true part of it. We hold—as leading Anglican scholars also hold—that no one form of polity for the Church has been prescribed by the Lord. For this very reason we are the more free to consider what form may be shown to us by the leading of the Spirit as expedient for a reunited Church, and we, therefore, have an open mind towards Episopal order as towards any other. To this, however, we must add that we cannot be expected to consider any form of polity which claims to be an exclusive channel of grace or which fails to recognize the place and the rights of the Christian people in the affairs of the Church.

These are points, however, into which we need not at present enter further. The question which calls for special examination arises over the proposal of "Episcopal ordination."

We venture to draw attention to one point. The proposal to make Episcopal ordination of ministers who have not received it a part of the scheme of union is in direct opposition to the considered decision of the resolutions of the Mansfield Conference of 1920.* That Conference definitely put aside the suggestion of Episcopal ordination (which was made to it by an Episcopal member), and substituted the declaration that any mutual authorization was to be "not re-ordination." We, of course, attach undue authority to this declaration: but it was signed by a number of representative Free Churchmen (as well as by many Anglicans), and there can be little question that it represents the practically unanimous Free Church view. We feel, therefore, that the obligation rests on those who set Episcopal ordination—particularly in its Anglican form, which is not accepted by the majority of Episcopalians—in the forefront of a scheme of union, to bring forward exceptionally cogent grounds for doing so, if they are to win the support of the Free Churches.

In the Lambeth scheme Episcopal ordination is introduced as an element in a scheme of mutual ministerial recognition. Its significance and purport in this connection are not quite clear to us. When it is proposed that Episcopalian clergy should be authorized to officiate in Free Churches through "a form of commission or recognition" which would "commend" their ministry to these congregations, and that Free Church ministers should be authorized to officiate in Anglican congregations by "a commission through Episcopal ordination," what is meant by this last crucial phrase? Is it meant that our ministers should be made "ministers in the Church of God," as the ordinal of the Book of Common Prayer phrases it? Or is it meant that, being already "ministers in the Church of God," they are to be formally admitted and authorized to minister within the Church of England? If the former be the meaning, we obviously are thrown back again on the question of recognition. We should not be asked to accept any form which carries, or which could be construed to carry, this interpretation. If, on the other hand, the latter meaning be what is proposed, then certainly ordination is not the requisite or appropriate ceremony or word. Ordination to minister Christ's Word and Sacraments is a general thing, to be given once for all; license to exercise it in any district or communion is a particular thing which may, of course, be extended. But the two things are different in idea. We are of opinion that the ambiguity here should be cleared up. It is possible, indeed, that we may be told it is better not to press for its being cleared up, and that the meaning may be left to various, even contrary, constructions. This does not commend itself to us either intellectually or ethically. To begin to build a union in the Church of Christ on a conscious ambiguity is not, it seems to us, to build in God's name and in God's way. Whether the Free Churches may find themselves able to accept this proposal of "commission through Episcopal ordination" or not, they can hardly be expected to accept it—and they certainly should not accept it—without knowing quite clearly what it means.

We do not think it necessary or expedient to pursue these issues further. We shall add that the whole question about episcopacy, especially about the indispensableness of Episcopal ordination, will never be settled by either side appealing merely to its ecclesiastical tradition. Nor, we must remark, can it be approached (as the Lambeth appeal at this point suggests) merely by "the way of mutual deference to one another's consciences." This may be the right and Christian course in many secondary matters; but it cannot be made a guiding principle for large issues in Christ's Church. If it had been so regarded at the Council of Jerusalem, then St. Paul should have deferred to the doubtless often conscientious demands of the Judaizers. Our appeal must be to the Lord of all our consciences, and to His Spirit whose mind is to be discerned from what He does. We declare our readiness alike to learn and—what is more difficult—to unlearn, according to what He manifests to be His will as His Spirit works among the Churches.

(3) Spiritual Freedom.

The third matter which seems to require mention as arising out of our principles concerning the gospel and the Church is the spiritual freedom of the Church of Christ.

In general terms, what we mean by the spiritual freedom of the Church is this: It is to the corporate life of the Christian Church what freedom of conscience is to the Christian man. The Christian man claims liberty of conscience in matters of religious faith and moral duty that he may learn of and obey his Lord. In the same way the Church must be free in matters of religious faith and moral duty to learn of and to obey the Lord, who is still living and present in her midst. This is the meaning of the spiritual freedom of the Church; and it arises directly out of the principles regarding the gospel and the Church which we have, in the previous section, laid down.

The Lambeth scheme suggests questions which concern this freedom in two main respects. One is the matter of the relation of the Church to the creeds; the other is the relation of the Church to the State.

With regard to the former, we believe that there need be little difficulty. We recognize that the reunited Church will require some common declaration of faith, not to be used as a test, but to be a testimony and witness to the Lord and the gospel. Here we fully realize the value of the ancient creeds. The Federal Council of the Evangelical Free Churches has, in its published Declaratory Statement of Common Faith and Practice, said that these Churches "claim and cherish their place as inheritors, along with others, of the historic faith of Christendom, which found expression in the oecumenical creeds of the early and undivided Church." We are convinced, therefore, that Free Churchmen generally would be able to give as "whole-hearted" an acceptance to the Christian faith underlying these creeds as do their Anglican brethren! while, as to the Nicene creed in particular, such Free Churchmen as are acquainted with the history of doctrinal development in the fourth century can recognize in it "a sufficient statement of the Christian faith" expressed in the terms of the thought of that age. While, however, recognizing all this, we are concerned also to maintain that truth is ever learning new language, so that terms and modes of thought grow old, and, when they have

(Continued on page 23)

*See the Christian Union Quarterly, January, 1920.

The Great Commission.

FELLOWSHIP THE KEYNOTE OF HOME MISSIONS.

The purpose of the field work of the Department of Missions and Church Extension is to carry into practice the results of careful study and investigation. These investigations have irresistibly forced the conclusion that the cause of unrest among the foreign-born is social, rather than economic. The economic condition of the foreign-born rapidly improves, but with this improvement is not always an increase in dependability. The conditions in American life have fostered the tendency towards racial segregation with the resulting detachment from American ideals. This is the logical outcome of the aloofness of the American public. Along with the disillusionment of the immigrant from his dreams of an America in which racial heritages blend in the formation of a higher and more vigorous civilization has come a distrust not only of the motives which inspire Americans, but of the principles on which the American idea of democracy is based.

This conviction has forced into the foreground as the primary objective of the field work a program of fellowship. "For Every Churchman a Foreign-born Friend" is the slogan. With this idea before us, we are trying to enlist the aid of diocesan and parochial leaders in having communicants of the Church seek out from among those with whom they could naturally associate at least one friend of foreign birth.

Correlated to this, and possibly antecedent, is the conclusion that any work in the interest of the foreign-born is not necessarily a "slum" problem. As such, it has been viewed impersonally as a sort of side issue in the application of what is properly called "so-called service." As a matter of fact, the industrial and economic opportunities in America are such that comparatively few foreign-born remain among the "submerged tenth." An increasing percentage is found among the small tradespeople, while many are seizing opportunities for educational advancement and political leadership. It is among this class that discontent growing out of social isolation engenders a real menace to American institutions. It is impossible to draw forth whole-hearted enthusiasm for national institutions from people who feel that they are excluded from real fellowship because their speech and customs betray a foreign origin.

It is for these reasons that we are convinced that the most important work of winning over the foreign-born must be through fraternization. It is a slow process involving the awakening of the national consciousness rather than an appeal to the missionary enthusiasm of the few. All authorities agree that the Christian Church is the only agency that can perform this task; and those most interested are convinced that the Episcopal Church is the logical leader in most phases of the work.

The field department has carried this message to many parts of the country and has met with much encouragement. Many have undertaken to push the program. It is unnatural, however, to expect too much from the inspiration of an address or the study of literature. There is need of one or more assistants who can train parochial the diocesan agents in the methods of approach to the foreign-born. Among the numerous places where this program has been accepted might be mentioned Galveston, Eagle Pass and El Paso, Tex.; Albequerque, N. M.; Phoenix, Ariz.; San Diego, Los Angeles, Sacramento, Salenas, San Francisco, Cal.; Tacoma and Spokane, Wash.; Salt Lake City, Utah; Cheyenne and Rawlins, Wyo.; Omaha, Neb.; Kenosho, Wis.; Chicago, Ill.; Gary, Ind.; Cleveland, O.; Philadelphia and Sharon, Pa., and New York City.

NEWS FROM HSIAKWAN, CHINA.

Most satisfactory progress has been made in Hsiakwan under the direction of the Rev. T. K. Shen. It is interesting to know that the entire work of our Church in Nanking was under the direction of our two Chinese clergy during the absence of Rev. J. M. B. Gill and Rev. J. G. Magee in America. Rev. K. T. Chung was in charge of the work inside the city, and Rev. T. K. Shen at Hsiakwan and Puchen. It certainly gives one hope for the church in China to see our clergy do such capable and devoted work as these gentlemen have done there.

At present there are in Hsiakwan seventy boys and forty girls in the day schools and about thirty students in the night school. The increase in attendance at the day schools is most encouraging, and there have been turned away a good many for lack of room.

The White Cross Society, our anti-vice society, keeps up its good work, and has been the means of gaining the respect of a good class of people for the church. One of the editors of the leading local papers has recently joined. The affairs of the society are frequently reported in the local and sometimes in the Shanghai papers. The members are to publish a periodical, the first issue to be in August, with Rev. T. K. Shen as editor-in-chief. Any of our clergy or others who might be interested in this kind of social work could find out what the local society is doing by subscribing to this paper.

The members of the White Cross Society of Hsiakwan are trying to secure the organization of like societies in all our parishes. In the circular letter they explain that aside from the main reason for the society, namely, the combating of vice, there are four reasons why our parishes ought to form such a society:

1. In order to furnish church members who are in business or in educational work an opportunity for service.
2. To show the foreign community of Shanghai that the Chinese are not indifferent to their "moral welfare" measures.
3. That this is a kind of work which the non-Christian community would respect.
4. That it would help prepare public opinion for the ultimate suppression of organized vice.

Four catechumens are soon to be admitted from the girls' day school, these being the first fruits from this school. Another recent catechumen was a member of the Li Men, a Buddhist Puritan sect. He will be the second man from this sect to join the church, as during the past year an old man who had been a leader in this sect was baptized. This old man, by the way, has certainly been a zealous Christian, being one of our open-air preachers.

"SERMONS IN STONES."

"During my recent visit in New York," writes a clergyman in Ohio, "I was paying my check in a cafeteria. The cashier, noticing my clerical garb, expressed curiosity as to my religious affiliation, and on being told that it was 'Episcopal,' appeared none the wiser. Perhaps this was not to be wondered at! Casting about for a more precise means of indicating my ecclesiastical status, I told her that I belonged to the Church that was building the big Cathedral up town, and asked her if she had seen it. 'Oh, yes!' she said, and her face became animated as she spoke. 'I pass it every morning. It is so big and strong and beautiful, it helps me all day!' "

EXTENSION SUNDAY SCHOOLS IN KOREA.

Sunday schools in Korea are aiming to reach the children of non-Christians through the establishing of what are called "Extension" Sunday schools. In that country they are not satisfied to have every member of the church in the Sunday school, but are eagerly going after those who are not now members of the church. Related to the Kwangju mission station are no less than twenty of these extension Sunday schools, with an attendance of about 1,500. It is stated that in three months after one of these schools was established, a mile from Kwangju, twenty of the children could recite the entire catechism. Through these twenty Sunday schools at least one-tenth of the population in that district is under Christian instruction.

At a Sunday School Institute in Kwangju a practical demonstration was given which contrasted the old and new style of teaching in a Sunday school. The teacher first had just a mixed lot of young and old in the class, as is often done in a country church. He read the printed lesson helps in a stammering way, skipping about and paying no attention to the class. While he was doing this, one old man was asleep, the boys were playing, others giggling and having a good time. They all acted their part well, and the Koreans are natural actors. Then the school was classified properly according to age, and the leader taught one class in a most attractive and up-to-date way, showing that he had prepared the lesson, leaving behind all books and papers.

MR. HICKSON AT NANKING.

Mr. J. M. Hickson held a two days' Healing Mission in Nanking, May 31 and June 1. There had been ten days of very careful preparation for his coming, a union prayer meeting every morning, and also afternoon prayer meetings in each of the churches in the city. At the mission over sixteen hundred came forward to receive help, and there have been many very remarkable cures. Blind had their sight restored, the deaf received their hearing again, the lame were made strong, and many diseases healed. But the best result was the real spiritual awakening which is reported to have come to the whole Christian community.

BEQUEST TO ST. JOHN'S UNIVERSITY.

Word has been received that St. John's University, Shanghai, is to receive a gift amounting approximately to $17,500 from the estate of the late J. F. Seeman, for many years a prominent business man of Shanghai. The gift is all the more significant because Mr. Seeman was not a member of our communion. His appreciation of St. John's and of our mission generally is a commentary upon the alleged "antipathy" of responsible business men to missionary work in the Orient.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

IS INTOLERANCE LOYALTY?

It was a large gathering and there was a good deal of quiet enthusiasm. The occasion was the laying of the cornerstone of a new Methodist Church.

The ceremonies had not yet begun and the crowd was chatting in subdued voices when a discordant note was sounded.

"We've got too many churches in this town now. I don't see what they want with any more," remarked a man on the outskirts of the group.

"What church do you go to?" asked his neighbor beside him.

"Well," was the reply, "I'm an Episcopalian, but I haven't been to church for two years."

"Naturally, you don't feel the need of another church in this town," replied the other as he began to move closer to the speaker's stand. "I'm an Episcopalian, too, but I am glad to see our Methodist brethren getting a nice building in which to meet God on Sundays. I attend services regularly and know the pleasure of having a beautiful church in which to worship God."

Such conversations are enlightening. They show a certain phase of church life, or rather, human nature. It would not be correct to call it "church life," for we are glad to say it is the exception and not the rule in the Church.

There are, however, a few people who think that they can show loyalty to their own church by spite towards others. If it is investigated this attitude will usually be found to be simply a method of covering up their own negligences.

It will almost always be found, as it should be, that the people who do the most for their own church, are the most loyal to its teachings and customs, are also those who show the greatest willingness to co-operate in the progressive efforts of their brethren of a different persuasion.

The love of God is a broad and beautiful thing that inspires one to a desire to help to bring happiness to all, as some one has so beautifully put it:

"God's love is broader than the measure of man's mind,
The heart of the Eternal is most wonderfully kind."

We think and believe that one of the many ways in which this kindness is shown is by a broad, sweet tolerance that recognizes that people are of many different views and dispositions, and where they carry their religious feelings are appealed to and touched in various ways through diverse channels.

After all, what is a church but a means of meeting God, and if I find Him in one of our beautiful Episcopal churches with its symbolic appointments, its vested choir and surpliced clergyman, is that any reason why my Methodist brother should not find Him in the informal, and perhaps emotional, service of the Methodist Church?

We have it on the best of authority that if we seek we shall find. Having sought God and found Him and taken Him into our hearts, we need not worry over the question being asked us, "Where did you seek?" Those are details that we can safely leave to Him. The thing for us to do is to go, and go regularly, to that church in which we find the most of God, with love and tolerance in our hearts for those who find Him in some other way and some other building than our own.

CONSTITUTION DAY, SEPTEMBER 17.

The signing of the Constitution of the United States on September 17, 1787, marked a very important event in the history of the world. Each community and each individual daily enjoys advantages which would not be his but for the wisdom of the pioneers who gave a Constitution to a united country. North and South, East and West—all are glad that we are one country under one flag.

New times bring new responsibilities and new duties. We would be untrue to those who have gone before if we stood for the Constitution as originally drafted, with no changes to keep pace with the world's advance.

In these days of Bolshevism and general lawlessness it is well to have a special day on which to commemorate so great an event as the signing of the document which became the organic law of our land.

It is well, too, that such an occasion should be made the opportunity to emphasize the fact that its amendments are an important part of that great document.

It should be remembered that almost the first thing that happened to our Constitution after its adoption was that it was amended at considerable length.

Respect for law is a definite part of a Christian's duty, and was so emphasized by our Saviour when He said, "Render unto Caesar the things that are Caesar's." St. Paul also recognized the importance of law observance even when the laws were made by those who were avowedly anti-Christian.

Such respect for law and order is doubly a Christian duty today, when our State ordinances are made for the most part by persons who at least profess to be followers of the Master and to hold His standards in high esteem.

It is therefore thoroughly in keeping with the functions of the Church to recognize some specific day on which to bring their civic duties to the attention of its members, and certainly no day could be more fitting than the one which marks the anniversary of the signing of the Constitution.

SAVING A GOOD THING.

In a great many places the meetings of the Red Cross circles that were organized during the war have been greatly missed.

We are all glad that there is no longer any need to roll bandages or prepare things for our boys in the army, but in rural sections and small towns these gatherings had a social aspect that it is a pity to lose.

In order to preserve the good that was found by this drawing together, an organization has been formed with its headquarters at 1 Madison Avenue, New York.

We believe that this desire to get together is much stronger than many people suppose, and that it is an opportunity for great service, so we print here in full the prospectus of the organization above referred to, believing that it might be helpful in developing plans for such gatherings:

"Community service is a national organization incorporated in February, 1919, with headquarters at 1 Madison Avenue, New York. It exists to assist American communities in making the leisure time of their citizens more valuable and more expressive through community recreation.

It seeks to promote:

Citizenship—for both native and foreign-born, made vital through a common sharing in leisure time activities.

Neighborliness — made possible through the coming together of citizens to think, to plan and to act together for their mutual interests.

Community Spirit—growing in solidarity through the pooling of community resources and the creation of neighborhood groups who think in terms of the whole community.

Happiness—a more abundant life—because of new opportunity for self-expression for the individual and for a broader social life for the whole community.

Community service helps communities organize local community service committees which will develop their own locally governed and supported leisuret ime program.

Such committees, in assuming responsibility for the communitq's recreational needs, seek to bring about:

The maximum use of existing facilities such as playgrounds, gymnasiums, parks, church and club facilities.

The creation of such needed new facilities as neighborhood recreation centers, community centers, rest rooms, summer camps.

The organization of such activities as athletics and outdoor sports, vacant lot play, social activities, hospitality clubs.

The creation of opportunities for the expression of such cultural interests as community drama, pageantry, community music, art exhibits.

The provision of the educational and citizenship activities which may be developed through public discussions, forums, educational classes, study clubs.

The finding and training of volunteer leadership in games, dancing and social gatherings, dramatics, song leading.

To the end that the community as a whole may meet the needs of all and each may make his maximum contribution to the community.

How Does Community Service Work?

Community service undertakes work in a community only in response to a definite invitation from some responsible group of representative citizens.

Upon accepting an invitation national headquarters of community service loans to a city for a brief period a community organizer to help in the organization of a local community service committee representative of all community interests. This committee discovers neighborhood and community needs and assumes responsibility for meeting them through the planning of a program of activities and the raising of funds to carry on the work.

Where necessary, as far as funds and workers permit, national headquarters will provide organizers in games, community music, community drama and other activities to demonstrate the values which lie in a community-wide recreation program.

When the necessary promotion and organization work has been completed and funds raised, the national headquarters worker is withdrawn and a permanent executive is employed by the community."

Church Intelligence

Election of Bishop Lloyd.

The Presiding Bishop has received the canonical majority of written consents of the Bishops to the election of the Rt. Rev. Arthur Selden Lloyd, D. D., to be a Suffragan Bishop of the Diocese of New York. Therefore, he hereby gives notice that the said election is now complete.

England's War Losses.

The preacher last Sunday at St. James' Church, the Rev. Dr. F. W. Crowder, rector, was the Rev. Dr. J. Stuart Holden, of Loudoun, who is in America again this summer as Bible teacher at Northfield conferences. Speaking of conditions in England at the moment, Dr. Holden fears they are worse than they were one year ago. People are bewildered, and the Church has not found itself since the war. St. Paul's, Portman Square, of which he is rector, lost in the war every layman it had under forty years of age. He fears that many other churches in England suffered even worse than St. Paul's. The blow is so great, recovery is impossible without time.

He finds the China Inland Mission, supported in part by Church people, and of which he is an officer, to have fared well in income, but that many other missionary societies, those of Non-conformists in particular, are badly behind in receipts. There has no religious revival come since the war ended, and religion is at a low ebb. Many churches are half filled, or even less. Religious bodies are without programs in many cases, not due to lack of hope on the part of leaders, but lack of ability to move a stunned, tax-burdened and bereaved people. Dr. Holden feels that America knows little of what England has suffered, in company with France and the other Allies.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rev. Herbert Shipman, D. D., Suffragan-Elect.

An unusual number of distinguished clergy from abroad are neard in New York pulpits this summer. The head of all of them is the veteran, Rev. Dr. F. B. Meyer, now well advanced in years, but still active, who used to be pastor of Christ Church; a Baptist who followed the late Rev. Dr. Newman Hall as pastor of a Congregational Church, and had built a baptistery in the chapel for his own use. He permitted his assistant minister to sprinkle such as did not insist upon immersion. For years he has been a world leader, and perhaps is nearer to the British Government than any other Non-conformist, and oftenest consulted. He is here as speaker at Northfield. Another is the Rev. W. C. Bitting, a Baptist leader of St. Louis, and a third the Rev. Dr. P. W. Thompson, of Bolton, Eng Bishops of the Church, preaching in New York this summer, include Bishop Whitehead, of Pittsburgh; Bishop McCormick, of Western Michigan, and Bishop Guerry, of South Carolina. In spite of great heat, attendance of worshippers in New York this summer has been above the average of some years past.

Cenotaph to Bishop Horatio Potter.

It has long been the purpose to place in the Cathedral of St. John the Divine a cenotaph to the late Bishop Horatio Potter, of New York, and to bring to the Cathedral the body of the Bishop, interred more than thirty years ago in a cemetery in Dutchess County. The Cathedral project was conceived of by Bishop Horatio Potter, who secured the charter. His death occurring soon after, Bishop Henry Codman Potter, his nephew, was head of the committee which purchased the present site.

The place of the cenotaph to the Cathedral founder will be immediately in the rear of the high altar, in the ambulatory and between the two great central pillars. It will be directly opposite the entrance to the middle chapel, that given by the Belmonts. The cost of the enrichment is being paid by persons who were confirmed by the Bishop. The chairman of the committee in charge is Bishop Manning, the secretary Mr. Robert C. Hone, who is secretary of the Cathedral trustees, and the architect Mr. S. Edward Nash, architect of Trinity Corporation and member of that parish's vestry. A recumbent figure of the Bishop will surmount the cenotaph, and the sarcophagus will bear the story of the Bishop as founder. The whole will be in white marble. Work on the placing of the memorial has begun.

Horatio Potter was a native of Dutchess County, as was also his brother, Alonzo Potter, of Pennsylvania, the one being Bishop of New York from 1852 to 1887, the other of Pennsylvania from 1845 to 1865. Bishop Henry Codman Potter is buried in the Potter Chapel in the Cathedral, Bishops Greer and Burch in the crypt, beneath the high altar.

Trinity Parish.

The newest of Trinity's chapels, the Intercession, the Rev. Dr. Milo H. Gates, vicar, has reached the point of the largest communicant list. Its number, according to the Year Book just issued, is 3,436. The chapel coming next to it is St. Agnes, with 2,733. Trinity itself reports 1,181, and the entire parish has communicants to the number of 9,828. Trinity's grants of money to churches and local institutions not a part of the parish proper amounted last year to $33,665.

Apart from churches, chapels, burying grounds, all of enormous value but unproductive in matter of financial income, Trinity's pr eprties, it values at $14,432,000. The productive real estate is valued at almost exactly $13,000,000, and there is a little more than $1,000,000 in mortgages. Rents of real estate last year brought in $1,045,500, which is about $75,000 above the average for some years past. There were rents of steam power bringing in some $50,000 during the year. The incomes of some of the principal places of worship of the famous parish are interesting. For example, Trinity Church itself, at the head of Wall Street, received in contributions practically all from the people, only $1,487 being voted by the vestry in lieu of pew rents, the sum of $21,000, all of which was given away to causes quite beyond the parish, or, at any rate, not expended on any local support.

Historic St. Paul's Chapel, which does a wonderful work but makes small showing in finances, took in barely $2,000, but gave half of even that to missions. Trinity Chapel's income, in a downtown district near Madison Square, amounted to $12,000, general offerings being $6,500 and general missions $1,300. St Agnes' Chapel's income approaches $30,000 a year, of which $6,000 was for general missions, but beyond them item after item outside of the parish appears as recipients of help, as day schools, $6,000, and a round of splendid work supported in the sum of $7,544.

Old St. Luke's, away down in Hudson Street, makes the creditable showing of some $8,000, most of it given far and wide. The Intercession Chapel gives $30,000 a year, general missions getting $2,500.

Plans are making by Trinity Parish, carrying forward announcements in the Year Book, to erect a club-house in the far down-town district for boys and men, to enlarge the work of St. Augustine's Chapel on the lower East Side, and to erect a choir school of sufficient size to accommodate all Trinity choirs. The plan is to create a secondary school of first grade, exclusively for choristers. Bishop Manning will do what he can while remaining rector to carry forward these plans, especially that of the down-town club-house, located somewhere in the financial district.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland. D. D., Suffragan.

A beautiful memorial window, depicting "the Good Shepherd," erected in honor of Rev. Samuel Fitch Hotchkin, for many years rector of the Memorial Church of St. Luke the Beloved Physician, Bustleton, was dedicated Sunday morning, July 24, in the presence of a large congregation.

The impressive service was in charge of Rev. William McClelland, the present rector, and the sermon was preached by Rev. G. Woolsey Hodge, D. D., a life-long friend of the late rector.

Dr. Hotchkin came to Bustleton as rector of St. Luke's Church in 1877, and served until 1909, when he became rector-emeritus until 1912, when he died. In addition to serving as rector, he was Registrar of the Diocese of Pennsylvania for many years.

Open-air services in the orchard of the church farm of the Church of St. Luke and the Epiphany, at Broomall, Pa., are held on Sunday afternoons at 4 o'clock all through the summer.

August 7 being the first Sunday in the month, the Holy Communion was celebrated, with an adress by the rector, the Rev. David M. Steele, D. D. The church, on Thirteenth Street below Spruce, will be closed during the month of August for renovation and repairs.

Dr. G. Haslam, of St. Paul's School, Concord, N. H., has been appointed headmaster of the Episcopal Academy, one of Philadelphia's oldest private schools.

Trustees of the academy also announce the new buildings in Overbrook will be in readiness for the opening of the fall term, September 22. Grounds about the buildings will permit the carrying out of a program requiring pupils to spend at least a portion of the day in the open-air exercising. Motor busses will be provided for carrying small children to the new buildings, and the entire administration will be moved to Overbrook.

Ground was broken for a new church building Sunday morning, August 7, on the property of Emmanuel Church, Kensington. The present edifice was erected in 1838 and is one of the oldest in Kensington. It is almost useless from age. The Rev. Alfred Over-

ton Tarrant, Ph. D., M. D., is the minister in charge, and also chairman of the Building Committee. A mission in Kensington was established by the Rev. Christian Wiltberger, Jr., in April, 1836, and Emmanuel Church was admitted into union with the Diocesan Convention in May, 1837.

Mr. George H. Randall, editor of St. Andrew's Cross and associate general secretary of the Brotherhood of St. Andrew, conducted the services at Trinity Church, Guelph Station, Sunday morning and evening, July 24.

Exercises attending the breaking of ground for the new Zion Church, on the site adjoining the old edifice at Broad Street and Wyoming Avenue, Philadelphia, were held Sunday, July 24, in the presence of a large congregation. The program included an address of thanksgiving and blessing for the new undertaking by Bishop Thomas J. Garland and prayer by the rector, Rev. Charles H. Long.

Bishop Garland removed the first shovel of earth with the words, "In the name of the Father, and of the Son, and of the Holy Ghost, I break the ground for this church, and may the Lord bring our undertaking to a prosperous end. Amen."

Then the rector and church wardens each removed a shovel of earth, repeating the words, "In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

During the singing of the Te Deum, offerings for the building fund were received. The new church building will be of Chestnut Hill stone, with limestone trimmings, and will cost about $80,000. The plans were drafted by Frank Watson, architect, and H. John Homan & Co., are the contractors. Excavations for the building were begun the next day.

The Rev. S. W. Creasy, assistant to Rev. Floyd W. Tomkins, D. D., taught the Men's Drexel Biddle Bible Class of Holy Trinity Church Sunday morning. Mr. Creasy has done extensive work as missionary in Indian reservations, and his subject was "The Missionary Work Among the American Indians."

The Rev. Louis C. Washburn, D. D., rector of Old Christ Church, preached at the open-air service on the proposed site of the Cathedral on the Parkway, at Twenty-third Street, Sunday, July 21. Dr. Washburn discussed "The Pre-eminent Question in the Making of America." His sermon also dealt with important questions relating to the Susquicentennial of the Declaration of Independence and civic and community subjects. The service was the concluding one of the summer season.

Movies for Disarmament.

In connection with church services to win public approval of the disarmament movement, motion pictures were shown Sunday evening, August 7, in the Church of the Mediator, Fifty-first and Spruce Streets. The film was forwarded to Philadelphia by the Massachusetts Foreign Policy Association. Included in the pictures shown were special messages from Premier Hara, of Japan; General John J. Pershing and Herbert Hoover, voicing their commendation of the disarmament movement as a first step toward elimination of wars, and further providing relief from the already excessive tax burdens imposed upon the peoples of all nations.

The preacher, the Rev. William Oscar Roome, Jr., was formerly rector of Emmanuel Church, Anacostia, Washington, D. C., until he accepted a call as assistant to the Rev. Phillips E. Osgood, vicar of the Chapel of the Mediator.

GEORGIA

Rt. Rev. F. F. Reese, D. D., Bishop.

Preparations for the Provincial Synod, which will meet for the first time in the Diocese, October 25, 26 and 27, in Savannah, are being made by the Savannah parishes. A committee of members from the four parishes, with the Rev. William T. Dakin, rector of St. John's, as general chairman, is attending to the arrangements. A committee of women is attending to the placing of the delegates to the Synod and also to the Woman's Auxiliary and Church Service League meetings, which will be held at the same time. On Sunday, October 23d, it is planned to have some of the Bishops and priests preach sermons on Religious Education throughout the Diocese in many of the parishes and missions, and on Monday and Tuesday to have a conference on Religious Education in Savannah.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

The preacher at the open-air service, Washington Cathedral, on Sunday, August 7, was the Rev. W. J. Morton, D. D., rector of Christ Church, Alexandria.

The degree of Doctor of Divinity has recently been conferred upon the Rev. George W. Atkinson, Jr., by the University of Indiana. Dr. Atkinson is the rector of Grace Church, Georgetown, where he renders untiring services to a devoted congregation.

The Rev. William L. DeVries, D. D., Ph. D., has been elected to the position of dean of the Divinity School of Kenyon College. His decision in the matter of acceptance has not yet been announced. Dr. DeVries is now a canon of the Cathedral of St. Peter and St. Paul, Washington, and was, prior to that, rector for many years of St. Mark's Church, Washington.

MISSISSIPPI

Rt. Rev. T. DuB. Bratton, D. D., Bishop
Rt. Rev. W. M. Green, D. D., Coadjutor.

St. Andrew's Parish.

St. Andrew's Church has recently received three very beautiful memorials, in memory of three of the church's most highly esteemed members, two of whom have but recently died. A memorial to the late John Withers Green, given by his widow, a stained glass window representing "Jesus preaching by the sea." The memorial to the late Judge Robert Burns Mayes, given by his widow, an exquisite chancel rail, with handsome brass gates; while a friend gave in memory of Miss Mary Barr Craft a very handsome brass hymn board. These memorials were blessed by the rector at the hour of morning service, Sunday, July 24.

In spite of the usual exodus from the South during the vacation season, the congregations throughout the summer have continued above the average for the year. The installation this summer of electric fans throughout the church is felt to be in large measure responsible for this increased attendance.

The St. Andrew's Brotherhood Chapter has been revived, and one feature of its work has been its co-operation with the rector in building up the rector's Bible class for men. The enrollment of business and professional men in this class is forty. Not having adequate room at the church for his class, the rector meets the men in the parlors of the Y. M. C. A., which is located just across the street from the church.

CENTRAL NEW YORK.

Rt. Rev. C. T. Olmstead, D. D., Bishop.
Rt. Rev. Charles Fiske, D. D., Coadjutor.

The Rt. Rev. Charles Fiske, Bishop Coadjutor, has been invested with Ecclesiastical authority by Bishop Olmstead, who has innued a letter to the Diocese, in which he says: "I have found it necessary and desirable to avail myself of the provisions of Canon 17, Section 5, and have requested the Bishop Coadjutor to act as the Ecclesiastical authority of the Diocese. Bishop Fiske has consulted the Standing Committee and both agree that this is the most feasible way to give me relief. The Bishop Coadjutor will therefore take over the administration of all Diocese business, and you will consult him accordingly. I shall be glad to aid him in any way I can, and I bespeak for him your cordial and brotherly assistance and co-operation."

PITTSBURGH

Rt. Rev. C. Whitehead, D. D., Bishop.

The churches of this Diocese will face an unusually difficult situation during the fall and winter on account of distressing industrial conditions which already exist by reason of the lack of employment of so many laborers throughout this section. According to a statement of a parish paper in this city, we do not need to look across the water to find harrowing scenes. The paper says:

"A sure indication of hard times is to be found in the fact that men and women apply to the pastor for work. This only happens in periods of depression. He has tried earnestly to find positions, but never has been so unsuccessful. Every one replies, 'We have no work,' or 'We are discharging people, not hiring them.' In one part of the city a young man told us that he saw daily groups of men, now out of work, devouring pieces of bread—it was all they had for a day. Not only in China and Armenia are people hungry—they are hungry in Pittsburgh."

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Gift of Confirmation Class.

A lantern has been placed over the main entrance of Trinity Church, Williamsport. It is gothic in design, all the metal work being of wrought iron and copper, the whole painted a deep black. It is three feet six inches over all, and eighteen inches in diameter. It is octagon in shape. From the circumference at the top are eight points curving outwardly, giving the effect of a crown; above these are eight more

(Continued on page 23)

Family Department

AUGUST.

1. Monday.
6. Saturday. Transfiguration.
7. Eleventh Sunday after Trinity.
14. Twelfth Sunday after Trinity.
21. Thirteenth Sunday after Trinity.
24. Wednesday. St. Bartholomew.
28. Fourteenth Sunday after Trinity.
31. Wednesday.

For perfect child-like confidence in Thee;
For child-like glimpses of the life to be;
For trust akin to child's trust in me;
For hearts at rest through confidence in Thee;
For hearts triumphant in perpetual hope;
For hope victorious through past hopes fulfilled;
For mightier hopes born of the things we know;
For faith born of the things we may not know;
For hope of powers increased ten thousand fold;
For that last hope of likenesss to Thyself,
When hope shall end in glorious certainty;
—With quickened hearts
That find Thee everywhere,
We thank Thee. Lord!
—John Oxenham.

Where Faith Is Impossible.

The Bible has a great deal to say about faith. It classifies men as believers and unbelievers. Old Testament heroes were not heroes because they had great will power, but because they had great faith. In all their victories from the time that Abel offered to God a more acceptable sacrifice than Cain, clear down through the Old Testament times, faith was the instrument of power for good. In the New Testament faith transforms impotence into omnipotence, and gives the victory that overcomes the world.

Our Lord says some remarkable things about faith. For example, he says that if man have faith, even as a mustard seed, he can remove mountains; He says everything is possible for one who believes. The inspired evangelist says that faith fixes limits of divine power, that there were places where Jesus could do no mighty works because of the unbelief of the people.

One of the most remarkable sayings of Jesus is in form of a question, when he says to Jewish rulers, "How can ye believe who receive glory one of another and the glory that cometh from the only God ye seek not?" What does this mean? What is it that renders faith impossible? In order to answer this question we must study the circumstances in which the words were spoken.

Our Lord said this when He was engaged in a controversy with Jewish rulers in Jerusalem. He had healed a blind man on the Sabbath, and, when the Jews accused Him of breaking the Sabbath, He said in His own defense, "My Father worketh even until now, and I work." This added to the rage of the Jews, and they sought the more to destroy Him because He not only broke the Sabbath, but because He called God His own Father, making Himself equal with God. Jesus then explained His relationship with the Father, and claimed that they should believe on Him as the Son and the Representative of the Father. He called attention to the evidence that should convince them, to the fact that He did the works of the Father. When this made no impression on them except to increase their enmity, He said, "I am come in My Father's name and ye receive Me not; if another shall come in his own name, him ye will receive." Then He adds, "How can ye believe, who received glory one from another, and the glory that cometh from the only God ye seek not."

Taken in this connection, this was equivalent to saying, You profess to be religious and to be zealous for the law of the Sabbath, but you do this for your own glory and not for the glory of God. He saw clearly that they did not believe in the Father any more than they believed on Him. They made a show of being religious, but it was a hypocritical profession, and they cared more for the approval of each other than they did for God's approval. Their religion was only a form and a sham. God was not a reality to them, and in their hearts they cared more to have the applause of men, and be popular with men, than they did to have the approval of God. God was not more than a dim, far off shadow, not an omnipresent, personal Father whose favor had any practical value. While professing to be very religious, they were at heart atheists and did not believe in the only living and true God. They could not believe on Jesus Christ, whom God had sent, because they did not believe in God. They did not look beyond the temporal and sensual and could not recognize the eternal and the spiritual. The sensual and the present shut out the spiritual and eternal so that they could not believe.

Is not this the real obstacle in the way of Christian faith in these days? Do professing Christians and even leaders in the Christian Church care as much for God's approval as they do to be popular with their fellowmen? Do they, in their hearts, care as much for the glory that God gives as for the glory that men give? This is a question that no one can answer for another. We cannot read each other's hearts and should not judge one another; but it would be a good thing for every one to look into his own heart and see whether he is seeking the approval of God as much as he is seeking the approval of men. We should seek the approval of our fellows, but never at the sacrifice of our own intelligence and conscience, and we are persuaded that nothing is more fatal to Christian faith than love of the praise of men. It blinds the eyes and palsies the hands of Christian faith, making us time-servers and man-pleasers instead of true and faithful servants of Jesus Christ. "How can ye believe who receive glory one of another and the glory that comes from the only God ye seek not?"

The same philosophy is found in form in John 12:37-41 when the evangelist says, "But though he had done so many signs before them, yet they believed not on him that the word of Isaiah the prophet might be fulfilled which he spake—

"Lord, who hath believed our report,
And to whom hath the arm of the Lord been revealed."

For this cause they could not believe, for that Isaiah said again—

He hath blinded their eyes and hardened their heart,
Lest they should see with their eyes and perceive with their heart,
And should turn
And I should heal them.

For they loved the glory that is of men, more than the glory that is of God.—Presbyterian Banner.

Sunsets.

Eva Carrington Talcott.

Set round with glory of bright sunset cloud
The gates of heaven are seen;
For one short moment mortals are allowed
To pierce the veil between.

The shades of coming night are falling fast,
And men must from them shrink.
So feel they when, their days on earth all past,
They stand upon death's brink.

But God in mercy writes on evening skies
That heaven is very near;
He bids us to the sunset turn our eyes,
To trust and not to fear.

Trust the Pilot.

When the telegram came saying her mother was dangerously ill, Kathleen was in a small Southern town. The only train had gone. She would have to wait until the next morning. To go in an automobile was out of the question; rain had fallen for a week, and the country roads were impassable.

While she stood hesitating in the station a stranger spoke to her. "Madam," he said, "there's an aeroplane in town. That would get you home in a few hours. I know the pilot would take you."

"Oh, I wonder if I could!" cried Kathleen.

Taking her courage in both hands, she sought the aviator. He agreed to take her home in less than two hours. At the last moment she held back, looking at the frail craft that was to carry her through the clouds. "It seems so dangerous," she said; "I'm terribly afraid."

"You need not be," said the pilot. He seemed a mere boy, but his young face showed firmness and resolution. "I've been in the army in actual warfare," he continued; "I've taught many men to fly; since the war I have carried a thousand passengers safely. So far as human skill can go, you are safe."

Kathleen took her place in the aeroplane. The engine throbbed faster and faster; the plane was rushing across the field; then suddenly the trees began to drop below her, and they were off. At first so great was her anxiety and her fear that she could not look at the earth outspread beneath her. When the plane would drop a little or the wings sway she found herself clutching at the sides frantically. Presently she relaxed and even found courage to smile. "How foolish!" she said to herself. "Nothing I can do can possibly make any difference. I must trust the pilot."

Trust the pilot! It dawned on her that this was just the word she needed. She was like a child cast adrift in a world no longer stable and secure, but shifting and changing like the aeroplane that rushed her along through space. And she had done nothing except let fear and anxiety torment her—fear and anxiety over her future, over her profession, over her relation to others, and now over this last threat-

ening blow that had called her home.

Trust the Pilot. He had carried to a safe landing an uncounted multitude that had faith in Him. The Pilot's hand was the only firm thing in the changing world. It was time to give up her tormenting fears, and to rest in the faith that is an assurance of things hoped for. She would trust the Pilot.

She leaned back in the seat now and looked down over the side at the rivers and woods beneath her, at the towns like neat toy villages, the roads like winding brown tape, the fields like squares in a checker-board. A drifting gray cloud shut out the sun and enveloped her in its ominous chill. The world was blotted out. Then the aeroplane came out into the sunlight above the cloud that lay below them, a floor of opal and pearl. She gazed down at it, fascinated. All her fear was gone. "Trust the Pilot," she whispered; "He knows the way through the clouds."

Before she thought her journey could be half done the aeroplane was settling down in a field at the edge of her home town. Her father, who had received a telephone message, was waiting with an automobile to take her home. "Mother is a little better. The doctor has hopes," were his first words.

But before Kathleen left she stopped to hold out her hand to the pilot. "Thank you for a wonderful trip," she said. "And I wanted to tell you I had time to think, and I've learned to trust the Pilot."

He saw the double significance of her words, and a smile lighted his boyish face. "I learned that long ago," he said.—Ex.

The Deeper Levels.

One of the very finest quotations that we ever ran across is the following, which came to our notice in a recent number of the Missionary News:

"Don't worry too much about the change of fashions in any field. Keep to the deeper levels where they don't prevail. Get your heart at leisure from the trifles, in order to put it on the things that count."

We should like to pass this on to all our readers, and ask them to memorize it and pass it on to others. We should like to burn it into the souls of our young people. These are pregnant sentences.

Fashions come and go. It is the fashion now to rage about the fashions. This fashion and its subject will both pass.

But there are levels where fashions do not prevail. Seek them, find them, cultivate them. Be not carried away with surface things. In railing on the fashions we often forget the soul that lies within the body covered according to the dicta of custom. The uncovering of the soul is more important than the covering of the body. There are no fads of fashion in the soul. It lies naked and open.

Life is a matter either of trifles or of big things. We may choose the lesser or the greater. There is a tendency with all to let the life become overburdened with trifles. No life can be free from them. There are always the annoying details. But we can be masters of our lives and not servants. There can be heart leisure from trifles. Even while engaged in vexing details we may rise superior to them and set our minds on the worth while things.

A noble-minded woman said, "No one can insult me." It is possible to have a soul too magnanimous for small things. One may have a heart at rest even in the midst of cares. One may be so full of love as that no one's unfriendliness shall spoil that love.

"Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Christian Advocate.

Instinct and Intuition.

Instinct and intuition are worlds apart. Instinct is that momentary urge from the submerged and unconscious mind (that hidden sea of race experience, race habits, race memory), that escapes and emerges into the field of conscious attention, because of some careless inattention, some let-down of rational control, some flabby trance, or wearied dream.

Intuition comes when in a state of intensified awareness, all the faculties alert, but alert only to the higher harmonies of spiritual truth and beauty.

Instinct helps one to get something, to escape physical danger; intuition guides one into nobler conduct, more unselfish good-will, dearer affection, creation of the beautiful in art, thought and conduct. Instinct urges the maiden to be attractive, to be canny, but it is intuition that assures her of her lover's affection and worth.

The more one thinks the less he relies on either instinct or intuition. When one acts instinctively he ceases to think at all, and acts hastily; but when one acts intuitively he has thought deeply, meditated quietly, desired earnestly, and then shutting out all distracting thoughts and arguments, he acts quietly, purposely and persistently, full of expectant faith, in an effort to realize in expression and experience the goodness, truth and beauty that have been revealed to him.

Instinct relies on the proven results of experience in a physical world.

Intuition gives one access to the infinitude of the spiritual realm. They are worlds apart.—Good News.

Christ the Way.

If men were perfect, they could find their way through life perfectly. The fishes find their way through the sea and return to the rivers. The birds find their way over land and sea to their summer homes without a guide. The young bird that has never yet made the journey may have no conception of Southern lands; but the impulse of migration comes upon him, and he soars out into the unknown with confidence, for his instinct is a sufficient guide. But man trembles on the brink of the unknown. There may be pleasant fields and sunny skies beyond, and he may be confident that in God's presence there is fulness of joy; but how can he know the way? He is less fortunate than the bird. He is not without a Godward impulse, indeed, but it can only urge him onward; it cannot guide him. Is it because the race is still young and the highest instincts have not yet developed? Has man's perversity marred in himself the work that God has finished in every other creature? Certain it is that the soul does not often pass out with confidence on its great migration without a guide.

Even in this life we need a guide. Indeed, we know nothing of problems that have their beginnings on the other side. This is the life of beginnings. Here begins life's way, and he that has trodden it safely to the end may boldly take the last step in the dark.

Christ is the way by which we come to the Father, because He is the way by which we pass safely through this life.

Taking Up a Cross Without Following Christ.

"If any man will come after me, let him take up his cross and," in a word, "let him follow me." This seems to me to be complimentary to the other things. You may take up your cross without following Christ; you may take up a cross that you ought not to take up. There has been a great deal of needless martyrdom and suffering in the world. Suffer at the bidding of Christ; suffer after His finger has pointed to the suffering. "Let him follow me." Let him abandon himself to me utterly; let him carry his cross under my direction, and then he will not carry it in vain; he will never carry it in vain." My friends, following Christ means more than trying to imitate Him. That may be a weary business. It means more than trying to be like Him. It means going with Him and receiving of His fulness every day, and being in communication with Him constantly. And if that be the case, my brethren, if I am with Him and He is with me, if all my cross-bearing and self-denial are in the line with His will, and I know that His love encompasses my life, then all pain will go out of my life; it will be swallowed up in the bliss of fellowship with my redeeming Lord. And so the call comes to us today. I called it a rough and steep pathway. It was, from one point of view. But when a man is earnest and finds his Lord, it is the only truly blissful pathway that human feet can tread. It is eternally true that as you forget self, and lose it in a great and holy cause, and in an over-mastering passion, your life becomes richer, fuller, deeper, more glorious. It is eternally true; that he that loveth his life loseth it, and he that loseth his life for my sake, saveth it even unto life eternal."

I see the Power; I see the Love, once weak,
Resume the Power; and in this word "I see,"
Lo, there is recognized the Spirit of both,
That, moving o'er the spirit of man, unblinds
His eye, and bids him back.
—Browning.

I can think of nothing better for a crown of life than to have been, not intermittently, but continually, an encourager, by dint of one's own courage, unselfishness, goodwill in word and action, and the shining face of cheer which is at once the reward and the unconscious instrument of the encourager. It is the opportunity at all men's doors. And if we have to overcome our own disheartenment to choose and use this opportunity, by so much more will the joy and the reward be great in that great day which is to come. It is, indeed, the godly—that is, the God-like—quality. For God in real acquaintance with His children is always the encourager and never the discourager of men.—Selected.

Summer Vacation and Recreation: "Tomorrow to fresh woods and pastures new." A league up the road somewhere, then a bypath and a little lodge by a rushing mountain stream, or perhaps where the sea tumbles in—cool and sweet and salt. Let the act of going—leaving your place unoccupied—be the vacation part of it. The precious days of freedom are for recreation: new tasks, new thoughts, a regeneration of mind and body. It is not a matter of doing nothing, but rather of doing something different or differently or in a different place.—Youth's Companion.

For the Young Folks

The World's Bible.

Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way;
He has no tongues but our tongues
To tell men how He died;
He has no help but our help
To bring them to His side.

We are the only Bible
The careless world will read;
We are the sinner's gospel;
We are the scoffer's creed;
We are the Lord's last message,
Given in deed and word:
What if the type is crooked?
What if the print is blurred?

What if our hands are busy
With other work than His?
What if our feet are walking
Where sin's allurement is?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
And hasten His return?

—Annie Johnson Flint, in Watchman-Examiner.

Her Best.

Anna and Bob walked home from Sunday school with serious faces. A missionary from China had told them how God blesses the pennies, and how useful even Christmas cards are to the missionaries in their work. They talked the matter over earnestly, and going to their pretty rooms, took out the cards they had been saving.

"I'm going to send the best cards that I have to those poor heathen children," said Anna.

"Pooh!" said Bob. "They don't know the difference. I am not going to send my best ones."

"But I am sorry for them," said Anna. "I feel as if Jesus would be pleased to have me give my best ones. I love these beautiful kitties and cute little dogs best of all, and I am just going to send them."

"Why, Anna Turner; you said that you were going to keep those just as long as you lived!"

"I know that I did, but I'm so sorry for the poor heathen children," and here something glistened in Anna's eyes.

"Well, you may be a goose, but I shall not," said Bob.

So they made up their packages and gave them to the missionary.

Five months rolled by. The little girl and boy had almost forgotten their cards when one day a missionary, opening her boxes in Peking, came across them again, and thought, "I must use them."

So she asked her teacher to write some verses in Chinese on the cards. The old Chinaman put on his big goggles, inked his brush and prepared to write. Anna's pretty kittens attracted his attention, and he wrote on the back: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Then, selecting the little dogs, he wrote, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

That very day old Mrs. Chang and her grandson called at the mission.

The missionary served tea and cakes and won the heart of the old lady, and then told her of Jesus and His love for the poor Chinese women. She showed the cards to the little boys, and when she told them to take their choice, Ting Ling quickly chose the kittens, and Cheng Fu the dogs. All went away pleased, and out into the heathen home went Anna's cards on their mission.

"See, grandpa! Look, see my kittens!" "And my dogs!" said the boys.

Grandpa was old and feeble, but Chinese are fond of pets, and the old man lay a long time looking at the wonderful cards. The boys, seeing his interest, stole away to eat their rice. After awhile grandpa discovered the verses. He read them over and over, and finally laid them down with a sigh.

He was an honest old Chinaman, and had tried to do right; but he had lost faith in his idols, and now, so near death, with no hope, his old heart was very troubled. He had heard of Jesus, but thought that He was the foreigners' God, and did not know that He died for Chinamen and loved them.

Through the long hours of the night, when he coughed so that he could not sleep, the verses kept coming to his heart, especially the words, "God so loved the world"—"the world"—whosoever."

The next day he was so weak that he could hardly speak. They thought that he said "kitty," and they brought him the old yellow cat; then they thought he said "dog," and they brought him the "Peking Pug," the pet of the household; but the old man shut his eyes and turned his head away.

All at once the boys thought of their pretty cards, and when they were brought the old man smiled and motioned to his son to read.

The son read slowly the precious words: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"Again," whispered the old man.

Gradually the look of eager interest changed to a peaceful smile. The old Chinaman folded his hands and fell asleep, never to wake in this world.

His heathen son looked on in surprise and wondered that his father died so peacefully—not afraid!

I think that the old man caught a glimpse of the love of God, and so was not afraid, and I am glad that Anna gave her best cards.—S. S. Advocate.

A Little Errand for Whom?

Helen stood on the doorstep with a very tiny basket in her hand, when her father drove up to her and said: "I am glad you are ready to go out, dear. I came to take you to the park to see the new deer."

"Oh, thank you, papa; but I can't go just this time. I have a very particular errand to do now."

"What is it?" asked her father.

"Oh, it is to carry this somewhere," and she held up the small basket.

Her father smiled and asked: "Who is this errand for?"

"For my own self, papa, but—oh, no. I guess not—it's a little errand for God, papa."

"Well, I will not hinder you," said the good father, tenderly. "Can I help you any?"

"No, sir. I was going to carry my orange, that I saved from my dessert, to old Peter."

"Is old Peter sick?"

"No, I hope not, but he never has anything nice, and he's good and thankful. Big folks give him only meat and broken bread, and I thought an orange would look so beautiful and make him so happy! Don't you think that poor well folks ought to be comforted sometimes as well as poor sick folks, papa?"

"Yes; and I think we too often forget them until sickness or starvation comes. You are right; this is a little errand for God. Get into the buggy and I will drive you to Peter's and wait till you have done the errand, and then show you the deer. Have you a pin, Helen?"

"Yes, papa, here is one."

"Well, here is a five-dollar bill for you to fix on the skin of the orange. This will pay old Peter's rent for four weeks, and perhaps this will be a little errand for God, too," said the gentleman.

Little Helen, who had taught a wise man a wise lesson, looked very pleased as her fingers fixed the bill on the orange.

Three Rabbits.

Three little rabbits sat up in a row,
Three little long-eared rabbits, you know;
Such funny, wee rabbits you never did see,
And they said with their pink eyes turned toward me:
We like to have fun, we do, yes, we do;
We jump and we skip and we run fast, too,
But you, oh, you naughty, you cruel man,
You just try to shoot us whenever you can.
We never have done you the least bit of harm.
We bite off the woods on your big, broad farm;
We never have hurt you in any way,
So then do not shoot us, we pray, we pray.

The Meeting in the Woods.

Michael and Ralph were awake before the dawn. It was their last day at Willow Brook Lodge, the big vacation farm where they had spent the happiest nine days they had ever known.

As soon as breakfast was over they slipped away from the other two hundred and thirty children and ran to the woods. There were so many things they wanted to do that last day!

"Let's go over to the pasture and see the cows for the last time," said Michael.

"And let's swing for a whole hour in the grape-vine swing," said his brother.

"When I am a man," Michael went on, "and have lots of money, I shall come back here and build a house in these woods as big as the apple man's house."

Ralph nodded. "I wish we could bid the apple man good-by," he said, "and thank him for the big apples he brought us."

"That's so," Michael agreed. "I think you and I ate nearly a bushel of those apples ourselves."

The two little brothers walked slowly into the woods; their hearts were heavy. If only the ten days were not so nearly over! Did ever days roll round so fast before?

"Good-by!" Ralph called to a brown rabbit that went bounding along. "We have to go away tomorrow, rabbit. This is our last day here."

"Good-by! Good-by!" the boys kept saying to the wood creatures on every side.

"Good-by, green frogs!" they called

as they crossed the brook. "We know you are hidden down in the mud, and when we hear you croak to-night it will be for the last time! Good-by, birds and squirrels! Good-by, good-by!"

They went over to the pasture fence at the edge of the woods and patted the nose of the red cow and the nose of the spotted cow. "Good-by, cows!" they said. "We shall never forget your good milk."

They turned back into the woods and started toward the big apple farm that lay beyond.

"Good-by, little calf!" Ralph called to a swift-footed, long-legged creature that came running from behind a clump of bushes. But his voice sounded a little uncertain.

"Calf?" echoed Michael with a laugh. "Good-by, goat! Don't you see its tiny hoofs and its short tail, Ralph?"

"Good-by, goat!" said Ralph. "I wish we had met you before our last day here. I think you are the prettiest thing I have seen in these woods."

Michael was silent. He wondered what a goat could be doing in these woods.

The boys expected every moment to see the little animal go bounding away on its long, slim legs and tiny hoofs. But instead, it followed them through the woods. "I don't think it likes to say good-by any better than we do," Ralph remarked.

The apple man was walking down the lane when he saw the two boys and the long-legged creature come up to the big gate. He stopped short.

"Hi, Selina!" he called. "Here's your Fairy Feet!"

A little girl came running out of the house; she was at the gate in a flash. The boys noticed that she had been crying.

"Oh, where did you find my Fairy Feet?" she asked. The little animal trotted up to her, and she threw her arms round its neck. "Uncle Mack, please give the boys something for finding Fairy Feet and bringing her home."

Michael shook his head. "It followed us out of the woods," he explained, "but we didn't come here just to bring it. We came to say good-by, because we have to go away tomorrow. I wondered what a goat was doing out in the woods all by itself."

"Goat!" gasped Selina. "It's my pet fawn. She's been lost a day and a night, and I've hunted for her everywhere. Oh, I'm so glad to get her back!"

"I shall be sorry to say good-by to you, boys," said the apple man.

"We are sorry, too," said Ralph. "But," he added wistfully, "there's nothing else to do."

Michael explained again. "The Bible class at the big church gave ten dollars to send us to Willow Brook Lodge for ten days; that's how we came. But now they've come to an end, you see, both the money and the time."

The apple man drummed on the gate-post and looked thoughtful while the boys stood and stared at the fawn, and the fawn stared back at them.

The little girl's eyes were fixed on her uncle. "I wish they didn't have to go back," she said.

The apple man stopped drumming and straightened his shoulders. "I need two more apple pickers," he began.

Michael and Ralph interrupted him. "Oh, let us be the two!" they cried. "Oh, let us, please!"

And Selina echoed, "Let them, please!"

"All right," said the man. "I shall need you for two weeks. Can you stay so long as that?"

Could they stay so long as that! Michael and Ralph tossed their caps into the air and cheered. Selina laughed aloud; and the little fawn, not to be outdone, kicked up its heels and danced a gay little dance then and there.—E. D. Masters.

The Ballad of the Three Bobs.

Little Bob Rabbit went bobbing along,
Bumpety-bump, wumpety-wump.
He was feeling so happy, so brisk and so strong
That could he have sung he'd have caroled a song,
This gay bob-tailed bunny so plump!

Little Bob White was close by, in the wheat,
Whistling away, whistling so gay.
The weather was fine, there was plenty to eat.
He had just had his fill, and it made his voice sweet,
So he felt he must whistle all day!

Little Bob Boy came humming that way,
Skippety-hop, just couldn't stop.
The day was just right to be happy and play—.
Such a bright happy, light happy, right happy day,
With the jolly big sun at the top!

Little Bob Rabbit stopped hopping to call,
"How-do-you-do? Glad-to-see-you!"
Little Bob White, from his perch on the wall,
Replied, "What a very fine day for us all—
And three is much better than two!"

"Whish!" 'Twas Bob Rabbit, so brisk and so trim,
Went in a wink, went in a twink!
The errand his mother had trusted to him
Must be done right away, and he did it with vim,
Not stopping one moment to prink.

"Whir-r-r-r-r-!" And Bob White was off over the wheat—
Such a gay flight, airy and bright!—
To tell his dear mother, so kind and so sweet,
His father, and brothers, and sisters so neat,
That Bob Boy was really all right.

And little Bob Boy called, "Good-by, then, good-by,
Namesakes so funny, brown bird and bunny!
You seem in a hurry—I cannot guess why,
I'm sure that next time you will not be so shy,
And we'll play in this field, wide and sunny!"

—M. L. Upton.

As Cross As a Bear.

"You're as cross as a bear," said Bess to Billy.

Uncle Jim whistled. "Bears aren't cross to members of their family," he said. "Now, I knew a bear once—"

Bess and Billy both ran to him and climbed on his lap.

"Did you really ever know a bear?" cried Billy, with wide open eyes.

"Well, not intimately," said Uncle Jim, "but I used to go hunting them when I was in Canada, and one day I was out with a hunting party, and we saw right straight in front of us—what do you suppose?"

"A real bear!" gasped the children in concert.

"Yes, a real mother bear and her little son. The dogs started after them, and the mother bear began to run, but the little baby son couldn't run as fast as she did, so what do you suppose the mother bear did? Leave her little son behind? No, sir-ee-ee. She picked the baby up on her tout nose and tossed him ahead; then she ran fast and caught him up and gave him another boost that sent him flying through the air. She kept this up for a mile and a half. Then she was too tired to go any farther, and the dogs surrounded her. Then she sat up on her haunches, took her baby in her hind paws and fought the dogs off with her fore paws. And how she did roar!"

Bess shuddered.

"You could hear her miles away. She never forgot her baby; kept guarding him all the time. When the mother was shot the baby cub jumped on her dead body and tried to fight the dogs with his little baby paws. That's the way the bears stand by each other. Sometimes I think they love each other better than brothers and sisters. Hey, Bess, what are you crying about? I guess I won't tell you any more bear stories if that is the way you feel."

"Billy," sobbed Bess, "you're as good—as good as a bear."

Then they all laughed together and forgot what they had been cross about. —New York Tribune.

Bert's Salt Water Cure.

Bert was sitting on the floor, looking over his pictures, and baby toddled up and tore one of the prettiest. Bert called out, "Oh, mother, see what baby has done!" and began to cry.

"Bert," said mother, as she took baby away; "did you know that tears are salt water?"

"No," he said; "are they? How did you find out, mother?"

"Oh, somebody told me so when I was a little girl, and I tasted a tear, and found it was true."

"Real salt water?" said Bert.

"Yes; try and see."

Bert would very gladly have tried if he could have found a tear. But by that time there was not one left. He looked at the torn picture, but it did not make him feel badly any more.

All he could think of was whether tears tasted like salt water.

"Next time I cry I will find out," he said.

That very afternoon, while climbing over the top of the rocking chair, he fell and got a great bump. It seemed too much for Bert, and he was just beginning to cry loudly when he happened to think what a good chance this was going to be to catch some tears. He put up his finger, too quickly, in fact, for there had not a tear come yet, and now that his thoughts had wandered from the bump, he could not cry about it any more. So, you see, that chance was lost.

"I can't get a single tear to taste, mother!" he said. Which was, perhaps, just what mother had expected.—Ex.

Wouldn't Give Up.

A large piece of cloth had been thrown on the grass to dry and had been forgotten. One morning Jimmy came running in, calling, "Oh, mother, just come out here and see how the grass wanted to grow!"

Sure enough the grass must have wanted to grow very much, for all over the cloth little green blades had made their way through and were nodding above it, as if to say, "We don't give up when things are hard."—The Myrtle.

Try, Try Again.

"Here's a chance to earn some money, Karl."

"Where, father? What is it? I'll do anything."

"Listen! 'A reward of two dollars is offered for the return of a parrot that escaped from its cage this morning at 98 South Broad Street.' Didn't I hear you say that somebody saw a parrot about here today?"

"Yes, sir; tell mother I'll be back soon," and Karl went off on a run down the street to Leon's home. "Where was that parrot you saw this morning?" he asked excitedly, when he met Leon.

"Over on Cottage Street, right at the corner, in a big apple tree. Some boys were throwing apples at it."

"Pshaw! that was too bad. Do you know that there's a reward of two dollars offered to the fellow who takes it home?"

"Do you mean it, Karl?" Come on, that's worth trying for." The boys were soon on the Cottage Street corner, and a little girl was just going in the gate. "Did you see a parrot up in your tree this morning?" asked Karl.

"Yes, there were some boys teasing it, and mother sent them away.

"Where did it go?"

"Down in the Collins' lot. It spoiled a lot of our seckel pears."

"That's too bad," said Leon; "we will make sure that it doesn't trouble you again." They ran down to the orchard and after a long search the bird was found on a high branch in an apple tree.

"How can we get at it?" asked Leon.

"Have to climb, of course."

"Well, what then?"

"Can't tell till I get there." Karl climbed the tree, talking pleasantly to the bird, "Pretty Poll, nice Polly." There was no response from Polly till he reached out toward her when she said, "Good-by," and swinging down to a lower limb, she took a short flight to the nearest tree. This was repeated several times, Leon taking his turn in climbing and succeeding once in reaching Polly, who gave him a sharp nip with her beak and flew off with a taunting, "He, he he!"

It was growing dark. "We must wait till morning," Karl said. "It's too bad."

"We never can catch it; it bites like everything," said Leon.

"I'm not going to give it up, yet."

"All right, let me know when you get it," and the boys went to their homes.

Next morning at 6 o'clock Karl went to the orchard and soon found Polly, who was more socially inclined, croaking an answer to his attempts at conversation.

"How are you, Polly?"

"Pretty well, thanks. Polly's hungry."

Karl had brought crackers and loaf sugar in his pockets; he was able to get near enough to offer a cracker, which she took graciously, but ate with her sharp eyes on the boy. Then a piece of sugar was held out. This, too, was accepted, but dropped, and a hasty flight made. Karl became angry, as this was several times repeated.

"I will get you," he exclaimed through his shut teeth, and his perseverance was rewarded, for at last Polly not only took the sugar, but began eating it, and Karl threw a bag over the bird and it was captured.

"Murder! Thieves!" Polly screamed, and before he reached the ground she took a piece of flesh out of the boy's hand with her cruel beak.

It was not a long run down Broad Street. Karl rang the bell at 98 and a lady came to the door.

"Good morning," she said, "have you brought my Polly?"

"Hello, mother! Let me out," called the bird in ruffled tones. Glad, indeed, was she to see her truant pet, who emerged with badly ruffled plumage.

Karl would not wait for her to dress her hand, though it was bleeding profusely, but ran home with a crisp two-dollar bill, Polly, screaming, "Come again; he, ha!"

He stopped a minute at Leon's home. "I wish I hadn't given up so soon," said his comrade.—Morning Star.

How Little Indian Girls Play.

Lucy Hawk is a little Indian girl who lives on a reservation in Dakota. Her grandfather is the loved and honored chief of his tribe, and Lucy is his favorite grandchild. She is a great little girl with willing hands and feet ready to do the bidding of the teachers at the mission school, where she lives for over eight months of the year. She speaks English with a pretty accent.

On cold or stormy days, after the school hours are over and household tasks are done, Lucy turns with a happy heart to the play-room, where she amuses herself by making moccasins for her funny babies, or making dresses for them from the bits of bright calico which perhaps some child in the far-away East put in the missionary barrel. When tired of the babies, she gets her pebble tops, of which she has a number hidden away in the pocket of her dress, tucked away in the corner of the pigeon-hole in the row of boxes in the play-room, or buried safely under the steps. It is only a common pebble, with smooth sides, and a little child would never call it a top; but Lucy drops it with a little whirl of the fingers, which sends it spinning away with a dizzy rush, and she follows it up with her whip, lashing it until she is tired and out of breath, the pebble whirling faster and faster the longer the lashing continues. Sometimes she pastes bits of bright paper to its sides, and then the spinning pebble seems to be covered with rings of color. It is a pretty play, and never loses its fascination for the little brown children.

When at her own home Lucy goes coasting sometimes, and what do you think she has for a sled? You would never guess, so I will tell you. A buffalo skin is spread on the snow at the top of the terrace which divides the prairie from the river bottom. Lucy and her sister find a nice warm seat on the soft fur, the child in front gathers the end over her feet and holds on tight and fast a sthose behind give a starting push, and away they go down the steep slopes and come to a quick stop at the foot, a screaming, laughing, squirming heap of tousled heads and twisted shawls.—The Outlook.

Thou knowest our bitterness—our joys are Thine;
No stranger Thou to all our wanderings wild:
Nor could we bear to think how every line
Of us, Thy darkened likeness and defiled.

Stands in full sunshine of Thy piercing eye—
But that Thou call'st us brethren: sweet repose
Is in that word! the Lord Who dwells on high
Knows all, yet loves us better than He knows.

—John Keble.

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Why Mother Was Proud.

By Emma C. Dowd.

Jerry and John were gazing through the shop window at the gorgeous display of fireworks; their eyes were eager and their tongues busy.

"Don't I wish I could have that big one—rocket. I guess 'tis!" and John's wisp of a finger pointed to the huge plaything that had such brilliance locked up inside of it.

"And I'd like that blue thing over there," said Jerry. "Looks as if 'twould make lots of noise."

The shop door opened, and two boys came out, boys somewhat older than the two at the window.

"My, I wonder if he's got that full of fire-crackers!" said John, eyeing the box under the taller boy's arm.

"Let's follow 'em, and see where they go," suggested Jerry; so the little ones plodded on behind.

The "following" led them a long march up a business street, but there were no stops.

"Say," whispered Jerry excitedly, "the cover's comin' off that box!—I see something red! They didn't half tie it!—oh, my!" for as the owner of the box of crackers gave it a hitch higher the cover slipped and a number of bunches fell to the sidewalk.

The boys picked them up and went on; but one bunch, being hidden by the sweeping skirt of a lady that was passing at the moment, escaped their notice. The next instant it was safe in Jerry's pocket.

"P'rhaps I ought to give it back."

"He'll never miss it; he's got piles of 'em, Jerry."

"Seems 's if it fell out purpose for us; doesn't it?"

"'Cause we couldn't have any," agreed John.

"Guess Mary'll open her eyes when she sees 'em."

"P'rhaps you hadn't better show it to her; she'll ask you where you got it." This from John.

"I needn't tell," Jerry answered.

"But, if mother found out—"

"That's so," Jerry began. The thought of mother stopped speech for a minute. "Say," he went on, "maybe I'd better give 'em back—they're 'way on ahead—I can see 'em."

Jerry's pronouns were rather mixed, but John understood, and his little breast rose in a deep sigh; those crackers meant so much to his fun-loving heart. But he was brave.

"I guess—we had," he said. "Come on!"

The little feet were fleet, and those ahead did not hasten. Jerry and John came up breathless. Jerry held out the crackers.

"You dropped 'em," he said.

"Oh, didn't I pick them all up?" was the careless answer. "Thank you."

John and Jerry walked soberly home. A forlorn hope had been uppermost in each heart. The big boy had so many, they had wondered if he wouldn't—but, no, he hadn't! Yet, with their disappointment, their hearts were light; they were not sorry they had given them up—oh, no!

That afternoon one of the Alley boys was arrested for stealing. Jerry and John saw him go past their window with the policeman.

"There is one thing, in all my poverty," said mother to a neighbor, "that makes me glad and thankful—my boys and girl are as honest as the day. I am always proud of them."

John and Jerry looked at each other with flushed faces. What if a certain bunch of fire-crackers had stayed in Jerry's pocket! But the pocket was joyfully empty, except for a stubby pencil and an old nail—and two pairs of clear eyes met mother's loving glance with smiles."—S. S. Times.

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The Animals' Part in the Child's Day.

The Wood family was one of the nicest families that ever you could know. Children and animals all mixed up together. Celia Wood was the oldest little girl. She reminded you of Snow-White in the fairy tale. Sisterette was a snow-white mother cat, so dignified she made you think of a princess in disguise. Dan was a big Boy Scout and Don a big yellow dog. Wa-wa was a very dumpling of a lassie and We-we was a little fat black guinea-pig.

There were ever so many more children in the house and ever so many more animals, and they all loved each other very much. The children loved all the other animals in the world.

"You must love them," Mother Wood said, "because they are so good to you."

"Tell us about it, mother," Wa-wa asked one morning when the boys and girls were dressing around the big open fire.

Mother pulled a nice warm little sock onto baby's foot.

"The sheep gave their coats to make this sock for baby," said mother.

"And they gave their wool to keep me warm," added Dan, as his head came through the neck of a khaki-colored sweater.

"Your warm woolen underwear, too, came from the back of the sheep," mother added.

"And all these buttons—" Celia, kneeling in front of Wa-wa, popped the shiny buttons of her little dress into the gaping buttonholes asa she spoke—"all these buttons oysters gave us."

"O-o-o! Oysters!" Wa-wa gurgled with delight. "Oysters are soft, Celia; buttons hard?"

Just then Sisterette, as though she knew what they were talking about, pushed a rough, gray oyster shell (it was her favorite plaything) across the floor. Celia picked it up and showed Wa-wa the inside. It was shiny pink and blue pearl, just like the buttons on her clothes.

"That's where the buttons come from," she explained.

"Who made your hair-ribbon?" cried Wa-wa, as mother tied Celia's golden hair with a blue bow that was just the color of her eyes.

"A little caterpillar," mother said.

"Oh, I know!" shouted Lawty, who loved the crawling creatures. "I've seen a caterpillar spin silk. It comes out of his mouth, and he spins it 'round and 'round and 'round his body."

"Cocoons," crowed little Wa-wa, who often went to walk with Lawty.

"Over in China," mother said, "live move of the caterpillars that spin our silk for us. We call them silk-worms."

There was a funny noice. Mother, looking down, saw one of Sisterette's kittens playing with the hair-brush that had slipped to the floor. Mother picked up the hair-brush and told the children that every bristle in it had been taken from the backs of pigs.

"And the best bristles come from pigs that live in Russia."

"Tell us about it, mother."

But now it was breakfast time, so mother told another story. She told about the milk and butter that cows had given to make little children strong. About the old hen who laid eggs for them, and the bees who made the honey.

"Where are all the bees now, do you suppose?" asked Lawty, looking out of the window.

Snow was falling heavily in great white flakes, and, as far as he could see, the road and walks were buried deep in snow.

"I guess we can't go to school," said he.

Just then there came a "Tinkle, tinkle, tinkle!" through the air.

"It's the sleigh-bells on the snow-plow!" shouted Wa-wa.

Mother excused them all so that they could stand at the window and watch the snow-plow going by. 'Twas pulled by a big black horse, who nodded his head with every firm step.

"See him," said mother, "how determined he looks! He's saying, 'I must get this clean for the boys and the girls. I must get this clean for the boys and the girls.'"

When the horse passed by the Wood house, Dan, with Don at his heels, ran out and gave him two lumps of sugar, and the old horse wiggled his ears. That was his way of saying, "Thank you, my dear, for thinking of me!"—Louice Guyol, in Our Dumb Animals.

Every time we sin deliberately, we are trying to crucify the Lord Jesus Christ. Rembrandt painted his own portrait among the faces of those who were taking the Saviour down from the cross.—H. J. W. Buxton.

THE FREE CHURCHES AND THE LAMBETH APPEAL.

(Continued from page 11)

grown old, easily misinterpret and mislead. While reverencing the traditions of the past, we must keep our minds free to learn of the Holy Spirit, who continues to guide the Church in truth as in duty, and who, we believe, has yet more light to break forth from His Word.

The Lambeth appeal has set before us a "vision." It is that of "a Church, genuinely Catholic, loyal to all truth, and gathering into its fellowship all who profess and call themselves Christian, within whose vissible unity all the treasures of faith and order, bequeathed as a heritage of the past to the present, shall be possessed in common and made serviceable to the whole Body of Christ." In this great and lofty conception, we share with profound sympathy; and we recognize in the appeal to seek its realization the accents of our Lord's voice which we cannot disregard. In saying this, we, of course, are not to be held as committing ourselves to any particular form of corporate union. But that all who name the Name of Christ should be united—and that visibly—is a Christian ideal, which we would pursue with all who will seek with us to learn and carry out His will regarding it.

We ask: Is it not possible that God would have a wider measure of such intercourse in the Word and Sacrament of the gospel and in the work of the gospel in order to open the way to further unity and even to union, and to the more effectual service of His kingdom? May He not be calling us to stand together in these things at once, that we may learn together in the fellowship of His Spirit thus created, what may be His will as to questions regarding the character and constitution of a reunited Church? Our observation is that the manifest action of His Spirit sanctions these steps, and our experience is that His blessing accompanies them. We believe that if to the readiness for evangelical and sacramental fellowship which the Free Churches have shown were added the sense of the value of visible unity which the Lambeth appeal has so impressively presented, that would be a combination the possibilities of which for the cause of reunion, under God's blessing, are incalculable. Is this combination not attainable in England today?

CHURCH INTELLIGENCE.

(Continued from page 14)

points the same in shape, only proportionally smaller. The glass in the panels is of mottled antique, each panel bearing a symbolic picture. Eight maltese crosses and cut into the circumferences of the base. The whole is in strict keeping with the general architecture of the church building, and is a fitting embellishment to the graceful exterior of the tower. The funds for the lantern were provided by the last three confirmation classes, largely augmented by the results of food sales last Lent.

IDAHO.

Rt. Rev. F. H. Touret, D. D., Bishop.

A ceremony of unusual interest was recently held at the Episcopal Indian School at Fort Hall. A brick of historic interest was placed in the portal foundation of the school building. The brick was donated to the late Bishop Funsten by the Church Historic Society of Virginia, and was formerly part of the First English Church erected in America on Jamestown Island, before 1607, in the days of the early colonists.

A new baptismal font of finest Vermont marble was blessed by the rector, the Rev. Charles Glenn Baird, in the Church of the Ascension, Twin Falls, on the Fifth Sunday after Trinity. The service of dedication was a feature of the regular children's service, which is held monthly at the hour preceding the regular morning service. Three children were baptised at the service. The font fund was raised almost entirely by the children of the Sunday school.

ERIE.

Rev. Jno. C. Ward, Bishop-Elect.

Plans for Consecration of Bishop-Elect Ward.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. John Chamberlain Ward, Bishop-elect of the Diocese of Erie, as follows:

Time: Thursday, September 22, 1921.
Place: Grace Church, Buffalo, N. Y.
Consecrators: The Presiding Bishop; Bishop Whitehead, of Pittsburgh; Bishop Vincent, of Southern Ohio.
Preacher: Bishop Brent, of Western New York.
Presenters: Bishop Stearly, Coadjutor of Newark; Bishop Ferris, Suffragan of Western New York.
Attending Presbyters: Rev. Walter R. Lord, Rev. Martin Aigner, D. D.
Master of Ceremonies: Rev. Benjamin S. Sanderson.
Deputy Registrar: Rev. Walter North, L. H. D.

WEST TEXAS

Rt. Rev. Wm. T. Capers, D. D., Bishop.

Bereavement.

The Diocese of West Texas is under a very great bereavement through the death of Anna Louise (McKenzie) Johnson, the lovely and accomplished daughter and only child of Archdeacon and Mrs. McKenzie. She died on Wednesday, the 13th of July, at a hospital in Kansas City en route from San Antonio to Rochester, Minn., where she was to have been placed under the skilful care of the Mayos. Her father was her devoted escort. Archdeacon McKenzie returned immediately to San Antonio with his sacred charge, where the funeral services were conducted at St. Mark's Church on Friday afternoon, the 15th, by the Bishop of the Diocese and Bishop Johnston. The deceased was married only a little over a month ago to Mr. William Mason Johnson, her father and Bishop Johnston officiating.

NORTH DAKOTA.

Rt. Rev. J. P. Tyler, D. D., Bishop.

The clerical force of the Missionary District of North Dakota has been splendidly augmented of late by the coming of the Rev. D. Pierce-Jones to take charge of the work at Park River, Langdon and Lakota. Mr. and Mrs. Jones are housed in the comfortable rectory at Park River, and already the congregations under his charge are feeling the effects of his energetic and efficient work.

Archdeacon Martyr, after saving his vacations for several years, has gone to visit his family in his old home in England. The Archdeacon expects to be away until the first of October, when he will return to North Dakota and take up again the work in his vast field.

The Rev. Jonathan Watson, D. D., rector of St. Paul's Church, Grand Forks, has gone to Scotland for his vacation, and will spend the time with the members of his family there.

The rector and congregation of All Saints' Church, Minot, are to be heartily congratulated upon the near completion of their beautiful and commodious new church. It was formally opened by a service of benediction by the Bishop May 1, in the presence of a large and interested congregation. Minot is one of the growing towns of North Dakota, and the congregation has looked forward, in the building of their church, with fine judgment.

Two field secretaries of the Nation-Wide Campaign, the Rev. Joseph A. Ten Broeck and the Rev. B. T. Kemerer, have done splendid work in the District in the last few months. The Nation-Wide Campaign is becoming better known, and more interest is being taken in it because of the efficient work and splendid instruction given by these two brethren.

A visit from the Rev. William E. Gardner, D. D., Executive Secretary of the Department of Religious Education, has been a source of pleasure and profit to the District. Dr. Gardner awakened great interest in the cause of Religious Education, and charmed all who heard him with his fine personality and enlightening addresses.

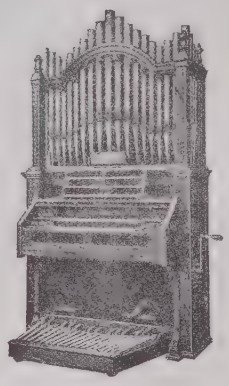
Personal Notes

The Rev. Frank T. Cady, the rector of Trinity Parish, Tyrone, Diocese of Harrisburg, with his family, is spending the month of August at Ocean City, N. J. His address is No. 4901 Central Avenue.

In the absence of the rector, the Rev. John Durham Wing, D. D., on his vacation, the Rev. W. H. Higgins, rector of St. Thomas' Church, Thomasville, has charge of the parish of Christ Church, Savannah, Ga.

The Rev. A. M. Rich, rector of St. Jude's Church, Walterboro, S. C., is supplying for the Rev. William T. Dakin, rector of St. John's Church, Savannah, Ga., during his vacation.

The Rev. Charles H. Holmead, curate of St. John's Church, Wilmington, Del., has resigned and accepted a call to rectorship of Trinity Church, Portsmouth, Va., to take effect September 15.



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Trust God in your sorrows as well as in your joys, and you will see the glory of God in both.—Bonar.

Death yielded more readily to Christ than did man's unfaith.—Benzel.

The worst pit of misfortune into which a man can fall is the one he digs himself.—Ram's Horn.

I have got past calling my church my field. It is not my field; it is my force.—C. H. Parkhurst.

Nobody wants to keep a runaway horse, but many keep a runaway temper and think nothing of it.—E. J. Brown.

"Hardly was Christ out of the water of baptism than He was in the fire of temptation; whence we learn that great manifestations of the love of God are usually followed with great temptations from Satan."

In hidden deep accord
The servant may be like his Lord,
And Thy love, our love shining through,
May tell the world that Thou art true,
Till those who see us, see Thee too.
—A. L. Waring.

What we need is not so much a keen, strong intellect that can fight its way through perplexities and falsehoods, that can cross-question witnesses, that can balance evidence—not this half so much as the spirit of a little child. This is heaven's law throughout the economy of grace—he that believeth shall see.—Selected.

Under all speech that is good for anything there lies a silence that is better. Silence is deep as eternity; speech is shallow as time.—Carlyle.

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STAND WITH THE LORD'S DAY ALLIANCE.

In this column last week we sounded a warning against the adroit and unscrupulous methods by which certain interests that seek to commercialize Sunday are trying to caricature and discredit the purpose of those who want to hallow the day. We made it plain that as between the Lord's Day Alliance and the manufactured hue and cry in the newspapers against the Blue Law Sunday which it is pretended that the Lord's Day Alliance stands for, we take our stand squarely with the Lord's Day Alliance.

This Alliance was organized in 1888 by representatives of six Christian bodies, and now represents not only these original Church groups, but ten others also as "the accredited agency of Evangelical Christianity in America to preserve the American Christian Sabbath and conserve its benefits for all the people."

We stand for the Alliance because we agree completely with its principles, which have been thus laid down:

"The Alliance does not seek to impose a Puritan, Sectarian or any narrow program as to Sunday observance. It recognizes that there are sincere differences of opinion in respect to the details of this matter. It does, however, hold this to be fundamental—that one day of each week should be free from labor and business, and the people free, if they so choose, to devote the day to rest, religious education, worship and deeds of charity.

"The Alliance emphatically protests against the loose thinking of some who so misinterpret Christ's protest against the Sabbath of His day as to assert that Jesus would, if He were now on earth, permit people incapable of amusing themselves, to employ others to amuse them on the Sabbath.

"The Alliance believes that the commercial superiority of America and Great Britain, as well as our free political institutions, are largely due to the fact that for the last three hundred years these countries have rejected the Continental manner of observing Sunday as a holiday, and have kept it as a holy day.

"The Alliance believes that while our churches must be the chief teachers of those great abiding principles of the Sabbath, it at the same time believes that the rights of the people in a Christian Sabbath can only be adequately protected and permanently secured by proper legislation. It is, therefore, in favor of laws for every State and territory that will prohibit on Sunday all ordinary work except work of necessity and charity, and will work for legislation that will limit worldly business occupation to that degree which 'the good order, health or comfort of the community' will permit, such as is the law in most of the States of the Union.

"In the interest of those laborers whose occupations make work on Sunday unavoidable, the Alliance plans for legislation securing a rest day on some other day of the week—witness, the Rest Day Statutes in the States of New York, Massachusetts and Wisconsin—and insists that a due proportion of these weekly rest days shall be Sunday."

THE CHRISTIAN INTERPRETATION OF SUNDAY.

Underlying all matters of details as to the keeping of Sunday, what are the fundamental principles on which for Christians the whole consideration rests? We propose to face that question and to try to answer it today.

We want to shape our thinking along constructive lines, and we want it to be able to meet the test of the mind of Jesus.

Now the greatest influence which the thought of Jesus brings to our conception of the right way to keep the Lord's Day holy is that it changes the whole matter from a negative to a positive thing. With Him the important question never was what must **not** be done on the Sabbath. The important question was what **ought** to be done on the Sabbath. The negations, the avoidances, would take care of themselves if the positive purpose once was made sufficiently appealing and inclusive.

To Jesus the Sabbath day was the day of spiritual opportunity. It was the day hallowed by beautiful memories of all the devoted generations that had gone before. It was the day made holy by all the continuing witness of devotion and fellowship in living persons. It is a revealing and beautiful fact that in the gospel of Luke just twice there is used of Jesus the phrase, "as His custom was," and once it is said that He went out into the Garden of Gethsemane to pray, "as His custom was," and the other time that "as His custom was" He went into the synagogue at Nazareth on the Sabbath day. He who was in supreme sense the Son of God, He who had within Himself as no other human personality has ever had, the fountain of strength, found it His joy and privilege to go His way to the synagogue on the Sabbath. He loved the reading of the glorious record of the prophecy and history of God's children in ancient years. He loved the hymns and prayers, fragrant with all the aspirations of immemorial years. He loved to meet there others who, like Himself, were seeking the presence of the most high God. And what He found of help for His supremely furnished life, shall we, poor, shallow, frivolous, ill-furnished souls, say that we can do without for the sake of the lazy idleness, or the whim of self-indulgence that leads us to what we call recreation, when what we ought to want is the **re-creation** of the grace and power of God?

Back of everything that Jesus did on the Sabbath was this positive purpose of laying hold of His Father's grace

and expressing it in a world of men that needed God more than they could ever need anything else. He healed the man with the withered hand on the Sabbath day. His eager spirit went winging above the fences of the Pharisees' prohibitions as an eagle, flashing through the heavens, passes above the little fences that men have built upon their earth. Whatever helped express His Father's spirit, whatever truly helped to set men free in body, mind or spirit, and to bring them more close to God than they were before—this was fitting use for the Sabbath day, and no Sabbath was fittingly used that did not somehow help the individual himself to get closer to God and to help others feel God's nearness.

We all remember the fact that in the very early days of the Christian Church the seventh day, which had been the Sabbath for Israel, gave way to the first day of the week as the Lord's day of worship for Christians. With this change the whole beautiful positiveness of our Christian day of worship is greatly emphasized. Our Sunday is not the Sabbath of the Pharisees. It takes into itself all that is of lasting spiritual value in the ideal Sabbath of Israel. But it transcends all the later deformities of that Sabbath, and it exceeds even its highest suggestion. For we keep it as a weekly memorial of the resurrection of Christ. We keep it to remind us, first of all, of the day on which life in its glorious positiveness triumphed over all the limits of flesh and time and death. And if we would seek for a single phrase that would sum up more than any other could what it means to keep our Lord's Day holy it would be this: that we should so keep it that increasingly there should come to pass in us the resurrection of the spirit of Jesus out of the tomb of ignorance and carelessness and sin.

If the positive conception of our Lord's Day becomes appealing and inclusive enough, all the little questions of avoidances and negations would take care of themselves. Does this conception of the Sabbath Day lead to license? Does it lead to a kind of amiable and spineless tolerance of all things that men may want to do on that day because we do not emphasize some long list of inflexible laws? Try it sincerely and see. Is there a single spirit which has been careless and frivolous, is there a single one who has grown indifferent to Sunday worship and makes a jest of that indifference, who dares to face the reality of this ideal to let Sunday so be used that the spirit of Christ shall rise into life in you? Is there anything more free and glad and wonderful, and yet in noblest sense more clearly stern than that?

If now we accept that principle as the right guide to the holiness of the Lord's Day, there are certain other things which we can say to make the bearing of the principle more plain.

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1. In the first place, we are to remember that we are not isolated individuals, but are a part of a social group. There are many things which an individual might plausibly say that he could do without injuring his own spiritual sensitiveness. He might go to some Sunday afternoon concert and hear beautiful music. He might think that it would not hurt him to go to a proper moving picture show on Sunday, and that perhaps it would be a good thing if the law permitted these to be opened. It may seem to him not unreasonable that he should go on one of the much advertised excursions to the seashore, or to some other such place on Sunday. Whether or not these things might be defended on the ground simply of individual interest, and whether or not it might be concluded that when a person had gone to church in the morning certain harmless recreations might justly be a part of his Sunday afternoon, there still remains the question as to whether we as Christian individuals have a right to sanction the needless multiplication of things which require groups of our fellowmen to turn Sunday into a work-day with the same burdens and strain of the other days of the week. There is nothing surer in the physiological science of our time than that it would be a disastrous thing for the human race, both in its physical vigor and its mental and spiritual resiliency, if the old, old custom of the weekly rest day were seriously abridged. Men who are not at all religious and approach the question of the weekly rest with no ecclesiastical bias whatever, see this as truly as others. And if that be so, then it behooves those who to the commonsense recognition of the human value of Sunday add the higher consciousness of its immortal worth as a day of opportunity for the souls of men, to ask their conscience when they think of things that might be permitted individually whether what they are lending their influence to create is fair and kind to their fellowmen.

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2. In the second place, if we are to apply truly the positive principles which can best control our keeping of the Lord's Day, we must remember that among the three levels on which life can move there is an ascending scale of importance. We live in the body. We live in the mind. And then we live in the soul. Henry Drummond, that prince of preachers to young men, had an address which he often delivered in colleges which he called "Life on the Top Floor." And his point was that whereas physical activity was a fine, desirable thing, and knowledge was an even more desirable thing, yet no man had really fully lived who had not understood what it was to dwell habitually in the highest story of the house of life—to live on the level of his soul, and from its windows see the real spaciousness and beauty of God's life in His world. This same remembrance will help us to interpret rightly our purpose of making the best of Sunday. Men say that they are kept at work all week and need exercise on their only free day. It is possible for that statement to be true and reasonable. In the Master's eyes there may be no dishallowing of the Sabbath when boys and men who have worked in shops and foundries all week go out on a vacant lot somewhere and play ball on Sunday afternoon. There are times when it may be legitimate for a man, kept against his choice in the narrow confinement of office responsibilities, to play golf or tennis on Sundays after he has been to church. But for most people under ordinary conditions, the right message to emphasize is another one. Among the class of people who are apt to be reading this paper, there are very few who, if they deliberately set about it to order the values of their life aright, would not have time in the week for their athletic recreation and for all the secular work that needs to be done. The measure for us is the measure of the supremacy of the soul. God's will for us is the fully proportioned life, clean and sound in body, virile and well furnished in mind, sensitive and strong of soul. If we truly need the building up of the body, or the finishing of some intellectual task on Sunday, and can set about it in God's name, then in God's name do it. But, above all, let us remember that the supreme thing is to see to it that the soul is growing in the knowledge and grace of God, and that Sunday is the one great opportunity to help the soul thus to grow. Short-sighted and foolish is he who makes the excuse of his right to the lesser things rob him of the highest things. Bitter will be his ultimate disillusionment, as was the disillusionment of the rich man in the parable, who, though his barns were full and his body well nourished, yet faced the awful moment of his life's accounting with a starved and empty self.

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3. In the third place, we would say simply this: No one can explain all the applications of a principle. If this were so, the principle would cease to be a principle and would become a mere rule with all its life and flexibility gone. The glory of the right conception of the Lord's Day is that our perception of its positive meaning is a living and sensitive intuition by which the conscience can measure all the complex facts of our changing world. And for that application the ideal is this: if we err, let us err on the side of earnestness. In these days which have drifted far away from the stern rigidity, but have drifted perhaps also from the brave and clear-cut yea-and-nay of what we call Puritanic days, the call to Christian people is for a kind of influence that shall lift up its positive and prevailing witness to the immortal value of spiritual things. If between two ways of keeping Sunday we are hesitant which to choose, let us rather choose the one that makes it different from the other days. At the end these words stand true: "Remember the Sabbath day to keep it holy." And he most keeps it holy who in his clear choice shall make it plain that above all other things which he might seek, the one thing he does seek is that through his keeping of the day the Christ may rise into larger life in him.

THE UNIVERSITY OF VIRGINIA'S CONTRIBUTION TO THE CHURCH,

By the Rev. Beverley D. Tucker, Jr., D. D.

The centennial celebration of the founding of the University of Virginia, to be held next June, is bringing into review the many ways in which the University has been the servant of the State. The contributions, which she has made through her alumni to the political life of the nation; the great names, which she has furnished in educational leadership—these are subjects of common knowledge. There has been, however, too great diffidence in recognizing the positive service she has rendered to the Church.

The diffidence or reserve, in this respect, goes back to the very days of her founding. Dr. Philip A. Bruce has recently described at length the extreme caution which Jefferson observed in eliminating every trace of denominational influence in the formative period of the University's life. (History of the University of Virginia, Vol. II.) So scrupulous was he to enforce his fundamental principle that "education and sectarianism must be divorced," that in his original plan for the University, states Dr. Bruce, he made no real concession to religious feeling beyond providing a room in the rotunda for religious worship.

As religion, however, is an irrepressible factor in human life, the demand that the University should be other than neutral in religious expression soon made itself felt. The first proposal to make good this deficiency was put forward by Jefferson himself, though the suggestion was made to him, as he confesses, by "some pious individual." The proposal was that each of the principal denominations should establish its own theological school just without



Birds-Eye View, University of Virginia.

the confines of the institution. Thereby would have been established a natural liason between the secular education of the State and the religious education of the Christian communions. One can only voice the regret that the leaders of the Church in that day had not the vision to carry out the proposal. Through such an arrangement mutual confidence and respect might have been the resulting relationship between the religious and educational forces of the State rather than the suspicion and misunderstanding that has too frequently characterized their mutual attitude.

While this opportunity for co-operation between the University and the Church on a large scale was not taken, yet the demand for some religious expression in the life of the faculty and the students soon received a modified provision. As early as 1829 a system of engaging the services of a chaplain was adopted by those interested. The support was arranged by voluntary subscriptions, and the chaplain elected, in rotation from the leading denominations of the State. At first the term of service was limited to a single session; but in the course of time it was extended to two sessions. For a portion of this period regular religious services were held in one of the University halls set apart for that purpose; later, a chapel was built on the grounds, the funds for the purpose being contributed, not by the State, but by friends and alumni of the institution.

Among the chaplains were men who became distinguished leaders in their respective communions. The Rev. N. H. Cobbs and the Rev. J. P. B. Wilmer became Bishops of the Episcopal Church; Rev. D. L. Doggett, a Bishop in the Methodist Church; the Rev. Robert Ryland, President of Richmond College; the Rev. W. S. White, a Presbyterian, and the Rev. W. M. Jackson, an Episcopalian, were well known and beloved as pastors in Staunton and Norfolk respectively. Two of the chaplains later became public servants of the State without relinquishing their spiritual calling, the Rev. Mr. Hammet being elected to a seat in the National House of Representatives, and the Rev. Otis A. Glazebrook, who was the United States consul at Jerusalem during the trying years of the world war. The Rev. J. William Jones, chaplain of the Army of Northern Virginia, is well remembered as one of the University chaplains.

This system, however, experienced an increasing difficulty in securing representative men for so short a term of office, and was finally discontinued about 1896. From this latter date until 1917 religious services were conducted in the University chapel by visiting clergymen, invited in turn from the various denominations. The Young Men's Christian Association, through its General Secretary, supplied the initiative in religious life, organizing Bible Study groups and fostering opportunities for social service. It should be noted, in this connection, that the University of Virginia is the home of the first college organization of the Y. M. C. A.

In recent years the several communions have been gradually assuming, through their local parishes and pastors, a larger sense of responsibility for their adherents in the University. In a different manner this represents a belated response, on the part of the Church, to Mr. Jefferson's earlier proposal that the theological schools be placed near the University. The Diocese of Virginia of the Episcopal Church, for example, has organized a parish, with its own pastor, in the University community, for the avowed purpose of ministering to its adherents among the students and faculty. Furthermore, by the bequest of the late Colonel James Skinner, eight or more scholarships are available at the University, to furnish collegiate training to men, who intend to enter the Virginia Theological Seminary. Thus though this Seminary did not establish itself at the University (and this is not strange, for its first session antedates by three years the first of the University), yet definite provision has been made for certain of its prospective matriculates to have their collegiate education at the University.

In the same direction is the proposal of the Methodist Church to rebuild its local plant in Charlottesville on a scale that will enable it the more adequately to minister to its membership at the University. It is particularly interesting to note that the new building is being planned as a memorial to Gessner Harrison, formerly Professor of Ancient Languages. To the local pastorate, moreover, it is proposed to add a student pastor, who will serve the

University community and foster the affiliation of the students with the Charlottesville church.

These two undertakings are but instances of a systematic movement, on the part of the Christian Church, to follow up her sons and daughters during the years, when they are making the difficult transition from the restraints of the home and the school to the larger and freer intellectual and social life of the University. It is evidence that the Church is beginning to recognize, in the present, what she saw unmistakably in the past, that the colleges and universities are "strategic points in the world's conquest."

This brief review will serve to indicate that, while officially there was only limited provision made for the religious life of the students of the University of Virginia during the first century of its history, yet the religious life was never without its witnesses. Furthermore, if the final test of the Christian religion is Christ's own criterion, "By their fruits ye shall know them," then there is substantial evidence for the quiet working of the religious leaven in the life of the University of Virginia, to a far greater extent than is generally recognized.

Complete statistics are not available nor would they, in any event, furnish other than a small portion of the story, but surely the following list of religious leaders, which the University of Virginia has helped train for the Church, is a significant record:

Bishops of the Protestant Episcopal Church:

Thomas U. Dudley (deceased), Bishop of Kentucky.
James B. Funsten (deceased), Bishop of Idaho.
John N. Galleher (deceased), Bishop of Louisiana.
Junius M. Horner, Bishop of Asheville.
James A. Ingle (deceased), Bishop of Hankow.
James S. Johnston, Bishop of West Texas.
George H. Kinsolving, Bishop of Texas.
Lucien L. Kinsolving, Bishop of Southern Brazil.
Henry C. Lay (deceased), Bishop of Arkansas and Easton.
William Cabell Brown, Bishop of Virginia.
Arthur S. Lloyd, Bishop-Coadjutor of Virginia.
George W. Peterkin (deceased), Bishop of West Virginia.
Frederick F. Reese, Bishop of Georgia.
Davis Sessums, Bishop of Louisiana.
Henry St. George Tucker, Bishop of Kyoto.

Bishops of the Methodist Episcopal Church:

Collins Denny.
David S. Doggett (deceased).

Bishops of the Reformed Episcopal Church:

James A. Latane (deceased).

Other distinguished alumni in the service of the Church:
(Living and Dead.)

Episcopal:

Charles A. Briggs (deceased), professor at Union Theological Seminary, New York; editor of International Critical Commentary.
William P. DuBose (deceased), dean of the Divinity School of the University of the South; author of many theological works.
John S. Lindsay (deceased), elected Bishop of Easton and Alabama.
Randolph H. McKim (deceased), president of House of Deputies of General Convention.

Baptist:

John A. Broadus (deceased), principal of the Louisville Baptist Seminary; well known author.
Alfred E. Dickenson (deceased).
Poindexter Henson (deceased).
Crawford H. Toy (deceased), author of Commentary on Proverbs in International Critical Commentary.
H. Allen Tupper.
William H. Whitsitt (deceased), principal of Louisville Seminary.

Presbyterian:

Charles H. Hemphill.
Richard McIlwaine (deceased).
Theron H. Rice.

Methodist:

William W. Bennett (deceased).
John J. Lafferty (deceased).
William K. Pendleton (deceased).

Hebrew:

Edward N. Calisch.

What a truly representative company of theological scholars is suggested by the names of William P. DuBose, Charles A. Briggs, John A. Broadus and Crawford H. Toy. What catholicity of spiritual leadership is suggested by such alumni in the city of Richmond as Bishop Brown, of the Episcopal Church; Bishop Collins Denny, of the Methodist Church; the Rev. Dr. Theron H. Rice, of the Presbyterian Union Theological Seminary; and Rabbi Edward N. Calisch.

Not less significant than the list of prominent clergymen would be the roll call of graduates of the University of Virginia Medical School, who have gone out, under the Church, as medical missionaries to the foreign field. Three of the missionary hospitals of the Episcopal Church in China are under the direction of University of Virginia alumni, namely, St. James' Hospital, Anking, under Dr. H. B. Taylor; St. Luke's Hospital, Shanghai, under Dr. A. W. Tucker; St. Andrew's, Wusih, under Dr. C. M. Lee and Dr. W. H. A. Pott. It is interesting to note that three daughters of Dr. F. P. Dunnington, Professor Emeritus in the School of Chemistry, married graduates of the Medical School, who went as missionaries, under the Presbyterian Church, to Korea, China and Brazil respectively, namely, Dr. T. H. Daniel, Dr. Sloan and Dr. Emerson Smith.

It would be an inviting task, too, to examine the record which the University alumni have made and are making today as leaders in the ranks of the laity of the various communions. But perhaps sufficient evidence has been produced to indicate that, though the University of Virginia had been traditionally reserved and diffident about its religious life, yet her sons have, by their subsequent service in the Church, manifested that their moral and spiritual faculties have received a quickening from their Alma Mater.

If we ask the secret of her quiet forces that make for righteousness and spiritual idealism, there are two, at least, that immediately suggest themselves. First of all, the University has been fortunate in having on her faculty, from early days, certain great personalities who have consciously and unconsciously been a positive influence in the religious life of the students. One recalls the Sunday Bible classes, led by Professor John B. Minor, Professor Noah K. Davis, Dr. Charles W. Kent and Dr. James C. Metcalf, which successive generations of students have attended to their spiritual edification.

But even more one recalls the personality of one like Professor Francis H. Smith, whose very scholarship radiates an unconscious saintliness. At the good old age of ninety-two, he still lives, as professor emeritus, at the University in his old home on the lawn. His presence is a benediction to the under-graduates of the new generation. As one meets him, coming up the long walk, and receives his greeting, with its winning smile of love, one instinctively thinks of the olden days in Ephesus. In Church affiliation Mr. Smith is a Methodist, but when one knows him after the spirit, the problem of Christian unity is solved.

In addition to this personal piety in certain of its greatest teachers, the second positive influence in the University's life is its corporate spirit of honor. At the University of Virginia, in 1842, was first introduced the so-called honor system, which is now a marked feature of many of our universities and colleges. The honor system of the University is not something that can be defined, and yet it is something that is felt as the dominant and most distinctive factor in the student life. As a written code the honor system guarantees honorable and fair play in the examination room; but as an unwritten spirit it pervades all the relationships of students and faculty, creating an atmosphere of mutual trust and respect, which makes for freedom in the corporate service of truth. This honor spirit does not profess to be a cure-all for the follies of youth, but it does develop a society in which truthfulness is instinctive; in which there is a ready trustfulness one of another, and a happy absence of the spirit of censoriousness. These are cardinal virtues, which flourish, as it were, naturally at the University, and while, in and by themselves, they do not constitute religion; they are not far from the Kingdom of God, and may prove forerunners, preparing the way for the greater than they.

Thus it is, that though Jefferson made no plan for religion within the University's original walls, yet when, in latter years, there was built the central academic hall, the motto that was inscribed above its classic portico, to guide the youth who entered there, was the saying of Jesus Christ:

"Ye shall know the truth, and the truth shall make you free."

No love is so high as that which prefers the real interests of its object before his present comfort, which aims at permanent good rather than momentary satisfaction. We often seek to gratify another's feelings rather than to promote his good. But Christ is not a parent Who gives His children everything they cry for, but everything that is best for them. He withholds a lower mercy that He may impart a greater. Instead of raising Lazarus from a bed of sickness He raised him from the grave.—A. Roberts.

Satan will seldom come to a Christian with a gross temptation; a green log and a candle may be safely left together; but bring a few shavings, then some small sticks, and then larger, and you may soon bring the green log to ashes.—A. and A. Pulpit Library.

A YEAR'S ACCOMPLISHMENT.

A Statement From the Presiding Bishop and Council.

The Presiding Bishop and Council makes the following statement with reference to its administration, since January 1, 1920, of the work committed to it by the last General Convention:

1. The Presiding Bishop and Council is itself an agency created by canonical action of the General Convention to carry on the work of the Church in missions, religious education and social service.

2. The Nation-Wide Campaign is a movement adopted and launched by General Convention. It was not a project which originated with the Presiding Bishop and Council. It was a responsibility laid upon it by the most general Council of the Church.

3. The Nation-Wide Campaign does not involve any change in the conception of the mission of the Church or in the character of the work done in fulfillment of that mission.

4. The purpose of the Nation-Wide Campaign is to bring home to as many individuals as possible their personal responsibility for that work.

5. The movement is accordingly a "campaign" only in the sense that it is an intensive and therefore a temporary effort to quicken this sense of individual responsibility; but the thing for which the responsibility exists is the permanent work of the Church, and consequently the present effort must be succeeded by other organized efforts, or else the work will fail.

6. The Presiding Bishop and Council recognizes its continuing responsibility to organize such efforts, and therefore either the Nation-Wide Campaign or a substitute for it will be before the Church as long as the Presiding Bishop and Council is in existence or until the General Convention otherwise directs.

7. The practical question before the Presiding Bishop and Council at the present time is this: which, if any, of the measures employed in the course of the Nation-Wide Campaign have justified themselves and should be continued and what measures should be substituted for such as ought to be discarded?

In order to answer this question intelligently, a distinction must be made between measures which conform to fundamental principle and those which are experimental in their nature.

The things deemed to be fundamental and permanent are the following:

(1) The administration of all the activities of the whole Church through a single agency as a substitute for unrelated and competitive appeals by independent agencies.

(2) The association, in diocesan quotas, of activities of the whole Church and of extra-parochial diocesan activities, with resulting emphasis on the essential similarity of all work which the people of many parishes are asked to unite in supporting.

(3) The use of a sliding scale in determining the size of diocesan quotas as distinguished from a flat rate distribution of responsibility.

(4) The expenditure of very considerable sums of money in making the work of the Church as widely known as possible, on the principle that the money thus spent is not an "overhead charge" for collecting dollars, but is rather the cost of a necessary part of the education of every Churchman.

The principle here referred to is often overlooked. It is occasionally suggested that making known the work of the Church is not an end in itself, but is a mere means to a money-raising end. Hence, the contention that expenditures for this purpose must bear to the total receipts the proportion usually borne by the cost of mechanical overhead. But upon such a theory the rector's salary would be charged as an overhead expense of collecting parochial income. Such a theory of the work of the Church can be entertained only by those who do not or cannot think. The determination by General Convention that a Department of Publicity should be organized by the Presiding Bishop and Council was a wise and statesmanlike decision. The matter was not left optional with the Presiding Bishop and Council. It was enjoined as a positive duty.

A distinction is to be noted between the foregoing matters of principle and things regarded by the Presiding Bishop and Council as in their nature experimental.

Thus while money spent for what is somewhat loosely styled "publicity" is in no proper sense "overhead," yet any particular expenditure in the field of publicity is in the nature of an experiment.

The publication of "The Church at Work" was inaugurated admittedly for the purpose of reaching the indifferent and uninstructed and, consequently, to accomplish the purpose, its circulation at least at the start could not be limited to those who wanted to receive it. The prescribed method of distribution, namely, by personal calls, was designed to promote fellowship and to insure the reading of the paper.

Now that the intensive period of the 1920 campaign has passed, the distribution of the paper as already announced will be limited to such parishes as signify their desire for it and which pledge a thorough distribution.

Another experimental matter is the present method of allotting quotas to parishes.

It is undeniable that during the course of the Nation-Wide Campaign there has been a notable quickening of the life of the Church.

This renewed life is shown not alone in the financial support, but in personal service and devotion. A diocesan Bishop in the Middle West reports that baptisms and confirmations have nearly doubled, and parishes in all parts of the country tell of the largest confirmation classes in their history.

One of our seminaries reports an unheard of number of applicants for the class entering September 1, 1921, while a diocese says that "The sense of responsibility to the Kingdom of God has been changed in hundreds of individuals from a potentiality to a reality. The diocese has been invigorated with new hopes and a growing consciousness of Emmanuel, God with us."

Another says, "We doubt whether you could find a diocese where the spiritual life has received greater benefit through the Nation-Wide Campaign."

The financial results show that the income of the Presiding Bishop and Council for the year 1920 from Nation-Wide Campaign and Church School Offerings was $3,027,518.28, against $1,424,997.27 in 1919, an increase of $1,602,521.01, or over 112 per cent. This increase in one year is more than the combined increases of the past ninety-nine years.

Diocesan revenues were increased in almost every instance, and in the case of one large diocese, the increase amounted to $156,584.90, or 633 per cent.

That the revenues of the parishes did not suffer by the outpouring of money for the missionary work of the Church is shown by the reports from 1,175 parishes (all that are available out of 9,031), to the effect that pledges for parish support for 1919 were $2,120,555,35, and for 1920 $3,408,703.04, an increase of $1,288,147.69, or 61 per cent.

While, therefore, the measures actually taken have been followed by most remarkable results, it is not only possible, but probable, that ways will be found greatly to improve them. In particular there is much to be desired in the direction of closer and more direct contact between the Presiding Bishop and Council and the individual Churchman. Whether parish organizations should continue to be used as the agencies for securing support for extra-parochial work is a question which is likely to receive increasing attention. Where the parish is a compact social group, the problem is very different from the case in which parishioners are widely scattered and have few opportunities for contact. It may be that in such cases organizations should be effected independently of parish lines; but this is a matter for local determination. Meanwhile, the Presiding Bishop and Council will welcome constructive suggestions respecting ways in which the mandates of the General Convention may more effectually be carried out.

THE CITADEL OF THE HOME.

From a sermon by the Rev. George W. Lay, on "The Manners and Customs of the Present Day," we take these extracts:

The core of the trouble is in the home life. That is the citadel of our society. Parental laxity is the bane of our time. If fathers and mothers will not protect their children, who will? It requires sense, religion and grit to stand against the foolish and dangerous demands of our modern social life, but it is worth the price. We need more "Puritan" parents. The rules of the home that are regarded as hard and cruel need to be re-established and rigidly enforced. What seems grievous to a boy or girl now will in the years to come bring him the highest joy and gratitude. * * *

The family fireside has too largely disappeared, figuratively as well as literally. Too seldom do we gather together, and for amusement one must always "go somewhere."

The family altar is too often unknown. Family prayers and grace at meals have lost out. Private prayers at night are not universal, and in the morning seem to be very largely omitted.

Religious instruction, choosing the easy way, has been largely neglected by the parents and handed over to the inadequate attention of others a few minutes on Sunday.

Parents have too often forgotten their responsibility and resigned their parental authority, while the children have gayly mounted to the empty throne and rule, not only themselves, but their elders too.

So we must try to bring back more of the old family life. Changed conditions make it impossible to hope to restore it in all its simplicity. But at least we can entertain simply at home instead of extravagantly in public places, we can encourage more amusement at home and provide for it, and we older ones can know better those who know our young people. Then we must put definite daily religious practice into our organic home life. The parent who has no family prayers and no grace at meals, or neglects his own private prayers and those of his children, who does not take them with him to church on Sunday and perhaps does not go himself, must mend his ways or else not be surprised, if those whom it is his duty to bring up in the way in which they should go, fail to walk in it, because they have never learned to travel on it.

Lastly and most important of all. Parents must assume full responsibility for their own children, and establish parental authority and youthful obedience.

Let us not try to abolish everything that is misused. But let us control them and not be controlled helplessly by them.

Much can be done by regulation: but we must not stop there. It is a fundamental weakness of our times that we are full of zeal to pass laws to keep others straight, or to put on others the task of keeping us straight, instead of facing squarely the responsibility of keeping ourselves straight.

I am pleading for our young people and for the nobility of the next generation. I am pleading more especially to the women on behalf of our young men, as well as our young women. On behalf of men I plead to women not to shock their highest reverence for women and to do their part to make it easier for men to live as we would wish to have them.

I plead to women specially as the ones who make the standards of conduct for men, and who are largely responsible for maintaining them.

Our women have been what our men demanded that they should be. Our men are largely what our women make them to be.

The Southern man has put woman on a lofty pedestal. May she ever stay there. If she steps off and in the future is content to stand on a lower plane than in the past, the man will cease to look upward, aspiring to the highest ideals, and with diminished respect for womanhood, will have less respect for his own best manhood, until he ceases to deserve it.

Let us then try to reserve the blessings that come to a nation only when they, from oldest to youngest, obey the first commandment with promise.

Let us teach our children to really honor their fathers and mothers, and let the fathers and mothers leave nothing undone to deserve that honor.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

WORK FOR YOUNG PEOPLE.

Mr Editor: Forty years ago the Rev. Dr. Francis E. Clarke started a work in Maine which has now spread all over the world. His plan was to interest the young people spiritually and gain their help in the work of the Church. He called it "The Christian Endeavor Society." There are now something like five million young people in all parts of the world who are "trusting in the Lord Jesus Christ for strength, and trying to do whatever He would have them do." Weekly religious services are held by these young people, and specified subjects for thought and prayer are put forth. The centre of the work is in Boston, in a modest but beautiful building, and the central office is practically self-supporting, there being no dues from any society.

The work is eminently fitted for the Episcopal Church, for the following reasons:

First. It deepens the spiritual life by teaching the young people informally, in their little meetings, how to express themselves, and to take part in the worship.

Second. It brings the young people together spiritually, and at the same time interests them in work for others, and also in that social fellowship whereby one young person may influence another.

Third. It brings the boys and girls, or young men and young women, together, thus helping that normal social life which is such an important part of the Christian life, and yet is so frequently neglected.

Fourth. Through various committees it interests the young people in (1) the Quiet Hour; (2) Systematic Giving; (3) Patriotism; (4) Missionary Work; and (5) Hospital and Prison Work.

There are a number of societies in the Episcopal Church in the United States, and in England there are a large number united in what is called the English Church Union. Might it not be helpful for the life of our Church if Christian Endeavor Societies were started and carried on in some of our parishes? There is nothing which quite takes its place now. Our ordinary societies, like the Girls' Friendly Society and the Brotherhood of St. Andrew, do not bring young people, boys and girls, together, and they do not have the privilege of religious or spiritual services held by the young folks themselves. Here we have something which serves as a post-confirmation influence, and also provides a working force upon which the minister can rely. On this Fortieth Anniversary year it would be a fine thing if our churches took up the work and thus brought the young people nearer to the young people in the sister churches, besides leading them to a deeper spiritual earnestness, under the guidance of the rector. There are several tracts which have been written, showing the adaptability of the Society to the Episcopal Church and her system. These can be obtained at the home of the United Society of Christian Endeavor, Joy and Mt. Vernon Streets, Boston. A great convention is to be held in July in New York of these young people from all over the United States and Canada. If some of our good Episcopalians could attend the sessions, or some of them, they would see the practical working of this movement, which was begun and has been continued in the name of the Master.

FLOYD W. TOMKINS.

Philadelphia, Pa., February 14, 1921.

THE HOME FOR HOMELESS BOYS.

Mr. Editor: Moved by many responses to Bishop Jett's very kind and very urgent appeal, in the last **Southern Churchman,** for help for this Home for Boys, recently in the grip of an epidemic of whooping cough and measles, I write to ask that you let this letter be my assurance to the friends of "the Home" that conditions here are not now alarming, and that, unless there should be a very improbable renewal of the epidemic, we shall not need other help than that of money to meet the expenses already incurred for medicines and for care of the sick. All our boys are now out of bed and most of them are out of doors, thanks to the splendid care given them by Dr. Wallace and by our faithful house-mothers and other assistants. God's mercy has been upon His children and He has heard the prayers for their recovery. In His wisdom one little man of seven years passed from us to the home that knows no sorrow; but even here we can discern the infinite wisdom that saved from years of certain suffering an invalid little body.

Through your columns I would thank those of your readers, our friends, who came to our aid after reading our good Bishop's letter; and I would thank you also for your good service done for the help of our little brothers in the Home.

E. REINHOLD ROGERS,
Superintendent the Home for Boys.

Covington, Va., February 16, 1921.

RECRUITING FOR THE MINISTRY.

Mr. Editor: Following up Mr. Randall's letter to you of some weeks ago, relative to the effort which the Brotherhood of St. Andrew was then about to make, in the interest of Recruiting for the Church's Ministry, I should like to tell you now that definite arrangements for the holding of meetings in the following Dioceses have been made:

Connecticut, Erie (2), Southern Virginia (2), New York, Newark, New Jersey, Los Angeles, Pennsylvania, New Hampshire, Atlanta, Missouri, West Missouri, Long Island, Central New York, Louisiana, Albany, Western New York, Tennessee, Washington (2), Asheville, Ohio, Maine, Kentucky, Southern Ohio, North Carolina, Chicago, Olympia, Oregon, Pittsburgh.

F. H. SPENCER, Executive Secretary.

Philadelphia, Pa., February 17, 1921.

EVENING PRAYER.

O! Eternal Father, Who art the Guide and Friend of all those who put their trust in Thee, support us all the day long of this earthly life, until the shadows lengthen, and the evening falls, and the busy world is hushed, and the fever of life is over, and our work is done. Then of Thy mercy grant us a safe lodging and a holy rest, and peace at last; through Jesus Christ our Lord. Amen.

The Great Commission.

"OUR CHANCE."

By Mrs. Mallory Taylor, Honorary Custodian U. T. O., Diocese of Atlanta.

We are all familiar with the phenomenal growth of the United Thank Offering. The increase in the number of workers keeps up with it. If I were to ask you what you thought of the Offering you would answer, "I am very much interested." How much are you really interested? How much have you really helped? How many people have you tried to interest in it? If you nad all discussed it as frequently and with as much ardor as you have the H. C. L. or the abbreviated dresses, the Offering at the last triennial would easily have reached its $600,000 goal. If we do not give a great deal more for 1922 we shall fall behind. A very few additional missionaries can be placed in the field, and the women and children to whom they could tell the glad tidings must still live in ignorance. Can you not see that the little blue box is not the despised mite box, but it stands for souls? "'Tis thine to save from peril of perdition the souls for whom the Lord His life laid down." To make up the sum we should have at the next triennial we must go without things that we almost deem necessities. We speak of self-denial, but is not that a mistake? Do we really feel what we put in our boxes? Is it not generally the odds and ends that we are sure we will not miss?

One lady remarks, "When my groceries come to an uneven amount as say ninety-eight cents, I always put the change in the box." Another says, "I give $2 a year; I can't be bothered with a box." So she gives less than two postage stamps a week, and we will all agree that she was not bothered much with God's work. "It is not what we have nor what we do, but what we do with what we have."

We struggled for years against parochial selfishness, that built parish houses in place of giving to missions. Then came the war and Red Cross work, and now very hard times are with us. And we realize how little we did "in all times of our prosperity." Alas, how small must our offering look from the other end of the line, to the dear Saviour and the helpless heathen woman.

"And must I be giving again and again. Oh, no, said the angel, looking me through. Just stop when the Master stops giving to you." Not only do we not give, but we refrain from telling about the Offering. There is no estimating how many women we could have enlisted in the Offering during the last eighteen months. Is not that neglect one of the "left undone" sins we repent of and still leave "undone"?

One-half of our journey to the next triennial lies behind us, forever behind. No chance for us even to do the undone things. Only thank God in repentance we can "forget those things that are behind" and press forward to do the things that we ought to have done.

English While You Wait: At Camp Dix, N. J., is the Recruit Educational Centre, where there is a regiment of 23,000 men of sixty-two different races, who are being taught in quick time, under army discipline, the English language and Americanism. The entrance qualifications for this remarkable school is inability to read or write the English language.

This school was started by, and it still has as its backbone, Chaplain Fell, one of our clergy; other like schools now exist in other camps. Chaplain Fell recently asked the Secretary for Foreign-Born Americans to obtain for him Russian and Greek clergy to come occasionally and minister to their own people at the camp.

Thirty Thousand Chinese in Manila: St. Stephen's Mission, established by Bishop Brent in 1903 for the Chinese of Manila, is the only mission of any communion among more than thirty thousand Chinese. There are two Chinese races, differing in language, so that we should have separate congregations for them. A large majority are from Southern Fukien and speak the Amoy language. St. Stephen's services have always been held in this language. We have over 170 communicants, and a girls' school with more than 200 pupils.

The remaining Chinese in Manila are almost all Cantonese. There is no Christian work being done for them by any communion. A few of them have come into St. Stephen's congregation, but it has proved impossible to attract them in any number to a service in which their own language is not used. For our Manila Cantonese, services and sermons and instruction in their own language are essential.

The Church is looking for young clergymen for this work.

A LENTEN MEDITATION.

According to the teaching of our Lord, the best preparation for life in the kingdom of God is imitation of the child. We are to repent and become as little children; we are to humble ourselves as a little child; we are to beware of offending these little ones if we would become worthy citizens of that divine commonwealth. Teaching such as this is pertinent to the life of every age. More of the genuine simplicity of childhood, and less of the devious complexity of present day adult life, would be wholesome for us just now. The child's open-eyed attitude of wonder in the presence of that which it cannot fathom, the child's innocence and lack of guile, are attributes of soul which all would do well to cultivate.

That childlike humility commended to us by the Master is an absolute antagonism to certain well-defined modern tendencies. First, there is the **intellectual pride** which unduly glorifies the human reason. It is easy in these days of scientific discovery and achievement, of mental growth and expansion, to assume that no proposition or fact has a right to human credit that cannot be comprehended within the compass of the human mind's intellectual apparatus. If the inspiration of the Bible and the divinity of Jesus Christ defy the tabulated laws of logic and human speculation, so much the worse for these beliefs! This is to Prussianize the intellectual powers. Its cure is the childlike humility preached and practiced by Jesus! more of reverent wonder in the face of mystery, more of distrust of the infallibility of the human reason, more of admission that we know nothing, and that God knows all. And this without denying or hampering the lawful range of the mind's activities.

Then, again, there is **social pride.** It is difficult to keep away from the subtle, persistent heresy that external conditions make a difference in men's and women's internal worth. Although we would probably deny the thought with our lips, yet too many of us act upon it constantly in our social relations. That possessions or position, birth or external condition should make any one "better" than any one else, more valuable inherently, or more worthy of disinterested service is a monstrous proposition, a violation both of the spirit of human democracy and of the laws of God's eternal kingdom. All souls are created equal. Even the worst sinner alive is worth saving. Nobody is unworthy of the best service another can render if such service be needed. The noblest monument ever reared to the essential worth of man, without respect to fortune or condition, is the cross of Jesus Christ. The "humility of the little child" enables us to recognize this transcendent truth.

And, lastly, there is **moral pride.** There are many, many sorts of sin, to which have become attached various adjectives of degree. We are prone, therefore, to palliate certain sins because they are not as bad as certain others, especially when these "lesser" sins have a place within our own lives. But such a system of notation often leads to self-righteous moral pride. To know that we have never committed those acts popularly catalogued "mortal" or "heinous" is not to say that we are not sinners. Envy, greed, jealousy, inhumanity, selfishness, worldliness and irreligion are more common, and far more insinuating than murder, theft and the grosser moral sins. No one is free from sin, and there is no place in the human breast for moral pride or feeling of moral superiority. "Let him that is without sin cast the first stone" is the bitter test before which none can stand. O, for the child's humility and honesty to see ourselves as we are: no better than our fellows, all sinners, and all in need of God's salvation!

What better Lenten exercise, then, than the cultivation of that same childlike quality which will send us to God's footstool in repentance, and to God's table in faith, where in the humble spirit that banishes false intellectual, social and moral pride, we may become the recipients of God's grace? Whosoever, therefore, shall humble himself as this little child, the same shall be greatest in the kingdom of heaven!—The Church News, West Virginia.

Nothing but an aroused public opinion will ever obtain proper reforms, the rights of the people and the enforcement of law. The open violation of the prohibition law, the prevalence of gambling and prostitution, all of which are often connived at by public officials, the laxness of divorce procedure, are against the rights of the people to live in decent communities and to bring up their families under proper conditions, to say nothing of the peace and dignity of the State. Jesus Christ is the greatest radical of history, and if His second coming is soon I think He will find few with which to fraternize. He not only denounced divorce, but such other social sins as the oppression of labor, profiteering, usury and such individual sins as adultery, lying, hypocrisy and weak knees.—Bishop Hunting, of Nevada.

Church Intelligence

Prayer for the Country.

We are moved to suggest to all our clergy the use of special prayers for our country and our government on the Sunday (February 27th) preceding the inauguration of the new administration.

No thoughtful person can peruse the annals of our national history, from the beginnings at Jamestown and Plymouth Rock down to this day, without reverently recognizing in them God's hand of guidance stretched out and God's help of grace poured forth.

With faith strengthened, we want to say our thanks to Him. With hope brightened, we want to renew our vows before Him. With love deepened, we want to offer and present ourselves to Him to be a reasonable, holy and living sacrifice. Hitherto hath the merciful Lord indeed helped us. Let us supplicate Him to continue the help.

O Saviour of the world, King of Kings and Lord of Lords and Prince of Peace, grant, we pray Thee, to the Church purity, to the nation righteousness, and to the world peace; and to Thee, with the Father and the Holy Ghost, be the thanks and the promise of the glory for ever and ever. Amen.

DANIEL S. TUTTLE,
Presiding Bishop.
THOMAS F. GAILOR,
Chairman of the House of Bishops.

Bishop Brewster, of Maine, Holds Conferences On Reunion.

In compliance with the request of the Commission on the World Conference on Faith and Order, Bishop Brewster held a conference of local ministers of Bangor and Old Town, on the occasion of his visitation to St. John's Church, Bangor, Monday, January 31. He had distributed among the ministers beforehand the four topics pertaining to the faith of the reunited Church, which had been set forth by the Subjects Committee of the Geneva Conference.

The conference at Bangor showed a very excellent spirit. After the presentation of the subject by the Bishop, who read extracts from the report of the Geneva Conference, on the subject of Faith, remarks were made by several of the ministers, including three profsors of the Bangor Theological Seminary (Congregational), voicing deep convictions regarding faith, and a sympathetic attitude towards the whole problem of reunion. The conference was felt distinctly to have promoted mutual respect and an appreciation of the critical importance of the questions involved, and of the need of constant prayer. Several expressed their thanks to the Bishop for having brought them together for this purpose.

Similar conferences, though attended by fewer clergy, but showing an equally gratifying temper and good will, have been held by the Bishop at Waterville, Rumford, Newcastle and Wiscasset. And the Bishop proposes to hold these local conferences at his visitations at other places, such as Augusta, Camden and so forth.

Summer Schools of Second Province.

Princeton: The second annual session of the Princeton school will be held from June 27 to July 8. The Rt. Rev. Paul Matthews, D. D., will be acting president, and the Rev. G. Ashton Oldham will be the pastor. The Rev. W. L. DeVries, Ph. D., D. D., canon of Washington, will conduct the General Bible Hour, and Mrs. George Biller the Life Work Class. The three departments of Religious Education, Missions and Christian Social Service offer courses in subject matter and in method, junior and senior teaching, missionary problems, Christian fundamentals, social service literature and methods, the survey, the problem of the foreign born, training classes for associates and members of the Girls' Friendly Society and for workers in the Church Mission of Help, a class on Personal Religion for juniors, conducted by President Bell, of St. Stephen's College, and a week-end conference for the Brotherhood of St. Andrew, July 2-4. One can see from this outline that the program is varied and comprehensive; there is something of vital importance to every one in any way interested in the work of the Church.

Geneva: The ninth annual session of the Geneva school will be held at Hobart College, Geneva, N. Y., from July 11 to 22. The Rt. Rev. Wilson R. Stearly, D. D., will be president and pastor; the Rt. Rev. Charles H. Brent, D. D., will conduct the General Bible Hour; and Mrs. George Biller the Life Work Class. The program is similar to that for the Princeton school, but not identical. Besides President Bell's class on Personal Religion for juniors, the Rev. William A. R. Goodwin, D. D., will conduct a similar class for seniors; the Rev. Paul Micou will teach Church Life and Policy, and there will be a week-end conference for men on the Problems of the Church, conducted by Mr. Lewis Franklin.

At both schools there will be leaders for boys and girls, a mystery play, and an efficient recreation committee to help in preserving the healthful balance of work and play which is a distinctive feature of the summer schools of Province II.

The growth of the schools has made it necessary this year to divide students into two classes, regular and special; regular students are those who attend the entire session of the school, and these will be given first choice in accommodations on the campus; special students are those attending only part time, and these may have to room off the campus. Full information regarding courses, fees, etc., may be obtained from the Secretary, Mrs. Gerald H. Lewis, St. Andrew's Rectory, Beacon, N. Y.

VIRGINIA

Rt. Rev. W. Cabell Brown, D. D., Bishop.

The Huguenot Evangelical Society, which is interdenominational, will hold its winter meeting at St. James' Episcopal Church, Richmond, on Monday evening, February 28. The Rev. Floyd W. Tomkins, D. D., rector of the Church of the Holy Trinity, Philadelphia, will deliver the address. He is a leader in evangelistic work and is much in demand as a speaker in large conventions all over the United States. The aim of the Huguenot Society is the support of a pastor in the Central Evangelical Society of the Protestant Church of France. All who feel an interest in this work are invited to attend.

The Richmond Clericus, at its meeting on Monday, February 14, adopted resolutions pledging support to all officials who are enforcing State and national prohibition laws. The resolutions approve the use of the ouster law to remove from office any official who for any cause has neglected his sworn duty. A committee was named to present the resolutions to the Rotary and Kiwanis Clubs and similar organizations, and to the State Prohibition Commssioner.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Aid for Prisoners.

The annual meeting of the Prisoners' Aid Association was held at Trinity Community House on Tuesday afternoon, February 15, with a record-breaking attendance. Invitations to the meeting had been previously sent out by the Bishop of Washington. In the Bishop's absence Mr. George A. King presided. Miss Mabel Boardman, Commissioner of the District of Columbia, gave a short talk advocating the formation of a committee of representative business men of the Church to whom discharged prisoners might go for help in securing work. The problem of finding employment for these men is great, and that the endorsement of a well known business man of the Church might go far to help solve the problem was Miss Boardman's opinion.

The annual report of the Association, made by Mrs. David Ransom Covell, was full of interest and encouragement, and contained an item which made all who heard it glad to go forward with this good work. Of all the money which had been given to prisoners to help them in emergencies, to send them home, etc., in the year, this fund amounting to about $150, all had been returned except about ten dollars. Such an understanding by the prisoners of the spirit of the Association is a tribute in itself.

Motion pictures of prison work were shown by Mr. Oliver Hoyem, of the National Committee on Prisons and Prison Labor, and the Association was especially fortunate in having as the principal speaker of the occasion the Hon. Thomas Mott Osborne, formerly warden of Sing Sing. Mr. Osborne stirred his hearers with tales of incidents in his own experience with prisoners, and perhaps that which impressed them most was his human attitude toward and interpretation of a prisoner's needs.

The Prisoners' Aid Association, under the direct charge of the Diocese of Washington, is the only organization of its kind connected with any church in Washington, and according to testimonials from those in positions to know, it is of real vital help in the courts, prisons and on the streets every day by its very constructive work.

The annual church service of the Sons of the Revolution, which for many years has been held on the Sunday nearest Washington's birthday anniversary, was held this year at old St. John's Church on Sunday, February 20, in the afternoon. Special music was provided and the sermon was preached by the Rt. Rev. William A. Leonard, Bishop of Ohio, and former rector of the church. At this service members of the District of Columbia Chapter of the Society of Colonial Wars were present as the special guests of the Sons of the Revolution.

Work in the Blue Ridge Mountains: An illustrated lecture on the work of the missions of the Episcopal Church in the Blue Ridge Mountains of Virginia was given on Friday, February 25, at Epiphany Parish Hall, at 8

o'clock, by the Rev. Frank S. Persons, in charge of one of these mountain missions. The pictures illustrating the work have been recently made for the use of the Missionary Department of the Church's Council, and the lecture here was arranged by the Washington Auxiliary Committee of the Archdeaconry of the Blue Ridge, under Archdeacon Neve.

Remarkable Record of Episcopal Home for Children: Effective business management and widespread co-operation of the churches were the outstanding features of the report of the treasurer of the Board of Lady Managers of the Episcopal Home for Children, read at the February meeting of the Board, held recently at Epiphany Parish Hall. Only a few years ago this Home, with its splendid work, was living from "hand to mouth," as the saying goes, so that the financial success of the Board is all the more gratifying. Over $15,000 had been received during the year, according to this report, of which $500 (a legacy) has been reserved for the building fund and $1,200 has been invested in Liberty Bonds. All expenses have been paid and a balance of over $400 remains in the treasury. Without an endowment, and entirely dependent upon the people of the Church from month to month, this record was considered remarkable by those who heard the report at the meeting of the Board, as well as by those to whom it was read at a meeting of the incorporators of the Home. This body consists of good business men of the Church, who paid great tribute to the efficiency in the handling of the funds of the Home.

In addition to maintaining the present high standard of regular support, the board is endeavoring to add to the building fund sufficiently to build quarters for children under five years of age and keep a regular trained nurse to be in charge of them. A good nucleus for this project is already in hand, and it is hoped that in the present year sufficient will be contributed to begin work on the new building.

M. M. W.

At St. John's Church, the Rev. Canon Douglas in charge in the absence of the Rev. Roland Cotton Smith, a series of afternoon services are being held during the week days of Lent in the interest of Church unity, and are attracting large congregations. In regard to these, Canon Douglas says:

"The spirit of Christian unity must be cultivated between the different churches before formal reunion can be effected; and for five weeks this Lent there is being held a series of services on week-day afternoons to promote and express the spirit of Christian unity. There are three bishops of the Episcopal Church and Bishop McDowell, of the Methodist Church, along with other clergymen and laymen of the Episcopal and other churches, who will follow one another in the same pulpit, each with his own message as a Christian man to men. All of this with the hearty approval and co-operation of Bishop Harding, of this Diocese."

E. H. C.

In Grace Church on Thursday evening, February 3, a service was held for the Washington Guild of Servers and Lay Readers. The choir of the church was assisted by that of Grace Church, Alexandria. About fifty men and boys, vested, were also in the procession. The Rev. Edgar Carpenter, of the latter church, preached, and a number of clergymen took part in the service, at the close of which a festival Te Deum was sung. The Rev. Meade Bolton MacBryde, rector of the parish, entertained the guild and visiting clergy at dinner in the parish hall before the service.

EAST CAROLINA

Rt. Rev. Thomas C. Darst, D. D., Bishop.

St. Mary's Church, Kinston, has made a remarkable financial record during the year 1920, as was brought out at the annual parish meeting. During the year $4,200 was expended on parish support, and over $5,600 given to purposes outside the parish. Before the Nation-Wide Campaign began the pledged income of the parish was $2,000. Not many parishes can show a larger expenditure for purposes outside the parish boundaries than within, and considering the past condition of this parish, the present achievement is really remarkable.

The rector, the Rev. Francis J. H. Coffin, is considering a call to the Church of the Good Shepherd, Rocky Mount, Diocese of North Carolina.

NEW JERSEY

Rt. Rev. Paul Matthews, D. D., Bishop.

St. Augustine's Church, Atlantic City: The Rev. James N. Deaver, rector of St. Augustine's Church, completes twenty years of service on March 1. Seventeen of teh twenty years have been used to develop a congregation of colored people along the lines of self-help and self-respect. The people have always paid all of their current obligations, and members of St. Augustine's congregation can be found in positions of confidence and trust in nearly every hotel in Atlantic City.

The past three years the congregation has been trying to extend the church's influence by the erection of a new church building. It is now under roof, but $10,000 is urgently needed to complete the church, and it is hoped this sum may be in hand by March 1, in time for the twentieth anniversary of the rector.

WEST VIRGINIA

Rt. Rev. W. L. Gravatt, D. D., Bishop.

Zion Church, Charles Town, the Rev. C. H. Goodwin, rector, has voluntarily requetsed that its quota for the year 1921 to the Nation-Wide Campaign Fund be increased $700, feeling that the King's business demands haste, and that the Church generally has been content with too petty an energy and vision of stewardship. There is also an increase of $500 for parish missions.

Just before Lent a man's supper was held at Zion Parish House, with ninety men present. Dr. Glazebrook, of Washington, gave an inspiring address on the opportunity of laymen in the Church today.

IDAHO.

Rt. Rev. F. H. Touret, D. D., Bishop.

St. Luke's Hospital, Boise.

St. Luke's Hospital, Boise, is taking on new life. The Board of Directors has been strengthened by the addition to its membership of the Hon. Frederick S. Randall, Lewiston, Idaho; the Hon. Charles P. McCarthy, judge of the Supreme Court, Bose; Mr. Craig Coffin, president of the Boise City National Bank, and Mr. Frank T. Wyman, one of the ablest lawyers in Boise. These four men, with the present membership of the Board, all prominent men in the community, make a very strong Hospital Board.

To meet the standards of the American College of Surgeons, a medical staff, composed of the foremost physicians of Boise, has been organized. Also to meet the standards of the American College of Surgeons, a new labatory is about to be installed. Under the constructive leadership of Miss Pine, our new superintendent, conditions are extremely hopeful at St. Luke's Hospital. Having a new building is imperative to meet the demand, and it is hoped that in the near future money for such building may be secured. St. Luke's Hospital could spend to advantage for immediate needs of expansion at least $200,000.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robt. C. Jett, D. D., Bishop.

Union Lenten Held at Roanoke Theatre.

Under the auspices of the Ministerial Union of Roanoke, and through the courtesy of Mr. Elmore Heins, the Lenten services for men are being held in the Roanoke Theatre. It is the purpose of the committee in charge to draw from the different communions the best men available. For the Episcopal Church the committee has been exceedingly fortunate in obtaining Bishop Thomas C. Darst, D. D., of Wilmington, N. C., and the Rev. George H. Toop, D. D., rector of the Church of the Holy Apostles, Philadelphia, Pa.

Lenten services are also being held on Mondays, Wednesdays and Fridays at St. John's Church and on Tuesdays and Thursdays at Christ Church. On Friday mornings there is a Bible class for women conducted by the rector of St. John's Church.

Christ Church, Marion: On Sunday morning, January 30, Bishop Jett visited Christ Church and confirmed a class of four, presented by the Rev. Claudius F. Smith. This parish is one of the mission points ministered to by Mr. Smith, the Diocesan Missioner, and the well filled pews attested the popularity and good work which has been done in so short a time by Mr. Smith.

GEORGIA

Rt. Rev. F. F. Reese, D. D., Bishop.

Laying of Cornerstone of Greek Orthodox Church.

Members of the Greek Orthodox Church, who since 1916 have been worshipping in the parish house of the Church of the Atonement, Augusta, every Monday and Thursday evening, will soon have a church of their own, just one block from the Church of the Atonement. Recently the cornerstone was laid, with the exercises of the Orthodox Church conducted by the rector, the Rev. Thomas Papageorge, assisted by the Rev. F. W. B. Dorsett, rector of the Church of the Atonement. The cornerstone bears the inscription, "Holy Trinity Church, February 13, 1921." According to an old custom, contributions were given to be used for the building fund, and $650 was donated. Practically every Greek in the city was present, and scores of Augustans attended the ceremonies.

Augusta: A newly organized branch of the Woman's Auxiliary at the Church of the Atonement, Augusta, is very active. A Minstrel Club, formed of the young men of the parish, meets twice a week, and is proving a great source of pleasure to the members. Crowds are attending the Sunday evening service, when the rector, the Rev. F. W. B. Dorsett, is preaching on the subject, "Masonry and the Church."

E. D. J.

WESTERN MICHIGAN

Rt. Rev. J. N. McCormick, D. D., Bishop.

Bishop McCormick Tendered a Dinner On Fifteenth Anniversary of His Consecration.

The laymen of the Diocese entertained at dinner on February 14 in the Pantlind Hotel, Grand Rapids, in honor of the fifteenth anniversary of the consecration of the Rt. Rev. John N. McCormick, D. D., as Bishop of the iocese of Western Michigan. At this dinner, which was attended by four hundred people, clergy and representatives from nearly every parish in the Diocese, telegrams and messages of congratulations were read from many friends of the Bishop, among them being Governor Alex. J. Groesbeck, General John J. Pershing, Robert H. Shields, Bishop Daniel S. Tuttle, Thomas J. O'Brien, Dean Francis S. White, members of the State Board of Charities and Corrections, of which Bishop McCormick is chairman, and bishops from many of the surrounding and even distant dioceses.

Expressions of respect, of love and of allegiance to Bishop McCormick were the keynote of each address.

A call to a Christian solution of the problems facing the present world was sounded by Bishop C. P. Anderson, of Chicago, who preached the sermon at the consecration of Bishop McCormick, and who was the principal speaker of the evening

"It is a characteristic of the American people," he said, "that we change quickly from a plane of lofty idealism to the depths of sordid materialism. During the war we showed the best that was in us. But today, instead of reaping the fruits of victory, we have dropped to the most common and vulgar kind of political squabbles. And this change has been reflected in the moral life of the people. War has left behind for us a moral and physical wreckage which must be cleared away.

"The modern Christian is one who merely applies the principles of Christianity to the everyday life. It merely means that the plumber must 'wipe his joints clean,' that the carpenter must measure his work surely, that the mason must spread his mortar honestly, that the banker must deal squarely with all, that the scrub woman must give a full day's work, and that the employer must give an honest wage for work honestly done."

Personal Notes

The Rev. Roland C. Ormsbee, for four years rector of St. Margaret's Parish, Bronx, and rector of St. Paul's Parish, Newark, when the war came, has become curate at the Church of the Holy Communion, New York, the Rev. Dr. Henry Mottet, rector. He resigned the Newark Parish to enter upon war service, and served with the Y. in France.

The Rev. Austin B. Mitchell, rector for some eight years past of Nelson Parish, Jefferson County, W. Va., has accepted the call of the rector of Zion Church, Charles Town, W. Va., to become assistant minister, and to have charge under the rector of the work at Harper's Ferry, Rippon and St. Andrew's on the Blue Ridge. Mr. Mitchell will live in Charles Town, and enters upon his new work March 1.

The Rev. J. R. Ellis, of Yancey, Va., left on February 14 for the Staunton (Va.) Hospital, where he undergoes a minor operation. He hopes to be able to return to his home at Yancey in two weeks.

The address of the Rev. John E. Shea is now Wymore, Neb., where he has charge of St. Luke's Church.

The Rev. Basil M. Walton, of Wadesboro, N. C., will shortly take charge of St. James' Church, Lenoir, N. C.

Bishop Burleson, of South Dakota, is assisting the Diocese of New York by taking appointments made for the late Bishop Burch. Bishop Lloyd has returned to his parish at White Plains.

The Rev. Walter B. Clark is minister in charge of the Church of the Advent, Williamston, and St. Martin's Church, Hamilton, N. C.

The Rev. Peter Edwards, until recently a Presbyterian clergyman, has been accepted as a postulant for orders, and has been placed in charge of work at Lisbon, N. D.

The Rev. Chester Wood, of Lansing, Mich., is supplying at St. Andrew's Church, Emporia, Kan., pending the call of a rector.

The Standing Committee of the Diocese of Oregon has organized by electing the Rev. Thomas Jenkins, 140 East Twelfth Street, Portland, as president, and Mr. C. N. Huggins, 705 Northwest Bank Building, Portland, as secretary.

Ordinations.

On February 2, in Trinity Church, Cyracuse. N. Y., Bishop Fiske, at the request of the Bishop of Atlanta, ordained Mr. Edgar Legare Pennington to the diaconate. The candidate was presented by the Rev. George D. Ashley, the Rev. E. J. Gates read the Litany, the Rev. A. A. Jaynes preached. the Rev. Dr. William M. Beauchamp and the Ven. H. W. Foreman also assisted in the service. Mr. Pennington, a native of Georgia, has been living in Camden, N. Y., for some months, winning back health impaired by war experience. He was received as a postulant by Bishop Nelson, of Atlanta, in 1916.

On February 6 Mr. James Colletti, teacher in the Central High School, Davenport, Iowa, was ordered deacon by Bishop Morrison. Mr. Colletti came from Italy when three years old. He is a graduate of Columbia and studied theology in the Episcopal Theological School at Cambridge, Mass. The sermon was preached by the Rev. Dr. Rudd. Mr. Colletti will continue teaching, and will have charge of Young People's Work in the Cathedral Parish, as assistant to Dean Hare.

Deaths.

The Rev. John Cyril France, rector of St. James' Church, Fair Haven, Conn., died on the afternoon of January 31, in his sixty-fifth year. Funeral services were held in St. James' Church on Thursday afternoon, February 3, his brother clergy of the city acting as honorary pall-bearers.

The Rev. J. L. S. Foster, rector of St. John's Church, Oakland, Cal., died on Thursday, January 13. The funeral services were conducted by Bishop Nichols and Bishop Parsons, assisted by Dean Gee and the Rev. A. L. Mitchell.

The Rev. Augustus A. Joss died early in January at Minneapolis, Minn., after a long and very painful illness. The Bishop and Dr. Freeman, of St. Mark's Church, conducted the burial services from Lakewood Chapel.

Lent.

Every effective man has to be first a strong and intelligent man. The man behind the gun has had to have discipline and drill. Every man to be useful as an engineer or in any calling has to have training. First, what sort of man is the man doing the work? Then, what insight, what aptitude, what power has the worker?

Many a good work fails because the man who is trying to do it is an unwise, a weak, a selfish man, or a man without inspiration and sense of communion with God.

The world of business and of society is made up of individuals. The future depends upon the good sense, the good will, the patient and wise effort of individuals.

You must reach men one by one. You have to change the thoughts of men one by one, develop the corporate character by teaching and training the individuals who make the whole.

The Church has a decisive question to ask: What sort of a man or woman are you? You talk big, great swelling words of love for man, and you are apparently very busy, but are you sincere? When it comes to a personal loss for a better humanity, will you face loss and die that men may live?

A devout Lent will reinforce all spiritual energies. You need not fear that the great cause of human welfare is going to suffer because you take forty days for seeking an interior life of conscious communion with God. If you are a better man you will do better work. Reform yourself before you go out to reform or better the world.

Perhaps, too, it might be as well to remember that sin and virtue, while affecting others as well as ourselves, no man liveth to himself, is our personal sin and our personal virtue. We have to live with ourselves; we have to find in ourselves sense of uplift and power or a miserable sense of weakness and futility. In a large degree we must live alone, within ourselves. We need God, conviction of the reality of things, of a spiritual interpretation of life, of a life which has fulness, is big, satisfying. Have we found the abundant life? Lent might be the dawn of a new day if we would use it intelligently, devoutly.

And we must all stand before the judgment seat of Christ. Each one must answer to God for the deeds done in the body. The Church asks you to face the fact and repenting of past neglect and wrong-doing and start out a new and a better life.

There has been no change in life, no new knowledge, no new opportunity which has changed the great realities. The world needs today a season of retirement, meditation prayer rather more than Lent was needed yesterday. We might get more light if we prayed more.—Bishop Morrison, in Iowa Churchman.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

TO WHOM DOES THIS APPLY?

The following has been sent to us for publication, and in printing it we ask your careful consideration for the comment:

Could This Happen in Your Church?

Excerpts From a Possible Obituary Notice.

"For five years he and his family were communicants of ————.

Seldom was he absent from his pew. His wife belonged to and took part in the church societies. They enjoyed the inspiring sermons, the well rendered service and the beautiful music.

He died and his wife mourns his loss without their rector ever having known them. He nor either of his several assistants ever crossed their threshold. The departed was of a forgiving nature, and just before he died said he hoped to meet his unknown rector in heaven. It is right to give the treasurer of this church credit for being consistent and regularly sending our deceased friend notice of his dues."

We sympathize deeply with the writer of the foregoing, and we feel sure that he had good reason to write as he did.

It is said that once a very successful rector who always built up large, strong congregations wherever he went, and yet who seemed to have no very brilliant attainments, was asked how he accomplished it.

"Well," he replied, "I visit. Then I visit again. Then I visit some more, and I keep on visiting."

That was the whole secret, and that will bring the answer, too.

Of course there are visits and visits. People don't want the rector to come and sit a whole afternoon, and keep them wondering what in the world they will say to him next to keep the conversation from dying a natural death from lack of animation. Nor do they always want to discuss nothing but their soul's welfare.

Visits are somewhat like sermons. It is a good plan to leave a little to be said the next time. But even a long visit is better than none. (We doubt if this is equally true of sermons unless they are very unusual ones.) Above all things, however, make the visits friendly and not formal nor professional.

We would not have our lay people get too cheerful over this article, however, for there is something to be said for the clergy, too.

Nothing is more difficult in looking over a congregation than to tell who is in it. It is very hard to "spot" a stranger, and if you attend a church a few times and the clergyman doesn't pay any particular attention to you, then go up to him and tell who you are, and where you live, and that you would appreciate a call from him. People have been known to do wonders with obdurate ministers by means of a little friendly cordiality. Try it! Try it more than once, too.

Another thing lay people must remember, and that they very often seem to forget, and that is that preachers are not mind-readers. They can't tell by the look on your face that your husband is sick, or that you have moved across town, or that you have friends visiting you whom you would like to have called on.

In other words, you must be just as outspoken with your rector as you are with any one else, and tell him what you would like him to do sometimes, and it will help all around.

PREVENTION.

Long years ago our Saviour said, "There must needs be evil, but woe to him by whom evil cometh."

Would not this condemnation apply, too, to those persons who know of a method of the preventing of evil and do not use it?

Before now we have pointed out the uses and advantages of the probation system. We publish herewith a splendid tribute to what it is accomplishing in New York, made by one who knows whereof he speaks:

It is becoming increasingly difficult for boys to be bad in New York. Trivial cases no longer get into the Children's Court, and the creation of "institutionalized" youths, which in many cases has spelled a life of crime, is at a minimum, due to the probation system.

"There is nothing sensational in the work," declared Presiding Judge Franklin Chase Hoyt, of the Children's Court. "The same ratio of waywardness among children exists today as did ten years ago. But the agents for corrective purposes have increased tremendously, leaving the court practically free to deal with the big matters. We are now able to go into them as we wish.

"The big improvement is the result of the civic and social effort to eliminate the causes which have been responsible for much delinquency and neglect in the past.

"The work of prevention which has been engaging the attention of so many agencies and organizations—the awakening public conscience and intelligence, as evidenced by the activities of the settlements, community centers, clubs, parents' associations and the like—the development of the probation system—the intensive efforts of the court itself—these are some of the things which have improved the conditions surrounding the children of our community.

"When one reflects that in 1917 approximately 17,000 children were arraigned before the courts, which was at a ratio of 40.93 to each 10,000 of population, and that they have gradually, but steadily, decreased to 11,582 in 1920, which is at the ratio of 20.6 to each 10,000, it must serve to encourage even the most pessimistic.

"Indeed, had the ratio of arraignments to population in 1920 remained the same as in 1907, the arraignments in 1920 would have reached the huge total of 23,002, or 11,420 more than what they actually were.

"Now, it is the more difficult problems that we are called upon to solve, and to that end the court is devoting greater effort and deeper study year by year. The Children's Court is not a cure-all for the evils that afflict the children of the community.

"By its very nature it must deal with the cases which come before it one by one, specifically and individually. It is, as it should be, a tribunal of last resort, and if the faults of the children can be cured without bringing them before it, so much the better both for the children and the court.

"Perhaps the most significant feature of the year's work is to be found in the great decrease in the number of children committed to institutions. In 1920 such commitments fell to 1,992, the smallest number ever recorded. This means a tremendous saving to the city—in fact, the saving is considerably in excess of all the court work, and it avoids the evils of institutionalism."

Justice Hoyt exploded the theory that any one race is responsible for increasing the figures for juvenile lawbreaking. The ratios, he declared, are exactly in keeping with the various racial elements in the city, no more and no less. Furthermore, there was no big increase of child-crime during the war years, and the Eighteenth Amendment has not affected the situation to any noticeable degree.

"The one big improvement," the justice emphasized, "is in the corrective influences. More attention is being devoted to the rising generation by various civic agencies, and this is a wonderful sign. The progress can be reckoned from just a little fact. The Society for the Prevention of Cruelty to Animals antedated the similar society for children. An agent of the former found a child in distress and figured that the child, in the last analysis, was an animal, and should be protected.

"That and the figures I have given show the progress."

There is no reason why the same sort of thing that is being done in New York should not be carried out all over the country, and it is certainly the duty of the churches to be leaders in such efforts.

Every clergyman can be a probation officer if he will give it a little time, and he can and should organize "big brother" movements in his church.

It is a disgrace to our churches that so much of this kind of work has been left unchurchly, if not unchristian, organizations, that many of our young people of today have the impression that there are more opportunities for real service outside of the churches than in them.

There is no community so good that it cannot be made better by a community effort, and our clergy should be the leaders of such efforts.

Family Department

COLLECT AND CALENDAR.

FEBRUARY.

1. Tuesday.
2. Wednesday. Purification B. V. M.
6. Quinquagesima Sunday.
9. Ash Wednesday.
13. First Sunday in Lent.
16, 18, 19. Ember Days.
20. Second Sunday in Lent.
24. Thursday. St. Matthias.
27. Third Sunday in Lent.
28. Monday.

Collect for Third Sunday in Lent.

We beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Master, to be our defense against all our enemies, through Jesus Christ our Lord. Amen.

The Seeker.

O Lord ,the most fair, the most tender,
My heart is adrift and alone;
My heart is a-weary and thirsty,
Athirst for a joy unknown.
From a child I followed it, chased it,
By wilderness, wold and hill;
I never have reached it or seen it,
Yet must I follow it still.

In those olden years did I seek it,
In the sweet, fair things around;
But the more I sought and thirsted,
The less, O my Lord, have I found.
When nearest it seemed to my grasping,
It fled like a wandering thought;
I never have known what it is, Lord,
Too well know I what it is not.

"It is I, it is I, the Eternal,
Who chose thee Mine own to be—
Who chose thee before the ages,
Who chose thee eternally.
I stood in the way before thee,
In the ways thou wouldest have gone;
For this is the mark of My chosen,
That they shall be mine alone.

— Selected.

For the Southern Churchman.

At Marbles for the Master.

W. H. Morse, M. D.

Every year, just after winter has commenced to linger in the lap of spring, and before the ground is settled and the wintry winds are at rest, the boys are at marbles. There are seasons for tops, shinny, kites, ball and football, but among the number marbles is second to none; the game always has been, and always will be. It was in vogue when I was a boy, and my grand-uncle used to give me points on it, based on his experience when he was a lad. Perhaps it was for that reason that I was quite an accomplished player. Yes, I have played at marbles many and many a time in my boyhood, and once more lately, since my fiftieth birthday. That was a game for the Master.

I am interested in the Bible mission work among the Indians, and one spring, not many years ago, I was endeavoring to have an interview in that interest with an eminent Italian gentleman who was in this country. He was the Duke of the Abruzzi, a brother of the King of Italy, and I had learned from some of my friends in his country that he was supposed to be favorable to our endeavors. So of course I had to see if I could talk with him on the matter. He was in New York, and I did not manage to catch him there. He went to Washington, and there I sought him again, but unsuccessfully, as he was busy with social functions. While I waited for my chance, I found that he was to pay a visit on a certain Monday to the Hon. Henry G. Davis, at Elkins, W. Va. So on the Saturday morning preceding I went out into West Virginia, there to lay in wait for him when he should arrive. At Elkins I met a school friend who lived in a small town only a short distance away, and he invited me to spend Sunday with him.

"And say, doctor," he went on with his invitation, "I tell you what you must do! You must conduct services for us on Sunday morning."

He explained that there was at one time a little Episcopal Church in his village, which had been quite flourishing, and was the only place of worship, but that in recent years it had not prospered, and services were held but once a month by an elderly rector, who, if I remember rightly, came out from Wheeling. There was a movement on foot to have him come fortnightly, or to have a minister from some other denomination hold a meeting on the mid-Sunday.

"So our folks will be only too glad to have you come," my friend said, "as it will be two weeks before the rector comes."

I consented, and went out with him to his place, where he caused it to be known that on the following morning there would be a "preacher from Connecticut" who would hold services. I took dinner with him and his family. He had already spread the news to some extent, and was to do the same during the afternoon and evening. While we were at table his nephew came in, and from what he said I noticed at once that my friend was perturbed. He bit his lips, and then with manifest impatience explained.

A young fellow from the mountains, who was known as Plump Parshall, had come down, and was to be the inspiration of a big time on Sunday. He and several of his mountain people were expert at marbles, and his coming was the signal for a sort of gala day in the village. Marbles would be played from early morning, and in honor of the occasion the women would provide a picnic dinner; and there would be liquid refreshment with it, after Parshall had taught the game and beaten all hands.

This was what disquieted my host. The marbles would interfere with the worship. He was plainly blue, and although he went out to give his notices of the meeting, he showed his vexation. I left the house with the nephew, a boy of fifteen, who undertook to show me about. There was not much to be seen. The one little church, one general store, a carpenter shop, three or four other business buildings, and perhaps twenty houses, made up the village. But there was something else, more than these sights, that the boy was anxious for me to see, and he soon gave me the opportunity. This was the redoubtable Plump, a long, lean mountaineer, who, surrounded by a crowd of boys and young men, in front of the carpenter's shop, was demonstrating marbles and bragging of his prowess.

When we stopped to watch what was going on Plump caught sight of me, the only stranger in the place, and shouted a "defi" at me.

"Be 'round tomorrer," he said, "an' I dare ye, or any un else, to play me!"

I made no reply, but walked on with the boy. An idea advanced itself. The boy had incidentally told me that he had a brother who managed the general store, and he introduced me to him. Drawing him into conversation, I found that he was religiously inclined, and also that he furnished the marbles for the Sunday games. He declared that he would not sell on Sunday, and that those who bought would have to do so before he closed that night. He and I had a little confidential conversation, and then the boy and I resumed our sight-seeing.

When again we reached the group at the shop Plump came to my side and asked if I would like to "try on" in the morning?

"Not on Sunday," I replied, "but I have no objection to playing now."

At once he was tickled. But he craftily put forward some of his mountain friends, to let me "practice" on them, reserving his dignity. Before I began to play I remarked that I always played "for keeps." That was "all right." In five minutes I was in the game. It did not take long to show my skill. One after another player was defeated by me. Then Plump pushed all aside and played. He also was beaten, game after game, and my gains filled the nephew's bag. When darkness put a stop to the playing Plump announced that he "hadn't ruther played 't all, an' in the mornin' he 'd unbrace an' show me." I thanked him, and then quietly invited him and his friends to church, again reminding him that I did not play on Sunday. My invitation was hooted.

"Bettah give up readin' prayers, an' play!" Plump replied.

"Say, you cleaned out the whole gang," the boy said to me as we walked away.

Practically I had done so. After I left, Plump and the others went to the store to replenish their stock, and there to learn that every marble in the store had been sold—to me. When Sunday came I had a large audience, and in it was Plump and his friends. There were no marble games that day, and the picnic dinner was in honor of the meeting, and not the marbles. After it was finished nothing would do but I must hold an afternoon meeting, which I did, and again the marble expert was there, and after meeting warmly shook hands with me.

Can You Live On Forty Cents a Day?

Is the cost of living bothering you? Moy Ling, King Mai and Yim Mai live on forty cents a day when they are at home. They are now in New York to participate in the International Silk Show, and are the first Chinese women who ever set foot out of China on such a mission. In spite of this low cost of living, they are fat, jolly and strong, so expert at their work of reeling the raw silk from the cocoon that out of thousands of other filature hands, they have been chosen to demonstrate the first step in the styles of 1921.

In Southern China, where they live and work, their diet is chiefly rice and tea. Their buxom appearance is proof positive that any one short of funds can live and flourish on rice. Beginners at their work are paid thirty cents a day. Being expert, they receive the munificent sum of forty cents, and even sixty cents at times, and are putting money by for hard times.

At the International Institute of the Young Women's Christian Association

in Gramercy Park, where they are staying under the official chaperonage of the Y. W. C. A., they cling to their Chinese rice diet. Not even fried chicken a la Maryland and hot cakes from the famous Mandy cook can tempt them.

Speaking not a word of English, yet by their quick responsive traits and affection these quaintly be-trousered little creatures have already endeared themselves to the household. Only when displaying her locket with the picture of a man and two "childee" do the eyes of Yim Mai grow wistful. For Yim Mai is an emancipated woman, keeping up to the honors of her profession, although married, with a family back in China awaiting her return.

Quick-witted, exquisitely groomed and neat, with eyes alert at the wonders about them, these Chinese maidens convey an eloquence of wonder and appreciation by quick signs and nods.

"Only in recent years have Chinese women been allowed the full privileges of educatioon, that is, women of the lower classes," says Mr. Chiu, secretary for the delegation, and their spokesman. "Even today the expense of the most elementary schooling is beyond the working women. A free education is something unknown. Until she learns the art of catching the elusive threads of silk cocoons and unwinding the ends of fine fiber, a girl must enter a factory as an apprentice at an infinitesimal wage. Yet every woman, although she may not read and write, knows how to cook rice to a perfection unknown here." Which may explain in part why her better half never grows tired of the same meal.

To reach out a helping hand to these women the Y. W. C. A. is constantly enlarging its foreign work for Chinese women and girls. A staff of one hundred and twenty-eight secretaries, of whom thirty-two are native Chinese, trained by the Association for their work, are carrying on educational and health activities.

For the Southern Churchman.

And Such Are We.

Gene Scott Wright.

The children played upon the strand,
(How sweet their laughter came to me!)
The tide, far out, left bare the sand,
And calm and friendly was the sea.
I lay at ease beneath the shade
Of one small, stunted, leafy tree,
And watched the little ones that played
And built sand-houses merrily.

Ere long I slept, and wandered far
Where sea and skies are ever bright;
Then waked to see, within the bar,
The flowing tide and falling night.
The surf, whipped high by sudden wind,
Dashed ever and anon its spray
Across the lessening isle of sand,
Where huddled children knelt to pray!

Absorbed in play, they'd spared no glance
To rising tide and sinking sun,
Nor saw the storm-cloud's swift advance
To end forever life and fun.
No swimmer I, no help was nigh,
Both beach and children strange to me;
I could but kneel, and call to Him
Who calmed the storm on Galilee.

Beyond the sand-bar, white with foam,
A mighty roller reared its crest.
It seemed to bear the seal of doom,
It caught the lightning on its breast.
It swept the children from their knees,
and bore them, struggling, to the land,
Out of the reach of clutching seas,
It left them high upon the sand.

Dear God, Who heard the children's prayer,
And snatched them from their peril dire,
In later days when, free from care,
They give no heed while higher, higher,
Comes mounting up the tide of years,
When storm-clouds thicken, and the night
Is falling, falling; when with tears
They cry to Thee from woeful plight—

Oh, when the engulfing waters rave,
Let them not sweep far out to sea
Thy careless children—save, oh, save,
And let their sorrows bring to Thee
Each thoughtless soul, safe home at last,
Beyond Temptation's subtle power,
Into the lap of Mercy cast,
Ere yet shall close their evening hour.

For Granted.

"It must be a great comfort to Elsie to have her mother with her," said the grandmother, always interested in the good fortunes of others. "With her two little children to care for, the help and company of such a mother must make her life much easier and happier."

"Yes," assented the visitor. "Last year she couldn't talk enough of what a help and relief it was, how much safer she felt about the children when she had to leave them for a little while This year"—the speaker paused with a little laugh. "Oh, well, mother is just as much a dependence and help, of course, but Elsie has reached the take-it-for-granted stage. You know how that goes. What she couldn't be sufficiently thankful for at first, is now only the usual and expected. There are more demands and less appreciation."

"I see," said the grandmother with her grave little smile that ended in the faintest breath of a sigh. "It's a way we have of treating our blessings."

Louise, sitting at the table with her book, felt a warm flush creeping over her face. She suddenly remembered how much it had meant to her when she first came to spend this winter with grandmother, to find the dish of fruit, the bowl of popcorn, or some little treat awaiting her each afternoon when she came from school; and now she looked for them as a matter of course. Tonight she was so busy thinking of the theme she had to write that she had even forgotten to say, "Thank you!" Then she thought of home and of mother's constant love and service there, and how the whole family depended upon her to keep all the wheels running and the loose ends gathered up. They were so used to the orderly rooms, the comfortable meals promptly served, to mother's remembering all that ought to be remembered, and knowing all that ought to be known, that they were naturally taking her for granted. Suppose some dark day she should find her not there? A lump rose in the girl's throat, and a swift resolution in her heart. Never again would she be so carelessly ungrateful.

Will she remember as the days go on? When God was leading Israel on their long journey they feared and complained as the food grew short. Then, one day, there came the bread from heaven to supply their need, and they gathered it in wondering gratitude morning after morning, all their fear of hunger banished. But as the months went on it grew to be a common thing, accepted carelessly. Manna, of course there would be manna, but one would like a change, and after a time they announced that they "loathed" this light bread. Yet their story is only the story that might in some way be told of us all. Our blessings are so many, our safety and comfort are so expected, the love that blesses our lives and fills our homes is such a familiar thing, that our sense of appreciation dulls, and we forget to thank God for the mercies that are new every morning. Let us learn a new prayer, "Help me to have a grateful heart, and not take all my life's blessings for granted."—Queens' Gardens.

Mary.

I think so often of Mary—
Mary the mother glad,
Who lived in the Nazareth cottage
When Christ was a little Lad.

I think of her in the morning
As she put on His little frock,
And brushed the curls from His forehead,
Smoothing each shining lock,
And heard Him speak with reverence
A little sunrise prayer,
With a look of child-like wonder
Upon His face so fair.

When Joseph had gone to the workshop,
The cottage made trim and neat,
And Jesus played with the children
Who lived across the street;
I think like the sound of music
Was the echo of His voice,
Which sent her pulses thrilling
And made her heart rejoice.

And when He brought His bruises
For her to touch and kiss,
And she smiled away His troubles
With all a mother's bliss,
I think that over her spirit
Stole a promise of endless rest,
As she "magnified the Father"
Who had given her His best.

Then, when the shadows deepened
And the Child, now tired of play,
Rested His head on her bosom
At the close of a weary day,
As she taught Him a psalm of praises,
And mused on prophecies dear,
I think that the song of angels
Fell on her listening ear.

So I often think of Mary,
Mary the mother glad,
Who lived in the Nazareth cottage
When Christ was a little Lad.
—Selected.

The ministry of the Word is also our power against the worldliness of the Church and congregation. Let the standard of the Word be uplifted and pressed on heart and conscience, and the worldly devices and elements in our Church life will fall away and die. The message of the Word for holiness of heart and life will soon settle questionable methods of Church finance, Church life and Church work. And all this will be so because of its power to "edify" the believer. More and better Bible classes, more expository teaching in our sermons, more individual meditation and study and teaching of the Word will soon have its blessed effects in the individual and congregational life.—W. H. Griffith Thomas.

Christian schools in Japan have religious freedom to a greater extent than is usually believed in this country, according to a teacher in one of the largest mission colleges. In his school and in others attendance at daily chapel is compulsory, and the Bible is used as a regular text book. Yet these schools receive full government recognition.

For the Young Folks

A New Version of an Old Rhyme.

"Sing a song of sixpence;
A pocket full of dimes;
Shall I spend them on myself,
To help me have good times?

I think I'll give for missions
At least one dime in ten:
Then if for funds you're lacking,
Just call on me again."

—Selected.

When Jerry Filled the Church.

Snow lay in deep drifts all over the country and filled in the paths of the village homes. Grandfather looked up the street and shook his head.

"Small congregation today. Folks aren't going to plow through drifts to church," he said to grandmother.

Jerry opened the front door and looked out hard. He caught a glimpse of Mr. Saunders, the minister, standing on his doorstep.

"He doesn't like empty seats, and Mr. Saunders is the jolly kind, too. He was just like one of us boys at the picnic at Blue Beach. Wish I could fill up a pew or two for him," mused Jerry.

Then he turned and bounded into the kitchen, hunting for his rubber boots.

"Sonny, why do you leave the door open on such a wintry day?" questioned grandmother, shivering.

"Going right out again, granny," laughed Jerry. "I'm going to dig some paths so folks can go to church."

"Well, I guess it won't be breakin' Sunday to dig paths if it gets folks out to church. If it wasn't for my rheumatism I'd go and help you. Better take the short-handled spade," advised grandfather.

How the snow did fly as Jerry's spade tossed it high on top of the dirt! Puffing, he worked a path through grandfather's gate across the track that village snow-plow had made in the road.

Next door lived the Widow Spear, who had no boys to dig paths for her. Jerry remembered that she didn't get out to church very often on winter days, but he decided to dig her a path.

When the Widow Spear's path had been dug he turned back to the sidewalk and ran down to the church corner, his spade leveling the drifted snow that lay heaped in gateways.

Right across the street lived dear old Aunty Frail. Jerry didn't believe that her girls, who took such good care of her, would let her go out of doors this cold day, but he was going to dig her a path just the same.

He looked up and saw the sexton widening the path through the churchyard. He wanted to dig one more path, so he bent over his spade and sent the snow flying out of Aunty Frail's path, then sped down the street to Lame Peter's gate.

Soon Jerry was back at his own home path, and the bells were ringing for church. He had barely had time to hurry into his Sunday clothes, held ready in grandmother's hands.

"Grandfather says that we ought to be the first to go to church today, seeing the path is clear," she explained.

As they entered grandfather's pew Jerry noticed that the church was already half filled, and as the last bell rang out more folks filed into the church. The minister walked to the pulpit, his eyes shiny as he looked down at the people.

Then after the sermon and when the last prayer had been said and all the people stood at the front door shaking hands with the minister, Jerry heard him say: "I can't tell you how glad I am that you all got out this morning."

"I'm glad I came," laughed the Widow Spear. "I woke up this morning and saw it was so snowy that I said, 'I can't go to church today.' But after that Jerry dug a path for me, and I couldn't stay at home."

"And I want to thank Jerry for digging such a nice, clean path so I could get out this morning," called out Aunty Frail, her face all sunshine.

"Well, when I saw Aunty Frail walking off to church this snowy morning, I said, 'If it's fit for her to be out, I guess I can go as well,'" laughed a neighbor.

"Aye, aye, when I saw the churchyard filling up this wintry morning, I decided that I ought to be in church, so I came also," spoke up a stranger.

"So you see, Jerry, how you filled the church today," exclaimed the minister, slapping Jerry on the back.

Jerry's freckled cheeks crimsoned as he stammered: "I—I—why, I didn't do anything but shovel two or three paths; that's all."—Exchange.

A Present for Ann.

The parcel post wagon came rattling along the street and stopped in front of Grace Holmes' house. Grace ran to the door and held out her hands for the package the postman brought. Then she flew back to the kitchen, where mother was shelling peas.

"Oh, mother, mother," she cried; "I know it's a present!"

"Let me see," said Mrs. Holmes, as she looked at the address. "Why, it has Ann's name on it."

"Ann's name," said Grace in surprise. "Why, Ann is too little to have packages."

"Well, Ann would like to have you open it, Grace," said mother.

Hurriedly Grace cut the string and opened the box. There was a lovely blue sweater of the softest wool.

"A slip-on," cried Grace. "It's just like Harriet's. She has to pull hers on over her head."

Mother read the card which was tucked in it—"For Little Ann, who is six months old today, from Aunt Alice."

My, how Grace did wish for that sweater! It was just the kind she had wanted for a long, long time. It was blue, trimmed with narrow gray stripes; the very colors she wanted, too. If only Aunt Alice had made it too big for the baby, perhaps it would fit her.

She watched as mother slipped the sweater over Ann's head and put her little hands through the sleeves. How pretty she loooked! The blue in the sweater just matched her blue eyes. Then she smiled at mother and laughed right out loud for Grace.

But Grace did not smile back. She kept saying to herself, "If Aunt Alice only had known how much I wanted that sweater she would have made it for me. She could have sent Ann something else. Ann's too little to know the difference, anyway."

All morning long she kept saying it over and over to herself. Her lips were drawn down at the corners and her forehead was puckered up. At last she took a pad and pencil and sat down on the porch steps. She was there a long time, and this is what she wrote: "Dear Aunt Alice:

"Next time you have a sweater to give away I wish you would send it to me. A rattle would do just as well for Ann. She is too little to know the difference.

"Your loving niece,
"Grace."

She folded the letter and put it in her pocket. Then mother brought Ann out in her carriage.

"Grace," she said, "I would like you to wheel Ann up and down on the walk in front of the house until she goes to sleep."

Grace did not look pleased as she generally did when she had Ann in her care. Back and forth she wheeled the carriage. A lady passing said, "What a pretty baby!" but Grace did not pay any attention.

Then Harriet came along. "Oh, look at Ann's new sweater! Grace, let me wheel her—just once."

Grace willingly surrendered the carriage and went and sat down on the steps. She watched Harriet, who was having such a good time with the baby. Ann smiled and smiled. Soon her eyes began to droop and in a moment she was asleep.

"Grace, come look at her," whispered Harriet. "Isn't she just lovely? If I had a little sister I'd want her to have a blue sweater just like Ann's."

Grace looked and she couldn't help but be proud of Ann. Then she thought of the letter in her pocket. She took it out and tore it into very small pieces.

"Why, what's that?" asked Harriet.

"It's a horrid old letter I wrote," answered Grace. "If Ann belonged to you wouldn't you rather have her get a new sweater than for you to have one?"

Harriet said of course she would.

"So would I," said Grace. Then the puckers left her forehead and the corners of her lips turned the right way once more.—Lurana R. Wilson, in The Child's Gem.

Going Calling.

My dolly is so dear,
I take her every day
To call upon our neighbors,
Fine folk they are, I play.

The nearest one is Tabby,
She has four kittens new.
I say, "Good morning, Mrs. Puss,"
And she replies, "Miew, Miew."

I ask her, "How are your babies?
They're looking well today,
Especially the smallest,
Her coat's so soft and gray."

"They're very well," says Tabby;
"But take a seat, I pray."
She doesn't really say it,
I make believe in play.

But soon we must be going,
We've other calls to make.
And so I bow to Tabby,
Her right paw p'litely shake.

Then up I put my sun-shade,
It's pink and ruffled, too.
And dolly dear and I
Make another call or two.

—Selected.

And a Carpenter He Would Be.

Guglielmo Sgagna hated pigs above all things! And that was queer, too, because Guglielmo's father was a swineherd. The happiest hours of Guglielmo's life were those he spent whittling rude toys from blocks of wood far away from the feeding grounds of the pigs. At these rare intervals he was as happy as a lark, all his troubles forgotten.

One day the call came summoning all the brave men of the hills and valleys to the defense of Italy. Guglielmo's father marched away in response to the summons.

"This," thought Guglielmo solemnly to himself, "is the time for me to escape from the pigs. No longer will I herd them. A carpenter I shall be instead."

But woe to the boast of Guglielmo. No one wished so young a boy for a carpenter. As a swineherd only did he seem able to qualify. And so down went his "castles in the air," and amidst their ruins he found the hated pigs once more.

The news of the death of his father reached Guglielmo and filled him with great grief.

"Nothing binds me to my home valley now," he said desolately. "Goodbye, you grunting, despicable pigs. I am off to seek my fortune in fairer ways."

So forth he set to see the world. Through a hundred wild adventures he came safely until at last he reached Messina and found his way to the war orphans' colony of the Junior Red Cross at Citta di Castello. Within half an hour after his arrival he had made the acquaintance of a new suit of clothes and the first good meal in many days. How he thanked the Red Cross! Potatoes and meat! What luxury! He crammed his mouth with both. "Cospetto!" (Plague on it!) The meat was pork! Fate in the shape of a pig was still pursuing him.

And worse was yet to come! Citta di Castello is run on a co-operative self-government plan. The children divide the chores; make their own laws, and elect their officers. The president of this society interviewed Guglielmo.

"What did you do at home?" he asked.

"I tended pigs, but I hate the evil occupation and would fain try my skill at carpentry."

"Time enough for that," said the older boy. "For the time being you shall herd pigs."

"Was there ever a boy more unlucky?" groaned Guglielmo to himself as the older boy walked away.

One sunshiny day when he was seated on the top rail of the pigsty, swinging his feet, he received a wonderful inspiration. Strange to say, its source was no other than a big fat mother pig and her following of squealy little ones.

"When these little beasts begin to grow," thought Guglielmo, "the pen will not be big enough to hold them and they will have to be sold. They will fetch in this case only half the value of a full-grown porker. To grow them full size involves no extra expense, for they live and wax fat on the forest acorns and the scraps from the kitchen. Therefore, if the sty is enlarged it will add to the profit of the school. Yes, and who could enlarge it better than I?" Guglielmo sat up straight and puffed out his chest at the thought. "I shall go to the president at once and tell him my idea and beg his permission to execute it."

Overcome by the splendor of the thought, Guglielmo tumbled off the fence, picked himself up bravely, and set off at a brisk run to make known his request. The long and short of it was that Guglielmo, after much pleading, was permitted to build the sty.

When the last nail was driven there was a stampede of all the boys in the school to see the sty. Rumors of its style and magnificence had already reached their ears. The real sty was even more wonderful than the boys had anticipated. Their admiration transported Guglielmo to a land where no pigs existed. "Guglielmo," said the oldest, "you are a born carpenter!"

As the boys walked away, Guglielmo looked into space conjuring up visions of all the things he would do now that his dream had come true. Through many disappointments he had stuck manfully to his single purpose to become a carpenter and his steadfastness has brought its reward.

A Beautiful Winter Plant.

When buttercups and violets are sleeping under the snow, and we say that all Nature has gone to rest, we forget the lichens. Of course, we know that Nature really never sleeps, and trees and plants and flowers of spring are only part of her family. Mother Nature's way with the lichens is to let them sleep all summer and grow in the winter. During the summer they are brown, but when the cold winds of autumn begin to blow, and Jack Frost returns to his own, the lichens begin to change colors and to grow more beautiful in gray and green than ever they were in summer. The green of lichens is not like the green of trees or grass, but it is a beautiful tint that belongs exclusively to their family.

Next time you take a walk in winter, look for lichens on trees, fallen logs and old fences, and see for yourself how full of life and beauty they appear in the time of year when flowers are gone.

They tell us that artists understand that lichens are a great addition to the beauty of winter landscapes, and so they put it in their winter pictures, although they sometimes call it moss.

Botanists say that the beautiful Iceland moss is really lichen.

Mother Nature, though, did not intend lichens simply for ornaments. In the barren spots of earth which Mother Nature always seeks to cover, she first sends lichens because they live on air and need no earth from which to gather nourishment. In time, as the lichen covers rocks and then grows old and decays, a kind of soil is formed in which other plant life can grow and thrive, until, after awhile, the barren place is covered with vegetation and blooming flowers, which never could have made a start without the help of the little lichen plants.—Frances Margaret Fox, in Exchange.

There are many substitutes for the bread of Christ—morality, education, art; but in these things is no abiding satisfaction. There are those who speak as though there were two breads—a manly, undogmatic, free-speaking religion for the strong man; and Christianity for the weak man. But the time comes to the strongest when he feels that he has a woman's heart within him, and when in his anguish he cries to God for bread, what will it profit him to find a stone, though it be the whitest intellectual marble. The bread for the woman and the child was the same as for the strong man.—Bishop Alexander.

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Grandma's Welcome.

The postman had just left, and Milton could hardly control his impatience.

"Is there anything for me, mother, dear?" he cried, jumping up and down with excitement when he saw that mother held several letters in her hand.

"One, Milton," she replied, handing him a letter.

Milton tore it open, read it hastily, and then exclaimed, "It is from grandma. She says that she is coming to pay us a long visit in a couple of months. Won't that be fine, mother?"

"It certainly will," agreed mother, smiling at Milton's delight. "You must do everything to make her visit pleasant."

"I certainly will."

When Milton recovered from the excitement of his surprise, he hurried out to consult with old John, the gardener, who had been with the family for many years.

"I want to give grandma a big surprise, John. What is the best and nicest way to do it?"

John scratched his head a minute thoughtfully. "I remember your grandmother likes apples a whole lot, Master Milton. Why not give her some of them when she comes?"

"Apples!" almost snorted Milton, disdainfully. "Why, John, she can get apples any old time. Try again."

"Not the kind of apples I'm thinking of, Master Milton. You say she'll be here in about two months. Suppose you leave it to me, and I'll promise you I'll surprise both you and your grandmother a whole lot."

Finally the day came when grandma arrived. How glad Milton was to see her, and she him.

When they went in to dinner every one was surprised and pleased to see on the center of the table a semi-circle of big red apples. On each apple, outlined in green, was a letter, and all spelled, "Welcome, Dear Grandma."

Grandma was too surprised and happy to speak, so she just leaned over and gave Milton a big, loving hug.

When Milton saw old John the next day he explained that before the apples ripened he had pasted a letter on each apple. When the apples turned red the part on which the letter was pasted remained green, thus giving a very pleasing effect.—Christian Advocate.

The Foolish Little Frog.

A foolish little Frog,
Who was sitting on a log,
  Said, "What's for dinner today?"
His mother said, "Stew!"
The Frog said, "Pooh!"
  So he sailed and he sailed away.

He came to the Cur,
And he said, "Dear Sir,
  Pray, what's your dinner today?"
The Cur said, "Bone;
You leave it alone."
  So he sailed and he sailed away.

He came to the Horse,
And he said, "Of course,
  You've a very nice dinner today."
The Horse said, "Hay!"
The Frog said, "Nay."
  So he sailed and he sailed away.

Then he came to the Goose
With a flag of truce,
  Crying, "What's for dinner today?"
The Goose said, "You,
I think might do."
  But he sailed and he sailed away.

He came to the Cow,
And he said, "What now
  Have you for dinner today?"
The Cow said, "Grass!"
The Frog said, "Alas!"
  And he sailed and he sailed away.

He came to the Crow,
And he said, "D'you know,
  I'd like some dinner today."
Said the Crow, "Try a worm,"
But the Frog gave a squirm,
  And he sailed and he sailed away.

He came to the Goat,
  And he said, "Please note,
  I've had no dinner today."
Said the Goat, "Begin
With a prickly whin."
  But he sailed and sailed away.

He came to the Owl,
And he said, "Kind fowl,
  Pray, what's your dinner today?"
The Owl said, "Mice!
Can I offer you a slice?"
  But he sailed and he sailed away.

And he felt so sad,
For he had not had
  A dinner at all that day.
And he cried, "Boo-hoo!
I could finish that stew!"
  So he sailed and he sailed away.

He came to the nest,
And there he confessed
  He'd had no dinner that day.
Said his mother, "Dear me!
You must wait till tea,
  For I gave your share away!"

And the moral for you
Is, don't say, "Pooh!"
  Whatever your "dinner" be;
To the silly little sinner,
Who hasn't had his dinner,
  It's a long, long time, till tea!

—Percy French.

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6 There was a *m*an sent from God, whose name was John.
7 The same came for a *h*witness, *n Faith.* John 3.15,16,18,36. (Mt.8.10;

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

FAMINE RELIEF.

For the convenience of our readers we publish the addresses of the treasurers of the various Relief Funds whose appeals for the starving, and especially for starving children, are so urgent and touching. The Southern Churchman will forward contributions to any of these, but to save time, postage and possibility of miscarriage, checks would better be sent directly to the treasurers as below:

Near East Relief (formerly "Armenian and Syrian Relief")—Cleaveland H. Dodge, No. 1 Madison Ave., New York City.

European Relief (Central and Eastern Europe)—Franklin K. Lane, 42 Broadway, New York City; or locally for Virginia, DeSoto Fitzgerald, 218 Mutual Building, Richmond, Va.

Chinese Famine Relief—Remit through Lewis B. Franklin, Treasurer, Presiding Bishop and Council, 281 Fourth Ave., New York City.

ACKNOWLEDGMENTS.

We acknowledge the following additional contributions to the fund for the relief of the sufferers from famine in China:

E. P.	$ 1.00
In memoriam, L. G. J.	10.00
Wickliffe Church, Clarke County, Va.	5.00
Clifton Chapel, Overwharton Parish, Va.	15.00
Thos A. Lee, Washington, D. C.	20.00
Mrs. B.	10.00

To Near East relief fund:

Members of Grace Church, Berryville, Va.	$ 3.00

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LADY OF REFINEMENT DESIRES position in Church school as House-Mother; Experienced hostess. Address "Hostess" care Southern Churchman, Richmond, Va.

Marriages and Deaths

Marriage notices not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Bolton: On Wednesday, February 16, 1921, at 10:30 A. M. at the residence of her nephew, the Rev. Meade Bolton MacBryde, MARIA LAWSON, daughter of the late Dr. James Bolton, of Richmond, Va. Funeral service Grace Episcopal Church, Washington, D. C. Interment Holywood, Richmond, Va.

Baskervill: MRS. WILLIE ANN W. BASKERVILL, mother of Archdeacon E. L. Baskervill, of Charleston, S. C., died on February 16, at Baskerville, Va. The funeral service was conducted on February 18th from Christ Church, Baskerville, by the Rev. Joseph W. Carroll, interment being made in the church yard.

A Thought for Lent.

I want you to ask yourselves whether you make it fruitful in your lives, as you must answer to God at the judgment day. If you joy in an inward peace; if your private prayers are more a delight and less a task; if your communions are far more frequent, with a better preparation for each and a real thanksgiving after; if your family find you more loving, and your business associates note your work done more faithfully, if God is in all your thoughts, and you rejoice in being a fellow-citizen with the saints; if you are readier to offer services and dues of every sort to God's holy Church; if your Bible is growing more familiar, your speech kinder, your smile brighter; then praise God for the good seed sown, which is springing up in the garden of your heart, and resolve to tend that garden carefully. If not—then God grant you a fresh opportunity for receiving His Word aright. May He have mercy on us all, and bless us, not as we deserve, but out of the abundance of His grace. —William H. Van Allen.

They That Are Christ's.

They do not want to shine in the world, or to be rich or popular, or to have their own way and assert themselves, or to enjoy the relish of success. . . . With all simplicity their hearts are bent on moving, doing, suffering, as the spirit of Christ in them may will. They have done with worldliness; they have done with self-seeking; they do not look for an easy life in the world where Christ was crucified. . . . Their faces are set towards God, and the light that glows in them comes from Him.—From Bishop Paget's "Christ the Way."



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The Disciplined Life—Thoughts for Lent.

The days of Lent are devoted by traditional usage to a life more sharply disciplined than at other times. The soul is called to turn toward the wilderness where its Lord fasted, and was tempted, and emerged spent with the conflict, but victorious. It is bidden to breathe again the bracing air of the desert. Discipline and hardness are known there. The life of self-denial is understood by all the world to be a difficult life. But the joy of it may be missed; indeed, it is only learned in experience.

In His teaching, our Lord set the seal of His authority upon a truth, which the experience of mankind has verified. Man must die, if he is to live; he must deny himself to win himself; he must live above the world if he is to enjoy the world. "Hate pleasure," said Patmore, "if only because this is the only way of obtaining it. Reject the foul smoke, and it will be forced back on you as pure flame. But this you cannot believe until you shall have rejected it without thought of reward." This is the truth which Nature has confirmed for all who are willing to hear; satiety is the denial of delight; excess of pleasure is only misery; greed is always left unsatisfied.

> She, good cateress,
> Means her provision only to the good
> That live according to her sober laws.

It seems as though in this, as in all His counsels, our Lord has allies on every side. The very workings of Nature confirm His word, when He bids men to die, if they would live, and promises the kingdom to the poor in spirit, and tells His followers to deny themselves, if they are to win their souls. For all who have eyes to see it is the plainest truth, that only an ordered and disciplined being can enjoy this world. Till a man has known the clean, pure air of the desert, he has not known this world at all.

The call for this ordered life is not less urgent this year than in the years of war. The stern discipline of those days has come to an end. There is a reaction in many lives; they say "the world owes me my time of times." Freedom has returned, and the enforced order has come to an end. The lean years are over, and now there is a chance to capture the pleasures foregone, but only for a season. Such a mood cannot be met by hot denunciation. It can be best answered by those who prove in experience the joy and strength of a disciplined life; they, too, seek for a rich and abundant life; they, too, are free; but they have learned the secret that such a life can only be won at a price; pleasure can only come in full measure to those who do not seek it; peace can be theirs alone who are forever ready for battle; and he that saveth his life shall lose it.—London Times.

"None can be crowned unless he conquer, nor conquer unless he fight, nor fight unless he have temptations and enemies."



Memorials or gifts to be in place for this great Festival should be considered promptly so designs may be prepared for criticism and accepted and the work executed and erected in ample time for dedication.

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FORM OF BEQUEST

I give and bequeath to "THE EVANGELICAL EDUCATION SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH," incorporated by the legislature of Pennsylvania, the first Monday in November, one thousand eight hundred and sixty-nine, ———— dollars, or ———— real estate, to be used for the general purpose of the Society.

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Fifteen women for general evangelistic work, China.

Two women for social service work in connection with hospitals, China.

Two men and women trained for social service to do special work, China.

Ten women for general evangelistic and social service work, Japan.

Five women for general evangelistic and social service work, Philippine Islands.

Two women for evangelistic and social service work, Hawaiian Islands.

Eleven women for evangelistic work among white people of the coast and Indians of the interior, Alaska.

EDUCATIONAL

Eleven men as instructors in St. John's University two each in the following departments: History, English Literature; one each in the following: Engineering, Education, Chemistry, Political Science, Physics, Commerce, Physical Culture, Shanghai, China.

One librarian for St. John's University, Shanghai, China.

Eight men as instructors in Boone University, for the following departments: English Literature, Modern Languages, General History, Stenography and Bookkeeping, English Language, Science, Physical Culture, Military Drill, Wuchang, China.

Twelve men teachers in Preparatory Schools, China.

Three women for St. Hilda's School, one to specialize in normal work and one for music, Wuchang, China.

Ten women teachers for lower and higher primary schools, China.

One woman as Diocesan Supervisor and director of primary schools, China.

One man or woman to train organist and choir leaders and to train congregations in singing, Japan.

Two men teachers of English subjects in St. Paul's College, Tokyo, Japan.

Two women teachers, one for general English subjects and one for music for St. Margaret's School, Tokyo, Japan.

One women teacher of general English subjects for St. Agnes' School, Kyoto, Japan.

One woman assistant teacher in the Chinese School, St. Stephen's Mission, Manila, Philippine Islands.

Two women teachers of elementary subjects, one as superintendent, in the House of the Holy Child, Manila, Philippine Islands.

Three men, one headmaster and two masters, for the Baguio School for Boys, Philippine Islands.

Two men teachers for general English subjects in Iolani School for Boys, Hawaiian Islands.

One man as assistant teacher, especially mathematics, boys' school, Havana, Cuba.

One woman to assist principal in girls' school, Mexico City, Mexico.

MEDICAL

Five men physicians, China.

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Ten nurses, China.

One pharmacist, China.

Two technicians for important hospitals, China.

Three physicians for St. Luke's Hospital, Tokyo, Japan.

Two physicians, St. Luke's Hospital, Manila, Philippine Islands.

Three nurses for St. Luke's Hospital, Manila, Philippine Islands.

One physician, Sagada, Philippine Islands.

One physician for the Moro Hospital, Zamboanga, Philippine Islands.

Two physicians, Alaska.

Three nurses, Alaska.

BUSINESS

One man to take charge of business office, China.

One woman secretary and accountant, China.

One stenographic assistant, Shanghai, China.

One secretary to the Bishop, Anking China.

One man to take charge of business office and assist Bishop, Hankow, China.

One man, treasurer of the Mission office, Tokyo, Japan.

One man, treasurer of the Mission office, Manila, Philippine Islands.

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Who has gone to the field from your parish?

Presiding Bishop and Council of the Protestant Episcopal Church
Publicity Department, 281 Fourth Avenue, New York City

Two Neighbors.

Kish Pawel looked like a crouching angel when he glanced up at me from the dust pile in front of his home. Seven years old, with yellow hair, blue eyes and a perfect smile; but when he got up and ran away on his two legs, his two legs made an almost perfect O, and he looked like a little crab.

How many times did the parson use all his English, German and sign-language and blandishments upon Kish Pawel's Magyar mother and Slav father to plead that the capital O be made over into two capital I's? Many times, dear friend. Many times and many smiles and a parson's collar and a fair "foreign" reputation turned the trick. So one day in a motor car, with Mrs. Parson in the party, for womanly assurance, we all whirled off to the Episcopal Hospital for Children and away again almost in time for Mrs. Kish to escape the cries of Pawel as he was being treated to his first porcelain tub bath.

In thirteen weeks came back Paul Little with two handsome straight legs and a new digestion—and refusing to speak anything but English.

What smiles, what grateful smiles on the face of Mother Kish. What kisses for the embarrassed hand of the parson, and what a big round silver dollar that kept presenting itself for acceptance!

They all moved away to the celery fields of Michigan, and the parson will see them no more—more's the pity; but one thing is sure, none of the Kish tribe will mutter: "America no damn good." They know better. Ah, well, it's great fun to straighten out a little boy's crooked legs.—Selected.

The ministry of the Word is also our power against the worldliness of the Church and congregation. Let the standard of the Word be uplifted and pressed on heart and conscience, and the worldly devices and elements in our Church life will fall away and die. The message of the Word for holiness of heart and life will soon settle questionable methods of Church finance, Church life and Church work. And all this will be so because of its power to "edify" the believer. More and better Bible classes, more expository teaching in our sermons, more individual meditation and study and teaching of the Word will soon have its blessed effects in the individual and congregational life.—W. H. Griffith Thomas.

The spiritual leadership of the Church is still in the hands of Jesus. The right hand of God is the place of authority and power. From that exalted throne our Lord controls the destinies of His saints upon earth. His great designs are spread upon the man of the ages and His purposes are slowly but surely coming to a perfect fruition. From the excellent glory He watches the fight between right and wrong, and sends His angel messengers to help in the fight. God has committed judgment to Him and we are fast hastening to the time when from His throne He shall offer the final judgment upon the living and upon the dead. If we love Him we need not fear, for He is our Comrade in life, death and the great hereafter.—Rev. C. E. Coles, Ph. D.

When the picture of your dear Lord, despised, rejected, mocked, crucified, casts its impress on your heart, that moment you will learn to love Christ more, and you will be ready to give Him the allegiance of your life. This picture Lent impresses.

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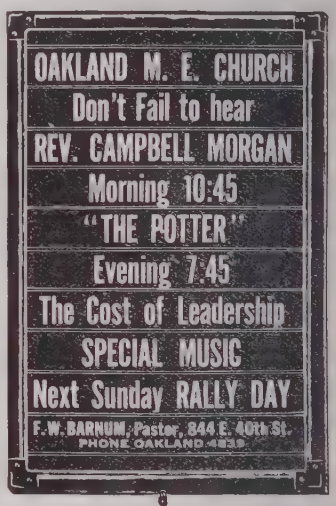
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Southern Churchman

DOMINUS FRUSTRA NISI 1835

VOL. 86 RICHMOND, VA., MARCH 5, 1921. No. 10

Lenten Hymn

Now are the days of humblest prayer
When consciences to God lie bare,
And mercy most delights to spare.
Oh hearken when we cry.

Now is the season wisely long,
Of sadder thought and graver song,
When ailing souls grow well and strong.
Oh hearken when we cry.

The feast of pennance! Oh so bright,
With true conversion's heavenly light,
Like sunrise after stormy night!
Oh hearken when we cry.

Oh happy time of blessed tears,
Of surer hopes, of chast'ning fears,
Undoing all our evil years.
Oh hearken when we cry.

—*F. W. Faber, D. D.*

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News concerning the church at large always welcome.

Thoughts For the Thoughtful

A little too late is a lot too late.—Spurgeon.

Pure doctrine is the life-blood of the Church.

Character is determined by what we emphasize.

If there were no valley there would be no aspiration for the heights.

They alone are able to enjoy this world who begin with the world unseen.—J. H. Newman.

Patient waiting for an answer to prayer is a clear proof of faith in our Lord.

The portraits of Christians in the Bible are faithful likenesses. They show us saints just as they are.—Bishop Ryle.

Contentment, unalloyed happiness and perfect peace is in the end the never-failing legacy of a strict obedience to the voice of conscience.

When thou a fast wouldst keep,
Make not thy homage cheap
By publishing its signs to every eye;
But let it be between
Thyself and the Unseen,
So shall it gain acceptance from on high.

—Bernard Barton.

No man thinks the better of a religious teacher for being worldly. This is a great though a common error. The last man whom worldly men, princes or peasants will seek in their soul's extremity is the physician who is half of this world; no cottage and no hovel is too mean for them, if they may but find in it a man who lives only for eternity.—C. J. Vaughan.

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VOL. 86 RICHMOND, VA., MARCH 5, 1921. No. 10

SOME EXPERIENCES WITH THE OPEN PULPIT

Of late it has been increasingly common among the Dioceses for Bishops to sanction, and for committees to extend, invitations to ministers of other Christian bodies to preach in our churches at the services in Lent. In some cities these half-hour Lenten services, held at some downtown point at noon, have become a central feature of community attention. They present an opportunity for busy men to listen to the message of the gospel brought into immediate contact with their daily needs. The time, of course, is short. The sermon is the supreme feature of the service. The result depends, therefore, upon the ability of the minister to carry in a few moments a real message to the hearts and minds of his hearers. It takes the unusual man—a real man—to do it.

For this reason the committees in charge of the Lenten services have seen that there is something more important than stickling at the barriers of our own Church fellowship. They want the best preachers that can be secured. They are interested in what a man can do, and not in his label. If the preachers who can carry to men a sense of the glory and greatness of the meaning of Christ are to be found in sufficient number in our own Church, so much the better. But when there exist great Christian leaders and prophets who belong to other communions, the fact that they bear a different name from us is no reason why we do not need to seek their message.

In those communities where almost every year the daily Lenten services have included among their preachers one or more men of other affiliations—Presbyterian, Baptist, Congregationalist, or whatever else—what have been the results?

In the first place, the attention of the whole Christian community has been immediately arrested. The services have at once taken on the larger dignity of an inclusive appeal. People have said, "These services are evidently not merely meant for Episcopalians. They are something in which Christian people seem generally to be joining, and in which perhaps all of us can find a part." The congregations have increased. Members of the particular communion to which the visiting preacher belongs have been drawn to the services because of their interest in him and their instinct to welcome him. Thereby more or less unconsciously there is born in them a certain sense of possession in the whole enterprise which continues after their particular spokesman has gone away.

This fact of the mingling of people of different church affiliations in the same hour of worship brings to all who have part in it a happy sense of Christian comradeship. Men touch elbows with other men with whom they have never had any contact before in the matter of worship. Differences of opinions are submerged in the fact that all are interested in the same message. People realize in warmer fashion what some time they know only theoretically, that there is a wideness of Christian loyalty which is a bigger thing than their particular subdivision.

Finally, these services exercise a distinct influence upon the message of the men who preach. Whether they be men of our own Church, or of others, they know that they are facing not a group of people of one denominational cast of mind, but a great body of people to whom they must appeal on the basis of the fundamental facts of Christianity. Before that challenge men must think and men must speak in essential terms, and the congregation, listening to that sort of preaching, is helped themselves to think with wholesome understanding.

The influence of all this upon the hope of Christian unity is a larger thing than may immediately appear. As Professor Rauschenbusch has said in one of his vivid metaphors, there are certain metals which will fuse only at very high temperatures. Christian unity cannot be brought about by the hammering together of different elements through arguments and persuasion. It will come best when the different groups of Christian people are so aglow with a love for the essential things that their desires and their wills begin to coalesce. The spiritual warmth created in the fellowship of the Lenten services may go farther toward this than we know.

THE PASSING OF PARTISANSHIP

As one looks out upon the Protestant world in general, one can find multiplied evidences that the old denominational hostilities are breaking down. Only in some ignorant and backward churches is there the bitter note of partisanship in men's preaching. And in an increasing number of conspicuous instances, partisanship and prejudice are disappearing altogether before a larger recognition of that common Christianity upon the basis of which men can stand together.

Consider, for example, the University Place Presbyterian Church, in New York. It has been one of the old strongholds of Presbyterianism. Yet today the minister of that church is Harry E. Fosdick, widely known through his many books, formerly the minister of a Baptist Church in Montclair, N. J., and not reordained into the Presbyterian Church. He is making the pulpit of that old church one of the important influences in New York. Men and women of every name are going to hear him, and the congregation of that Presbyterian Church is not less devoted to their own loyalties because the man who preaches happens to have been called a Baptist.

In another church in New York City the assistant ministers have been frequently drawn from the students of Union Seminary. Sometimes they are men who belong already to the denomination which that particular church represents. Almost as often, however, they are men whose

affiliations have been and may be different, yet who serve in the work of that congregation without embarrassment or discomfort.

In a Baptist Church, closely linked both in its situation and in its membership with the University of Chicago, including nearly all the faculty of the Theological School in its membership, the old rigidity of Baptist separation has so far been transcended that this Church has what is called an associate membership for which it is not necessary for persons to have been immersed. It receives into its membership any Christian persons who bring evidence that they have been regularly affiliated with some other Christian communion and desire to enroll in the worship and service of this particular church. It is a vital force in its community in thought, in life, and in unselfish ministry.

Some people have no better name for all this tendency than "the disintegration of Protestantism." If it be a disintegration, the thing that is disintegrating is a sort of spiritual Chinese wall, and that is a very good thing to let disintegrate. A better interpretation of it is that the tide of a deeper Christian consciousness is rising, and the old shoals of prejudice which bound our energies into shallow places are being submerged by the coming in of influences from the deeper ocean of the thoughts of God.

THE RELATIONSHIP OF PRAYER TO WORK

From a recent sermon preached by a visiting minister in a Lenten service we take the text for a further editorial. He was preaching on the words from the gospel of St. John, "The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest."

"The harvest is plenteous and the laborers are few. Pray"—That, the preacher remarked, is a very un-American conclusion. It is not the way our minds would have run. We should have said there must be an organization to attend to this thing. Let us get an office and appoint a secretary. Let us launch a movement, or, at the very least, call a mass meeting and pass resolutions and appoint a committee. We must have some sort of a drive and get this thing put across.

But that is not the way the Master concludes. The first thing to do is not to "get busy," but to pray. This spiritual harvesting has its spiritual principles which cannot be forgotten if we would win success. First of all, we must bring our spirits into tune with Him Who is the Lord of the harvest. We must understand what He would have us do. We must appreciate the quiet power of His inward moving.

We must pray. How seldom we realize that in our activities. We rush here and there with fret and bustle and noise. We devise all sorts of expedients to get the Lord's work done, and often the expedients are wrong because we have not stopped, first of all, to make sure that we have understood His mind. We have plunged promiscuously into the harvest field, very likely getting into each other's way and sadly on each other's tempers, because we have not all been still to understand the way the Lord of the harvest wants us to work.

The same thing is true with our desire for Church unity. The reason some of us do not believe in it more, and distrust the efforts that are put forth to accomplish it, is because we have not prayed enough. We have not entered into communion with the Master's prayer that we might all be one. We have not yet the fire of His desire because we have not entered into the eagernss of His soul.

First then, pray. Yet the thought would be misleading if we indicated that prayer should end the matter. Prayer is that communion with God which fills us so with His Spirit that we do not then sit down inactive, but work with Him and let Him work through us. "Pray ye that the Lord of the harvest will send forth (or to use again the emphasis of the preacher), **thrust forth** laborers into His harvest." It is the power of God, laid hold upon through prayer, which leads to the most effective service. The abiding work of Christianity will not be done by people who simply assent to some work because the rector asks them or some committee honors them with its choice. These will lose their hasty enthusiasm. They will flag when the work grows hard. But those who have come into touch with the Lord of the harvest will have His strength to do His work, and to kindle the contagion of His will in others.

OUR BENEVOLENCES AND BENEFICIENCES.

Our benevolences and beneficiences stand steady and work hard. Count them up a bit and see if you are not proud of them.

St. Luke's Hospital, St. Andrew's Brotherhood, the Orphans' Home, the Arthur Brittain Hall, the Convalescent Home, the Girls' Friendly, the Church Club and the Churchwoman's Club, the United Thank Offering, the Missionary Host, the Women's Auxiliary, the Church Periodical Club, the Guild for Nurses, the Church School Service League, the Lay Readers' League, with, I dare say, not a few other agencies which my crowded brain will not take in for enumeration. And all this besides the general missionary activities and the Social Service helpfulness which each parish or mission station by itself constantly sets up and continually carries on.

There are three things that make national life strong and keep human life sweet. They are homes, and churches, and social good will. And it is the little, every-day things of life in homes and churches and neighborly association that contribute to the strength and sweetness.

I know how loudly is sounded out that ignorance is the mother of sin, and that education is the cure for crime, and that science more than religion makes for good to the human race. But is it so? Test it by your own experience. Take the automobile for an example: Science has given it to us. Science perfects it for us. If that perfecting make all to the good, how is it that there is such a riot of hold-ups, robberies and burglaries since its advent? It gives help to us in many ways. That is true. But it also gives such facility of escape to the workers of evil that we hesitate to rate it as an all-around benefit or blessing. Knowledge is power. Education is help. And science does outwork good. But it outworks evil also; and it is only the little things of training in the home and teaching in the Church, and the kindnesses of neighborly association that keep the evil from out-balancing the good, many times over.

It is quite in order for us, then, to keep at it in the little things of home training and Church teaching and neighborly kindnesses and Diocesan Convention observances, that make for love and obedience to God and for love and service to men.—Bishop Tuttle, Convention Address.

"LIBERAL."

Few things are more noticeable in much current writing and discussion than the twisting of well-known terms from their accustomed meanings. This twisting is quite often done consciously and for purposes of propaganda. Perhaps no word in the English language has suffered more from this ill-treatment than the fine word liberal. The historic and familiar significance of this term is that which is worthy of a free man, of one who is open-minded and candid, of one who is open to the reception of new ideas. In this sense the thought which lies behind the word liberal has dominated every really progressive theory of education from the time of Plato to the present day. Just now, however, the word liberal is widely used as though it were synonymous with queer, odd, unconventional, otherwise-minded, in perpetual opposition. There was a time when in the neighborhood of Boston the test of liberalism was the rejection of the Andover Creed, and possibly the rejection of the Apostles' Creed itself. Many would include among liberals those who favor all sorts of social, industrial and governmental tyranny, which are by their very nature incompatible with liberty. An enemy of the family and an experimenter with what is called trial marriage is now called a liberal. The person who would destroy government and substitute for the political state of free men a close-working combination of industrial autocracies, is called a liberal. One who sneers at the religious faith or the political convictions of others, and takes care that his attitude is publicly advertised, is called a liberal. Under such circumstances it is plainly necessary to look to one's definitions.—Nicholas Murray Butler.

The Story of a Hungry Land.

A picture of a great land that is hungry, but not as yet literally starving; where few have died, but where all are soon to die; a land across whose plains the chill of winter is settling, with not even the light of fires to mark at night the location of whole towns and villages; where, within a corner of big, formerly comfortable houses, or hidden in the mud walls of a poor man's shanty, there is a little store of rice, broken corncobs, chaff, roots, leaves or bark that means life for another two or three weeks at the longest—this is the "favorable" condition, not "serious," reported from a trip of several hundred miles across one of the Chinese famine provinces.

By day the people come forth from their houses, and by instinct—farmers from birth, as were their fathers, grandfathers and ancestors from time immemorial—wander off into the fields, searching for roots or weeds overlooked in previous hunts. Near walls and alongside buildings little groups and rows of women with children and bundled babies quietly gather and sit in the thinning winter sunlight. The calls of the cattle and donkeys in the stables that were formerly so piteous are still. The stables themselves are gone, turned into firewood as the cold increases. Every building that can be spared has disappeared. To go off on the roads that lead away to the east or south across the barrens means an earlier death than will come at home, where there are still one's family and friends. One should die among his friends, the people think.

This was the condition sixty days ago—not "serious," and even "favorable" in comparison with many other districts—in one of the great provinces of Northern China. The people had "something to eat." In that country of treeless plains the cold was increasing, making desperate very rapidly the problem of fuel. Huts and houses were coming down and vanishing in smoke. There was not much sickness, the report says. The people were weak, especially the little children and the aged, but not ill. They were merely cold, hungry and without lights or fires at night.

That was sixty days ago. Winter has now set in there. What has happened on those plains since then?

No one has been back to see. The area has not been investigated, for it was one of the favorable areas two months ago. It was one of the few districts in a tremendous tract of more than 100,000 square miles where conditions were not acute two months ago. The panic that comes later, with madness, murder and suicide had not yet arrived. Perhaps it did not arrive, and the people died quietly.

Crops that formerly grew in this section were much like those in southern sections of the United States. There had been wheat, corn, cotton, sweet potatoes and peanuts, with millet and kia'liang, a sort of cane seed. The plain being utterly devoid of woods, these crops had to provide fuel as well as food for the farm animals. Every shred of plants, including the root, was carefully garnered. Even the leaves of the few locust and willow trees which grew about the villages were used to help cook the people's food.

In this section the "harvest" had just ended. The wheat fields, having produced nothing, had been turned under to get at the roots. The other grains had produced about 5 per cent. of their ordinary yield, giving the people enough food to keep them alive a few weeks. Other sections were not so fortunate, but here the frost was two weeks late, allowing the vegetation an additional growing period.

In the villages all the workers were idle. There was no work to do. There was no cotton for the spinners. The hot water seller had closed up his business for lack of fuel. On the farms the people were existing on one or two meals a day of adulterated food.

So long as the sun shone and people moved about in the daylight, there was no complaint. There was even a stoic cheerfulness to be observed, especially among the men. But with the fading of daylight the spirits of the people, notably in the villages, sank.

Children cried weakly as darkness came on. The men became uneasy and wandered about outside the houses, or sat in pitchy corners shielded from the night wind and its ever-present dust. Within the houses the mothers crept into the warmest places, cuddling and shielding the babies as much as possible from the growing cold. The only sign of mental disturbance was a phenomenon noted among the menfolks both in the villages and on the farms. On moonlight nights they wandered out on the roads and into the dry fields, peering and looking about. When asked why they did this, one or two would usually say, "Some one may come. Some one might come to help us."

Most of the inhabitants of this "favorable" area prolonged the time for eating their daily meal—or their last daily meal, if there were two—till night. The food made the children quieter, and eased the strain of the darkness and the cold with its driving wind and sand. In districts where conditions are acute the people are said to be uniformly quiet at night, their vitality so lowered by weakness and despair that they are satisfied to lie down in any place where they will be undisturbed. But in those few places where there were "favorable" areas—a little food and the hope kept alive by this food that "some one might come to help"—there was to be observed this continuous uneasiness.

A dying people, in a dead land! A population benumbed, mind and body, by a year and a half of misery! All this was two months ago. Snow had not fallen, and the cold had not become severe. Now, with all the food eaten, more houses torn down for fuel, more people huddled together in the towns and villages from the abandoned farm districts, what has happened there?

Nowhere were there signs of panic, but that begins, investigators for the Famine Fund report, when the last food is gone. The sight of dying children and mothers breaks the nerves of the men, and soon disorders begin. Some go by suicide. Others in temporary madness, or at the pleading of the women, kill the mothers and children.

Deaths in the famine area are estimated at the present time at somewhere between 10,000 and 15,000 a day. Five provinces are affected, with a population of 45,000,000. Of this vast total of men, women and children, 30,000,000 are hungry. Half of this number must die before spring unless help comes soon.

All over this area the tradition of American friendship persists, which shows itself in every attitude of the people. Persons in the "favorable area" described even sought to entertain investigators and to share their dwindling food at their one or two daily meals. Nowhere, however, was there a question whether the Americans would not help them. Nothing was asked for, or hinted for.

But without this help a population as great as that of all Norway, Denmark, Sweden and Switzerland will, in the year 1921, be allowed to die of hunger.

A PRAYER.

O blessed Saviour, Who for our sakes willingly ascended the cross, teach us to serve as Thou hast served, to give as Thou hast given, to fight and not to heed the wounds, to toil and not to seek for rest, to labor and not to ask for any reward, save that of knowing that we are doing Thy will, and are in the embrace of Thy love. Amen.

An Appeal

To the Women in the Church to Help Raise the Present-Day Moral Standards.

"Show me your women and I will tell you what you are," said a wise man in judging a nation—a remark which recognizes the fact that the standards and habits of women largely shape the destiny of mankind.

We believe that the position and character of American women has been a great asset in the life of this nation, and that, through increasing opportunities to express her ideals, the American woman has a still greater contribution to make.

At this moment of our history, however, partly as a result of the world upheaval, we are facing a condition which is not only deplorable, but one which reflects unpleasantly on the general character of our womanhood and calls for denouncement and correction by all right-thinking women.

Reality, we are told, is the note of this post-war period, and apparently the emphasis is on the reality of all the forces conducive to the breakdown of high moral standards, for the most obvious aspects of our existence reflect, not the wholesome and the noble, but the things which are neither fit to be seen nor heard.

This is manifested in every circle of society, and in every phase of life, but particularly in the habits of our women, young and old, as shown in insidious conversation, profane language, indecent dress, improper dancing, excessive drinking, gambling and a general indifference to reasonable safeguards of proper conduct.

Reports of hysterical gossip, which is principally heresay, should be ignored, but accurate testimony from all over the country makes an appalling picture, some of which at least has a counterpart in every community.

To these distressing conditions the serious attention of every woman in the Church is called, for certainly there never was a time when Christian women were more needed to help emphasize Christian standards.

The most effective thing we can do now is to take concerted action to prove that, as Christians, we "hate the evil and love the good" and believe that life should be a clean and joyous thing, reflecting our recognition of God our Father and loving leadership of Christ our Saviour.

Then we ought to recognize that it is a waste of time to shift responsibility for the present state of affairs. As women we are all in a measure to blame, either through ignorance, indifference or silent acquiescence, if not by actual positive count.

Moreover, as American Christian women we are responsible for certain ideals and conduct, making for "the righteousness that exalteth a nation."

There is no virtue in prudery, and the surest way to dispose of insidious evil is to counteract it with "whatsoever is true, honest, just, pure, lovely and of good report."

For this task the Executive Board of the Woman's Auxiliary, representing the oldest and largest body of women organized for service in the Church, seeks the co-operation of all our women, and suggests that the Christian women of this nation join in an endeavor definitely to express the standards of Christian womanhood through what they say and do and the things they countenance. Surely the religion we profess makes each of us peculiarly responsible to act as "an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."

This Board further recommends to all women's organizations in the Church that they take immediate action to help place the social side of our life on a saner basis.

For which the following suggestions are made:

First. That the approval of Bishops and clergy be sought in our attempt to bring this whole subject before our people.

Second. The formation of committees in every community to arrange—

(a) Plans to arouse parents to the necessity for strengthening and safeguarding the ideals of American homes by maintaining Christian standards of life and training for the the children of this generation.

(b) For meetings with mothers and other thinking women for the consideration of the things which are tolerated today in society, with a view to eliminating the obnoxious features, such as indecent dress, the painting of faces, excessive drinking, improper dancing, joy-riding, vulgar conversation, swearing, etc., etc.

(c) For meetings with girls where the influence and conduct of women may be discussed in a sympathetic and intelligent manner.

(d) For presentation of the evils of vulgar and suggestive moving pictures, promiscuous dance halls, immoral plays and literature, either in book or magazine form—for the purpose of forming sufficient public opinion to guard against these things, and to provide wholesome and attractive recreation and amusement.

(e) For the formation of influential groups of women and girls in every community who refuse to sanction those things, which, according to Christian teaching, lower the standards of life and thought.

Finally, we recommend that wherever there are organizations already considering this matter, the above committees act as far as possible in co-operation with them.

The following resolution was adopted by the Presiding Bishop and Council on February 17, 1921:

Resolved, That the Presiding Bishop and Council sanction and endorse most earnestly the appeal to the women in the Church to help raise the present-day moral standards and express our sense of obligation to do our utmost to the extent that our help is needed and that the attention of the Bishops and clergy of the Church be called to this matter.

LENT.

If this be any one's first Lent, I would give some simple rules which may smoothe some difficulties. Let it be an act of obedience. A sacred poet of our own says, "The Scripture bids us fast, the Church says now." "Thus shall we do it more simply, not as any great thing; not as of our own will, but as an act of obedience; so will the remarks of others (if such there be) less disturb us, as knowing that we are doing but little, and that, not of our own mind. But little in itself, it is connected with high things, with very height of heaven and the depths of hell; our blessed Saviour and our sins. We fast with our Lord, and for our sins. The Church brings us nigh to our Lord, whose fasting and the merits of whose fasting and passion we partake of. We have to "humble our own souls with fasting" for our own sins. Remember we both. Review we our past lives; recall to our remembrance what chief sins we can; confess them habitually in sorrow, with the use of penitential Psalms, and especially that daily medicine of the penitent soul, the fifty-first. Fast we in token that we are unworthy of God's creatures which we have misused. Take we thankfully weariness or discomfort, as we before sinned through ease and lightness of heart. And thus, owning ourselves unworthy of all, think we on Him, who for us bore all; so shall those precious sufferings sanctify thy discomfort, the irksomeness shall be gladsome to thee which brings thee nearer to thy Lord. —E. B. Pusey.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

A PRACTICAL SUGGESTION FOR RECRUITING.

Mr. Editor: In the interest of accuracy, I would explain that the "practical suggestion for recruiting," to which your editorial in the issue of February 19 makes reference, originated in the Diocese of Southern Virginia. The Rev. Dr. W. Cosby Bell, of the Virginia Seminary, as chairman of a Committee on the Increase of Candidates for the Ministry, proposed the plan at the recent meeting of the Council of Southern Virginia, to which he canonically belongs. The plan was unanimously endorsed by the members of the Council and referred to Dr. Bell's committee for execution during this present Lent. Dr. Bell then suggested that I should secure authorization for prosecuting the same policy in the Diocese of Virginia, which I did by submitting the plan to the Bishop and the Diocesan Board of Religious Education. Accordingly the Rev. Dr. Bell and I, with headquarters at the Seminary, are acting in the capacity of a joint committee for the two dioceses in directing this Lenten campaign of enlisting recruits for the ministry. We are sending out similar letters and suggestions to the clergy of the two dioceses, united in a common task. But I would make it clear that the initiative in the matter has come from the Diocese of Southern Virginia, and that to Dr. Bell is due the credit for conceiving the plan and formulating the letters to the clergy.

BEVERLEY D. TUCKER, JR.
Theological Seminary, Alexandria, Va., Feb. 19, 1921.

"CHOOSING MEN FOR THE MINISTRY."

Mr. Editor: The above caption has just come to my notice as I read the "Exchange of Methods" sent out by the Publicity Department in New York. In no spirit of controversy would I approach this burning question. I am only anxious to get at the heart of the matter, and help find a solution of a problem now before the national Church. Let me, therefore, come directly to my point. Dean Green thinks that we should imitate the method adopted by the Church in the early centuries. No doubt he is right, but I am inclined to question the logic of his argument when he says that Timothy, and Augustine, and Ambrose were enlisted in the ministry of the Church simply because they were picked out arbitrarily by lay authority. I grant you they were picked out, and I am profoundly impressed with the outstanding fact that the Church was immensely justified in so doing. But why were these particular men picked out in the first and fourth centuries? (Mind you, there were about three hundred years between Timothy and Ambrose.) Why were they picked out? For no other reason than that they were known to be men of marked Christian integrity, especially Timothy and Augustine. I am aware of the fact that when Ambrose was chosen in 374 to be Bishop of Milan he had not even been baptized, but he was reputed to be a conspicuous public example of justice, morality and ability. As governor of the province he was universally respected and beloved at a time when heresy was rife, and ambition abroad even in the ranks of the hierarchy of the Church. However, I am not emphasizing this fact. I am trying to show why these three men were chosen for the ministry, and I think it is perfectly evident that they were chosen because they were recognized to be men of spiritual calibre and moral integrity. They were men of tested worth, and when we find them afterwards gracing the annals of the Church we are not surprised.

Now, Mr. Editor, it is one thing to pick out men for the sacred ministry and another thing to know that the men you have selected will measure up to those sublime qualifications that have to do with success. In other words, if we ministers (and I think we all have our hearts in this matter) are doing the very best we can to meet this question of candidates for Holy Orders in a wise and successful way, we are going to keep our eyes on the young men in our various parishes who stand for loyalty and ability in the work of the Church. We make ministers out of laymen, and there is no other material. What, then, are we going to do about it when our young men do not show that kind of Christian character which produced a Timothy or an Ambrose? We can watch them, pray for them, instruct them (if they give us the chance), ask the parents in sermons and private conversation to use their in-

fluence in this direction, but what will be the result? If I could find a Timothy or an Augustine, not to mention Ambrose, think you we would not move heaven and earth to enlist their services for leadership in the Church? By all means! I think we might well remember, in this connection, that Timothy had a godly, devoted grandmother whose name was Lois, and that St. Augustine's mother has long ago become a potent example of self-sacrificing love. She not only loved her son, but took his name to the Mercy Seat each day, as did Hannah of old with Samuel. Are there many mothers like Monica? If so, we can lay our hands on "likely young men" who will heed and grace the "Great Call." Otherwise, no!

HUNTER DAVIDSON.

Kent Island, Md.

IN THE MATTER OF GIVING.

Mr. Editor: I agree with much you say in your editorial of the Nation-Wide Campaign in your issue of February 19. I have seen for myself. I think it to be little short of miraculous what this scheme has worked out. Those who started it and gave it life deserve the thanks of this Church. I have yet to find one rector who carried out the plan, honestly backing it up, who does not testify to what it has accomplished. It has increased the salaries of the clergy; it has built churches; it has remade the laity; it has pulled up the Sunday school and church attendance; it has inspired ministers with faith; it has increased missionary giving and interest. In other words, it has done exactly what it was said it would do by those who conceived it. I was a convert to it myself. I am naturally an individualist, prone to repel direction, but I hope I have sense enough to throw myself into what reveals itself under my eyes as worth while, and the Nation-Wide Campaign has done this.

The Nation-Wide Campaign scheme is not perfect. Few great programmes are born perfect. It needs paring here and emphasis yonder. But these things will, no doubt, be brought about. Those who fostered it, I find, are open to suggestion. They will welcome aid. I see that already Mr. George Wharton Pepper proposes a new plan to supersede the Nation-Wide Campaign. He has a justly influential place with us, and what he says is worthy of consideration. But I think it would be fatal to smother the Nation-Wide Campaign. Those who have gone in on it like it, find it an instrument suiting their needs, have gotten it going well and have aroused enthusiasm for it. Why, then, give it up at the instance of others who have not so much as given it an honest trial?

Up to this point I am with you. Here is where we diverge. You believe the Methodists, the Baptists and other Christian bodies exceed us in giving, and in the ease with which they raise money. To this I do not agree. I have heard it often and over again, but upon every comparison of the facts I have ever made, I have seen that the reverse was true. A Methodist minister, having the largest church of that body known to me, said to me recently: "You Episcopalians certainly know how to raise money. If we only had the wisdom and the generosity of your people!" Take any Methodist or Baptist Church of the same size as the Episcopal Church of the same place, and compare the gross giving. Occasionally, but it will be a rare case, they may exceed us, but generally not.

I attended a great Baptist gathering in our auditorium here recently. Dr. Truett addressed it, and he is one of the most wonderful speakers I have ever heard. He praised the virtues of his hearers and left it to others to find out their short-comings, if there are such. I do not know that we should emulate this if we could. But I do feel that we ought to give our people their due, and that we can make a reasonable claim so far as giving is concerned. I have never forgotten F. W. Robertson's sermon on "The Triumph of Zacchaeus." It taught that men are apt to be what others take them to be. I stick to my text; we can compare favorably with our fellow-Christians in giving, and not be ashamed.

I usually find nothing to dissent from in your paper. It has made no small contribution to the Nation-Wide Campaign and our Church life generally. I trust I may be pardoned for this disagreement.

C. A. ASHBY.

Raleigh, N. C.

When they laughed at St. Theresa when she wanted to build a a great orphanage and had but three shillings to begin with, she answered: "With three shillings Theresa can do nothing, but with God and her three shillings, there is nothing which Theresa cannot do."

He forced Him not; He touched Him not; only said, "Cast Thyself down"; that we may know, whosoever obeyeth the devil, casteth himself down; for the devil may suggest; compel, he cannot.—Selected.

The Great Commission.

NOTES FROM THE MISSION HOUSE.

At its meeting on February 15, the Department of Missions heard with pleasure that an anonymous donor had agreed to give $20,000 for necessary land and buildings for the recently re-established Theological School in Porto Allegra, Brazil. The school is making steady progress under the leadership of the Rev. James W. Morris, D. D., who, with Bishop Kinsolving, was a pioneer of the Brazil Mission. Several years ago he was obliged to return to this country on account of illness in his family. More than a year ago he went back to Brazil to re-establish the work of theological education.

A report was made that the price of silver in the Orient has fallen in the last few months to a point where an American gold dollar will purchase approximately two silver dollars. This rate, if continued, will mean not only a saving of more than $200,000 in the expenditures on behalf of the mission in China, but will make it possible to proceed with some building enterprises that have been delayed because of the high rate of exchange.

The Domestic and Foreign Missionary Society recently received $408,000 from the estates of the late George Platt and Miss Emily Platt, of Philadelphia. This amount is to be held in trust and the income applied for Domestic Missions in the States of Oregon, Montana, Nebraska and the Dakotas.

The Nurses' Training School at St. Elizabeth's Hospital, Shanghai, has been substantially enlarged. The entire expense has been provided from money earned by Dr. Ellen C. Fullerton in her practice among well-to-do Chinese outside of the hospital. The department expressed its gratitude to Dr. Fullerton for her successful and generous work.

The endeavor to secure $200,000 for the building and endowment for All Saints' School, Sioux Falls, S. D., has made remarkable progress. Bishop Burleson reported that so far $162,000 has been secured in cash or pledges. Less than $10,000 has come from outside the State.

With great satisfaction the department arranged, at the request of Bishop Morris, for the appointment of Rev. W. S. Claiborne, long a missionary in East Tennessee, to be Archdeacon of Northern Haiti with headquarters at Cape Haitien.

The Southern Methodists, having decided to give up their mission in Guantanamo, Cuba, Bishop Hulse was authorized to purchase land and buildings, by the use of funds already in his hands. $5,000 of the amount was set aside by the Woman's Auxiliary from the United Offering of 1919.

The Department heard with interest of the plan for the organization of the International Missionary Committee to succeed to the functions of the Continuation Committee appointed by the World Missionary Conference in Edinburgh in 1910. The Executive Secretary of the Department, Dr. John W. Wood, having been elected a member of the committee to represent the United States, the Department expressed its judgment that it is desirable that an officer of the Department should serve upon the committee.

On account of the exacting conditions of life in Alaska, it has been decided to reduce the term of service for women to three years and for men to three years for the first term and four years for subsequent terms.

The Rev. L. R. Craighill was authorized to secure funds in the amount of $25,000 for church, parish hall, schools and residences for the equipment of our mission in Nanchang. This station is the most poorly equipped of any in our China mission. The city is one of the most important in Central China, with a population of 500,000 people, and is likely to become a great railroad center.

The Bishops in China reported by cable that famine conditions are appalling and appealed for further relief funds. The Department decided to make this fact known to the Church in the confidence that our people will respond to this need generously as in the past to all similar needs. So far, about $40,000 has been forwarded by cable to the Bishop of Shanghai.

Church Intelligence

Army and Navy Commission.

I enclose the statement of distribution of the Army and Navy Commission for the month of January, 1921. The item for allowances and expenses covers a discretionary fund for all chaplains in the army and navy who need the $25 a month offered by the Commission. The money is spent in care of invalids, in communicating with the parents of soldiers and sailors, in necessary temporary loans, and in other ways which might in general be considered as a proper disposition of what the ordinary rector would call communion alms. The chaplains throughout the army and navy have expressed their deep gratitude for this assistance on the part of the Church.

It may not be generally known that Mr. Charles F. Schibener is now acting as treasurer of the Army and Navy Commission; and that the Rev. Clayton E. Wheat, now chaplain at West Point, has accepted the position of secretary.

The Army and Navy Commission will meet in the middle of April. It is of the utmost importance that any matters to be laid before the Commission should be in the secretary's hands in good season before that date.

HENRY B. WASHBURN,
Secretary.

Statement.

Account of voluntary and commissioned chaplains: Allowances and expenses	$494.50
Expenses of administration: Salaries	40.00
Traveling expenses	90.63
	$625.13

Sunday in the United States Navy.

The Secretary of the Navy, the Hon. Josephus Daniels, has reissued a previous order directing that all unnecessary labor on board ships in the United States Navy shall be suspended on Sunday, and that every facility shall be afforded for holding divine services on ships. Where it is impossible to secure the services of a regular navy chaplain, it is directed that commanding officers, when practicable, invite competent clergymen from ashore to come aboard and conduct religious services.

The Rev. Cameron F. McRae, of the China Mission, is at home on furlough, and until the first of June his headquarters will be Forty-second Street, Forest Hill, Richmond, Va. Mr. McRae will address the congregations on missionary work in China, for which appointments may be made for him through Dr. John W. Wood, Church Missions House, 281 Fourth Avenue, New York City.

NEW YORK.

Rev. W. T. Manning, D. D.,
Bishop-Elect.

Brotherhood of St. Andrew Holds Service on Washington's Birthday.

Just before the Cathedral of St. John the Divine opened its choir and crossing for public worship, the Brotherhood of St. Andrew started a Washington's Birthday service, doing so upon the invitation of Bishop Greer, and uniting the local assemblies, four of them, in a common Holy Communion, followed by conferences. This year the Bishop of Long Island was the celebrant, and following a service in the Cathedral, the Rev. Dr. William T. Manning gave an address in Synod Hall.

The burden of Dr. Manning's counsel was that Christianity is held today in higher esteem than ever before; that men are more willing to listen to presentation of Christ's gospel; and that more often than formerly gatherings of men are opened with prayer, where perhaps religion is not to be the main theme. He expressed confidence in Brotherhood plans and men, and bade them remain loyal to the spiritual ideal, which is the principal ideal of the world, not the world of the Church alone, but of business and of social aspirations. He urged men to remember that struggles are the rule, and bade them not to be dismayed at recital of difficulties. He recalled that Washington was a Church layman, and said that to be such in his time took more fortitude than to be one today.

Other speakers included the new rector of St. Andrew's, Harlem, Dean Robbins, of the Cathedral, and the Rev. Dr. White, of Montclair. Encouraging progress was made by the Brotherhood this year in drawing laymen to the service, and not confining the Washington Birthday meeting to Brotherhood men.

New York Churches Lose Many Prominent Members.

The Church in New York suffers keenly from recent deaths. In one case within the year three members of one famous firm, all Church laymen of prominence, have passed away. Mrs. James Speyer was buried from the Cathedral, her death following overwork from the war. One of the first women of the city to enter upon war relief, giving her own house, she was almost the last to stop, and did so only that she might go on with the great numbers of charitable enterprises she had long fostered. Especially solicitous was she of the welfare of animals, and was a main support of societies for their welfare. Not less was she concerned over the welfare of children of the poor, and Children's Aid, St. Mary's Hospital for Children, Working Girls' Vacation League and a tuberculosis work for children among the Jersey pines were her special care.

Within a few months F. B. Jennings, of one law firm, died, only to be followed by his partner, Francis Lynde Stetson, famous throughout the Church. Now the third member, Charles Howland Russell, a son-in-law of the late Bishop Potter and senior warden of the Church of the Epiphany, ends the principal figures in a great firm. Mr. Russell was president of the Board of Trustees of St. Luke's Hospital. The Rev. Drs. Manning, Nelson, Clover and Crocker took part in the service. Among the pall-bearers was Mr. Elihu Root.

Presbyterian men, in particular laymen, are being rapidly organized, and institutes are being held in many cities. An institute just held in Washington is to be followed by one in Brooklyn early in March and one in Baltimore later in the month. The chief speaker at most of these institutes is the Rev. Dr. John Timothy Stone, of Chicago. Institutes have been held in Chicago, Cincinnai, New York and some other cities, and following them local churches in numbers of instances have organized to put their business affairs upon a substantial basis. The claim is made by the Men's Movement that ministers are wholly relieved of financial worries immediately these laymen take hold. Special attention is being given to Presbyterian men formerly in war service.

This Men's Movement was authorized by the last General Assembly, and it has formulated its work under the heads of evangelism, Bible study, boys, the social life, a bureau that looks after the sick and anybody in trouble, community service, and finance. A further purpose of these Presbyterians, as just announced, is reaching out to organizations of laymen in other religious bodies, and the interchange with them of scientific management methods, looking to better business methods in all forms of Christian service.

Historic Bible for Presidential Oath: St. John's Lodge, which is No. 1 Ancient York Masons of New York, owns the Bible which President Harding will kiss upon taking the oath on March 4. It is the King James version and was printed in England. That President Washington kissed this Bible on April 30, 1789, was due to forgetfulness on the part of a man charged with arrangement details for the first inauguration. When the company was about to start for the Federal Building in Wall Street, where Washington took the oath, Chancellor Livingston discovered that nobody had provided a Bible, and of course there was none in the Federal Building.

Livingston was Grand Master of this, the oldest of Blue Lodges, and knowing there were Bibles there to be borrowed, he sent hastily for one. The messenger selected one out of many, and brought it hastily to Wall Street, just in time to be used. The messenger was Levi Morton, Master of the Lodge. The Bible has long been carefully guarded. President Harding will be the fourth to kiss this volume after taking the oath as President of the United States. St. John's Lodge brought its charter from England, and among some of its first members were men who assisted the S. P. G. to establish Trinity Church.

C.

COLORADO.

Rt. Rev. I. P. Johnson, D. D., Bishop.
Rev. Fred Ingley, Coadjutor-elect.

Accepts Election.

The Rev. Fred Ingley, rector of St. Mark's Church, Denver, has accepted his election as Bishop Coadjutor of the Diocese of Colorado.

Rector Enters Thirteenth Year.

The second Sunday in Lent the Rev. B. W. Bonell, of Trinity Parish, Greeley, Col., entered his thirteenth year as rector. Trinity Parish is about three times the size of Rhode Island. Twelve years ago there was only one clergyman in Weld County. In the twelve years Dean Bonell has started missions at Windsor, Eaton and Brighton, and also founded St. John's College, a theological school, which now has twelve men enrolled. With the missions Trinity is one of the largest parishes in Colorado. Dean Bonell has built a church, parish hall and rectory at Greeley and a church and guild hall at Windsor. Trinity Church has grown from forty members to nearly three hundred, and the Sunday school from twelve to one hundred and twenty-five, and Greeley has become the missionary center in Northern Colorado, the faculty and students caring for eight and ten places every Sunday.

NEWARK

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

New Plan for Divinity Scholarships.

St. James' Parish, Upper Montclair, the Rev. Robert W. Trenbath, rector, announces a Robert W. Trenbath Divinity Scholarship, on a plan that is believed to be quite new in the Church. The plan originated with the Men's Guild, and its chief promoter was a layman, Mr. Frederick Hoadley, who is secretary of the American Insurance Company of Newark. Carried to the vestry, that body accepted it, and incorporated it under the laws of the State. The parish has a Committee on General and Diocesan Work and the Divinity Scholarship is a part of that committee's effort. The aims are: To cause St. James' Parish always to have candidate or candidates for the ministry of the Church, and so meet its quota, or more; to provide for the adequate support of candidates, not alone in seminary, but also in college; and to keep the members of the parish, if possible of some other parishes, alive to the importance of the Christian ministry as an agency to spread Christ's gospel.

Provision is made that if income from the Scholarship Fund be sufficient, candidates other than those from St. James' Parish shall be assisted. Provision is made for the permanency of the scholarship, with the passing of present officers. The vestry and Men's Guild inaugurated the fund with somewhat more than $1,000.

C.

NORTH CAROLINA

Rt. Rev. Jos. B. Cheshire, D. D., Bishop.

Convocation of Charlotte Largely Attended.

The convocation, which met in All Saints' Church, Concord, was opened on Tuesday evening, February 1, with Evening Prayer, conducted by the Bishop of the Diocese; the Ven. William H. Hardin, Archdeacon of the convocation, and Rev. William J. Gordon, of Spray. The sermon was preached by the Rev. Edwin A. Penick, Jr., from the text, "The Church, which is His body."

There was celebration of the Holy Communion each morning at 7:30, and Morning Prayer at 9:30. The usual business session, with its organization; reports of officers, and election of officers took place on Wednesday morning. The Archdeacon was re-elected, and Rev. Mark H. Milne, rector of St. Luke's, Salisbury, was re-elected secretary.

Thanks to the Nation-Wide Campaign, the convocation finds itself in the best financial condition it has ever experienced, according to the report of Archdeacon William H. Hardin.

Every mission is supplied with a clergyman, or arrangements completed whereby it is shortly to be supplied.

One of the interesting incidents of the gathering was the practically spontaneous contribution of the amount necessary to put the Diocese of North Carolina in the 100 per cent. column for full quota paid in to General Missions. During the Conference on Nation-Wide Campaign, led by the Rev. Edwin A. Penick, Jr., rector of St. Peter's, Charlotte, Mr. J. Renwicke Wilkes, of Charlotte, Diocesan Treasurer for the Nation-Wide Campaign Fund, in making his report for the year 1920, showed that the Diocese had paid in about 99 per cent. of its apportionment to General Missions, and that it would take about four hundred dollars to bring it up to 100 per cent. In a few minutes special contributions were made, covering the needed amount.

Interesting reports and addresses were made by the Rev. Walter J. Smith, of the Thompson Orphanage; Bishop Cheshire, for St. Mary's School; the Rev. William J. Gordon, of Spray; the Rev. Thomas L. Trott, of High Point; the Rev. Sanford L. Rotter, of Monroe, and the Rev. E. A. Penick, Jr., of Charlotte.

At the Conference on Church Activities on Wednesday evening, following a brief service, Mr. Frank M. Shannonhouse, of Charlotte, spoke on the relation of the Sunday school to the community. Mr. Francis H. Ball described the layman's privilege of participating in the work of the Church. Mr. Henry M. Johnson, of Greensboro, told what the layman could do to promote the efficiency of the Sunday school.

The closing session was a Conference on Sunday School Work, under the auspices of the Diocesan Board of Religious Education, led by Rev. Robert E Roe, of Greensboro, chairman of the Diocesan Board. Many of those present—clergy, laymen and women—took part in the discussions, and considerable interesting matter was brought out.

In spite of the bad weather for the opening of the convocation, the attendance was large, and the delegates expressed their appreciation of the warmhearted hospitality of the people of Concord.

SACRAMENTO.

Rt. Rev. Wm. H. Moreland, D D., Bishop.

Annual Convention Held in Santa Rosa.

The annual convention of the Diocese was held February 1 and 2 at the Church of the Incarnation, Santa Rosa.

At the end of the opening service convention met in the church for their business session, Bishop Moreland in the chair.

After the transaction of routine business, the Bishop read his annual address, in which favorable progress was reported for the past year. The Bishop also recommended the adoption of the following departments of the Church work:

Department of Social Service, Department of Publicity, Department of Missions, Department of Finance, Department of the Nation-Wide Campaign, Department of Religious Education, Department of Church Pensions.

The convention, later on in its session, adopted the recommendation of the Bishop in this regard.

The Secretary of the Nation-Wide Campaign reported increasing interest in the work of the campaign as the purpose and meaning of the movement are more thoroughly understood by Church people.

The Finance Committee reported a more favorable condition of the finances of the Diocese than for several years past.

The salary of the Bishop was increased to $3,600 per year, with $500 additional for traveling expenses.

The Secretary of the Diocese, Rev. Clarence H. Lake, was re-elected by a rising vote.

Mr. F. A. Sanford Foale was re-elected Treasurer.

Other elections resulted as follows:

Standing Committee: The Rev. Messrs. W. S. Short, W. H. Hermitage, J. T. MacGovern, E. S. Bartlam, Colonel W. W. Lyman, Hon. W. B. Lardner; Messrs. C. A. Worden and Kenneth I. Jones.

Delegates to the Provincial Synod: The Rev. Messrs. Barr G. Lee, W. S. Short, E. S. Bartlam, John Barrett; Messrs. W. W. Lyman, F. A. S. Foale, K. I. Jones and C. I. Nelson.

Alternates: The Rev. Messrs. J. T. MacGovern, C. E. Farrar, I. E. Baxter, E. A. Osborn; Messrs. F. H. Denman, E. S. Maddox, E. S. Corlett and J. T. York.

WESTERN MICHIGAN

Rt. Rev. J. N. McCormick, D. D., Bishop.

Parish House Remodeled.

The parish house of Emmanuel Church, Hastings, is undergoing extensive alteration, enlargement and improvement. Moved to a more suitable position, it will be dressed with a cement coating and a new roof. It will be enlarged by the addition of a commodious kitchen, fitted with a spacious stage in the auditorium; the parlors will be rearranged, a new furnace installed, and all the interior decorated. The basement will afford a large playroom for the children.

Diocesan Conference on Religious Education.

Most of the clergy of the Diocese in attendance at the celebration of Bishop McCormick's fifteenth anniversary, February 14, remained in Grand Rapids until the next day to attend the Corporate Communion, at which they could not be present on Monday. On the invitation of the Rev. G. P. T. Sargent, of Grace Church, where the communion was celebrated, they met in the parish house for an all-day conference on Religious Education and to plan for following up the Diocesan program issued by the Department of the Presiding Bishop and Council. The conference was very helpful. It was found that nearly all the clergy are using the Christian Nurture Series, and that even the smallest schools value it.

Mrs. Sargent, of Grace Church, Grand Rapids, was in October elected a member of the National Council of the Church Service League. Since then she has been nominated by the Council and elected to membership in the Department of Religious Education of the Presiding Bishop and Council. Bishop Gailor has later appointed her one of four women of a committee of twenty-five to represent the Church at the meetings of the Federal Council of Churches.

Interesting Speakers at Grace Church: Dean William Lyon Phelps, Professor of English Literature at Yale, addressed the congregation at Grace Church, Grand Rapids, on January 29. He took for his text, "What shall I do to be saved?" and preached what is said to have been one of the finest sermons ever heard from this pulpit.

Dean P. C. Lutkin, of Northwestern University, also spoke in this church on January 23, greatly helping the people to appreciate and enjoy the New Hymnal which was put into use that day.

Mr. Edward Sargent, the rector's brother, of the Department of Religious Education, addressed a large meeting and dinner of the Men's Club, creating keener interest, a truer appreciation, and a clearer vision of the opportunity and duty of all to help the coming generation.

F. O. G.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Brotherhood of St. Andrew Observes Washington's Birthday.

A supper conference at 6 o'clock and a recruiting service at 8 o'clock, with a good attendance at both, were the important features of the Washington Junior Local Assembly of the Brotherhood of St. Andrew held at St. Andrew's Church on Washington's Birthday. The supper conference was open to all the clergy and confirmed boys and young men, and the 8 o'clock service was open to the public, with a special appeal to parents. A special program was arranged, with music by a portion of the Washington Cathedral choir and Mr. Edgar Priest at the organ.

At the supper an address of welcome was made by the Rev. J. J. Dimon, rector of St. Andrew's Church, and other addresses were made as follows: "The Why of Service," by Rev. Edgar Carpenter, Grace Church, Alexandria, Va.; "The How of Service," by the Rev. Charles McAlister, St. Matthew's, Hyattsville, Md., and "The **Inspiration** for Service," by Mr. William H. Church, St. Alban's School for Boys. At the recruiting service at 8 o'clock the preacher was the Rev. C. P. Sparling, rector of St. John's Church, Georgetown, who had as his subject "The Call of Service." Mr. Sparling is a member of the "Commission on Vocation and Recruiting."

Death of the Rev. Henry Thomas.

The Rev. Henry Thomas, former rector of St. Matthew's Parish, Hyattsville, Md., died early Saturday morning, February 26, at his home in Hyattsville. He had been connected with the parish for nine years.

Mr. Thomas was a native of Maryland, the son of John Caleb and Maria Hawkins Thomas. He is survived by his wife. He was graduated from Dickinson College in 1875 and received the degree of M. A. from Trinity College, Hartford, Conn., in 1880. He graduated from the Virginia Theological Seminary in 1878, when he was admitted to the diaconate and was ordained to the priesthood the year following. His charges included St. Peter's, Pooleville, Md.; Trinity Church, Martinsburg, W. Va.; St. Peter's, Smyrna, Del.; Calvary, Asheville, N. C.; St. Luke's, Newberry, S. C.; St. Michael and All Angels', of Washington, and St. Matthew's Parish, Hyattsville, Md. He retired from his last charge on account of ill health. Funeral services were held in Pinckney Memorial Church, Hyattsville, on Monday, February 28, and interment was at Beltsville, Md. Bishop Harding and a number of the clergy of the Diocese were in the chancel and assisted in the services.

Well Attended Lenten Services.

The noon-day Lenten services at Keith's Theater, under the auspices of the Laymen's Service Association, with the co-operation of the Washington Federation of Churches, have been well attended each day by the "down town" business men of the city. The speakers for the week of February 20 were Governor Leslie M. Shaw, Fred B. Smith, of New York City; Representative Barkley, of Kentucky, and the Rev. William Sunday, better known as "Billy Sunday." The services at St. John's every afternoon are also popular and are drawing large crowds. Epiphany Church is maintaining Lenten noon-day services, according to custom of many years, providing, as it does, opportunity for daily service in the very heart of the business section of the city. Many people take advantage of these helpful half-hours during their luncheon period, and numbers of men are always seen at these services. The preacher during the week of February 20 was the Rev. Dr. Henry R. Freeman, rector of St. John's Church, Troy, N. Y., and only brother of the new rector of the Church of the Epiphany. He also conducted on Wednesday night a "quiet hour" for the Girls' Friendly Society of the Diocese of Washington.

A lecture on cathedrals, abbeys and churches of England was given on Tuesday, March 1, in St. Thomas' Parish Hall by Rev. C. Earnest Smith, rector of St. Thomas' Church. The lecture was illustrated and dealt with some of the principal ecclesiastical buildings in Great Britain.

The Washington Cathedral choir, under the direction of Edgar Priest, cathedral organist, sang Maunder's cantata, "From Olivet to Calvary," at Trinity Civic and Community Church on Wednesday evening, March 2, at 8 o'clock. The Bethlehem Chapel has been found inadequate to accommodate the numbers who come to hear the choir on such occasions so that a larger church building was selected in order that all might enjoy it.

A service of "Supplication for the Reign of Love and Justice at home and abroad" was held for the Washington Schools for Girls by request of the Head Mistress Association at the Bethlehem Chapel, Washington Cathedral, on Sunday afternoon, February 27, at 4 o'clock. A number of schools in the city were represented by their students and faculties. The sermon was preached by Dr. James E. Freeman, of Epiphany Parish, and very beautiful music was rendered by the cathedral choir.

A Correction: The Samuel Philips bequest to the Diocese of Washington for missionary purposes is not $50,000, as previously stated in this column, but will provide an income amounting to a sum between $50,000 and $75,000. A committee has been appointed by the Bishop to administer any funds which may be immediately available, and a permanent canon for the administration of this fund will be appointed at the next Diocesan Convention.

M. M. W.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Prayer Service for Church Unity.

Ministers and laymen of all denominations met in old Christ Church, Philadelphia, and joined in the prayer service for unity, held Monday afternoon, February 21, under the direction of the Interchurch World Movement. There were no resolutions, no addresses and no sermons in this service; just a few score clergymen and laymen gathered to pray for unity. Familiar hymns were sung, and prayers for unity were offered by the Rev. E. Heyl Delk, a Lutheran minister; the Rev. Frank S. Parkin, of the Methodist Church; the Rev. Edward Y. Hill, of the Presbyterian Church; the Rev. R. W. Miller, of the Reformed Episcopal Church, and the Rev. A. C. Baldwin, of the Baptist Church. The Rev. J. B. Jennings read the Lessons, and the Benediction was said by Bishop Rhinelander.

Work Among Foreign-Born.

Unity between the Protestant Episcopal Church and the Russian Church was emphasized Sunday night at a service in the Pro-cathedral of St. Mary. Addresses were delivered by the Rev. Basil Ph. Kurdminoff and the Rev. Dr. George L. Richardson. The service was under the auspices of the Department of Work Among Foreign-Born Americans. A Russian choir sang.

The Commission on Work Among the Foreign-Born Americans of the Church has entered into an arrangement with Bishop Rhinelander and the Department of Missions of the Diocese to take the direction of work among Poles, Italians and Hebrews in Philadelphia. The Diocese is to provide all funds.

Missionary Mass Meeting.

The needs of the Home and Foreign Missions were discussed at the missionary mass meeting recently held in Witherspoon Hall under the auspices of the Women's Auxiliary of the Diocese. Bishop Rhinelander presided and gave a brief address of welcome.

Dr. Robert Patton, of the American Church Institute for Negroes, called attention to the poor equipment of the mission schools for the negroes in the South.

Bishop Nathaniel S. Thomas, of Wyoming, dwelt upon the great dearth of young men for the ministry. A few years ago, he said, one young man out of every 200 in this country entered the ministry. Now only one in 2,000 presents himself for the priesthood.

Bishop St. George Tucker, of Japan, said that no one could fail to realize the importance of missionary work in the East, not only from a religious but a practical standpoint. "The question is often asked," he said, "Will the people of the East give their allegiance to Christianity? I can only say that Christianity is recognized by Japan as a national religion."

Joint Meeting of Brotherhood of St. Andrew and Church Club.

At the joint meeting of the Philadelphia Assembly of the Brotherhood of St. Andrew and the Church Club of Philadelphia in the Church House, February 22, in honor of Washington's Birthday, Bishop Garland presided, and appeals for more candidates for the Church ministry and for greater generosity and unselfishness among the people generally were made.

An address on "Fiddling While the World Burns" was made by A. Hunt Vautier, who was in active service during the war and who has since visited the greater part of Europe.

The Rev. Bernard Iddings Bell, president of St. Stephen's College, Annandale, N. Y., spoke on "The Call to the Ministry."

Death of the Rev. Theodore Stroup.

The Rev. Theodore Stroup, vicar of the Chapel of the Redeemer, Andalusia, died on Thursday, February 24, of pneumonia, in his thirtieth year. Mr. Stroup was a native of Frankford and was educated in the public schools and the Theological Seminary at Alexandria, Va. In 1918 he was ordained by Bishop Cheshire, of North Carolina, in which State he held a charge until about a year ago, when he was assigned to Andalusia, which is part of All Saints' Parish, Torresdale. His widow survives with one child. The funeral was held Saturday afternoon.

Removing the Furnishings of the Church House.

Work of removing the furnishings of the Church House at Twelfth and Walnut Streets, Philadelphia, which has been sold by the Diocese to the Cham-

ber of Commerce, began February 25, when workmen started tearing out the pipe organ in the assembly room on the second floor. The organ will be removed to St. Titus Mission, Eighty-fourth Street and Tinicum Avenue. The organ was presented to the Diocese in 1898, by the late George C. Thomas, who played it himself at many meetings after it was installed.

The negotiations are under way for remodeling the Bishop's house on South Twenty-second Street, where the diocesan offices will be located when the present Church House is turned over to the Chamber of Commerce about May 1.

Recent Bequests to Church Institutions.

By the will of Miss Helen F. Massey, who died recently, many bequests are made to Church institutions. The estate is valued at over $3,000,000, and various private bequests and annuities are provided, after which the will makes the following among many public bequests:

To the Hospital of the Protestant Episcopal Church, the sum of $500,000 in trust, to keep the same invested and to apply only the income thereof for the purposes of the hospital.

To the Philadelphia Protestant Episcopal City Missions, $150,000, in trust, the income to be used for the purposes of the mission.

After directing the executor to provide for the perpetual care of the family burial lot in Laurel Hill Cemetery and to create a trust fund for that purpose, the testatrix devises the residue of her estate to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States in trust, to apply the income only for the purposes of the society.

R. R. W.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop.
Rt. Rev. E. W. Saphore, D. D., Suffragan.
Rt. Rev. E. T. Demby, D. D., Suffragan.

Bishop Winchester Pleased With Conditions in the Diocese.

Bishop Winchester, in his address to the annual Council, which met in Fort Smith on January 26, spoke encouragingly of the condition of the Diocese, and of the earnest spirit which was pervading various parishes. The Nation-Wide Campaign and a Preaching Mission by Bishop Bratton, of Mississippi, had proved to be a great spiritual benefit. While Arkansas had not accepted the whole quota placed upon her, she met what she promised and gave to General Missions about three times as much as ever before in any year of her history. "I feel," said the Bishop, "that the Nation-Wide Campaign has just begun. God is behind this great movement—Christ has sounded forth the trumpet that shall never blow 'Retreat.' May it be our determination to go on with our assigned duty until the sword in our hand is broken at the hilt."

On account of a serious accident early in the Council year, the Bishop was unable to give more than about three months' active work in the Diocese, and he thanked the Diocese for their generosity and loving interest in enabling him to recuperate at Clifton Springs, N. Y., from which rest he was able to return with renewed vigor. He noted a marked improvement in the Sunday school work throughout the Diocese. The inability of the Presiding Bishop and Council to meet the askings of the Diocese was a great disappointment. In common with the whole Church, the problem of the scarcity of clergy confronted him. He needs eight earnest and able men in his mission fields, four of them colored, and the services of three workers for the Berry Mountain School for Boys.

"I must," added the Bishop, "say a word regarding the Helen Dunlap School. God has wonderfully blessed me in raising up helpers and contributors at most critical times in this institution, so I have learned to think of it as my 'School of Faith.' About five years ago I went to New York, and with the co-operation of Mrs. Biller (widow of Bishop Biller), consulted a number of prominent Christian women about the education of our mountain girls. As a result, these Christian women of New York got together and for four consecutive years contributed $1,000 annually, which enabled me to carry on the work. The Daughters of the American Revolution for a long time, and the Colonial Dames during the past year, have helped our girls. The branches of the Diocese have been most liberal in sustaining scholarships and in sending boxes of clothing. We are now seeing the results of this school throughout our Diocese in the young Christian womanhood we have educated.

"Since writing the above I have received $900 from the good women of New York, through the Nation-Wide Campaign, and $70 from auxiliary chapters, and turned the same over to Mr. Mabley, whose smile will last through the year. I beg the Diocese, through Sunday schools, as well as the Women's Auxiliary, to bear the Helen Dunlap School in mind."

SOUTHERN VIRGINIA

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor

Recruiting for the Ministry.

A service under the auspices of the Brotherhood of St. Andrew was held in St. Paul's Parish House, Norfolk, on Washington's Birthday, February 22, at 8 P. M. This was one of a number of similar services being held throughout the United States in the interest of the increase of the ministry. Rt. Rev. Beverly D. Tucker, D. D., Bishop of the Diocese, was the speaker of the occasion.

After expressing his appreciation of the interest the Brotherhood of St. Andrew was taking in the Church, and the happy thought that they had settled upon the birthday of Washington as a day to hold the services in connection with this growing need of the Church, he read from a letter of Colonel George Washington, serving under General Braddock, making an appeal for chaplains. After stating the need of the men in the army for religion and the fact that they were normally constituted, Colonel Washington wrote that "common decency required that chaplains be furnished to keep the men in touch with God and give them the privileges of the Church's service." Bishop Tucker brought out that there was no chaplain to bury General Braddock, and that Colonel Washington read the burial service from the Prayer Book of the Church of England. "Common decency," declared Bishop Tucker, "requires the children of the Church today to furnish the men for the ministry, so that our own people in this country might have the privileges of the Church, and obeying the command of our Lord that the gospel might be carried to all nations of the world."

The Bishop read from the insistent request of General Stonewall Jackson, who appealed for chaplains to minister to men in his army corps. He also recalled the urgency of General Robert E. Lee's request that men of God may be sent to keep before those who are in imminent danger the higher things of life.

These three men, great in military circles, expressed a common anxiety that the spiritual welfare of those under their command should be ministered to by men appointed to serve before God.

The Bishop related how it has been a tradition in the old families of Virginia that in every generation one or more should be furnished to represent the Church of their fathers in carrying the message of eternal love to their fellowmen. Coming down to our own day, the need of men in the ministry was emphasized by the practical fact that away from the centers of population as constituted in the cities, there are even whole counties in our Diocese in which there is no resident clergyman. Bishop Tucker stated that Bishops in other Dioceses were continually writing to him to furnish them men to fill the depleted ranks; and from across the sea came the everlasting cry of need for those who would carry the bread of life to nourish the souls of men and to become the means whereby the course of famine would be stayed. Looking squarely at the needs of all lands today, he could not escape the conclusion that "common decency" demands of the children of the Church that men go into the ministry and carry her precious treasures to the sheep who are looking up to be fed and have no shepherd, and to those who know not yet that the Shepherd of our souls lived and died for them.

It was a masterly appeal, the effects of which may not be written today, but in God's providence will bear fruit in the years to come.

Death of the Rev. A. L. Seiter.

The Rev. Arthur L. Seiter, rector of the Church of the Good Shepherd, Meadowbrook, Norfolk, died Sunday night, February 20, of double pneumonia.

Funeral services were held in that church, Bishop B. D. Tucker and Bishop A. C. Thomson officiating, assisted by the Rev. Newton Middleton, of Trinity Church, Portsmouth, and Chaplain Huske, of the Naval Base.

The remains were sent to Chattanooga for burial, accompanied by Mr. R. N. Barrows, representing the vestry of the Church of the Good Shepherd. A second service was held at St. Paul's Church, Chattanooga, the Rev. Loring Clark officiating.

The Rev. Mr. Seiter was a graduate of Sewanee, and was chairman of the Norfolk Clericus. During the war he was at Camp Lee, from which place he was called to be rector of the Church of the Good Shepherd, Meadowbrook. He leaves a wife and two children.

M. B. M.

VIRGINIA

Rt. Rev. W. Cabell Brown, D. D., Bishop

N.-W. C. Appropriations.

The Executive Committee of the Nation-Wide Campaign of the Diocese of Virginia held a meeting last week and made appropriations as follows: Toward the rebuilding of St. Anne's Memorial Church, Nokesville, recently burned, $1,000; toward the purchase of lots for the mission at Highland Springs, Henrico County, $250; toward improvements at Wicomico Church, Northumberland County, $150; for the operating expenses of the Diocesan Church Periodical Club, $75. Other appropriations were postponed for further consideration.

To Rebuild St. Anne's, Nokesville.

The congregation of St. Anne's Memorial Church, Nokesville, King William County, the Rev. A. Stuart Gibson, rector, which was burned to the ground on February 12, are making plans for the rebuilding of the church. While no definite conclusions have as yet been reached, it is estimated that the cost of the rebuilding will amount to a figure in the neighborhood of $5,000. The insurance on the building which was burned, augmented by pledges made by the congregation, amount so far to about $2,500, and, as the Diocesan Nation-Wide Campaign Committee has appropriated $1,000 additional, it is hoped that the full amount needed for the reconstruction of the church will soon be available.

A striking incident in connection with the burning of the church was that a heavy wind, which was blowing at the time, was driving the sparks and heat of the burning building directly against a neighboring frame residence, which was the first of a number of frame residences very close together, and it seemed inevitable that if the first residence caught the whole block of buildings would be destroyed. The first residence seemed to be on the point of bursting into flames when a group of ladies of the congregation gathered a prayer meeting, asking that the direction of the wind might change. Within a very few minutes the wind had suddenly changed to another direction and the buildings were saved.

Mission Started at Highland Springs.

The Rev. W. S. Shacklette, minister in charge of Weddell Memorial Church, Richmond, has recently started holding services in Highland Springs, which is a thickly settled community on the Seven Pines trolley, within four miles of limits of the city of Richmond. A Sunday school has been established and a great deal of interest aroused in the establishment of a permanent mission. The people of the community have secured an option upon a tract of five lots fronting two hundred feet on the main street of Highland Springs, including the whole tract between two side streets. The cost of this tract will be $1,000. The people interested in the mission have pledged $500, the Nation-Wide Campaign has given $250, and the Bishop has appropriated $250 from the Bruce Fund, so that the property will be secured at once. It is planned to undertake at once the erection of the parish house.

Farewell Service for the Rev. R. A. Goodwin.

A farewell service, arranged by the clergymen of the Valley Convocation, of which the Rev. B .Duvall Chambers is dean, was held in honor of the Rev. Robert A. Goodwin, rector of Christ Church, Winchester, who has resigned to return to China, where he will have charge of the Kuling School, Kuling. The service was held on Sunday afternoon, February 27, in Christ Church, and the sermon was preached by the Rt. Rev. W. L. Gravatt, D. D., Bishop of West Virginia.

Dr. Bowie Called to Minneapolis.

The congregation of St. Paul's Church, Richmond, are much disturbed on learning of the call extended to their rector, the Rev. W. Russell Bowie, D. D., from St. Mark's Church, Minneapolis, Minn., to succeed the Rev. Dr. Freeman, and of the efforts being made by this congregation to secure his acceptance. Dr. Bowie has gone this week to Minneapolis to confer with the vestry there, but his friends in Richmond earnestly hope that he cannot be induced to leave St. Paul's.

The Rev. F. D. Goodwin, of Cople, Lunenburg and North Farnham Parishes, has left the hospital in Richmond, after a surgical operation, and expects to return to his active work next week.

A very successful preaching mission was conducted in Christ Church, Alexandria, the Rev. William J. Morton, rector, by the Rev. Dr. W. D. Smith, of St. Mark's Church, Richmond. The mission, which lasted a week, was largely attended, and Dr. Smith's talks were wonderfully helpful and interesting.

Personal Notes

The Rev. W. S. Claiborne, Archdeacon of Eastern Tennessee, having been called by Bishop Morris to become Archdeacon of Northern Haiti, has accepted the call and has been appointed by the Department of Missions. Archdeacon Claiborne is widely known throughout the Church for his successful work among the mountain people of Tennessee.

The Rev. Clarence Parker, student chaplain at the University of Arkansas and rector of St. Paul's, Fayetteville, Ark., has been appointed by the Bishop Secretary of the Diocesan Board of Religious Education.

Bishop Fawcett, of Quincy, returned to his home on February 13 from the hospital in Detroit, and is now convalescent.

The Rev. Byron Holley has resigned the rectorship of the Church of the Redeemer, Biloxi, Miss., and accepted that of St. Mary's Church, Napa, Cal. Address accordingly after May 1.

The address of the Rev. Walter Marvine is changed from Ft. Monroe, Va., to 820 Corinthian Avenue, Philadelphia, Pa.

The Rt. Rev. Edward W. Osborne, D. D., retired Bishop of Springfield, has purchased a bungalow in San Diego, Cal., and writes that his health has improved. His address is 3915 Falcon Street, San Diego, Cal.

The Rev. Jerry Wallace, formerly rector of the Church of the Good Shepherd, Forest City, Ark., has accepted a call to Christ Church, Springfield, Ill., and has taken up his new work. His address for the present will be Christ Church Parish House, Springfield, Ill.

The Rev. J. J. D. Hall, of Philadelphia, after a few weeks spent in Galveston, Tex., will speak at the noonday Lenten services in the Garrick Theatre, Chicago, and the week following will also speak at the services at the Y. M. C. A., in the same city.

The Rev. Peter Langendorff, after almost three years of splendid work as rector of St. Paul's Church, East St. Louis, has resigned and accepted the rectorship of St. Paul's Church, Hammond, Ind.

After a long period in the hospital, the Rev. William H. Haupt is convalescent, and has again entered the active ministry. He has charge of Park County Parish, Wyoming, with a mission group he had organized before his retirement, and which he has cared for while convalescent. His address continues at Deaver, Wyo.

Ordinations.

On Friday, February 25, Thomas Semmes Forbes was ordained to the Order of the Diaconate by the Bishop of Southern Virginia in St. Luke's Church, Norfolk, Va. The Rev. David W. Howard, D. D., presented the candidate, and the sermon was preached by the Rev. Francis C. Steinmetz, S. T. D. Mr. Forbes will have charge of the Church of the Epiphany, Norfolk, and will also continue his work at the Norfolk Naval Base, where he has been a successful worker of the Brotherhood of St. Andrew for some time.

Deaths.

The Rev. Paul Faude, rector of St. Joseph's Church, Detroit, died at Crestwood, N. Y., on February 16, after a long illness. He was the son of the Rev. Dr. John J. Faude, of Minneapolis. Mr. Faude is survived by his wife, who was Miss Claire Schayer, of Washington, and one son.

The Rev. Cyrus Olney Tillotson, rector emeritus of Calvary Church, and a member of the California diocesan staff for missions since 1909, died on February 8 at Seabright, Santa Cruz, Cal. The funeral services were conducted from Calvary Church.

Vestrymen.

The Rev. Harvey S. Fisher, in Carolina Churchman.

Whatever others may think or do who hold a similar office, I would have you be always mindful of the importance and dignity of your stewardship. Remembering that you are administrators of a portion of the estate of Christ, the Son of the living God, you cannot fail to give to your duties as a vestry the very best of your several abilities. Business methods should be—in fact, they must be—used, yet your work is not and cannot be a mere matter of business. Your solemn responsibility to God requires that in every discussion of the temporal affairs and interests of the parish, the one controlling thought should be: What would Christ have me to do with His estate? How would He have me administer it?

The parishioners have entrusted you with the responsibility which rests upon them as a whole, and have, therefore, the right to expect a faithful administration of that trust. You were chosen by them because they have thought you trustworthy and capable. They have the right to expect of you a proper estimate of the importance and a proper fulfilment of the duties of your office.

I think also that the parish which has so highly honored you has the further right to expect of you that by your devoutness of life, your regular attendance upon the public services of the Church, your manifested interest in every effort made by priest and people in behalf of the temporal as well as of the spiritual welfare of this portion of the Church of God, you become examples of steadfastness, faithfulness and perseverance, of which they may be justly proud. It goes without saying that a vestryman should be not only an occasional, but a regular communicant; that his attendance at the chief service on the Lord's Day should be the rule and not the exception. In a large measure the parish is judged by the conduct of its official representatives. The absence of the ordinary communicant may not be noticed; the absence of a vestryman is sure to cause remark.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

HISTORY WILL RENDER THE VERDICT.

The current week marks the passing of Woodrow Wilson from the stage of public events.

No man in modern times has had such bitter and vindictive enemies and few have had such extravagant admirers.

Had a bullet terminated his career just before or during the negotiation of the Peace Treaty, there is no doubt that his fame would have been equal to our martyred President, as it is, only the verdict of time will be able to fix the place that Woodrow Wilson will hold in history. It is certain that it will be an enviable one, and his administration may mark a distinct epoch in our annals.

No President since Andrew Jackson has been so entirely independent in thought, word and deed as has Mr. Wilson, and he has certainly set a record for breaking precedents.

His enemies may at least join his friends in wishing him a happy retired life.

NATURAL RESULTS.

This week we have read the account of the horse-whipping of a white Alabama farmer because he refused to join an organization known as the Renters' League. According to the newspaper account, this man was taken from his home to a wood not far from his house and there he was stripped and beaten, so severely that doctors testified that there were numerous cuts and bruises on his body. It is well to bear in mind that this farmer was a white man, and that he had committed no crime of any sort; that he was only exercising his own good judgment as a free citizen, as to whether or not he should join a non-political organization, and that the men who committed this dastardly act were all masked and clothed in garments which concealed their identity. As we have said, this took place in Alabama, which is one of our States where race prejudice exists—almost unchecked by the better class of white people. What happened to that white farmer is the natural result of fostering such organizations as the Ku Klux Klan, or any other society of a secret nature, which undertakes to assume the duties of law enforcement from behind masks. Such organizations are not only terror to the negroes, but they are an insult to our municipal and State governments which are in the hands of white people. They imply that these white officials are either incapable or incompetent, and that they need to be assisted in rendering service that they are supposed to be capable of giving to the public.

Aside from any moral question, these secret orders are a menace to the economic progress of the South. People are not going to invest their money in a section where the enforcement of the laws has to be supplemented by masked and sheeted men who are utterly irresponsible.

We are getting a good deal more advertising through the activities of the Ku Klux Klan than is good for us. Within the past month a photograph has appeared in the Literary Digest, showing automobiles filled with these men, who are too cowardly to disclose their identity, in front of the City Hall of one of our leading Southern cities. Unless vigorous steps are taken to suppress this iniquitous society, the fair name of the South will be discredited before the whole country. It is the Christian duty of every one to exert all influence possible to encourage public sentiment that will discountenance an organization which is afraid to show its face, or to acknowledge its own deeds.

JUDGE LINDSEY IN THE LIME-LIGHT AGAIN.

Up to the outbreak of the war there was no single figure in America that stood out with such a halo of heroism about it as did that of Judge Ben B. Lindsey, of Denver, Col.

In his book, "The Beast and the Jungle," he had made thousands of readers feel the thrill of the fight that he had carried on and was still carrying on against the big interests of Colorado.

In his long experience on the bench of a juvenile court he has learned many things. The most valuable of these is how to win the confidence of a child.

In order to retain that confidence when won, the judge believes that it must be respected. Therefore, with his characteristic courage he has refused to divulge a secret confided to him by a child, to whom he had given a pledge of secrecy. Rather than do this he has submitted to a fine of $500 or a jail sentence, preferring the latter.

In a statement over his own signature made in the Survey of February 12, Judge Lindsey calls attention to the fact that the decision against him in the Colorado Supreme Court was only given by a bare majority of one, and that that majority which was given by the vote of a man, who had been his bitter enemy and whose relatives he had exposed in the book referred to above. In passing upon Judge Lindsey's appeal, the court voted against him four to three, and the Supreme Court of the United States has refused him any redress; therefore it remains with the judge whether or not he shall pay the fine or go behind the bars. We quote the part of his own statement:

"We have established a system in this court of lifting the spell of fear, and then the truth comes in practically every case. But you cannot lift the spell of fear in many cases unless you enter into confidential relations with the child. It is better to get the truth his way than not to get it at all, or to get what courts generally get—a miserable lie.

In the midst of this work there came a mysterious murder case in Denver. A woman was said to have murdered her husband. The woman's small son surprised the prosecuting officers by suddenly appearing one day and declaring that not his mother, but he, did it. They said the boy was a liar. They brought him to me, as an expert in truth and falsehood. I got the truth out of that boy by lifting the spell of fear by my promise that I would not betray his confidence. But a very able and a very worthy and well-meaning prosecuting attorney, in his zeal to prosecute the mother, called me as a witness to impeach the testimony of the boy which acquitted the mother of the charge of murder.

I refused to betray the boy's confidence. If I had said that he told me the same story, and the next time I was called in some other case I refused to testify, it would have been assumed that I had been told a different story. I could only claim, in the interest of truth and justice, the privilege I contended for: That this confidence should be respected by the courts in the interest of truth and justice.

The lower court disagreed with me. I was found guilty of contempt and fined $500 and costs, with the usual ruling, that unless paid I should go to jail.

On appeal to the Supreme Court of Colorado, four out of seven judges held that technically I should have betrayed the child. Three of the judges, in dissenting, held as I here contend. But one of the four judges was one of my bitter enemies—one of whose relatives had figured in the Beast and the Jungle stories. This was the deciding vote. I therefore say that the decision of the Supreme Court of Colorado is a biased and unjust one and a blow to the child welfare work of this State, which I shall oppose with all the strength of my soul.

The Supreme Court of the United States, I understand, has held upon some technicality that they could not review the decision—the very unjust decision of our Supreme Court.

I would far rather go to jail—and rot in the cell—than to betray the confidence of a child and strike down the big principle we thus stand for which makes for truth and justice as against the present one which makes only for lies and injustice."

Family Department

COLLECT AND CALENDAR.

MARCH.

1. Tuesday.
6. Fourth Sunday in Lent.
13. Fifth (Passion) Sunday in Lent.
20. Sixth (Palm) Sunday in Lent.
24. Maundy Thursday.
25. Good Friday. Annunciation B. V. M
27. Easter Day.
31. Thursday.

Collect for Fourth Sunday in Lent.

Grant, we beseech Thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished by the comfort of Thy grace, may mercifully be relieved; through our Lord and Saviour Jesus Christ. Amen.

Our Redeemer.

Dear Lord, Who on the lonely mount
Didst foil the subtle tempter's power,
Fity, and hear our troubled plaint
For rescue in temptation's hour.

Our every frailty Thou dost know,
The heart of flesh to sin inclined;
Fix Thou our faith, our hope in Thee,
Our refuge sure, there peace to find.

Alone Thy conquest makes secure;
Through Thee we may victorious prove.
Help us to strive and to endure.
Lord, keep us steadfast in Thy love.
—Mary Welden, in Lutheran.

The Love of Country.

It is a common saying that every man of the city expects to own a farm and live in the country. There is a deep longing for the association with nature.

We are getting to be a nation of cities. It is not a good sign for the moral uplift of the world. Thomas Jefferson spoke of the city as "the sore spot of the body politic." City life is more or less enervating. It tends to soften the moral tissues. It has many advantages, but many dangers also. The father and mother whose boy, and especially whose girl, has gone to the city to live and labor, cannot help feeling that they have gone into a place of danger.

When we come to our Southland we find the large proportion of its population in the country. Some have estimated it as high as 75 per cent. And at the same time we find a people conservative and moral, cultivating the finer side of life, and not altogether swallowed up in money-making.

The love of the country is one of the primal instincts of Edenic birth. God set the first man to farming and taught him agriculture.

When God wanted to instruct a man in all the deep things of law, statesmanship and religion, He put him on the backside of an uninhabited land. There Moses thought over and thought out all those great facts he had acquired in his course at the University of On.

When Job was bowed down in despair, his foolish wife failing him, his friends joining in the chorus of condemnation, and his own heart confused within him, God took him out and showed him the wonders of nature in the wide expanses of the country. We have a higher example of the divine use of country life. Jesus gathered about Him the troubled, and led them out to the open air and the flowery field of the countryside, and showed them lilies blossoming in their unequaled beauty, the sparrows as they reared their young, the very grass that today is and tomorrow is fired under the oven, and taught men the minute and unceasing providence of God. The Church is concerned with people. The kingdom of God includes all parts of man's nature, his social, aesthetic, material and intellectual, as well as religious side. In fact, we cannot divide man up into water-tight and soul-tight apartments and say we have something to do with this and nothing with that.

What can increase the love of the country, render more satisfied the growing generation and keep on the farms the best of our youth?

The most compelling purpose in driving men to the city is love of associating with our fellowman. Then anything that satisfies this craving in our country will help.

What an opportunity here has the Church to develop and encourage anything that will bring the people together. Good roads, central buildings for social purposes in connection with the Church, bright acetylene lights, telephones ,consolidated schools with children carried miles to a really fine building and good school.

As we ride through the country and see the barn-like churches sitting back in the woods, cold and lonesome and dark and unpainted, can we wonder that the young people seek the bright light and cheerful surroundings of the city?

Why are the ministers leaving the country? Every denomination is complaining of absentee country pastors. It is extremely difficult to secure young ministers for country churches. It may be the seven years of luxurious life of our ecclesiastical cloisters, we call colleges and seminaries, have eaten out the toughened fibre that will enable the minister in the country to endure the lessened comforts. At any rate, it is a pitiful fact that the Church is running away from its largest population and neglecting its best source of supply. No greater mission can be given to a young minister than to take a whole county, it may be, and make it attractive and uplifted and happy in the development of a new country life and spirit.—Presbyterian of the South.

A Hero of Ireland.

"Spud" Murphy, a corporal, of Fall River, Mass., saw half a dozen forms stealing through the darkness toward his listening post "over there" one night. He warned his two companions. Stealthily they crept forward thirty yards and opened fire on a German raiding party, which scattered immediately. Then a grenade came and knocked Murphy unconscious.

Fortunately, it was dark, or Murphy would have been left, for the section west of Montdidier is too active to expose soldiers by removing wounded in daylight.

Murphy arrived, still unconscious, at a field hospital, several miles behind the lines, a few hours after he was wounded. His head, except the tip of his nose and mouth, was swathed in bandages and others were wrapped around his chest and ribs. The wound tag said that his left eye was gone, a fragment of the grenade, as large as a thumb, was in the back of his neck, and his lungs were punctured.

"Put him into bed," said the receiving surgeon. "Apply hot-water bottles. Can't operate now, but we may save him."

Several hours later the major commanding the hospital entered the ward and was surprised to hear the mummified Murphy speak. The corporal was puzzled to find himself in bed surrounded by other wounded men. The voice coming from the bandaged head asked:

"What is your name, buddy? I'm 'Spud' Murphy. Didn't I know you in the Philippines?" The same question was put to each wounded comrade near by.

"How are you feeling, corporal?" asked the major, approaching the bed.

"Fine and dandy," replied Murphy. "Gimme a cigarette."

"Better get a few hours' sleep now," advised the major.

The next morning the corporal was operated on. Pieces of iron were taken from almost all parts of his body. The blood was pumped out of his lungs. The hole in his chest was plugged and patched up. When he recovered from the effects of the ether an orderly put a cigarette in his mouth. The corporal stretched on his bed, watched the smoke through one blackened eye, and said:

"This is the life, ain't it, buddy?"

The surgeon smiled crookedly and "Spud" Murphy squinted at him with his one good eye.

"I know what you're thinking," he said, the cigarette dangling from his lower lip; "you're sayin' to yourself, 'This guy's done in almost—no more Hun huntin' for him—the lucky stiff.' But that's where you're way off, doc. I'm goin' to fool you—for I'm Irish."

"I wouldn't have believed it," replied the "doc" with a real smile.—Ladies' Home Journal.

"Be Near Me, Lord."

Be with me, Lord! My house is growing still
As one by one the guests go out the door;
And some who helped me once to do Thy will,
Behold and praise Thee on the heavenly shore.

Uphold my strength! My task is not yet done,
Nor let me at the labor cease to sing,
But from the rising to the setting sun
Each faithful hour do service to my King.

Show me Thy Light! Let not my wearied eyes
Miss the fresh glory of life's passing day,
But keep the light of morn, the sweet surprise
Of each new blessing that attends my way.

And for the crowning grace, O Lord, renew
The best of gifts Thy best of saints have had!
With the great joy of Christ my heart endue
To share the whole world's tears and still be glad.

—Selected.

More ministers are needed. Money is plentiful: men are scarce. What is the remedy? We cannot send men into the ministry; that is not our part. But we can "pray the Lord of the harvest" to send them, and that is just what Christians are told to do. Prayer will fill the gaps. What say the mothers?

About Confirmation.

No part of the Christian pastor's work is more important, nor more rewarding, than gathering together those who should receive confirmation and preparing them through careful weeks of diligent instruction and training for the great day when they shall renew the vows of their baptism and receive the promise and pledge of the manifold gifts of the Holy Ghost. Nothing should be allowed to interfere with this so great task. It should be taken in hand in such good season as to allow ample opportunity for all that is to be done; and the pastor should come to his classes unhurried, undisturbed by parish problems and worldly care, fresh in mind and spirit, ready to contend with all his might for the rightful shaping of the minds and hearts entrusted to his care. He should remember that the great Judge will hold him to account should hurt or hindrance come to Christ's little ones through his negligence or defaillance.

It is all too common for parishes to have large confirmation classes, but to receive no large increment of strength from them. In a few months, a year or so, many of those confirmed have disappeared from view. True, some have gone to college, some have moved to other parishes, but many have drifted away and are added to the great company of nominal church members. It cannot be doubted that wiser and more conscientious preparation for confirmation would do its part, no less than faithful aftercare, in preventing this waste and loss. Parents, god-parents and friends have a great responsibility in connection with confirmation. Why should they not go with the children to instructions, and why should they not do their part in helping to prepare the young Christian for a beautiful and promising entrance into the way and work of Christ?

In teaching others of the Christian life many a person has himself been made a better Christian, and in calling others to live and work for Christ one is himself in the way of coming into closer fellowship with the Master. In this season of the year, when the larger number of confirmations take place, all our people ought to be praying the prayer for faithful and true pastors, and pleading at the Throne of Grace for the spirit of fidelity on the part of all who have obligations to the boys and girls and young people of the Church.—Newark Churchman.

Annette's Golden Hours.

Annette sat out on the broad veranda of the Denton home. She swayed back and forth in the porch swing—her eyes far away and dreamy.

Summer time had slipped around again, and with it vacation and plans. "I mean to have a glorious summer," Annette had said to her best friend as they parted at the railway station, each taking their different ways after the closing exercises of Miss Norton's school.

"I mean to, too," Mary French replied, and then they had said good-bye until the fall. Two weeks had passed then, but Annette was recalling their conversation as she sat idly swaying back and forth.

She had been having a lovely time—automobiling to distant places, visiting the seashore, etc., and there were many other delightful trips ahead. The summer months are always made golden for Annette—always; but Mary French, her best friend, made the time golden for others—so some one who lived near her had told Annette—told her of the lives made happier back in that little village home because of the sweet unselfishness of the young girl. It was of this that Annette was thinking as she sat with a faw-away look in her deep blue eyes.

"Why, I—I—hardly know the people that live around me!" she exclaimed; "I wouldn't know what to do for them."

Across the cool veranda just then came a figure in white. It was Mrs. Denton, Annette's mother.

"The cream is frozen, dear," she said, "and Celia is making the chocolate dressing for the cake now. I told your father to stop by and bring Helen and Julia out for the week-end."

"Why, how lovely, mother," Annette cried. "You are always thinking up nice things for me."

Mrs. Denton smiled, but for the moment her thoughts seemed to be far down the broad, white road. "I wish old Mrs. Seaborn had some of the cream; if she only lived nearer, it wouldn't be so hard to get things to her." She was speaking as if to herself.

"Why," began Annette, a sudden inspiration seizing her; "why, let me take it, mother—right this minute."

"But—" answered Mrs. Denton; then Annette softly covered her lips with her hand.

"I'll have the pony hitched in the buggy, mother, dear—and we'll be there before the cream even begins to melt." Annette was gone and Mrs. Denton, with a smile on her face, packed the cream carefully.

"She is so fond of it, Celia, and today has been so warm—Miss Annette is going to take it over herself to Mrs. Seaborn."

An hour later Annette drove slowly homeward. Mrs. Seaborn had seemed so glad to see her that she had stayed longer than she had intended.

"Come again, dear," she said as Annette arose to go; "it has done me good to see a sweet young face. In the years gone by I dreamed beautiful dreams, too, even as you do now. It has made my heart lighter, seeing you in the glow of your early summertime."

Annette's eyes were misty as she drove away—and yet her lips were smiling. The wistful face that she had left behind was brighter. She would go to see her again, and yet many times during the summer.

There were others, too—yes, quite a good many more "shut-ins"—she could easily recall them, now since she had begun to think of such things. Those people that she scarcely knew that were around her—yes, she meant to know them now, and love them, too.

"I'm going to have a glorious time—I have so many plans, mother, for the old people, and—and—for all those who need it around us—we'll share our good things and times with them, won't we?"

Mrs. Denton nodded a glad acquiescence as the eager, flushed face looked into hers.

"I think I begin to understand why Mary French is so happy all of the time." Annette's voice dropped suddenly. "She makes the days brighter for those around her."

And the summer months and the days and the years were golden indeed for Annette after that.—Kathleen Hay, in Exchange.

Hastening Evolution.

Put a boy born of gentle white parents among Indians, and he will grow up like an Indian.

Let the child born of criminal parents have a setting of morality, integrity and love, and the chances are that he will not grow into a criminal, but into an upright man.

If a child with a vicious temper be placed in an environment of peace and quiet, the temper will change.

I am as certain of those great truths as I am of the great truths in the plant world. Put a plant into close quarters, without sunshine and room to grow normally, and you'll get a hoodlum plant!

The only place hoodlums grow is in dark, dry, cramped surroundings. Change those surroundings, put a little love and care and sunshine into their lives, and you get opposite results.—Luther Burbank, in Association Men.

For the Southern Churchman.

The Rosebud.

Henrietta Morgan.

Lovely rosebud, who will shield thee
From the chilling winds of night?
Who will gently clasp and hide thee
From the raindrops' cruel might?

Then the crimson-tinted rosebud—
Nature's pride and cherished one—
Soft uncurled its clinging leaflets,
Gazing upward at the sun.

Clearly seemed to speak, the rosebud,
Gazing upward at the sky,
"Fear I not the nightly terrors,
Gladly would I droop and die.

If for just a golden minute
God will let my beauty be
Like a song of joy to mortals
Looking upward, trying to see."

Judgment.

It usually takes a very little superficial thinking to erect a personal judgment seat in one's own mind. To it we seldom summon the person to be judged, but often entertain some very untrustworthy witnesses. Sitting in judgment with an absent defendant is hypocrisy. So many lives have been ruined by the circulation of stories, partly true, but which fail in telling the other side. Our hope of pardon before God is that He will hear and understand the "other side of our plea."

Some one has said that we have two ears and one mouth, to hear twice as much as we say. "All her listening was tempered with the sweetest judgment," said a friend about one who had gone. "She was so gracious in letting what would hurt another slip by. She could not recall a single unpleasant thing about a neighbor." It was regulated by a full measure of God's love. That should determine all our judgments.—Daily Bible.

Fasting.

Fasting is one of the lost arts. It is not a matter for Lent only, it is to be an exercise to train one for nearness to God. We are so apt to count fasting as abstinence from food. But it can apply to anything which has the power of attraction. It is the exercise of detachment which makes possible greater spiritual reality. So many lives are close to the shore line of worldliness, when the broad expanses of the ocean are inviting. "The pathway of life of great men is strewn all along by the things they have learned to do without."—Sunday School Times.

"Going requires a very close dependence upon God. One cannot be sent unless God can trust him to keep the material in the background. It is a caution for the organized Church, but far more for the individual disciples in the Church. The lesson is personal first."

For the Young Folks

Contrary March.

When March comes in like a lion,
  Roaring, growling,
Wind on the hill loud and shrill,
  Wind in the meadow howling;
Big trees tossed by the lashing gale
Right and left, like a lion's tail,
Bushes shaken in road and lane,
Tawny and wild like a lion's mane,
With a scratching of claws and a pad-
    ding of paws—
  Fierce and furious though he be,
He's going out like a lamb,
  You just watch and see!

When March comes in like a lamb,
  Gentle, easy,
Just a breath over field and heath
  Wagging and warm and breezy;
Soft buds bobbling all down the trail,
Short and white as a lambkin's tail,
Hedges and ledges blooming full,
Fluffy and fair as a lambkin's wool,
With a frisk of feet and a musical bleat—
  March will never remain like that.
He's going out like a lion;
  Hold on to your hat!

—Nancy Byrd Turner, in Youth's Companion.

For the Southern Churchman.

Grandma's Birthday Present.

F. E. L.

PART I.

Mary Jane sat on a low stool by the great blazing fire in the old-fashioned kitchen, thinking deeply. Grandmother was dozing in her easy chair, and the old cat sat on the rug, demurely blinking her eyes, as the flames danced up the chimney.

Grandmother's birthday was drawing near, and Mary Jane was busily pondering what she could give her. She would be seventy-five, and Mary Jane was anxious to give her something nice. Uncle Reuben and Aunt Tilly were making great preparations for the coming event, and Mary Jane wanted to have her part in the day's celebration.

She first thought of a spectacle case; but that wouldn't do. It was too little a thing, and, besides, the one grandma had was yet good. Then she remembered that there were some odds and ends of worsted in the attic, which grandmother had told her she might have. Why might she not crochet something for her, a wash-cloth, or a handkerchief bag, or—but nothing she could think of suited her. She wanted something big, something surprising.

Just then the clock struck six, and she remembered that Aunt Tilly had asked her to have the table set by the time she and Uncle Reuben came back, about six; so she jumped up and lighted the lamps, and soon had the table ready for tea.

"Mary Jane, haven't Tilly and Reuben come yet?" asked grandmother anxiously. "I wonder what keeps them so late. Look out and see if they are coming, child."

Mary Jane went to the window and peered out, but the snow was coming down so fast it was difficult to see anything outside in the deepening twilight.

"No, grandma, I don't see them. Oh! yes, there they are!" she joyously exclaimed, as she ran to the door to relieve Aunt Tilly of some of the many packages she had.

"Well, Aunt Tilly, are you almost frozen?" asked Mary Jane.

"Not quite, child; be very careful and don't let mother see that big bundle."

"I won't," said Mary Jane, as she cautiously slipped upstairs; and as she reached the top of the stair grandma came out into the hall.

"Why, Tilly, you are covered with snow! I didn't know it was snowing so; you must be very cold! Did you get my yarn?"

"Yes, mother," said Aunt Tilly, as she took off her cloak, "but I had to go all over town before I could find it."

Then came the opening of the bundles, for going to town was a great event now that money was so scarce. While Mary Jane and grandmother were investigating the contents of the bundles, Aunt Tilly was preparing the evening meal.

After this was over and Mary Jane had helped Aunt Tilly clear off the table, they settled down; Uncle Reuben with his paper and Aunt Tilly with her sewing.

"Mary Jane," said grandma, "won't you go upstairs and look in the closet in my room, in that box under the shelf, and bring my knitting needles? I want to set up Reuben's socks tonight."

"All right, I will be back in a minute," said Mary Jane as she darted off.

But she had some trouble finding them, for they were not where grandma had said. She rummaged around hunting for them, and in her search came across grandma's slippers.

"Dear me!" said Mary Jane to herself, "how old they look! And nearly worn out, too! Why couldn't I make her some? Oh! I wonder if I could! Wouldn't it be nice—that would be something real! They might not be so pretty as these once were, but they would certainly be warmer than these are now. If it only was morning, and I could begin them now, but—where are those needles! They are not here; maybe they are in her drawer." She looked, and there they were.

"I reckon you thought I had to make them," she said when she reached the sitting-room, "but I looked for them in your box and could not find them, then I thought I would look in your drawer, and here they are."

"Oh! thank you, child; I remember now; I put them in the drawer," said grandma, as she prepared to begin her knitting.

When Mary Jane's bedtime came she bade them all good-night and went upstairs. She slept in grandma's room, and when she got in safely upstairs she got out the slippers and examined them carefully. Yes, they were crocheted, and she was sure she could make some just like them.

She slept soundly and sweetly, for her heart was at rest; she had at last found something to do for grandma's birthday.

The next morning she was up bright and early, before grandma called her, and when grandma, as they were dressing, casually remarked, "I wish I had some more slippers; these don't keep my feet warm any longer," she smiled to think she could give something to grandma that she really wished for.

After breakfast she must help Aunt Tilly wash the dishes, churn, and do a thousand and one things before she could do what she wanted to; it was baking-day, too, so she was twice as long getting free.

But at last all was done, and Aunt Tilly said, "You may go now, child; you have helped me a great deal, and I won't keep you any longer."

Mary Jane at once darted off to the attic to look over her stock of worsted. She had never had any use for it, and had never even collected the balls and put them in her drawer in grandma's room with her other scraps.

There were several good-sized balls of the same dark color, and two of a pretty shade of yellow, that she thought might trim the slippers if the brown should give out. And soon she was crocheting away as busily as if her life depended on getting them finished that day.

She worked on until she became so chilled she could stay there no longer. Slipping quietly down into grandma's room, she got warm and smuggled one of the old slippers under her shawl and hurried back to her work. She did not get on so fast as she wished, having to ravel out several times before she could get it exactly right.

"Tilly, do you know where Mary Jane is? I want her to hold this hank of yarn for me," said grandma, sometime after Mary Jane had left the room.

"No, mother, I do not; but I will hold it for you. She is off somewhere doing something wonderful; she was so full of it this morning that I let her go before I had finished the baking," replied Aunt Tilly, as she put down her work and held the yarn for the old lady.

"Now, Tilly, you let that child off too much," remonstrated grandma, who had old-fashioned ideas, thinking a child ought never to be let off under any circumstances until she had finished everything.

"Oh! no, mother, she's a good child; always willing, and I think she deserves a little holiday now and then," said Aunt Tilly, as she put away her sewing and went downstairs.

"Well!" sighed grandma, "it's not the way I was brought up."

Just then Mary Jane entered and with deft hands was laying the cloth for the mid-day meal, when Uncle Reuben came in with a very downcast countenance, and as he hung up his coat and sat down by the fire he said, "Mother, I don't know what to do! Everything seems against us; the wheat is not doing well, the potatoes have frozen, and the best mare is sick. What can I do if she dies—and plowing time almost here, too. Ah! farming is a mighty poor business. Mighty poor!" he repeated, as he rose and left the room with the hot mash Aunt Tilly had prepared for the sick horse.

"Poor Reuben!" said grandma, half to herself. "I reckon he does have a hard time of it, sure enough!"

As Mary Jane listened she wished she could do something to make some money to help them; so Uncle Reuben need not work so hard; and Aunt Tilly try so hard to save.

After dinner was over and she was again free to work on her precious slippers, her thoughts wandered back to the conversation downstairs, and again she felt how nice it would be to do something to remove the look of care from Uncle Reuben's brow, and enable grandma to live in comfort all the rest of her days.

"Oh, me! I am right stiff, I have sat in one position so long," she said, with a yawn; and as she stretched herself out the ball rolled down off her lap. Reaching for it, she noticed the worsted was nearly gone and the paper on which it was wrapped was clearly in view. Working with a will, she soon had used up all of that ball.

"What a funny thing to wrap worsted on!" she exclaimed aloud, as she

began to undo the funny little package. "It looks like it had something in it. Oh! mercy! what on earth can it mean!" she fairly shouted, as she unwrapped a queer little old handkerchief and several shining gold pieces rolled out.

(To be continued.)

Mrs. Tabby White Goes Shopping.

Mrs. Tabby White put on her new green bonnet and her best Paisley shawl. Then she took a note book and pencil from her pocket.

"Let me see," said Mrs. Tabby White, "what must I buy today?"

First she wrote down—

New mittens for the three little kittens.

"They do soil them so quickly!" said Mrs. Tabby White.

Next she wrote down—

Two bunches of catnip (very fresh).

One jug of cream (also very fresh).

And last she wrote—

A box of herrings.

"They will do nicely for tea," remarked Mrs. Tabby White.

Whereupon Mrs. Tabby White took her market basket, locked the door of her home, and started out for Peter Pumpkin's store.

On the way she met Mrs. Fuzzy Wuzzy.

"Where are you going, Mrs. Tabby White?" asked Mrs. Fuzzy Wuzzy.

"To Peter Pumpkin's store," said Mrs. Tabby White, "to do my morning's shopping. I am going to buy some new mittens for the three little kittens, two bunches of catnip, one jug of cream and a box of herrings."

"Oh me, oh my!" exclaimed Mrs. Fuzzy Wuzzy. "Is that so, Mrs. Tabby White? Are you, indeed? How I wish I had a bit of catnip. There's nothing my kittens like so well."

Mrs Tabby White went on and presently she reached old Dame Mouser's cottage, Old Dame Mouser was sitting in the front yard shelling peas.

"Where are you going, Mrs. Tabby White?" asked old Dame Mouser.

"To Peter Pumpkin's store," replied Mrs. Tabby White, "to do my morning's shopping. I am going to buy some new mittens for the three little kittens, two bunches of catnip, one jug of cream and a box of herrings."

"Oh me, oh my!" cried old Dame Mouser, "is that so, Mrs. Tabby White? Are you truly going to buy all those things? If only I had a jug of cream, I'd make a sauce for these peas. Creamed peas are very delicious, you know."

Mrs. Tabby White went on, and at the cross roads whom should she meet but young Mrs. Tiddle Cat out for a walk.

"I should like to know where you are going, dear Mrs. Tabby White?" said young Mrs. Tiddle Cat gaily.

"To Peter Pumpkin's store to do my morning's shopping," answered Mrs. Tabby White. "I am going to buy some new mittens for the three little kittens, two bunches of catnip, one jug of cream and a box of herrings."

"Why, Mrs. Tabby White," laughed young Mrs. Tiddle Cat, "that will be splendid! A box of herrings is a great treat. I should like some myself."

Mrs. Tabby White went on; and, as she walked very quickly and followed her nose, she soon came to Peter Pumpkin's store.

"Good morning, Mr. Peter Pumpkin,' said Mrs. Tabby White.

"Good morning, Mrs. Tabby White," answered Mr. Peter Pumpkin. "What can I do for you today?"

"I have come to buy some new mittens for the three little kittens, two bunches of catnip, one jug of cream and a box of herrings," said Mrs. Tabby White. "They must all be fresh."

"I can accommodate you, ma'am," replied Mr. Peter Pumpkin. "I stock up every day and my prices are very low."

"That," agreed Mrs. Tabby White, "will please me greatly."

So Mr. Peter Pumpkin put into Mrs. Tabby White's basket some new mittens for the three little kittens, two bunches of catnip, one jug of cream and a box of herrings, and Mrs. Tabby White started home again.

After a time she came to Mrs. Tiddle Cat's house.

"It's a shame," thought Mrs. Tabby White. "I don't suppose that poor dear creature has a herring once a year. Really, I think I must give her these."

She ran into the yard and called, "Mrs. Tiddle Cat! Mrs. Tiddle Cat! Here is a box of herrings for you!"

Mrs. Tiddle Cat put her head out the window. "Why, bless your heart, Mrs. Tabby White," she said, "thank you kindly, thank you kindly."

Mrs. Tabby White went on. By and by she saw old Dame Mouser still sitting in the yard.

"It's certainly a pity," said kind-hearted Mrs. Tabby White to herself, "that old Dame Mouser never can get fresh cream. Really, I think I ought to give her this."

She held the jug of cream over the gate. "How should you like this jug of cream, Dame Mouser?" she asked.

"Very much, indeed," answered old Dame Mouser. "Thank you kindly, Mrs. Tabby White; thank you kindly."

Mrs. Tabby White went on. As she drew near Mrs. Fuzzy Wuzzy's house she heard, "Mee-ow, mee-ow"; then she heard another "Mee-ow, mee-ow"; then she heard lots more.

"It's Mrs. Fuzzy Wuzzy's kittens," thought Mrs. Tabby White. "Really, she needs this catnip more than I do."

So Mrs. Tabby White went up the path and rang Mrs. Fuzzy Wuzzy's bell; and she gave Mrs. Fuzzy Wuzzy every single bit of her catnip.

Then generous Mrs. Tabby White went home and all she had left in the basket were the new mittens for the three little kittens.

"Really," said Mrs. Tabby White, taking off her new green bonnet and her best Paisley shawl, "I must go shopping again tomorrow morning."

And Mrs. Tabby White did.—Susan Holton, in Presbyterian Banner.

Laughing Birds.

If you don't like being laughed at, I am sure you would not like a journey in an Australian forest. Perhaps you would suddenly hear a low cry of Yah, yah, yah! The cry grows louder and louder, and other cries join in, until you might think the forest was full of people laughing at you. But the sound comes from birds instead of people—queer birds called "Laughing Kingfishers."—Exchange.

Mrs. E. Prentiss, in one of her letters, used the significant expression, "Learning the mysterious art of prayer by an apprenticeship at the throne of grace."

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For the Southern Churchman.

The Little Robin.

Anne Tunstall.

Poor robin flits from tree to tree
When snow is on the ground,
And naught but frost and ice is seen
For miles and miles around.

He searches in the bare tree tops
To find a bite to eat,
"You know, I must have food," he said,
"For my three birdies sweet

"How glad I'll be when spring is here,
And blossoms snowy white
Will cover all the fields and hills,
'Twill be a wondrous sight."

So robin waited patiently
Until his wish came true.
The birds flew back from Southern lands;
Robin was happy. Are you?

Happy Little Antonio.

Children are very much the same the world over. American boys and girls have much in common with the boys and girls of foreign lands. They have their play and their chores and their school, just as American boys and girls have. These facts are made strikingly clear in the reports that reach headquarters of the American Red Cross at Washington, concerning work of the Junior Red Cross among the children overseas.

Let us take a glimpse at the daily life of an average boy in Italy. Antonio gets up every morning at 6 o'clock and helps his mother dress his brothers and sisters, and get breakfact for them. The breakfast is black coffee, and sometimes there is dry bread, and on very rare occasions milk.

He then starts off for school, his books under his arm, greeting his comrades in a friendly, gracious way, for courtesy is inborn in the Italian peasant. At school he studies in a leisurely way. He loves drawing and makes many sketches. If he does not know his lesson no punishment befalls him; if he does know it, very good—usually he knows it. After his lunch of bread and soup he struggles over his arithmetic and at 5 o'clock he starts homeward softly singing some bit of music from an opera or a chanson.

Antonio's mother greets him warmly; she has many children and loves them dearly. Antonio hurries off to deliver the laundry for her or to perform some little duty, and when he returns the evening meal of polenta (corn meal and water) is ready.

So the days pass, one like another; until he enters the factory or the shop to work at his trade until the time comes for his period of military service. He must spend three years with the colors before he can begin carving his own career.

We have heard men quote this saying, "The Lord helps those who help themselves," as if this were in the Word of God. It is contrary absolutely to the Word of God. The Lord helps those who cannot help themselves, and the sooner men find out they cannot help themselves the sooner they will find the help of God. It is coming to the end of ourselves that really gets us to the place where God can help us.—Sunday School Times.

The Rev. M. E. Spatches will on March 1 become rector of St. Augustine's Church, Kansas City, Mo.

Too many have no idea of the subjection of their tempers to the influence of religion, and yet what is changed if the temper is not? If a man is as passionate, malicious, resentful, sullen, moody or romose after his conversion as before it, what is he converted from or to?—John Angell James.

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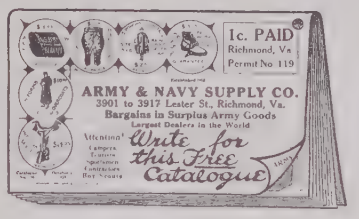
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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

FAMINE RELIEF.

For the convenience of our readers we publish the addresses of the treasurers of the various Relief Funds whose appeals for the starving, and especially for starving children, are so urgent and touching. The Southern Churchman will forward contributions to any of these, but to save time, postage and possibility of miscarriage, checks would better be sent directly to the treasurers as below:

Near East Relief (formerly "Armenian and Syrian Relief")—Cleaveland H. Dodge, No. 1 Madison Ave., New York City.

European Relief (Central and Eastern Europe)—Franklin K. Lane, 42 Broadway, New York City; or locally for Virginia, DeSoto Fitzgerald, 218 Mutual Building, Richmond, Va.

Chinese Famine Relief—Remit through Lewis B. Franklin, Treasurer, Presiding Bishop and Council, 281 Fourth Ave., New York City.

ACKNOWLEDGEMENTS.

We acknowledge the following additional contributions to the fund for the relief of the sufferers from famine in China:

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WANTED MATRON FOR INSTITUtional work. Address "T," care Southern Churchman.

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Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Selden: Entered into life eternal February 10, 1921, HARIETT CAROLYN SELDEN, widow of Saunders Selden, formerly of Westover, Va., daughter of Thomas Coleman, of Halifax County, Va.

"These are they who have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

S.

Carter: Died, February 10, 1920, at the home of her daughter near Upperville, Va., MRS. KATE DENIS CARTER, for many years a faithful helper in the family of the late Mrs. Dr. R. E. Peyton, of Yelverton, Va.

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John Ruskin considered the following chapters as the most helpful and the most important to his education. They were selected for him by his mother: Exodus 15 and 20; 2 Samuel 1, 5 and 17 to the end; 1 Kings 8; Psalms 23, 32, 90, 91, 99, 103, 112 and 139; Proverbs 2, 3, 8 and 12; Isaiah 58; Matthew 5, 6 and 7; Acts 26; 1 Corinthians 13 and 15; James 4; and Revelation 5 and 6.

She Would Never Say Please.

There was once a small child who would never say please,
I believe if you even went down on your knees.
But, her arms on the table, would sit at her ease,
And call to her mother in words such as these:
"I want some potatoes!" "Give me some peas!"
"Hand me the butter." "Cut me some cheese!"
So the fairies, this very rude daughter to tease,
Once blew her away in a powerful breeze
Over the mountains, and over the seas,
To a valley, where never a dinner she sees,
But down with the ants, the wasps and the bees,
In the woods she must live until she learns to say please.
—M. S. P., in St. Nicholas.

There are questions which nothing can answer but God's love, which nothing can meet but God's promise, which nothing can calm but a perfect trust in His goodness. There is shadow and mystery upon all the creation until we see God in it, there is trouble and fear until we see God's love in it.—Dr. Dewey.

Make a rule and pray God to help you to keep it, never if possible to lie down at night without being able to say, "I have made one human being, at least a little wiser, a little happier or a little better this day." You will find it easier than you think and pleasanter.—Charles Kingsley.

Men have walked for generations over hidden treasures that a spade plunge would unearth. Science stumbles over truth that waits to be unveiled. Invention lays her finger alongside the spring she seeks to touch, and misses it. All things lie near enough, if we but know how to look.—Mrs. Whitney.

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Look Forward With Hope, Not Fear.

"God sent not His Son into the world to condemn the world; but that the world through Him might be saved." If the great Father believed that there was a saving remnant in human nature worthy of consideration, worthy of His Son's life, then we must believe that, even in the face of all that we read and hear today, there are elements in our nature that once aroused and brought into active service, must make for a better world and a more wholesome one in the days that lie ahead. It is true, and we cannot blink the fact, that the post-war period, perhaps more than the actual war period, has disclosed in a conspicuously offensive way the frailties and weakenesses of human nature. Like all other post-war periods, it has been characterized by license in its most repellant forms. We do not attempt to gloss over the glaring and self-evident facts, but we do dare to maintain that, if we are to make progress in the future, we must take counsel of our hopes and not of our fears. The attitude of Jesus towards men and women who had made shipwreck of life is the only attitude that has ever succeeded in restoring men to normal habits of thought and practice. He did say to one who had tragically sinned, "Neither do I condemn thee," but let us not forget that He added, "Go and sin no more." We must remember that it is the spirit and method of the Master that constitute the secret of our success and efficiency in dealing with other weak mortals like ourselves. The world does not want at this time the word of stern condemnation. It is consciously heartsick and sinsick, and we are hopeful enough to believe that penitence and repentance are becoming more evident. We do not wish to hear the voice of the pessimist, nor will we believe with him that the world is to continue to decline and grow worse. We look forward with high expectancy to a better world, to more constant Christian service, to more neighborly helpfulness and to a life of greater service and unselfishness. Let us not carry over any unnecessary liabilities that have accrued during the past fateful months. Let us believe better things of men and women, and believing them, let us call them forth. We like those words of Henry Van Dyke. They constitute a fine suggestion for thought and practice to every one of us:

"Four things a man must learn to do,
If he would make his record true:
To think without confusion clearly,
To love his fellowmen sincerely,
To act from honest motives purely,
To trust in God and heaven securely."
—Rev. J. E. Freeman, D. D., in St. Mark's Outlook.

Death hath made no breach
In love and sympathy, in hope and trust,
No outward sign nor sound our ears can reach,
But there's an inward spiritual speech
That greets us still, though mortal tongues be dust.

It bids us do the work that they laid down,
Take up the song where they broke off the strain;
So journeying till we reach the heavenly town,
Where are laid up our treasures and our crown.
And our lost loved ones will be found again.



Memorials or gifts to be in place for this great Festival should be considered promptly so designs may be prepared for criticism and accepted and the work executed and erected in ample time for dedication.

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How the Great Guest Came.

It happened one day at the year's white end,
Two neighbors called on their old-time friend:
And they found the shop, so meagre and mean,
Made gay with a hundred boughs of green.
Conrad was stitching with face ashine,
But suddenly stopped as he twitched a twine:
"Old friends, good news! At dawn today,
As the cocks were scaring the night away,
The Lord appeared in a dream to me,
And said, 'I am coming, your Guest to be!'
So I've been busy with feet astir,
Strewing the floor with branches of fir.
The wall is washed and the shelf is shined,
And over the rafter the holly twined.
He comes today, and the table is spread
With milk and honey and wheaten bread."

His friends went home; and his face grew still
As he watched for the shadow across the sill.
He lived all the moments o'er and o'er,
When the Lord should enter the lowly door—
The knock, the call, the latch pulled up,
The lighted face, the offered cup.
He would wash the feet where the spikes had been;
He would kiss the hands where the nails went in;
And then at the last would sit with Him
And break the bread as the day grew dim.

While the cobbler mused, there passed his pane
A beggar drenched by the driving rain.
He called him in from the stony street
And gave him shoes for his bruised feet.
The beggar went and there came a crone,
Her face with wrinkles of sorrow sown.
A bundle of fagots bowed her back,
And she was spent with the wrench and rack.
He gave her his loaf and steadied her load
As she took her way on the weary road.
Then to his door came a little child,
Lost and afraid in the world so wild,
In the big, dark world. Catching it up,
He gave it the milk in the waiting cup,
And led it home to its mother's arms,
Out of the reach of the world's alarms.

The day went down in the crimson west,
And with it the hope of the blessed Guest,
And Conrad sighed as the world turned gray:
"Why is it, Lord, that your feet delay?
Did You forget that this was the day?"
Then soft in the silence a Voice he heard:
"Lift up your heart, for I kept My word,
Three times I came to your friendly door;
Three times my shadow was on your floor.
I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street!"
—Edwin Markham, in "The Shoes of Happiness."

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Southern Churchman

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VOL. 86 RICHMOND, VA., MARCH 12, 1921. No. 11

A Parable

I went my way to meet the Angel Pain,
Down a dark valley path with shadowy sights,
That shut me from the cheerful, gleaming lights
Of hill and plain.

My heart was full of bitter discontent;
Surely I could not pass with willing feet
From the good strength I long had found so sweet;
Unwillingly I went.

I knew no presence save my own despair;
Its moanings seemed the only voices nigh,
When sudden on the silence smote a cry,
Almost a prayer.

There fell, as falls a garment, all my fears,
My doubts, my woe. Poor brother in distress!
I hushed and soothed and gave the tenderness
Of all my tears.

I dressed his wounds, I poured the oil and wine
Of human love; then set my face again
To meet the coming of the Angel Pain
And own his sign.

Slowly, as when the sunset glories cease,
A shadow fell across my pathway; slow
I knelt, I lifted weary eyes, and lo!
The Angel Peace!

—*Nancy Byrd Turner.*

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Thoughts For the Thoughtful

"Be sure not to ask little of God."

What is morally wrong can never be politically right.—C. J. Fox.

God is never out of the reach of His children.

We all hate self when it crops out in somebody else.

It is the grain of truth that gives force to the lie.

"A thoughtful man will never set
His tongue a-going and forget
To stop it when his brain has quit
A-thinking thoughts to offer it."

Everybody naturally drifts. The time must come when those who have a purpose in life must stem the current and change their course. Lent is that time.

Grant us a larger vision of our task,
Sun-clear horizons of a day to be;
Not for ourselves Thy dearest gifts we ask,
But that world-weary souls may turn to Thee.

Our own unworthiness will appear great in proportion as we have communion with Christ. Self and Christ can never stand together; where He is, self lies in the dust. Pride will be trampled under foot, and every soul be filled with what John Newton termed "pleasing grief."—D. Thomas.

Our Lord is a patient hearer if you have anything to say, and He will speak to you as you are able to hear it, and if you cannot collect your thoughts, and your heart is hot within you—remember that with those groanings which cannot be uttered the Spirit maketh intercession for you.—R. S. Candlish.

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"Thy Word, O Lord, like gentle dews,
Falls soft on hearts that pine;
Lord, to Thy garden ne'er refuse
This heavenly balm of Thine.
Watered by Thee, let every tree
Forth blossom to Thy praise,
By grace of Thine bear fruit divine,
Through all the coming days."

Southern Churchman

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VOL. 86 RICHMOND, VA., MARCH 12, 1921. No. 11

GLORIA VICTIS!

On its surface appearance scarce any scene of American history has transcended in pathos the passing into the Capitol last Friday and out of it again of Woodrow Wilson. Into that place he had come at the high hours of the war to read the messages for which all the world held its breath to listen. There, more than any other man of his time, he had shaped the destiny of America and of the world in the moments of immeasurable choice. There he had come in the full vigor of his manhood, in every aspect of him the dominant and commanding leader of a mighty epoch. Last Friday Woodrow Wilson came again. But this time a different figure came. He came on the day that symbolized his defeat. He came at the side of the man in whose person was expressed the repudiation by the electorate of America of the things for which Woodrow Wilson had stood. He came, an old man, broken by his heroic exertion, with life spent and drained in the service of his country. Painfully he made his progress through the halls of the Capitol and out of it again to a life clothed no longer with authority.

Yet those who look beneath the surface will see something other than the pathos. They will see the grandeur that the coming years shall yet reveal. Long is the roll of those whose contribution to history has been made supremely not through their victories, but through their defeats. Woodrow Wilson has had the limitations incident to all this human personality of ours. Doubtless he has made his mistakes. But he has lifted up before the world an ideal of a better hope for all the nations, which once seen can never perish. He has lit a torch which, though his hands may fail, shall not lack of other hands to catch it up and hold it high. Of many of the mighty things that he has sought to do, of that interpretation of a new democracy both at home and abroad which he had seen and helped others to see, he can say, as has been said of all who fight for truth:

> "Who follow her, though men deride,
> In her strength shall be strong,
> Shall see her shame become her pride
> And join her triumph song."

WHAT LIES AHEAD?

All lovers of their country must have waited with deeply moved anticipation for the words which were to sound the keynote of the new administration, now coming into power in America. One great era of thought and purpose has come to its end. Another and an unknown chapter is to be written. What would the new President say? What guidance would he give for thought and hope? What encouragement would he bring to those who had dreamed great dreams of the meaning of America for the building of justice and peace among the nations of the earth?

To our thought the message is disappointing. It is positive in its denials and its repudiations. It is vague in the things which it affirms. It expresses a purpose clear enough where it comes to tearing down certain achievements of the administration that have gone before, but dim are the outlines of any constructive plan by which the architecture of the coming years shall be shaped. "Confident of our ability to work out our own destiny and jealously guarding our right to do so, we seek no part in directing the destinies of the Old World. We do not mean to be entangled. We will accept no responsibility except as our own conscience and judgment in each case may determine." Not in these words, nor in the rest of the text of the inaugural address, does there seem to be the enthusiasm of a genuine faith that there can be constructed such an association of nations as shall build the world-to-come on safer foundations than those upon which the old has rested.

The effect of a message can often be best indicated by marking the response which it calls out in the different elements which listen to it. As one reads the comment of the press, both in this country and abroad, the idealist finds reason for dismay in the fact that the inaugural address seems to bring confidence to selfish and reactionary elements, and sadness to those who have hoped most for the years ahead. The enemies of any form of a League of Nations are delighted. Men in America, and in other lands, whose idea of patriotism is linked with derision of any international ideal, find in it a confirmation of their views. The militarists in France like it because they think it means that no pressure of public opinion from the United States will interfere with the utmost exploitation of their advantage over Germany. And it is liked, no doubt, by such organs of opinion as the Chicago Tribune, which in an editorial printed just before the speech was made, concluded with this paragraph: "The United States is regarded as a confirmed adherent to the doctrine that it is 'more blessed to give than to receive.' We can change that to the doctrine that we'll give a square deal if we get one—and if we do not get one, we'll know the reason why."

That may be a sentiment with which the narrow demagogue will catch the plaudits of the crowd, but for men who think of all life in terms of the sovereignty of the ideals of Christ, it is gross and mean.

Yet happily this does not tell the whole story concerning the new President's message. We believe that it lacks constructive conviction, and that it will strengthen some influences which are hurtful and weaken the hands of better ones. But we do not believe this to be the real purpose of Mr. Harding. Without sureness, yet with good

will, he is feeling his way toward a program of service. The partisan necessities of the campaign which destroyed the administration of Mr. Wilson accentuated Mr. Harding's note of denial, but when this triumphant partisanship has had its way, we believe that the pressure of a vast human necessity will increasingly be felt within his spirit to urge him forward to decisions which shall genuinely make for the peace of the world.

"We are ready," he says, "to associate ourselves with the nations of the world, great and small, for conference, for counsel, to seek the expressed views of world opinion, to recommend a way to approximate disarmament and relieve the pressing burdens of military and naval establishments. We elect to participate in suggesting plans for mediation, conciliation and arbitration, and would gladly join in that expressed conscience of progress which seeks to clarify and write the laws of international relationship, and establish a world court for the disposition of such justifiable questions as nations are agreed to submit thereto. In expressing aspirations, in seeking practical plans, in translating humanity's new concept of righteousness, justice and its hatred of war into recommended action, we are ready most heartily to unite; but every commitment must be made in the exercise of our national sovereignty.

It is easy to note the reservations in those words which make the progress toward an international order lame and halting, yet there is enough here for those who look to a new internationalism to rally round. This is no time for surrender on the part of those who are determined that the world shall not sink back into its old barbaric isolation, as though the frightful cost of "the war to end war" had never been paid. The stars in their courses fight on the side of all those who believe in progress and idealism. It is a time for courage and for confidence in the coming of a better era that shall not be denied.

INCREASE OF THE MINISTRY.

The Rev. John McGill, D. D.

This subject has been before the Church of God from the beginning.

It was known to Christ. It is twice recorded that He felt it, spoke about it and gave directions.

St. Matthew says, "And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. But when He saw the multitudes He was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.

"Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few." St. Luke tells us, "Now after these things, the Lord appointed seventy others, and sent them two and two before His face into every city and place, whither He Himself was about to come. And He said unto them (as He had said unto the twelve), The harvest truly is plenteous, but the laborers are few." The scarcity of laborers was on His heart. He felt it. He was moved to act in the matter. And both to the twelve and to the seventy He said, "Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest."

Doubtless His disciples felt as He did, and He saw the interest, the pity; but He also saw in their anxious faces the look of perplexity and of inquiry, "What is to be done about it?" And Christ's command touching the matter was, "Pray ye the Lord of the harvest, that He send forth laborers into His harvest."

He tells His disciples and us:

First. The harvest is God's.

Second. It is God's part to send laborers.

Third: Man's part to pray.

Turn now to the next chapter of St. Matthew, "And He called Unto Him His twelve disciples and . . . These twelve Jesus sent forth and charged them, etc., etc."

Doesn't it seem as if an interim occurred between His charge to the disciples to pray and His sending them forth? And we wonder, did Jesus purposely defer sending them forth, in order that they, through prayer, would be the better prepared for the answer to that prayer, which was the sending **them** into the harvest? They had watched their Master, teaching and preaching, and healing the waiting anxious throngs; they had seen the great need of messengers to carry the glad tidings, and therefore they prayed, and when Christ called and sent them forth, it must have been just what they expected.

We venture to ask, Is there any danger of those who see and feel the great need of more laborers in God's harvest, "white" going to waste, for lack of laborers, in their anxiety to secure and send forth more laborers, appropriating to themselves that which, according to Christ, belongs exclusively to God? forgetting that the harvest is **His**, and the sending forth the laborers is **His** also?

Man's part is to pray; and only as we see the multitudes and their deep need, see them in company with Jesus, see them, ourselves among them, who so moved the great heart of Christ in heaven as well as on earth, that He came to bleed and die, bearing our sins in His own body to the tree, only so can we, will we pray.

Can we doubt that God would send such a blessing in answer to united earnest prayer that there would not be room enough to receive it?

And will not those in authority call for, appoint seasons in the parish, diocese and nation for such supplications?

THE TERROR IN CHINA.

Frances L. Garside.

If the hearts of the hearers are in the right place the cry of a child is heard around the world.

The hearts of those who are thinking seriously these days are in the right place. They have heard the cry of the child in Europe, and have given freely to alleviate its distress, and now that a similar wail—the wail of a starving baby—comes from China, they are putting every needless purchase in the scales and balancing it with life.

"In each of these three cities—Mukden, Peking and Tientsin—there are some peculiarly knotty problems to be solved, which stretch one's mind and heart to the limit," writes Miss Grace Coppock, Executive Secretary of the Young Women's Christian Association in China, "but for all these questions there is an answer, and as Christian coworkers, we shall find it. But there is one problem that is staring all the world in the face, and which makes every other difficulty look small by comparison—the twenty million men, women and children of North China who are on the verge of starvation."

Miss Coppock recently visited Tientsin. This city is not in the famine district. There is food there for those who have money to buy; and that they may beg the food, for few have money, there have crept down to Tientsin from the famine districts over 28,000 men, women and children. There was no room for them in the city, so on the outskirts they have dug homes in the mud, and this mud city is the scene of more misery than you, with a vivid imagination, can even faintly conceive.

Sick, diseased, in filthy rags, starving, and with only the bare ground to lie on, with the weather bitterly cold—there would be just and righteous indignation in any American town if a dog were so treated, but these are human beings—men and women and children, whose present plight is due to no fault of their own.

To make the situation worse, more of the hunger-hunted are coming, and as the people of the city feel that they cannot minister to more, a moat has been dug around this mud city and a high mud wall built, and on the other side of it men, women and children, who have crawled to Tientsin with the last vestiges of their strength, are perishing on the ground by the scores.

"A dollar," writes Miss Coppock, "will keep one person alive for a month. And when one learns that five dollars will keep one person from starving till the spring harvest, one becomes very thoughtful!"

The Y. W. C. A. in China is turning every energy toward the betterment of these people. It has ninety-six secretaries there, of whom seventy-four are American. All the staff are helping on relief committees, and in addition to their regular personal work, a school has been founded by the Association to house and care for girls from ten to sixteen who otherwise would be sold into slavery to provide food for their families.

The Association has a health program; work is done in all the large centers to protect the physical and moral welfare of the girl in industry; mothers are trained in giving better care to their babies; but what in the present crisis seems most important of all, is that the Association is leaving nothing undone that is within its power to alleviate the distress of those who are facing the horror of famine.

JAPAN---SOME IMPRESSIONS OF A MISSIONARY.

By Joseph L. McSparren, M. D.

At the present time we are much interested in the relations between Japan and the United States. On every hand we are asked the question, "What do the Japanese think of America?" The writer does not pose as an authority on things Japanese, but wishes to give some impressions received during a residence of some years in Japan, during which time he had the opportunity to travel extensively in China and Korea and to observe conditions having a direct bearing upon the present attitude of the Japanese toward the rest of the world—particularly toward the English-speaking nations.

Recently conditions in Japan have undergone a radical chage—a change that brings to the fore problems involving in their solution the destiny of the Japanese people. During the world war Japan found herself suddenly deluged with a great volume of trade, from which she reaped a harvest of profits unprecedented in her history. She ceased to be a debtor nation and has grown rich beyond the fondest dreams of the most extreme pre-war optimist. As a result of this great volume of trade at the close of the war, Japan found herself occupying a position in world trade greatly out of proportion to her economic development. Some of the Japanese foundly believed she would be able to hold this position, but she has been unable to do so for very obvious reasons. Since the war she, like ourselves, has suffered the effects of reaction, and today the trade outlook is distinctly discouraging as compared to the days immediately following the cessation of hostilities. In the meantime the nations, with the exception of Germany, who were too busy with war work to carry on their accustomed trade, are back in the field, and Japan finds herself in an unequal struggle for her very economic existence.

It should be borne in mind that the total area of the Japanese Islands is less than that of the State of Texas. In this area there are about 58,000,000 people. The country is generally mountainous and of volcanic origin; and probably less than 20 per cent. of the land is arable. At the present rate of increase the population will double itself in about ninety years. If by increased transportation facilities, greater diversity of agricultural products and improved methods, the output of foodstuffs were increased to its maximum possibility of development, it could not meet the demands of the increase in population for more than a few years. Japan must have a source of supply for her population, and from the present outlook in the adjacent continent of Asia, if she is to secure such a source of supply, she must first secure the necessary area and then create it by the thrift and industry of her citizens. Certainly there are no evidences of sufficient enterprise among the natives of the continent to meet the needs of the situation.

Not only is Japan restricted in area, but she is also restricted in natural resources. There is a notable deficiency of iron, wool, cotton and the precious metals.

Her supply of coal, oil and lumber is also limited. Of the important metals, copper alone is plentiful. This shortage of natural supplies forces Japan to depend on imports. This necessity has a direct bearing on both her economic life and her importance as a military source However, in the face of this serious natural limitation, Japan has astonished the world by her progress in modern civilization. It would be interesting to note the characteristics, individual and national, that have made this progress possible.

The anthropology of the Japanese is lost in obscurity. We are immediately struck by the variety of facial types to be found among them. These types display features ranging from the straight lines and graceful curves of the Greek to the thick lips, flat noses and receding brows of the Ethiopian. They are unquestionably a composite race probably sprung in the main from Mongol and Malay stock, with perhaps a strain of Aryan blood intermingled. Like other races of mixed blood, they are active, virile, prolific, intelligent and ambitious—qualities which, coupled with conspicuous acquired characteristics, give them the elemental factors necessary to a great people.

As a race the Japanese are proud. They take great pride in their unbroken dynasty running back for more than two thousand years, the origin of which is indeed lost in the obscurity o ftradition. They are proud of their unbroken national integrity. Not since the days of Ghengis Kan has an enemy attempted to invade their shores. When that great conqueror of Asia made the attempt he was quickly and decisively defeated. They are proud of their ancient glory and culture—a culture which had attained a high degree of development at a time when the forebears of Westerns were roving savages. With their pride of race the Japanese are intensely patriotic—perhaps not naturally more so than some other races, but from the cradle loyalty to the Emperor and love of country are so instilled into them by both precept and example that the result compels the admiration oft he world.

Temperamentally the Japanese are sensitive, retiring, suspicious, reticent, appreciative of a courtesy or kindness, and quick to resent an injury. They are egoistic to a degree all out of proportion to the merits of the case, and inclined toward selfishness like the rest of the human family. They are, as a whole, rather conspicuously lacking in that spirit of altruism which pervades, more or less, the nations which are the highest exponents of Christian civilization. Their business morals have often been called into question; but it must not be forgotten that they have adopted Western ideals in the conduct of business. The charge of untruthfulness which is so often laid at their door unfortunately has some basis in fact, but even in this particular it is my belief that they compare favorably with their Western neighbors. It must be said, however, that their habits of mind have given them a quality of indirectness and evasion that is often mistaken by the uninitiated for deception. In short, the Japanese in their elemental qualities are simply human—neither better nor worse than the rest of us. Certainly most of their bad practices of a political and commercial character and some of their bad personal qualities have been borrowed from the West. In making such a comparison as this we must not forget that the Japanese as a nation have no background of moral ideals based upon the principles of the moral law such as we have in the West.

It is with these general considerations in mind that we must view the commercial, economic, and political situation in Japan today. For the past thirty years or more Japan has been nominally a constitutional monarchy somewhat after the pattern of England. This government has been and is still far from representative. At the present time only a small percentage of the male adults have the suffrage. The cabinet is supposed to exercise the real power, but one gets the impression that over and above the government there are two forces stronger than any government or any cabinet. They are the elder statesmen—an institution peculiarly Japanese, and the high officers of the military and naval staffs. One cannot but think that the ultra-conservatism of the one and the love of the display of power of the other have done a good deal to hold back the nation from achieving that degree of greatness to which the high qualities of the people entitle her. There are, however, some hopeful signs. The people have had popular education for more than a generation, and the general level of information has been raised to a higher average than has been reached by most of the Western powers. This popular education is responsible for the present agitation for universal manhood suffrage; and under its influence there is being rapidly developed a representative press which will in future wield a great influence in moulding public sentiment. Heretofore the masses of the people have been content with ready-made opinions handed down from above by an inspired press, and one of the most hopeful signs of the times is that the people are rapidly getting into a position to think intelligently for themselves.

Prior to the restoration of the middle of last century the political, social and industrial life of Japan was similar to that of Europe in the Middle Ages. Under the feudal system the arts reached a high state of excellence, and the modern spirit of competition and the demand for quantity production were unknown. In new Japan conditions are very different. Imagine a nation with an industrial equipment similar to that of European States of the twelfth century, suddenly thrown into competition with modern nations of the nineteenth century. It seems incredible that Japan could overcome such a handicap and become a serious competitor for world commerce in the second decade of the twentieth century—yet that is exactly what she has done. However, she still lags sadly behind in the matter of industrial equipment, which at the beginning of the world war was entirely inadequate to meet the demands of the immense volume of trade that came to her. The result was quantity production—staggering quantities—with a shortage of factories, machinery and skilled labor. the inevitable result being a very poor quality of finished goods. Although inferior in quality, the goods were sold at good prices, due to a shortage of supply. For a time Japan was the only market in which certain essential manufactures could be procured, and her trade reached staggering proportions, far beyond what was justified by her economic status. The poor quality of Japanese goods so often complained of was not due primarily to commercial dishonesty, but rather to inadequate facilities. Of course dishonesty played its part, and it was taken full advantage of by the unscrupulous. This

sort of thing, however, was not confined to the Japanese. In that particular we had some rather large beams in our own eye, but not large enough to obscure the mote in the eye of our Japanese brother. At any rate, I dare say our own record does not justify us in the indulgence of any feelings of self-righteous superiority.

As a result of the victory of the Allies, Germany has ceased to be a serious competitor in Oriental trade. But in the place of Germany the United States has established a mercantile marine and is making a bid for world commerce, so that in getting rid of one formidable rival Japan has got another and a greater. This new factor in the world trade is a nation with a great reserve of raw materials, with the best industrial equipment, with a mercantile marine rapidly equaling the greatest and with a great supply of skilled men to manufacture the best goods and carry on modern trade to the best advantage. There is a three-cornered rivalry in the Oriental markets between England, America and Japan. At the first glance it would seem that Japan has the advantage of the others, but in reality she has not. With her proximity to the Asiatic continent, her similarity of race, and to some extent of language, her familiarity with the customs of Asiatic peoples, and her almost unlimited supply of comparatively cheap labor, Japan is truly in a position of natural advantage. But this advantage is more than offset by her lack of raw materials, her inadequate industrial equipment, the scarcity of skilled labor, and the absence of fixed standards of quality of manufactured products. For these very good reasons she is unable to compete with Western nations on equal terms. Furthermore, she will be unable in the near future to advance her industrial position to the standards of excellence of nations like England and America. This means that Japan must face the keenest competition on unequal terms. Unless there is some remedy for this condition it forebodes ill. Can a nation with the character and ambition of Japan sit meekly by and be forced to undergo a slow but sure economic death? That is just the prospect before her. Beside this question, the questions of immigration, race prejudice and the like wane into insignificance.

Another thing that makes the situation particularly galling to the Japanese at this time is the fact that Japan has assumed all the responsibilities of Germany in the East with the consequent enormous expense, and now finds herself likely to be robbed of the economic rewards by two nations who are bette rfitted to carry on that she is. She was robbed of the fruits of the Russian war by a concert of European nations; and this time it seems that the commercial balance of power will force her to give place. This is possibly the most serious problem that Japan has had to face in her modern history, and it is the lurking fear of the result that has been responsible for the attitude of suspicion toward the United States. Very little if anything has been said about this fear, and the Japanese would probably deny its existence, but nevertheless it is a very real factor lying behind the relations of Japan with the West.

The result of this three-cornered competition is hard to foretell. It depends largely upon the commercial policy of the United States. If America will be content to drop back to her pre-war positions of isolation and practical non-participation in world carrying trade, the situation will probably ease up of itself and England and Japan will compete for the China trade. On the other hand, if America adheres to the policy of a large mercantile marine, with its necessarily large navy, the outlook for Japan is gloomy. She will not only be compelled in that case to compete on a commercial footing with superiorly equipped peoples, but the old-time race for naval power will have to go on. England and America may be able financially to keep this up, but I am quite certain that if Japan is able to keep anywhere near the front it will be, as heretofore, at the expense of much needed internal development. Of course no one question for a moment the right or the desirability of America's expanding her commerce. In reality, many Americans believe that her future greatness demands that she do so. Japan seems to be in a most unfortunate economic position, for which no one in particular is to blame. She is the victim of circumstances over which she has no control. What is the answer? I don't know. If any one can give it I should like to know it. Will there be a resumption of the old policy—which by the way has never been abandoned—of definite spheres of influence in China?If so, how will this be reconciled with the policy of the open door? And in such an event what will be the effect of public opinion in China? One wonders if the time will ever come when the love of the Golden Rule will prevail against the almighty dollar.

Japan has no desire to conquer the world. She is not a victim of the "super-man" conceit. Everywhere in America there seems to be an impression that she wants to fight the United States. As a matter of fact, I believe she would do all in her power, honorably, to avoid such a conflict. I candidly believe that there is more anti-Japanese feeling in America than there is anti-American feeling in Japan. And worse still, there is no reason for it. The national policy of Japan in the past has been, and is now, actuated by considerations of self-defense. The restricted area and conjested population of Japan make necessary an outlet. Her dependence upon maritime trade requires that she shall be assured a market for her products. Is it anything but justice that she should have as a nation these essential requirements; and is not the effort to secure them a justifiable effort. If Asia is to be the dumping-ground of the nations, Japan, because of her demonstrated political and economic superiority to the other peoples of the East, is entitled to whatever legitimate opportunities that field affords. In fact, she has the first claim to it. In this connection her peculiar position in the East has been formally recognized by our own State Department. This recognition was a long step in the direction of seeing the other fellow's point of view. We could still go a good deal further in helping Japan out of a difficult and dangerous situation. We should make an effort to understand sympathetically the vital problems Japan is facing. There is a good deal we can do to help without at the same time jeopardizing our own interests. If the United States and Japan could agree upon a policy of co-operation in the development of the undeveloped peoples and resources of the East, it would be a most happy solution of a difficult and delicate situation. There is every reason why the two nations should act thus in accord and do all in their power to foster and perpetuate friendly relations. Japan needs both our sympathetic understanding and our practical help. The effort of Mr. Lamont in connection with the China Consortium is a step in the right direction. Let us have more of such co-operation and less of groundless suspicion and unreasoning prejudice.

LES REVENANTS.

(Ghosts.)

By An Octogenarian.

Who are these that knock at Memory's door?
"We are the souls of the years that are past;
The bright, strong years that you knew before;
We have come back to you now at last."

O spare me! I cannot face you now,
I am content; O let me be!
Ye were pleasant comrades once I trow,
O blessed years, that were friends with me.

But now I pray to turn away,
For the light on your brows that was so fair,
Casts a shadow upon this still, calm day,
That makes its dimness harder to bear.

So the years turned back, and I barred the door;
But I thought I heard them laugh as they fled;
(There were merry years in days of yore),
Perchance they mocked me; but one of them said:

"Courage, faint heart! for a day may come
When you will not shrink from the brightness we wore,
For the light of the Everlasting Home
Will pale all the glories that went before."

Lent is "an honest-to-goodness" attempt to train the child of God along the formative ways of his faith, following much the same lines wherein the children of the world find their training in temporal affairs. The same wisdom should cry in the openings of the same gates. In these days vocational training means hard work, resolute attention and very little luck. These forty days, so full of prayer and praise and worship and sacraments and teachings, would seem to make the very moss-covered bricks of God's house to shine with His presence, and to give birth to the very highest ideals of the Christian life. It would be well to let the world know that we have the deepest sense of "values," too. Lent comes to fruitage through the experience of the Church, and, properly used, should teach us how to judge the true value of events and things. Many slump here because they form no ideals as the unit of measure. Whether any ideal may be reached in this world, is of little consequence, but whether we have ever tried to reach after an ideal higher than ourselves is of fearful importance.

The world's insistence on a knowledge of "value" as an essential for success has been learned in a hard school of experience and failure—a kind of Lent, dreary enough. The Lent into which we are asked to enter is golden with the promise of spiritual attainment if we are ready to learn. —Rev. F. H. T. Horsfield, in Carolina Churchman.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

"STUPID CONSERVATISM."

Mr. Editor: We Episcopalians are frequently accused of conservatism, of ultra-conservatism and of super-conservatism, by those not altogether friendly to us, but it remained for one of us, the Rev. J. Paterson-Smyth, to charge us with "stupid conservatism." In his most readable book, "A People's Life of Christ" (which, by the way, we would all do well to read), this frank writer says, in connection with Christ's departure into the spirit-world: "Unfortunately, in our stupid conservatism we retain the phrase as in our early prayer books, 'He descended into hell,' and therefore people misunderstand and avoid it."

It is well known that in some of our sister churches the phrase has been entirely deleted. What a pity this should be! While the phrase as it stands is indeed obnoxious, still the teaching that it conveys is most significant. It is the only answer we have to the legitimate question, "What benefit accrued to those who had departed before the Christ came—what opportunity did the 'dead,' the 'departed,' have to accept Christ?" A less ambiguous and more pleasing term should certainly be settled upon and generally adopted. I had a woman to withdraw two children from our Sunday school because, as she said, "You people are teaching the little ones that Jesus went to hell!" And when it is put that way who can blame the good but mistaken woman? To her unenlightened mind it meant just that!

Paterson-Smyth goes on to say: "This solemn statement has become the 'Lost Article of the Creed,' and popular theology leaves out the most wonderful chapter in the life of Christ amongst men. In the innocent early English, 'the hell' meant the unseen, the 'covered in.' In the old English game of forfeits, 'the hell' was where laughing girls hid to escape being kissed, and to this day I believe in country parts of Devon a thatcher who 'covers in' is still called a 'hellier.' Theologians are not always blessed with common sense. The old phrase with its terrible later meaning remains in the Creed, and each generation of children has to be taught that it should read, 'He descended into the unseen, into the world of the departed—in the great waiting life after death.'"

Perhaps some day we shall take up just such matters as this and properly adjust them. The Church would be the richer if it would prove itself a bit less conservative and a bit more adaptable to the age and to modern sentiment and terminology.

THOMAS F. OPIE.

Red Springs, N. C.

NEAR EAST RELIEF: ADDITIONAL FUNDS NEEDED.

Mr. Editor: Our Publicity Committee has requested me to write you expressing our appreciation of your past co-operation with Near East Relief, and acquainting you briefly with our plans for the immediate future.

Your publicity work has saved lives! At least 1,000,000 people, including over 100,000 orphaned children, are living today who would have perished had it not been for the assistance that you and other editors gave.

During the past weeks and months we have endeavored to recognize the urgent claims of Europe, China and other relief funds, and have refrained from pressing our appeal upon the public. The result is that our obligations now exceed our resources.

In addition to the regular maintenance of our orphanages and medical work, we are faced with the requirements of hundreds of thousands of refugees who have once more been ejected by military operations from their temporary abodes to face the icy winds of the open country. We must again put the case of Armenia and the Near East before the American public.

You have been most generous in the past. We write now to express our hope that we may have your continued co-operation in our effort to save the orphans and the remnants of those oppressed subject races.

C. V. VICKREY, General Secretary.

1 Madison Ave., New York, Feb. 28, 1921.

THE LENTEN OPPORTUNITY.

If we have really swept aside our ordinary occupations and thoughts in any real way, it is that we may look in upon our own lives and souls, which our ordinary thoughts and occupations hide from us at other times, and see them as they really are.

The abandonment of any thoughts or occupations is not something that is good in itself, unless the things which we give up are intrinsically bad, and then we ought to have nothing to do with them at any time, in Lent or out of it.

It is the sight of ourselves which our simplified life in these weeks will give us that makes them valuable.

So is it when a man for a few moments or a few days breaks through the cloud of crowded businesses that hide his soul from his own eyes and really sees himself.

And when a man sees himself he always sees sin.

That is what gives Lent its sad and penitent color.

Think what Lent, the days of self-sight, would be if it were not so.

If men, pausing from their busy life and looking in upon the self that lived the life, found nothing there but perfect obedience and unbroken goodness, then with what a humble but perfect joy these weeks would be filled; and when they were over, how men would take up their active work again, with only a new thankfulness to the God who had kept them so pure and with new trust that He would still preserve them! But now how different it is!

He who would estimate himself must estimate his sin.

We must understand it before we can understand ourselves, as we must understand salt before we can understand the sea; as we must know what fire is before we can comprehend the sun.

And so Lent becomes the season of sadness and repentance, with the hope that is always born of thoroughness and earnestness burning underneath and keeping it from gloomy wretchedness.

They say in England that as the wind blows on Ash Wednesday, so it will blow the whole of Lent. Oh, if our Lord would send us deep, true, simple thoughts of sin, making us see how the chance of it is bound up in our very manhood, how the warning of it sounds through all our life, how the doing of it is something on whose brink we are always walking, and how the forgiveness of it is ready in the merciful hands!

Oh, that all this might be with us so thoroughly that these coming weeks might be filled to the brim with seriousness and thoughtfulness and fear and hope!

Then, indeed, God's blessing should be upon our Lent.

Oh, may He grant it, for Christ's sake!—Phillips Brooks.

THE WORLD'S BIBLE.

We are the scoffer's creed;
We are the sinner's gospel,
Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way;
He has no tongues but our tongues
To tell men how He died;
He has no help but our help
To bring them to His side.

We are the only Bible
The careless world will read;
We are the Lord's last message,
Given in deed and word;
What if the type is crooked?
What if the print is blurred?

What if our hands are busy
With other work than His?
What if our feet are walking
Where sin's allurement is?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
And hasten His return?

—Annie Johnson Flint.

"The success of our Christian life, the noblest triumph of our personality, must come from keeping ourselves ever ready to hear and heed the voice of God. Whether our path be humble and restricted by narrow limitations, or whether it be along the high places of far-reaching influence, the voice of God must mean to us the supreme guidance of our lives. And if we live humbly and faithfully before God, we shall not fail to know the voice of our heavenly Father in the plain and simple duties of every-day life."

Church Intelligence

National Committee of the Church Service League.

The second annual meeting of the National Committee of the Church Service League was held at Church Missions House on Friday, February 18. All but six of the thirty-five members were present. In the absence of the president, Miss Elizabeth Matthews, Mrs. John W. Howell, first vice-president, presided.

Reports showed that thirty-nine Diocesan Councils of the Church Service League have been organized by their respective Bishops, and that there is no province without at least one Diocesan Council. Of the five provinces already organized three sent delegates to the meeting, as follows: Province 2, Mrs. A. S. Phelps; Province 4, Miss Nannie Hite Winston; Province 5, Mrs. G. P. T. Sargent.

A new leaflet submitted by the Committee on Co-operation was adopted and will be issued at once.

The future policy and plans of the Church Service League in both diocese and parish were discussed at length.

Dr. Milton, of the Nation-Wide Campaign Department, and Mr. Lathrop, of the Department of Christian Social Service, addressed the committee at the afternoon session.

The officers elected for the coming year are as follows: President, Mrs. A. S. Phelps; Vice-Presidents, Mrs. John M. Glenn, Mrs. George A. Strong, Miss Elizabeth Matthews, Mrs. John W. Howell; Secretary, Mrs. Paul Sterling; Treasurer, Miss Lucy C. Sturgis; Executive Committee, the officers and Miss Frances W. Sibley and Miss Grace Lindley.

The next meeting of the National Committee will be held on Friday, April 29.

H. P. H.

Hobart College Centennial.

In June, 1922, Hobart College at Geneva, N. Y., will celebrate its centennial. In 1822 Hobart, the only college in Western New York, and one of two colleges in New York State that are affiliated with the Church, was granted a charter as Geneva College. In 1854 the name was changed in honor of Bishop Hobart.

On its hundredth anniversary Hobart finds itself, like many other small colleges, suffering from insufficient endowment. Hobart, with its co-ordinate institution for separate instruction of women, William Smith College, has now the largest student enrollment in its history, but it needs more funds especially to pay adequate salaries to its faculty, to increase its equipment, and to continue its work in education and religion.

A million dollars has been set as the sum that is needed to put the college upon a permanent foundation. The trustees, alumni and friends of Hobart are, therefore, uniting in an organized endeavor to celebrate fittingly the centennial by raising the money in cash or pledges by June, 1922. Such a fund is absolutely necessary if Hobart is to continue its work.

In Hobart's hundred years it has given to the Church fifteen Bishops, nine of whom are living. Of eleven Bishops consecrated in 1920 four were Hobart men. Twenty per cent. of living Hobart graduates are clergymen. Hobart has given to the clergy 356 priests. Thirty-three per cent. of last June's graduating class are students for Holy Orders. Hobart graduates outnumber the graduates of any other Church college in the General Theological Seminary.

A committee in charge of raising the money has been organized for the campaign, and has offices in Coxe Hall on the Hobart campus, named after the late Bishop Arthur Cleveland Coxe. Mr. Frederick W. Herendeen, of Geneva, a man of wide experience in business organization, is director of the campaign. With him are associated as members of the Hobart College Centennial Committee the Rt. Rev. David L. Ferris, of Rochester; Mr. John K. Walker, of Buffalo; Mr. Theodore J. Smith, of Geneva; President Bartlett and Professor Milton H. Turk. There is a staff of assistants installed in offices in Coxe Hall, where, or to President Bartlett, all communications should be directed.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

Work Among Cotton Mill Operatives: The La Grange Settlement.

Of course the whole Church knows about the splendid work the Church has been doing here among the mill operatives of the Callaway interests. This work was developed under the Rev. H. D. Phillips and carried on by him and his brother, the Rev. Robert T. Phillips, for fifteen years. This is the pioneer work among Southern mill workers. All other mill work, whether Church or industrial, has largely been guided by the development of this work.

The time came, however, when the Board of Trustees thought it wise to sever the relations between the Church and the mills, and, after turning over to the mills the settlement's property and work, the La Grange Settlement ceased to exist.

But that was not an end to the Church's work among the mill operatives here. In fact, it was merely our liberation from relationships that had become a hindrance to the Church's interests. We are free today to carry out the Church's program in the Church's own way.

Our program is based upon the idea of catechetical instruction. We have two women workers, the best in the Church, I am sure, who are registered nurses as well as trained church workers. One of these workers, Miss Steele, is a trained teacher of many years' experience. We have two services and a session of the Church school in each of our churches every Sunday. Miss Steele gives an instruction at one of these services, which is a lay service. She considers the entire congregation her Church school class and teaches them in her splendid way the Church and the things we stand for.

The Church school is extended to the five days of the week through the kindergarten and two days of the week through our instruction class of boys and girls in the higher courses. We use the Christian Nurture series and are trying to put it to the test of good teachers and regular attendance of the pupils. We have a Teacher Training class that meets weekly, a Girls' Friendly, a Woman's Auxiliary, a chapter of the Brotherhood of St. Andrew, meeting weekly. We give two confirmation lectures each week and are trying hard to have a class always under instruction so as to have the Bishop with us every two months. The main idea of our visiting program is to carry with us the Bible and Prayer Book into every home. We work at this five days to the week.

The results of the past sixty days justify us in believing that we have the correct idea for our work. Many of these results are incorporated in the report I made the Bishop covering the activities of the past three months. The good feeling towards us in the community, the growing interest of the people, their hunger for just the thing the Church alone can supply, the splendid confirmation class of seventeen on the First Sunday in Lent, the twenty-seven persons we baptized and received into the Church Quinquagesima Sunday cannot be told in any report. The folks are coming into the Church by families. In the class I have presented the fathers and mothers and all the children of confirmation ages of four families were confirmed. Two other families were completely united in the Church, and beginnings were made in several other families. One family who had been under instruction moved away to a town twenty miles below us. The man of the family had been one of the Church's bitterest enemies, like St. Paul before his conversion. Put a friend of the Church got Smith to come to a service. He has been coming ever since. He and Mrs. Smith came up for confirmation, driving forty miles for the privilege of witnessing to their faith through confirmation.

A complete list of our needs would look something like the following:

Equipment.

Seating for 300 people, cost. Extension of basement for room	$1,500.00
Two toilets and lavatories	175.00
Acme moving picture machine	200.00
Stereopticon	50.00
Pianola	600.00
	$2,525.00

Personnel and Expenses—Monthly.

Two additional workers, $50 each	$ 100.00
Milk for children's lunch	12.00
Kindergarten general expenses	10.00
Automobile running expenses	20.00
	$ 142.00

The Bishop of Atlanta has authorized me to make special appeals to friends of the work for any and all of the above needed funds. Your subscription to this work may be sent as a special through the Department of Missions, in which case please designate it for work of the La Grange Episcopal Missions, or you can send it to the Bishop of Atlanta or directly to me.

J. W. Fulford, Vicar.
La Grange, Ga., Feb. 28, 1921.

GEORGIA

Rt. Rev. F. F. Reese, D. D., Bishop.

A community revival will be held in Augusta during the month of April, with Gypsy Smith, Jr., as leader, and the rector of St. Paul's Church, the Rev. G. S. Whitney, showed his sympathy and support by having one of the united prayer meetings in his parish church, with the consent of the Bishop of the Diocese. The movement is largely in the hands of laymen, and the secretary of the Y. M. C. A. led the congregational singing with the full vested choir in the stalls. The rector gave a few words of welcome to the congregation, which was composed of representatives of all the other communions in the city, mentioning the fact that one hundred and seventy years

ago the first Christian services in the colony of Augusta were held in St. Paul's, expressing his pleasure that the Christian people of Augusta were worshipping and praying as one congregation. Prayers were offered by the ministers of the Methodist and Christian Churches, and the sermon was preached by a Presbyterian minister. The spirit of the whole service was reverent and devout, and the impression was so profound that there have been requests by members of every denomination in the city that a similar service be held at St. Paul's.

The Rev. Henry Russell Talbot, canon residentiary of the National Cathedral, Diocese of Washington, visited Savannah March 1 to 7, holding meetings in the interest of the National Cathedral Association, showing slides of those parts of the building that are completed, and the architect's plans, and organizing a local committee for carrying forward the publicity work for promoting the building of the Cathedral.

St. John's Church, Savannah, held a mission the week of March 1 to 7, and crowded congregations heard the missioner, Archdeacon Percy C. Webber.

The first meeting of the Albany Archdeaconry for the year 1921 was held in St. John's Church, Bainbridge, February 1 and 2. A new feature of the program was a visit by two of the clergy each day at the noon hour to the Georgia, Florida and Alabama Railway shops, the county jail and the county farm, at which time a brief service was held and a short address made to the men, and in the afternoon two of the clergy visited the two hospitals and spoke to those who were well enough to be visited. Services were held morning and evening, and the business sessions were in the afternoons. A special service was held for the children and Sunday school teachers. Archdeacon J. B. Lawrence gave a review of the book of the Rev. R. H. Charles, Archdeacon of Westminster, "The Revelation of St. John."

E. D. J.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Organization of Church Service League.

At the annual meeting of the Woman's Auxiliary of the Diocese at Carlisle on February 8 a Diocesan Council of the Church Service League was organized at the request of the Bishop. The officers are: President, the Bishop of the Diocese; Chairman, Mrs. A. M. Drinkwater, Williamsport; Secretary, Mrs. H. S. Knight, Sunbury; Treasurer, Miss Vera Randall, Harrisburg. Two women from each of the various organizations in the Diocese were appointed to represent the Woman's Auxiliary, the Girls' Friendly Society, the Daughters of the King, the Church Periodical Club, the Church School Service League, the Altar Guild; and five were appointed to represent the Church at large. Meetings will be held in Harrisburg at the call of the Bishop from time to time.

Memorial Tablets Unveiled in St. John's, York.

On Sunday, February 27, two tablets were unveiled in St. John's Church, York, in memory of two former rectors who died in their rectorship, the Rev. Charles James Wood and the Rev. Arthur Russell Taylor, D. D. One was inscribed:

"In memory of the Rev. Charles James Wood, rector of this parish from October 1, 1894, to May 9, 1906. Eminent in scholarship, broad in sympathies, distinguished in achievement, lover of men."

The other is inscribed:

"In memory of the Rev. Arthur Russell Taylor, D. D., rector of this church, under whose ministrations and leadership from October 19, 1906, to January 7, 1918, this parish greatly prospered. Renowned as author, revered as rector, beloved as a man."

The Rev. Arthur Chilton Powell, D. D., a former rector, now of Baltimore, preached a historical sermon.

At the service in the evening memorial addresses were made by two clergymen who had been closely associated with the clergymen who were commemorated. The Rev. William Gamble gave intimate touches of the life of the Rev. Mr. Wood, and the Rev. Fremont N. Hinkel spoke of Rev. Dr. Taylor's personal charm.

It is interesting to note that St. John's, York, figures in the early history of the State. It is a tradition that General Washington, being in York over Sunday, went to the church, knocked at the door, and failed to obtain admittance, the clergyman in charge being elsewhere that day. Its bell called the Continental Congress to its sessions while sitting in York in 1777-1778. The body of Colonel Thomas Hartley, patriotic soldier and statesman, lies beneath the walls. The remains of Major John B. Clark, an officer of the Revolution, are interred in the churchyard. The headquarters of General Gates while in York was but a short distance from the church. Irving, in his "Life of Washington," gives the text of a letter sent by Wilkinson to Horatio Gates, challenging the latter to a duel "behind the English Church."

L. F. B.

SPOKANE

Rt. Rev. Herman Page, D. D., Bishop.

Holy Week services will be held at the Pantages Theatre, Spokane, during the noon hour, the first three days of which will be taken by Bishop F. W. Keator, of Olympia. These services are open to all, and are along the lines of Christian unity, with all the churches co-operating.

The Rev. Lindley H. Miller, the chaplain of St. Luke's Hospital, Spokane, has published a six-page leaflet, which is proving very beneficial to the patients, and contains, besides some excellent spiritual counsel, a few suggestive prayers along the lines of healing. Mr. Miller's tactful kindly visitation is much appreciated not only by Church people, but by others who have been thus brought within the reach of his ministry. At the end of the leaflet the notice is given, "The chaplain will be glad to visit you if you will leave word at the office or with your nurse. Kindly tell him if you wish him to say prayers with you, or for you." The writer of this article feels such a notice to be in perfect good taste, and commends the chaplain to the prayers of all interested in hospital work. St. Luke's Hospital is being enlarged to accommodate a greater number, for the premises are all too small to meet the demands being made upon it.

The Rev. H. H. Mitchell, of Colfax, has accepted a call to Moscow, Idaho, and has entered upon his duties.

The Rev. E. R. Allman, the new vicar of St. Paul's, Kennewick, reports steady growth and increased interest, the Sunday school has been reorganized and the choir enlarged and more efficient than for some years past.

Steven's Hall is the name of the latest addition to the work of St. James' Church, Spokane, and is meeting a long felt need in connection with the Sunday school and social activities of this locality.

NEWARK

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

Canon Missioner: The Rev. Hugh D. Wilson has been elected by the Cathedral Chapter Canon Missioner for the care of the Diocesan missionary work, the Nation-Wide Campaign, etc. This carries out the plan for associating with Trinity Church, Newark, as the Cathedral Church of the Diocese, real Diocesan work, while the building of the Cathedral and establishment of what is ordinarily associated with it must lie in the future. There are now four clergymen bearing the title of Canon Missioner, having their full support, three of them with automobiles, giving their whole time to the oversight and direction of important departments of Diocesan work. They are the Rev. Dr. Cooder, ministering in all the public institutions, prisons, hospitals, asylums, etc., of Essex County; Rev. S. G. Dunseath, in charge of the Social Service work of the Diocese; Rev. Gabriel Farrell, of the Department of Religious Education, and Rev. Hugh S. Wilson, of the Diocesan missionary work, especially in some fifty mission churches. Each one has very definite and real work in hand, with monthly meetings of their boards.

St. Barnabas' Hospital has recently received several substantial bequests, and others are dependent upon contested wills.

Mr. Alfred G. Evans, of Madison, left for the Diocese his large house and ample grounds and the residue of his estate for a home for orphan children.

Trinity Church, Newark, and Grace Church, Union Hill, have received bequests of $2,000, and the missions at Ridgefield and Fairview of $1,000 each, so the custom of remembering the Church in making wills seems happily increasing.

Rev. Luke White kept his fifth anniversary as rector of St. Luke's Church, Montclair, at the New Year. The record of work and giving of the parish is remarkable. St. Luke's has given its full quota in the Nation-Wide Campaign, one year being asked for $23,000 and giving $30,000. The outside gifts last year of the parish were $27,300, including gifts for special purposes, and the total income was $101,000. Large confirmation classes have been presented, a church for colored people provided, and the position of the parish in the community greatly strengthened in many ways.

NEW MEXICO.

Rt. Rev. F. B. Howden, D. D., Bishop.

The Navajo Indian Mission.

At the annual convocation of New Mexico, held last February, Bishop Howden spoke as follows concerning

the Navajo Indian Mission, near Farmington:

"In our Indian work the San Juan Mission Hospital has carried on its beneficent ministrations and steadily deepened the foundation necessary to establish, in order to win the Indian's confidence in our purposes and in our missionaries. The physical breakdown of Miss Ireland, which made it necessary for her to retire from the work last June, was a serious blow to the nursing and field visiting service, which the mission was carrying on. Her self-sacrificing devotion to the Navajos and her perfect fearlessness of desert conditions and primitive social standards made this missionary specially valuable for a service of exacting qualifications. It is a cause of much gratification that in the emergency which Miss Ireland's retirement created we have been fortunate enough to secure another nurse in the person of Miss Sara McIntyre, who seems to possess the qualities necessary for this sort of work. During the year the long hoped for well was finally drilled and an abundant supply of water was found. The funds for the Mary Hart Memorial School for Indian children have reached a point where we can begin the erection of this new building."

MICHIGAN.

Rt. Rev. Chas. D. Williams, D. D., Bishop.

Pageant Presented in Jackson.

A beautiful presentation of the pageant, The Modern Magi, was rendered at St. Paul's Parish House, Jackson, Rev. W. L. Kinsolving, minister in charge, Sunday night, February 27.

About a hundred costumed children and young people took part, and perhaps one or two hundred persons were turned away, unable to find even standing room in the three connecting large halls of the building all thrown into one. The pageant, as written by Miss Lucy Gibson and Mrs. E. E. Osgood, of Richmond, Va., was revised by the Rev. W. L. Kinsolving.

February 20 a class of sixty-three was presented in this parish to the Bishop of Michigan, the Rt. Rev. Charles D. Williams. St. Paul's is the only Episcopal Parish in Jackson, a city of nearly 50,000. The parish has three mission points attached, and a total adherence of much over a thousand.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Woman's Auxiliary: The regular monthly meeting of the Diocesan Branch of the Woman's Auxiliary was held on Tuesday, March 1, at St. Margaret's Church. Routine business was attended to and reports read. An item of especial interest was a report of the way an auxiliary branch had been developed in one of the rural communities of the Diocese. Twenty-five people had shortly before gathered at Holy Trinity Church, Connellsville, Prince George County, to discuss ways and means of forming and increasing in numbers a branch of the Auxiliary. Of these many were women of other denominations. It was decided to make an effort to get five women in each community throughout a certain rural district to work for the Auxiliary, with a general chairman for all and occasional meetings of all units. In this way enthusiasm, interest and co-operation would be gained which would be otherwise impossible. Ten of the twenty-five were present at the meeting at St. Margaret's and reported that all effort until fall would be put upon the organization and that work for the boxes would be regularly taken up with the autumn season. All present at the meeting were most enthusiastic about this new way of meeting the rural problem, which has always been a great one in Auxiliary affairs, as well as in matters pertaining to the general Church.

A plea for the Near East was given by Mrs. Stephens, who described it as "Our Lord's own land crying to us."

Mrs. Hutchinson, of Newark, N. J., gave an interesting talk on how a Social Service League had been formed in her own parish. Representatives of all departments of the Church's work had been called together for the settlement of a certain parish matter, and out of this a Social Service League with a wonderful opportunity for co-operation and fellowship had been spontaneously formed. Mrs. Hutchinson also explained the successful working out of the Supply Box system in her Diocese, attributing its success largely to the fact that the work had been placed under one who had had wide experience in the distribution of Red Cross materials and supplies. Mrs. Hutchinson begged that the young people be brought into the Auxiliary work more in the future.

There were twenty-seven parishes represented at this meeting, with 129 present. A communication from Miss Davis, of Virginia, was read, stating that Mrs. Eley would speak at the Alexandria meeting of the Virginia Auxiliary on May 4, 5 and 6. The Washington Branch voted to invite her to speak here on May 3. The next meeting of the Auxiliary, which will be on the first Tuesday in April, will be held at Christ Church, Georgetown.

Christian healing services are being held regularly on Tuesdays at Epiphany and St. Stephen's Churches. Such services in the Diocese have been held regularly, without exception, since the visit of Mr. Hickson to Washington, about a year ago.

Some of the visiting clergy in the Diocese on Sunday, March 6, were Rev. William J. Morton, D. D., rector of Christ Church, Alexandria, at St. Mark's Church; Rev. Ronalds Taylor, college chaplain of the University of Maryland, at the Chapel of the Good Shepherd, and Dr. Peirce, President of Kenyon College, at the Washington Cathedral.

The mid-day services at Epiphany Church and Keith's Theatre, and the afternoon services at St. John's, Sixteenth and H, are meeting with marked success in point of attendance. At all three ministers and laymen of other denominations are speaking from time to time, and these services seem to be having a unifying effect upon the Church people of Washington.

Dr. Freeman, rector of the Church of the Epiphany, was the speaker at the mid-day services at Trinity Church, New York, during the week of March 6.

Maunder's "From Olivet to Calvary" will be sung by the Cathedral choir, under the direction of Edgar Priest, Cathedral organist, on the afternoon of Palm Sunday at the Washington Cathedral. Many went to Trinity Church on the night of March 2 to hear this cantata, and by its repetition on Palm Sunday opportunity to hear it will be given to the many who were not able to go to Trinity.

The District of Columbia Chapter of the American Guild of Organists were the guests of the Chapel of the Good Shepherd and Lewis & Hitchcock, organ builders, on Tuesday evening, March 1, when the new organ recently installed there was thrown open to the members of the Guild to play and enjoy. The builders and the Chapel of the Good Shepherd are to be congratulated upon the making and possession of an instrument of such beauty of tone, perfect balance and adaptability to the worship of God through the avenue of music.

M. M. W.

KENTUCKY

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Young People's Conference.

For the first time in the history of Councils in the Diocese of Kentucky the young people had a very definite and enthusiastic part. On the night after the Council proper had completed its business the boys and girls (of fifteen years and over) of Louisville and several of the suburbs gathered in the Cathedral House for a buffet supper and conference. Two hundred and fifty of them came, at the invitation of the Diocesan Board of Religious Education, whose guests they were for the supper. The Rev. Gardiner L. Tucker, Provincial Secretary for Religious Education, was in Louisville for the meeting and led the conference. Five organized Young People's Societies were then at work, and Mr. Tucker called for reports from the presidents of each of these. Community singing was a feature of the meeting. The conference closed with a preparatory service for the Holy Communion, and the next morning, Sunday, January 30, at 7:30, a Corporate Communion for the young people was held in the Cathedral.

Three additional societies have been organized since the conference, again proving that enthusiasm is most contagious. The societies in Louisville have joint meetings four times a year, which gives the members a decided sense of unity and a fine feeling of diocesan and Church loyalty. The watch-words of the young people's movement are Prayer, Fellowship, Study and Service. In their programs, their social gatherings and their service for community and Church at large. This four-fold ideal is kept ever before them. This is an organization "of, for and by" the young people. In their programs the members themselves take the leading parts, with occasional outside speakers to bring messages of inspiration and broader interest. Meetings are held Sunday evenings, in most cases twice a month, and are followed by a very light supper, after which, in parishes where there is an evening service, the members go into the service.

At the conference just described it was proposed that a bulletin be published by the combined societies, to contain accounts of work done, of plans which have proved successful in various places, and general news of young people's work. A committee is at work on this now, and it will be issued soon. This is an interesting experiment; if it proves successful the bulletin will probably be published quarterly. Those most vitally interested in the work are hoping now, with the extension of the organization to every big parish and one mission in Louisville, to undertake plans for co-

ordinating the programs of the societies. There will be a committee of the young people which will serve as a clearing house for plans, etc., will foster new organizations, and will, we hope, be able to do bigger things than the individual societies could do, working separately.

Kentucky is awake, as the whole Church is coming to be, to the tremendous problem of making religion real and vital to the boys and girls of the Church. Only through the realization of the living personality of Jesus Christ can this be accomplished. If this ideal can be held up before our Young People's Societies, and in some measure attained to, the future of the Church is assured.

MARYLAND

Rt. Rev. J. G. Murray, D. D., Bishop.

A Veteran Churchman.

At the recent convention of the Diocese the Bishop in his Episcopal address paid this tribute to a well known and widely honored Churchman:

"No other act of the Executive Council I know will be received with quite so great pleasure as the creation of the office of "Chancellor" (under authority of Section 3, Canon 8), and the unanimous election of Mr. Joseph Packard to fill it. For half a century Mr. Packard has been not only a member of this Diocesan Convention, but during most of that time has also been the Moses who always delivered it from arbitrary bondage and led it out of every wilderness of confusion. During the recess between conventions this "man named Joseph a counsellor; a good man, and a just; who also himself waited for the kingdom of God" (St. Luke 23:50-51) has been the Bishop's familiar friend, adviser and guide, lo, these many years, and it is most fitting that on this fiftieth successive annual occasion of his presence here I should present him to you as the "first Chancellor" of the Executive Council of the Diocese of Maryland, the Diocese he loves so well and where he is so dearly loved in turn by every member of it and by the Bishop more than by all others, because the Bishop owes him more than do all others.

This was followed by the presentation of a testimonial to Mr. Packard by the convention.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robt. C. Jett, D. D., Bishop.

Mrs. Wm. G. Pendleton, wife of the Rev. Wm. G.P endleton, D. D., rector of the Virginia Episcopal School, Lynchburg, was killed, and Dr. Pendleton seriously inured in an automobile accident near Lynchbjurg, Tuesday night, March 8. Mrs. Pendleton was Miss Maria Dawson, of Alexandria, and was well known throughout Virginia. The sympathy of Dr. Pendleton's many friends will go out to him in his bereavement.

The Rev. J. R. Ellis, of Yancy, Va., who a few months ago accepted a call to Peddler Mills, will enter upon his duties in his parish about the first of April. He is now convalescing after an operation at the King's Daughters' Hospital in Staunton.

The Rev. Devall L. Gwathmey, who has for the past few years been one of the masters and the chaplain of the Virginia Episcopal School, in Lynchburg, has accepted a call to St. John's Church, Wytheville. He will enter upon his duties early in June.

The Bishop and Executive Board have decided to publish a diocesan paper. Its title will be the "Southwest Episcopalian," and the first issue is due about this time. The Bishop is editor-in-chief, and the Rev. J. Lewis Gibbs, of Staunton, is the managing editor.

The Rev. George H. Toop, D. D., rector of the Church of the Holy Apostles, Philadelphia, has been the speaker for the noon-day Lenten services at the Roanoke Theatre, Roanoke, Va., during the past week. His talks have been both helpful and inspiring, and a large attendance has greeted him at each service.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop.
Rt. Rev. E. W. Saphore, D. D., Suffragan.
Rt. Rev. E. T. Demby, D. D., Suffragan.

The Rev. Clarence Parker, rector of St. Paul's, Fayetteville, and student chaplain at the University of Arkansas, at the March meeting of the Standing Committee of the Diocese of Arkansas was elected Secretary of the newly created Department of Religious Education, and was also chosen to head the sub-Department of Publication. In February Mr. Parker was placed upon the Executive Committee of the Washington County, Ark., Chapter, A. R. C., at the same time being retained upon the Committee on Home Hygiene and Care of the Sick (Public Health Nursing).

MISSOURI

Rt. Rev. D. S. Tuttle, D. D., Bishop.
Rt. Rev. F. F. Johnson, D. D., Ceadjutor.

Suspension: On February 25 Rev. Frederic G. Williams, a Presbyter of the Diocese of Missouri, was received into the Roman Catholic Church.

Pursuant to the provisions of Canon 37, the Bishop of Missouri on March 3 suspended him for the period of six months.

NEW YORK.

Rev. W. T. Manning, D. D.,
Bishop-Elect.

St. Bartholomew's Parish was compelled to go to law to get the balance of a $500,000 endowment bequest coming to it from the Harkness people. The sum of $200,000 was paid promptly, and then the claim set up that the parish ought to add other gifts from other people. The court decided in the parish's favor, and the entire half million is now in hand. In the Year Book just issued the rector, the Rev. Dr. Parks, gives warm praise to Mr. Albert G. Milbank, clerk of the vestry and a lawyer, for services.

Dr. Parks reminds that this sum is but a beginning. More and more is the wisdom of the site selection of St. Bartholomew's showing, as on all fronts of Park Avenue, above and below the church, wonderful arrays of beautiful apartments are erecting and being occupied. A new feature of parish work is a Sunday afternoon social hour, following Evensong, with Mrs. Charles Dana Gibson as leader. It seems there remains a debt of $65,000 yet upon the church, and Dr. Parks observes that when it is consecrated, the debt being paid, "we may be able to express on faith that the tabernacle of God with men." This he says because of the unsettled conditions obtaining in the world.

The list of volunteer workers Dr. Parks places at 620, the communicants at 3,560, the Sunday school at 1,063, and the clubs in membership at 1,328. Under the summary of parish receipts total $600,165 is given, and loan operations at $107,800 more. Besides all this, there were special gifts of $27,500 for missions, $22,700 for Nation-Wide Campaign, and other funds totaling with these $52,350. The rector handled $89,400 in special gifts.

The Church Club opened its rooms this winter on Saturday afternoons to lectures, followed by social hours. The response has been beyond expectation, both in interest shown in addresses and numbers attending. The Rev. Dr. Stuart L. Tyson will give the addresses during March, relating to Bible exposition. It is announced that the club plans a reception and dinner to Dr. Manning following his consecration.

C.

ERIE.

Life Work Conferences and Church School Institutes will shortly be held throughout the Diocese by the Rev. Messrs. A. W. S. Garden, L. L. Reilley, Harold Jenkin, E. J. Owen, J. A. Vaughn and G. B. Matthews.

A beautiful chime of bells was placed some time ago in the tower of Christ Church, Oil City, the Rev. Dr. E. J. Reilley, rector. The late Bishop Israel blessed them and made a strong address.

The special election for the second Bishop of Erie will be held in the Cathedral, Erie, on April 12. Special prayers have been set forth by the Standing Committee to be used in public worship and private devotions.

R. S. R.

WYOMING

Rt. Rev. Nat. S. Thomas, D. D., Bishop.

Death of the Rev. George C. Rafter.

The Rev. George Charles Rafter entered Life Eternal in Cheyenne on Saturday, February 27, 1921, after an illness of but a few hours. His peaceful death was a fitting close to his long and useful life on earth in the service of his Lord and Master. He had recently celebrated his eighty-second birthday, on which occasion hundreds paid tribute to the character and influence of their beloved friend. A short while after, these same friends assembled to pay the last tribute to their shepherd of many years, and to express their thankfulness for the example of this servant who, "having finished his course in faith, now rests from his labors."

Dr. Rafter was born in the Province of Quebec on November 5, 1838. He received his B. A. Degree from Kenyon College in 1863. He was ordained deacon in 1866 by Bishop Kemper, and advanced to the priesthood by Bishop Kerfoot in 1867. The first fourteen years of his ministry were spent in Pennsylvania. He came West in 1880, ministering in Central City and Golden, Col. In 1882 he left Golden to become the rector of St. Mark's Church, Cheyenne, and remained in the service

of this church until his death. His life in Cheyenne covered a period of twenty-two years as rector and seventeen years as rector-emeritus, during which time he has officiated at 292 marriages, 310 burials and 579 baptisms.

In 1886 Dr. Rafter laid the cornerstone of the present St. Mark's. In 1892 his health was somewhat impaired and he was granted a year's leave of absence, which he passed in England and the Holy Land, spending Christmas in Jerusalem. In 1904 he resigned as rector of St. Mark's and became the rector-emeritus. The honors which have come to him cannot be enumerated, but among them may be mentioned the chaplaincy of the Senate of the Wyoming State Legislature, which post he had held almost continuously since 1883. He was high in Masonry, and was well known in every good work.

At 9 A. M. on Wednesday, March 2, a memorial celebration of the Holy Communion was held, and the body lay in state in the chancel from 10 to 3. At 4 o'clock the burial service was read by the Rev. Charles A. Bennett, rector of St. Mark's. The clergy of the district were vested and in the sanctuary. Members of the vestry acted as pall-bearers, and the choir sang favorite hymns of Dr. Rafter. The church was filled with friends, among them Bishop McGovern and Father Hartman, of the Roman Catholic Diocese of Cheyenne, and the Greek priest of the Eastern Orthodox Church in Denver, having jurisdiction in Wyoming. Interment was in Lakeview Cemetery, Cheyenne, and as the commitment was said the long, level rays of the setting sun brought forcibly to mind the words of the glorious hymn sung but a few moments before—

"The golden evening brightens in the West,
Soon, soon to faithful warriors cometh rest."

L. M. T.

VIRGINIA

Rt. Rev. W. Cabell Brown, D. D., Bishop

Woodrow Wilson Urges Support of His Alma Mater.

Woodrow Wilson, University of Virginia alumnus of the class of '81, in one of his last unofficial acts before relinquishing the presidency, urged alumni and friends of education to support the University of Virginia's $3,000,000 Centennial Endowment Fund, which opened this week.

Mr. Wilson's letter is as follows:

The White House.

Mr Dear Mr. Doble:

Allow me to express my very deep interest in the efforts to collect the Centennial Endowment Fund of the University of Virginia. I should suppose that there will be a very general interest in this effort, for the service of the University of Virginia, not only to the State, but to the nation, is so well known. There are very few institutions of which it can be said, as it can be said of the University of Virginia, that two-thirds of its graduates enter some form of public service, and there are very few so admirably adapted to mediate between North and South by reason of their position and tradition. The University of Virginia is particularly adapted to play such a part and is in a very real sense a national institution.

Hoping that the efforts to secure this fund will be abundantly successful, I am,

Cordially and sincerely yours,
WOODROW WILSON.

For the Building Fund of St. Cyprian's Mission.

Fifty singers, selected from the best colored singers in Richmond, will render the beautiful cantata, "Olivet to Calvary," on Thursday night, March 24, at St. Philip's Church, for the benefit of the struggling St. Cyprian's Mission, for the buildings and grounds on which to erect an adequate place of worship, since the quarters they now occupy are not sufficient for the growing congregation. The cantata will be rendered at St. Philip's Church, as St. Philip's is desirous to do all in its power to help St. Cyprian's Mission. The cantata is under the training of and direction of the Rev. Edward Ellis, Jr., who is now in charge of the mission. The congregation is anxious to raise $500 to place in the hands of the Bishop and Archdeacon of the Diocese for the early beginning of the building, and is appealing to the friends in the Diocese to help by attending St. Philip's Church on the evening of the rendition of the cantata. There will be no charges, but a silver offering will be taken, and it is hoped all interested in the work will contribute, as circumstances may permit. All who may not attend can send all donations for St. Cyprian's Mission, either by check or by cash, to the Rev. G. McLaren Brydon, Archdeacon of the Colored Work of the Diocese of Virginia, Old Dominion Trust Building, Richmond.

Personal Notes

The Rev. Dr. Frank S. Cookman has just returned, with Mrs. Cookman, from service of nearly six months in Europe. For six weeks last summer Dr. Cookman served in All Saints' Church, Sapcote, in Leicestershire, where as an American priest he was shown many attentions. Large congregations greeted him. For four and a half months he served St. Luke's Chapel in the Latin quarter of Paris.

The Rev. Louis Ernest Durr, rector of St. Mary's Church, Hillsboro, O., has resigned his parish, effective at once, and plans to dedicate his life to service in the famous leper colony on Molokai Island, in the Hawaiian group.

The Rev. Walter E. Cook on March 1 became City Missionary in Rochester, N. Y.

The Rev. Charles K. Weller, of Jacksonville, Ala., has accepted a call to become rector of St. Andrew's Church, Scott's Bluff, Neb., and expects to take charge on March 15. After that date his address will be 1931 First Avenue, Scott's Bluff, Neb.

The Rev. Albert R. Parker, recently transferred from the reserve force to the regular navy, and assigned for duty to the Island of Samoa, leaves Hampton Roads with his family on March 10, for a twenty-one day trip to his destination via Panama and San Francisco.

The Rev. Harvey B. Marks, who received a unanimous call to Trinity Church, Chambersburg, Pa., Diocese of Harrisburg, has resigned his charge at Danville, Pa., and entered upon his new work the third Sunday in Lent.

The Rev. Malcolm Taylor becomes Executive Secretary of the Province of New England on April 15. On February 15 he completed fifteen years' service with St. Thomas' Church, Taunton, Mass. He will reside in Taunton until summer.

The Rev. J. H. Townsend, retired, may be addressed at Camden, N. J.

The address of the Rev. L. Norman Tucker is now 7507 Kelly Street, Pittsburgh, Pa.

Deaths.

The Rev. Sanford Taylor Brewster, retired priest of the Diocese of Sacramento, died at his home in Corning, Cal., on January 31, being over seventy years of age. His funeral services were conducted by the Rev. E. A. Osborn.

The Rev. William Benjamin Tyng Smith, a retired priest of the Diocese of New Hampshire, died suddenly on February 6 at "Fairmead," his home in Charlestown, N. H. Funeral services held in St. Luke's Church, Charlestown, on Ash Wednesday, were conducted by the Bishop of New Hampshire, assisted by the Rev. Richard W. Dow, rector of St. Luke's. Interment was in the churchyard at West Claremont, beside his parents.

The Rev. Frederick H. Oehler, for many years a clergyman of the Diocese of Minnesota, died on February 14 of tuberculosis, at one of the State sanitaria, where he had passed the last few months of his life. Mr. Oehler's last parish was at Willmar, of which he took charge in 1918.

Acquired Limitations.

It is a common fault to be on the outlook for limits which we may place on worship and service and giving—the **cultivation of the minimum.** Then, as a consequence, the less we do, the more easily we excuse ourselves for our lack of interest, when, in truth, it is a lack of sincerity and fidelity.

What limitations we place upon our worship! The less we devote ourselves, the less we are impressed by God, the less we feel the uplift of inspiration, the more feeble the desire to worship, and the fainter the call of religion. There is such a thing as the sacrilege of neglect, of belonging to God and making Him a dishonored God. We make our own habits of worship and they will, if we will, draw us nearer to God. Or we may so neglect our privileges and our duties that we get no comfort or help from our religion, a kind of Christianity which does not increase our strength, but reveals our weaknesses. Neglected prayers, neglected Bible, neglected communion, mean a neglected God, and peace never comes to the soul which never seeks nor strives. To say that we cannot find time for these things is not true when we do find time for the things which we want and seek and find. Why not be honest with ourselves and say that we do not sincerely try? Why not admit that our indifference, where it exists, is the result of our neglect? Why not confess that we have substituted other things and acquired habits of carelessness amounting to denial? Why not be frank and candid and freely acknowledge that we have arrived at this state, "All for self and none for Thee"? This would reveal the true condition, and the exposure of the cause would make clear to a courageous soul what he had to fight against—a limitation which exists in himself.—Bishop C. E. Woodcock.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

THE MONUMENT AROUND US.

Not long ago the writer listened to an argument against the divinity of Christ, in which the speaker took as his subject "How the Gospels Were Written."

Of course, he laid special emphasis on St. Mark's record, which gives no account of the birth of the Saviour. And equally, of course, this speaker discounted as much as possible St. John's account, in which the identity of Christ with the Father is so repeatedly asserted. "This gospel," he said, "was written for doctrinal purposes."

Now the interesting thing about the divinity of Christ is that we can lay aside the Fourth Gospel, and all the gospels and the books of the entire Bible, and still conclusively prove the divinity of Christ.

The method would be that which has been employed to express the greatness of Sir Christopher Wrenn as an architect. Over the northern entrance to St. Paul's Cathedral in London we find his name, the date of his birth and death, and beneath, these few aLtin words, "Si monumentum requuiris, circumspice" ("If you require his monument, look around you").

As one looks at that wonderfully beautiful and massive structure with its great dome more than three hundred and sixty-five feet high, surrounded by thirty other steeples of varying heights and sizes, all in perfect proportion and symmetry, each to the other one feels that indeed here is a tribute greater than could be expressed in any rhetorically worded eulogy.

So today we may say to any who doubt the divinity of Christ, "Look around you," and you will find on every hand a monument that is more impressive than logically phrased and worded arguments, than historical proofs of the authenticity of the gospels, or than any scientific demonstration of the possibility of a virgin birth.

In order to feel the force of this demonstration of divinity, let us look back to the Saviour as He appeared, for instance, there in the temple court when He exclaimed, "I am the light of the world."

There He was a young peasant without any learning or culture surrounded by a few friends from the same class in life as Himself. None of them apparently equipped with anything to make a permanent impression upon the world. A couple of years or so later this same young Peasant Prophet was executed on the cross, dying a felon's death between two malefactors. This, from the worldly point of view, is the start that Christianity had.

Today "look around you," in any city of this country, which is half way around the world from where those words were spoken by that young Carpenter, on a continent not then known to exist.

What are our largest and most beautiful buildings today? They are the churches which are dedicated to this young Carpenter.

At the time He said that He was the light of the world the cross was a badge of disgrace. Today it is enshrined in the most sacred places, and is the object of veneration and ornamentation.

Next to our churches, our most expensive buildings are the hospitals. Sometimes we overlook the fact that they form a very important part of the present day monument to Christ. The Persians and Egyptians of old had great wealth and luxury, the Greeks had learning and wisdom to which no other people has ever attained, the Romans had a governmental organization that has hardly been equaled since, but in none of these countries was there a hospital. It was the followers of that Poor Peasant, Who said He was the light of the world, who first established places for the care and relief of the sick.

Every Y. M. C. A. building, too, is a part of this monument that you see around you.

If one turns to our government buildings we shall find Christ enshrined therein.

We have three great departments in our political organization—executive, judicial and legislative—and if we search we can find Christ in all of them.

The head of the executive department is a man who is an earnest and devout follower of the Peasant Who said He was the light of the world, and his Secretary of State and chief adviser is the son of a minister.

A supreme court with greater authority than any other judicial body in the world heads our judiciary department, and every single member of that august body has to take his oath of office upon the Book which tells of the coming of Him who died that ignominious death upon the cross.

The United States Senate and House of Representatives compose the legislative department of our government, and if one reads the Congressional Record, which gives the daily doings of those two law-making bodies, it will be seen that no matter what may be the press of business there, though the questions to be decided may involve the issues of war and peace, nothing is done until a prayer is offered to that Deity whom Jesus said was His Father, through the name of Christ.

Every time one dates a letter he unconsciously acknowledges the supremacy of Christ. We write "March 6, 1921." What do we mean by that 1921? We mean that it is 1,921 years since the coming of this young Carpenter into the world.

So we are sure that He has literally become the centre of all human events. Everything either dates B. C. (before Christ), or Anno Domini (in the year of our Lord). Even the dating of a letter by an idol worshipping Japanese or an agnostic Bolshevist is a silent tribute to the divinity of the Saviour, and contributes to that monument which you can see if you look around you.

Now, in conclusion, let me ask our readers if they think that such a structure as this, with its foundations laid so deep and so broadly, could have been built or could be standing upon a lie?

Yet that is what is claimed by those who consider St. John's gospel to have been written for doctrinal purposes, and who deny the truth of St. Luke's account of the birth of Jesus Christ.

Those persons who have succeeded in erecting so many startling proofs of the universal power of Jesus Christ here and now in every direction and department of our business and political life built upon that foundation, and it is just as hard to believe that such a structure should have been reared and be standing today upon a falsehood as it is to believe in a virgin birth.

He Knoweth the Way.

I know not—the way is so misty—
The joys or the griefs it shall bring,
What clouds are o'erhanging the future,
What flowers by the roadside shall spring;
But there's One Who will journey beside me,
Nor in weal nor in woe will forsake,
And this is my solace and comfort,
"He knoweth the way that I take."

I stand where the crossroads are meeting,
And know not the right from the wrong;
No beckoning finger directs me,
No welcome comes to me in song;
But my Guide will soon give me a token,
By wilderness, mountain or lake;
Whatever the darkness about me,
"He knoweth the way that I take."

And I know that the way leadeth homeward
To the land of the pure and the blest,
To the country of ever fair summer,
To the city of peace and of rest;
And there shall be healing for sickness,
And fountains life's fever to slake;
What matters if still I go homeward?—
"He knoweth the way that I take."

—Selected.

What silences we keep year after year
With those who are most near to us and dear;
We live beside each other day by day,
And speak of myriad things, but seldom say
The full, sweet word that lies within our reach
Beneath the common ground of common speech.

Family Department

COLLECT AND CALENDAR.

MARCH.

1. Tuesday.
6. Fourth Sunday in Lent.
13. Fifth (Passion) Sunday in Lent.
20. Sixth (Palm) Sunday in Lent.
24. Maundy Thursday.
25. Good Friday. Annunciation B. V. M
27. Easter Day.
31. Thursday.

Collect for Fifth Sunday In Lent.

We beseech Thee, Almighty God, mercifully to look upon Thy people; that by Thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. Amen.

For the Southern Churchman.

A Mother's Prayer.

Gene Scott Wright.

Give Thou Thine angels charge, O Lord,
To keep them, one and all,
The dear ones that I leave behind,
And let no ill befall.
Go with the workers to their work
And keep them straght and true,
Be near them in their several homes,
And in their outings, too.

And then the little ones, dear Lord,
Who on our care rely,
Who on Life's threshold tiptoe stand
With eager heart and eye—
For whom Tomorrow brings no thought
Which clouds their bright Today,
Forbid, forbid that aught should spoil
The gladness of their way.

For scarcely Youth can claim his own
Ere Manhood overtakes
With burdens for both heart and brain,
And for the soul that wakes.
Have mercy on Thy children, Lord,
Both small and great, I pray,
And let Thine angels keep their guard
Each step, and all the way.

For The Southern Churchman.

The Value of Human Suffering.

Eugenie du Maurier.

There are days in life's diary which have fairly burned themselves ineffaceably into our memories. All of us have had our dark and cloudy days, our days of rain and storm. All have seen days when adversity, bereavement, sickness, poverty, disappointment, sadness and weariness filled all our atmosphere. One small instant and our outward circumstances were changed, and we with them. Oh, all of us have had such days! And all of us remember their sting and their misery. Then we wondered, perhaps, whether there was a God at all. In the weight of our woe we forgot that for us were pronounced the sweetest benedictions that fell from the Saviour's lips, "Blessed are they that mourn," "Blessed are you when they shall revile you," "Blessed are you when men shall hate you," are all directed to life's unfortunates, to the wounded and to the beaten, to those that have tasted the bitterness of life's cup to the full. And could it be otherwise? Could we expect Him who "was a man of sorrows and acquainted with grief" to be fully known save by those who had gone through the wine-press of sorrow and suffering?

Christ died a failure, in the estimation of the world, yet that failure became the triumph that overcame the world. Sorrow, in justice, oppression, hatred and malice apparently crushed Him down; but they are, as they ever must be, the marks of His greatest strength. Through them He elevated all men into the power of becoming the sons of God. "As Moses lifted up the serpent in the desert, so must the Son of man be lifted up." "And I, if I be lifted up from the earth, will draw all things to myself." To His poor, unlettered followers, He must have appeared mad when He made this assertion. Yet the ages that have run their course since then have proven that He was correct in His statement.

The great majestic figures of history were men who knew pain and persecution. The Church was in her fairest and purest stage when subjected to the fires of oppression and cruelty; for only under the stress of these could the blood of martyrs become the seed of Christianity. So it always was, and so it always shall be. The size of any man's life in Christ is not measured by the things he has wrung from the world, but by the gold he has extracted from the smelter of life's anguish and misery. Even as the tree grows firmer and statelier by the fierceness of the wind's might against it, so no life in Christ can ever know its power to save by opposition. Men build their souls for eternity not on the shifting sands of ephemeral joy and of living along the line of least resistance, but on the persecutions, the difficulties and the trials which the love for Christ forced them to meet. The crosses are their thrones in Christian greatness, even as the cross on Calvary became the throne of grace revealing to the whole world the riches of the divine love.

The first lesson we must learn is that our trials, sorrows and tribulations are given us to purify our souls from the dross of worldliness and sin, to make our lives the better for God and His kingdom. As long as a man is healthy and his life is free from trouble, losses and disappointments, he is apt to forget God and His law. Years of unbroken worldly success and happiness mean, in the majority of cases, the smothering of the noblest spiritual feelings. In the world, we become of the world; we begin to die to religion and to God. He no longer plays His part in our schemes of things; and we grow wilful, proud and rebellious. Then comes the check. Loss of health, of friends, or of worldly goods plunges us from happiness into darkness of despair and loneliness. We are withdrawn from the world and the world from us. Then we see things in their due perspective, in all their worth before God. And we know now that the life of all sunshine is not the life of Christ. Then all the things of the world prove stale, flat and unprofitable, and we feel ourselves no longer drawn to them; for now that we are beaten down, they have lost their capacity for filling the void of our soul's real yearning. God has interfered in time. He sent our affliction to extract the poison from our being. And He has rid us of the baneful influence that in time would have destroyed us, body and soul. Did you ever see a sculptor at work? Before him rests a large block of marble. With chisel and mallet he cuts off a rough edge here and trims the surface there. Days and days of incessant hammering and rubbing throw that piece of marble into shape. Slowly the features appear. And a masterpiece is made. And so it is with God. With the chisel of suffering and the mallet of misfortune, He is fashioning us into the image of His own divine Son. In no other way could He form us. He had to break in order to build.

So when chastisement comes, let us welcome our hours of misery as sacred hours. Let us seize upon them and grasp them, and not let them go until they have left us their meed of blessing. They arouse the soul as nothing else could, and make it once more think of the joy of dwelling in the Father's house and the sweets that are there.

The blind man could never have prayed as he did, could never have been so persevering, could never have had such faith and trust, had he not been unfortunate. Had his circumstances been otherwise, he would probably have been part of the prayerless, worldly, doubting crowd that followed close upon the heels of the Master. It was only when the stress of great want pressed heavily upon him that the prodigal son began to think of his father's home which he had left for a life of sin. In the case of the straying soul God employs His crosses and afflictions to bring it back to Himself. Conversions have been wrought by joy and success. But the soul has been made to live better for God more often by sickness and weariness and disappointment. Pain, death, sorrow, loss, all are God's ways of disciplining us into strength and energy. He visited us, not to harden, but to correct; not to torture and degrade, but to amend; not to burn, but to melt.

Unfair.

That great word "squareness" ought to have a place in our religion. We are much mistaken if we suppose that it is a merely secular word and has nothing to do with what is spiritual. If the apostles never used it they none the less had that virtue always in mind, and they never soared into heights of ecstasy without first planting their feet firmly on the most honorable and generous treatment of their fellowmen. The grace of fair dealing exhales from every page of the New Testament, and the Christian life as it develops there. If they do not speak of it by name it is because they not only have it, but go way beyond it.

You are on the solid ground of social contacts which are just and generous before you are borne on eagle wings into the heights of vision. If they ever found themselves being unfair, and they did, those apostolic men started with shame and made swift work of their self-correction. Peter was often unfair, and we have the story of how he not only came to be the knower of the divine nature, but also of times when he was just dead wrong and caught in unfairness toward men and brethren. Jacob was the unfairest of men from his birth, from his very birth scheming and contending with his brother, and always with somebody, till at last he was brought right and contended with God to bring all kinds of blessing down upon men.

It kills religion if a so-called spiritual man is found unfair with his fellowmen. He may go far above other men in his range of thought, but if he lets this become an excuse for careiessness about small, plain, common duties his whole religion is vitiated. Yet men have used as an excuse for ig-

noring little obligations the fact that they were thinking of such high things that these lesser things did not matter. The apostles made the highest doctrine keep step with the lowliest duties. Without any sense of incongruity Paul goes in a breath from the glories of celestial life and resurrection to a collection for the saints. The man who believes in the near coming of our Lord, if he is to adorn his doctrine, ought to be found more careful, attentive, delicately observant and sensitive than any other man about life's little duties of squareness and honor. To him more than to any one else we ought to have the right to look for scrupulous and generous regard of fairness and honesty, faithful labor and care for others.

Men who would never allow themselves to be unfair in the obvious dealings of life, and would start sensitively at any charge of unscrupulousness, do nevertheless become more unfair than they suspect in ways with which no one will ever charge them. Perhaps it is after all in directions where no one will ever accuse us that we may fail worst. Few will ever bring against us the charge of prayerlessness, and yet altogether the greatest harm we ever do may be in prayer withheld, and it may be here that we impoverish the life around us more than in any other way. Samuel felt this when he said, "Far be it from me that I should sin against Jehovah by ceasing to pray for you." He was sensitive to that possibility. Much as his other services to his people were worth (and they had stopped), and little as the nation deserved after their treatment of him, there was one thing he would not do, and that was stop praying for them. The unfairness of not using that great gift which he knew so well was the best he had, smote him, and he could not refuse it.

Yet many who would be the soul of honor about doing all that is expected of them in material ways think it will not be felt or noticed if they slack up on their praying. There is nobody to upbraid us when we let it go, no one to praise us when we keep it up; it is all unseen and hidden, for the most part unspoken of; but none the less it is altogether the mightiest thing we ever do for people, and the withholding of it is the sorest loss we ever occasion them. The unfairness of which nobody will ever directly complain is the one for which a true man will upbraid himself the worst. Nobody may notice the lack (at once), but we know we are not giving our best. We are not dealing fairly with people.

The crowds who surrounded Jesus in the early days of His ministry would never think of asking Him to retire and pray for strength. They would more likely ask Him not to do any such thing, but rather to give them every moment. They would never ask a question about how that full tide of strength and loving service was to be kept full. But Christ knew that it would be unfair to them if He did not daily refill His life at its source in His Father. So He did for them better than they could ask or think.

The truly spiritual man will never think it fair to do no more than people ask of him. He will insist on thinking better of their needs than they do. That will be a part of his honor toward them. He will wince under their praise when they are quite contented with what he is doing, but when he himself knows that they have not yet had his best.

We may put it to ourselves in higher ways, but sometimes our whole spiritual nature is enriched by just using this common, modest question, Is it fair? Is it fair for a man who has a Christian faith not to use it constantly and in all the avenues of his life for the benefit of his fellows? They may seem not to care in the least whether he has a Christian faith or not: outwardly they may act as if it were the last thing they ever thought of; but all the time they need it, and down in their hearts they crave that those who have it will show it and let it out. If we have a faith we owe it to our fellows to let them have all the advantage of it which we can possibly arrange for them.

Unfair! Men who will not be moved by any other appeal will sometimes be struck by that. They do not mean to be unfair.—Sunday School Times.

Bethany Hymn.

"That our daughters may be as the polished cornes of the Temple."

Lord, Thy daughters pray Thee,
Make us one and all
Like the polished corners
Of the Temple wall;
Keep us firm and steadfast
Where Thou bidst us stay,
Valiant in endurance,
Ready to obey.
Lord, Thy daughters pray Thee,
Fit us one and all
For the polished corners
Of Thy Temple wall.

Strong to bear the burden
Of the upper stones,
Strong to stand the tempest
When it shrieks and moans;
We grow weak and weary
Wrestling hard with wrong
With Thy strength, O Saviour,
Thou canst make us strong.
Lord, Thy daughters pray Thee,
Fit us one and all
For the polished corners
Of Thy Temple wall.

Marble from the quarry,
Rough and dull of hue,
Must be ground and polished,
Beautiful and new:
Father, Thou Who willest
That our souls grow fair,
May we suffer gladly
All Thou bidst us bear.
Lord, Thy daughters pray Thee,
Fit us one and all
For the polished corners
Of Thy Temple wall.

When our eyes are opened
In the Light above,
We shall know the glory
Of Thy power and love:
All these stones, with labor
Wrought and fitted well,
Make a habitation
Where Thyself may'st dwell.
Lord, Thy daughters pray Thee,
Fit us one and all
For the polished corners
Of Thy Temple wall.

—Author Unknown.

Young Japan Restless.

"Change is seething in Japan, although the surface of things has not changed much," writes Miss Ruth Ragan, representative of the Y. W. C. A. in Japan, who recently arrived in Tokyo, after four years of absence in this country. "I have been amazed to find in the home of a Japanese acquaintance the latest and most radical of Socialist writings, and they are read by both husband and wife. When I left Japan several years ago the words "labor" or "social problems" could not have been mentioned without fear of arrest and of more to follow."

Among the students in Japan, there is a growing spirit of dissatisfaction with many of their teachers, with the kinds of lessons, and with things in general. A Japanese graduate of the Imperial University told Miss Ragan that many of the teachers are of the order of old Japan, and are content with dead things, that they are not helping young Japan prepare itself for life. "Young Japan is beginning to think for itself," he said. "Shackles are going off every day in Japan now. No one who has not lived through the old order of things can realize the change."

Miss Ragan is located in Tokyo, where she is developing health and recreational work for Japanese girls.

Be Brave.

Be brave to live. Desponding heart heart be strong—
Strong to submit, to trust, to wait;
Our God is true, although His times be long
And hope's fulfilment late.

And thee He loveth; stronger love is not;
Earth cannot give a peace so deep,
Then calmly live, take patiently thy lot,
And God thy spirit keep.

—W. R. H.

The Supreme Sacrifice.

The American destroyer Cassin had been for days on the hard patrol duty off the Irish coast, convoying merchant vessels and hunting submarines, and then suddenly there sounded the call of the lookouts who had sighted a German U-boat on the surface five miles away. The Cassin put on all steam and dashed for it at full speed, with her crew at their battle stations. The submarine saw her coming and submerged; not even a ripple showing her location when the destroyer reached the spot.

For half an hour the Cassin searched the area, zigzagging back and forth, when the commanding officer sighted a torpedo coming at high speed four hundred yards away, headed to strike the vessel amidships.

Commander Vernou rang for emergency full speed ahead on both engines, put the rudder hard over and was just clear of the torpedo's course when it broached on the surface and turned sharply toward the vessel. The torpedo was now heading for the stern, where the deadly depth charges are placed.

Osmun K. Ingram, gunner's mate, first class, took in the situation at a glance. There was no way of avoiding the blow. If it struck there, with the deck piled with high explosives, the ship would be blown up, with the loss probably of all on board. At least the man who was there when the torpedo hit could not hope to survive. But the only hope for the ship was to get those depth charges out of the way.

Like a flash Osmun Ingram dashed down the deck and rolled the huge bombs overboard. The instant they went into the water the torpedo struck. Ingram was blown to pieces. He had known his fate, but he had saved his ship. And that's the story behind the name on the bow of one of our newest destroyers today—the Ingram—a ship floating the Stars and Stripes and named for an enlisted man. "For there's no rank in sacrifice."—Selected.

Since we love eminence so much, let us seek it where it is to be found; let us seek that which will last forever. O! the admirable ambition, that of reigning eternally with the Son of God, and to be seated forever on the same throne with Him.—Fenelon.

For the Young Folks

The Town of Don't You Worry.

There's a town called Don't You Worry,
On the banks of River Smile,
Where the Cheer-Up and Be Happy
Blossom sweetly all the while.
Where the Never-grumble flower
Blooms beside the fragrant Try
And the Ne'er Give-Up and Patience
Point their faces to the sky.

In the Valley of Contentment,
In the province of I-Will,
You will find this lovely City
At the foot of No-Fret Hill.
There are thoroughfares delighted
In this very charming town,
And on every hand are shade trees
Named the "Very Seldom Frown."

Rustic benches quite enticing
You'll find scattered here and there,
And to each a Vine is clinging
Called the Frequent Earnest Prayer.
Everybody there is happy
And is Singing all the whole,
In the town of Don't You Worry
On the banks of River Smile.

—Christian Herald.

For the Southern Churchman.

Grandma's Birthday Present.

F. E. L.

PART II.

"Oh!" cried Mary Jane, "I wonder if I have found the money grandma has so often told me about—and the diamond ring of great-grandmother's—yes, here it is," she said to herself, as she found a tiny little box, and on opening it saw the sparkle of the diamond.

"Yes, I know this must be what grandma told me about. I remember she said, when they heard the Federal troops were coming, old Uncle James came and told her that she and the children had better go to a cabin a mile or two from the house, and he would stay and hide the valuables, and not tell her where, so, if asked about them, she could truthfully say she did not know where they were.

"Oh, isn't it lovely. To think I should have found all these things after so many years! And, now, I have a present for grandma, sure enough! How pleased she will be, and Uncle Reuben will not have to worry any more. I am so glad I've found them, but I will finish the slippers anyhow, because if it had not been for them I should never have found the things."

Before the war the Masons had been able to live in ease and comfort; with a well-cultivated farm, and entirely comfortable dwelling, and a goodly sum laid away for a rainy day. The ready money in gold and a few jewels, faithful old "Uncle James" had undertaken to put out of the way of the approaching enemy, after getting the family in safety out of the house.

After the war was over and peace again reigned the Masons almost hourly expected "Uncle James" to come or send them tidings of their hidden treasure, but they had waited in vain. Their faith in the fidelity of "Uncle James" had never wavered, but after a year or more had passed without any news of him they had supposed him dead; and had to face the gloomy outlook, with the savings of many years gone and a mortgage on the farm.

As the years went on and still no tidings came, they ceased to look for "Uncle James," and when Reuben grew old enough to take the responsibility of the farm they did away with as much outside help as possible, and settled down quietly in their straitened circumstances.

And another member had been added to the household, when little Mary Jane was left an orphan at ten years of age. At the time she came they had a servant named Mary, and so the little Mary grew into "Mary Jane," to make the distinction. The child was a real help to Aunt Tilly, a comfort to grandma in her declining years, and quite a pet with Uncle Reuben, entertaining him in the evenings after he had read his paper.

As matters had grown worse, rather than better, they had not been able to reduce the mortgage, and now, with the wheat not doing well, the potatoes frozen, and the best mare sick, Uncle Reuben was in the depths of despair.

Such was the state of things when Mary Jane found the treasure hid in the worsted that cold winter's day.

After she had admired the diamond and turned the gold pieces over in her hands several times, she suddenly remembered that it was a week yet before grandma's birthday. And if she should tell them now it would help everything and raise everybody's spirits to know the lost treasure was found—but she felt she really could not tell them until grandma's birthday.

She next began to consider where she could hide the things where no one would be likely to find them, and finally put them in a little box, which she wrapped up in some old rags and hid in a corner. She tried to go on with her crocheting, but she was so excited she just could not work, so she hid her work safely away and went downstairs

But the household was not in harmony with her jubilant spirits; everything was gloomy; even the old cat seemed to understand the state of things, looking duller and sleepier than ever, and Mary Jane felt a chill come over her the minute she entered the room, so she quietly sat down on her favorite seat, the low stool by the fire.

In a few minutes Aunt Tilly came in from milking and began to prepare for supper. Mary Jane lighted the lamp and set the table; and things looked a little brighter, indoors at least, by the time Uncle Reuben came in. But the gloom settled worse than ever when he said:

"Well, mother, the old horse is dead!"

Nobody spoke a word; Mary Jane saw the tears in Aunt Tilly's eyes, and feeling her own very near the surface, she rushed hurriedly up to her room and threw herself on her bed, exclaiming:

"Oh, I am so miserable!" I wonder if I ought to tell them now? It would be so nice to wait until grandma's birthday!"

"I will ask Jesus what to do," she thought as she knelt down by the side of her bed and prayed a simple little prayer for guidance. Then quietly she went downstairs again.

It was the most doleful meal she had ever seen in that house. Nobody said anything, except that Uncle Reuben remarked that the interest on the mortgage would be due in just one week. He had expected to pay it with the money from the potatoes; but now he supposed the farm must be mortgaged more heavily, and they might be in the poor-house by this time next year.

Mary Jane brightened up at the thought that grandma's birthday would be in time to pay the interest and prevent increasing the mortgage.

During the days that followed Mary Jane worked faithfully and patiently, until the eve of the eventful day, when the precious slippers were finished. They were brown with a yellow border which Mary Jane thought beautiful. The worsted had just held out. Each ball had contained more glittering gold and jewels, until she had quite a considerable pile stored away in her corner.

At last the longed-for day dawned, and Mary Jane was so happy she could scarcely contain herself.

"A happy birthday, and many happy returns, grandma!" she fairly shouted, as she ran up to the bedside to give grandma a birthday kiss.

"Not a very happy one, I am afraid, dear," said grandma, with a sigh.

"Oh, yes, grandma, I 'spect you will be happy," said Mary Jane with a twinkle of fun in her eyes.

But grandma only sighed again, little suspecting the glad surprise awaiting her.

At breakfast grandma was to receive the gifts prepared for her. Mary Jane had put the money and jewels in the slippers, and they looked very queer, all stuffed out in the most peculiar fashion.

"What ails you, Mary Jane?" said Aunt Tilly, wonderingly. "I never saw you in such a state."

But Mary Jane only danced about the more, as she said, "You will know before long. Please, can't I call grandma?"

"Yes, child, everything is ready," said Aunt Tilly.

As she spoke, grandma and Uncle Reuben came in. "Well!" said grandma, "I seem to be having a birthday after all." But there was a tinge of sadness in her voice as she asked the blessing.

First she opened Aunt Tilly's present, a nice warm comfort, which grandma said was just the thing she had longed for. She was equally pleased with Uncle Reuben's foot-stool, saying it would be "such a comfort."

Then came the slippers. Mary Jane held her breath in suppressed excitement.

"Did you make them, Mary Jane? They are so warm and nice," grandma said; "but—mercy's sake! What on earth does this mean!" she exclaimed as she ran her hand into one of them and pulled out a handful of gold pieces.

"What on earth, indeed!" exclaimed Aunt Tilly and Uncle Reuben at once.

Then came the whole story. And, as grandma pressed Mary Jane to her heart with tears in her eyes, she whispered, "God bless you, my child; you have made my declining years to be peaceful and happy. I will prize the slippers highly, because my little girl made them for me, and hid such a lovely secret in them, too."

Be a Bit of Sunshine.

Work a little, sing a little,
Whistle and be gay;
Read a little, play a little,
Busy every day;
Talk a little, laugh a little,
Don't forget to pray;
Be a bit of merry sunshine
All the blessed day.

—Selected.

Teddy.

Teddy was a most energetic and serious-faced bulldog. He belonged to Mr. and Mrs. Bowie, Pacific Coast Bible missionaries, who started from Portland, Ore., in a wagon for a long journey across the mountains and plains. They carried Bibles in many languages to be sold and distributed to the ranchers whose homes were scattered along the road, and to the miners and loggers whose camps were in the mountains.

Teddy was a good companion and a good protector; but he was a city-raised dog, chained and kept in the back yard and accustomed to seeing other dogs and animals tied or cooped up. So when Teddy got into the country and was unchained, although his own joy was unbounded, it seemed to him altogether out of place to see dogs, cats, pigs, chickens and cows loose on the highway and in the open fields.

It was all new and strange to him, and, according to his city experience, entirely wrong. So Teddy took it seriously upon himself to set things straight and punish these other animals for what seemed to him to be their lawless freedom. At the sight of these creatures off Teddy would go and chase every cat and dog, every calf and pig, and give them a run for their lives; and, seizing any one of these, he would hang on by the ear or leg and never let go, until Mr. Bowie himself would have to burn his nose with a live match. He was always punished; but, as his intentions were good, his spirit remained unbroken.

One day Teddy, to his sorrow, chased a porcupine. He came back to the camp with his cheeks, mouth and chin covered with quills. Some of these had gone as much as an inch deep in his flesh. Teddy was a piteous sight, but he meekly sat on his haunches and only groaned while Mr. and Mrs. Bowie pulled the quills from his flesh. The operation must have been very painful and lasted for several hours, but he sat uncomplainingly, simply licking the sore places where the quills had been pulled out. But Teddy chased no more porcupines.

Once he caught sight of a proud turkey gobbler with his wide-spreading tail. To Teddy this was a challenge. Away he went after that now badly scared gobbler, and soon came proudly trotting back with every tail feather of that humbled gobbler in his spacious mouth. It did seem that he would have to be killed; that he was not the dog to be a helper and associated with the Bible missionaries; but he had some splendid noble qualities, and Mr. and Mrs. Bowie could hardly find it in their hearts to let him go. Yet he became an increasing terror to all animals along the country road, and finally an incident occurred which brought about his dismissal from Bible work.

For several days he had been chained to the wagon, but one evening, as Mr. and Mrs. Bowie were nearing their camp, they took the collar off and let him free. He proudly trotted along in front of the team and held his head high and seemed proud of leading the procession; but he soon caught sight of a cow and calf in an open field. Like a flash he was after them. He first took hold of the calf's ear and hung on. Of all the bellowing! That calf was scared almost to death. The mother cow came to its protection and on her horns she tossed that dog a dozen times from the ground; but still he held on to the calf.

Mr. Bowie had come across the field and was seeking to get him loosened. He finally let go of the calf and ran after the cow. He grabbed her ear and held on like grim death. Around and around in a circle they sped, when here came the owner of the cow and calf and his hired man, an Irishman. Together they got Teddy loose, but not before he had ripped the cow's ear. The owner's temper was flaming. He said that the dog would have to be killed, and that a Bible man had no business to have such a dog.

Mr. Bowie agreed; yet it grieved him to see the dog shot. However, he thought that there was nothing else to do. So, after sending for a veterinary doctor to sew the cow's ear, he got a gun and gave it to the Irishman and told him to kill the dog. Teddy had slunk away under the wagon, and Mr. Bowie said that, for the first time in Teddy's life, the dog seemed to be conscience-stricken over what he had done; and hiding under the wagon, he appeared crestfallen, afraid, and entirely broken in spirit. But it was decided that Teddy should be shot.

The Irishman took the gun and crawled under the wagon to shoot Teddy; but, seeing the dog's apparent repentance spirit, the Irishman did not have the heart to kill him, and he crawled back from under the wagon and said, "Begorry, it's a shame to kill such a sorry dog, and it's not in me heart to shoot him. If ye'll give him to me, I'll take him to me cabin in the mountains, and he can watch the camp and hunt the wildcats and chase the jack-rabbits all he pleases." Mr. Bowie was only too glad to give the dog to the hired man; and Teddy, who had "zeal, but not according to knowledge," good intentions, but misdirected energies, went to live contented and happy in the foothills of the Sierra mountains, giving the jack-rabbits and coyotes wild runs as pantingly he chases them from his wooded domain.—Bible Society Record.

The Song of the South Wind.

Now rouse ye, all ye little rills,
I come to end your sleep!
Make music in the silent hills,
Tinkle and run and leap!
How merrily you'll laugh and sing
When you have heard the news I bring
Behind me—listen! comes the spring!

Wake, lakes and ponds that dormant lie!
For you must mirror soon
Soft, silvery clouds, and budding boughs,
And the white April moon!
Rouse all the little frogs that sleep
Cradled so cold, cradled so deep,
And tell them they must learn to sing
Their sweet, high song to greet the spring!

Poor, ice-bound rivers, mute and white,
I come to set you free!
Glide on, glad rivers, day and night,
And find your goal, the sea!
Whisper my tidings as you go,
To vines and branches, bending low;
And river-reeds beneath the snow.
. . . . . .
For up from the south, through the heaven's deep hollow,
With glad wings about her, and bright wings to follow,
With bluebird and whitethroat and robin and swallow,
Comes to us—listen!—the spring!
—Maud Going, in St. Nicholas.

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An Eskimo Game.

One sport that amuses the Eskimo boys is reindeer hunting. Having found a long and gentle slope on the side of a hill, they place along the bottom of the hill a number of reindeer antlers. These are stuck upright in the snow, singly or in groups, in such a manner that a sled, when well guided, can be run between them without knocking any of them down, the number of open spaces between the groups being equal to at least the number of sleds.

The quantity of reindeer antlers they can thus arrange will, of course, depend upon their fathers' success the autumn before in reindeer hunting; but there are nearly always enough antlers to give two or three to each fearless young coaster.

The boys with their sleds, numbering from four to six in a fair-sized village, gather on the top of a hill, each boy having with him two or three spears, or a bow with as many arrows.

They start together, each boy's object being to knock down as many antlers as possible and not be the first to reach the bottom of the hill. You can see that, in such a case, the slower they go when they are passing the antlers the better.

They must knock over the antlers with their spears or arrows only, as those thrown down by the sledge or with the bow or spear in the hand do not count.

They begin to shoot their arrows and throw their spears as soon as they can get within effective shooting distance, and, even after they have passed between the rows of antlers the more active boys will turn around on their flying sleds and hurl back a spear or an arrow with sufficient force to bring down an antler.

When all have reached the bottom of the hill they return to the row of antlers, where each boy picks out those he has rightfully captured and places them in a pile to themselves.

Then those accidentally knocked over by the sledges are again put in place and the boys return for another dash down the hill until all the antlers have been "speared."

Sometimes there is but one antler left, and when there are five or six contesting sleds the race becomes very exciting, for their speed counts in reaching the antler first. When all are down, the boys count their winnings and the victor is, of course, the one who has obtained the greatest number of antlers.

For the Southern Churchman.

John's Adventure.

Charlotte S. Lee, Age Seven.

There was once a boy named John. John was eight years old. One day he and his father and mother were invited to a wedding. John could hardly wait to go, because it was the wedding of his aunt. At last it was time to go, and they went.

John sat still a minute, but soon he found himself in a trapdoor. He looked around and saw a gun, and he picked it up, but there were no shots for it. Just then he saw a man creeping along near the wall. He followed the man, and the man went down some stairs and into a room and out of it into a long hall, and suddenly he disappeared, and so John went on alone.

He came to another room, and in it were boxes and boxes of gems and money, and when he got out he got all the money, and so he was given some money, and he lived happily ever after.

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One Calotab on the tongue at bed time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, pleasure or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Druggists sell Calotabs only in original sealed packages, price thirty-five cents. Your money will be cheerfully refunded if you do not find them delightful.—(Adv.)

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

FAMINE RELIEF.

For the convenience of our readers we publish the addresses of the treasurers of the various Relief Funds whose appeals for the starving, and especially for starving children, are so urgent and touching. The Southern Churchman will forward contributions to any of these, but to save time, postage and possibility of miscarriage, checks would better be sent directly to the treasurers as below:

Near East Relief (formerly "Armenian and Syrian Relief")—Cleaveland H. Dodge, No. 1 Madison Ave., New York City.

European Relief (Central and Eastern Europe)—Franklin K. Lane, 42 Broadway, New York City; or locally for Virginia, DeSoto Fitzgerald, 218 Mutual Building, Richmond, Va.

Chinese Famine Relief—Remit through Lewis B. Franklin, Treasurer, Presiding Bishop and Council, 281 Fourth Ave., New York City.

ACKNOWLEDGMENTS.

We acknowledge the following additional contributions to the fund for the relief of the sufferers from famine in China:

Hermitage Public School, Bedford, Va. $10.00
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WANTED FOR 1921-22 AS MASTER IN the Grammer Department of a Church school, an unmarried man with teaching and playground experience. Apply St Albans School, Washington, D. C.

LADY OF REFINEMENT DESIRES position in Church school as House-Mother; Experienced hostess. Address "Hostess" care Southern Churchman, Richmond, Va.

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Marriages and Deaths

Marriage notices not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Warren: In the hope of a blessed immortality, SALLIE WRIGHT WARREN, daughter of the late Thomas and Sallie Wright Warren, departed this life on February 24, 1921, at Edenton, S. C.

She possessed a personality of many virtues, and her life was one of loyalty and service to those she loved.

This simple tribute is from one who knew and loved her from childhood.

J. W. H.

Drummond: Entered into rest eternal, February 16, 1921, at the home of her niece, Miss Annie Fletcher, of Cape Charles, Va., MISS SARAH JANE DRUMMOND, daughter of William S. Drummond and Ann Talbot Foster. Born in Norfolk, Va., February 28, 1843. She had the rare gift of true friendship, and was loved and honored by her family and a large circle of friends.

"Blessed are the dead who die in the Lord."

M.

ROBERT BURWELL WILLIAMSON.

In remembrance of a valued friend and associate:

The clergy and vestry of the Archdeaconry of Southwestern Virginia record the profound sense of loss they have sustained in the death, which occurred in the evening of January 16 last, of ROBERT BURWELL WILLIAMSON.

For years he served with Christian faithfulness as a vestryman in the church; he was a trustee of the Diocese and frequently a delegate to Diocesan Councils.

To his warm interest in all matters that pertained to the parish, his assiduity in attending upon the services of the church, his generous liberality as a parishioner, his discriminating judgment and never failing courtesy to all who held personal or official relations with him, we offer this tribute and testimony of our appreciation and affection.

Nor was it alone to his church that his sympathies and efforts were given, but they reached widely into the life and activities of the entire community; he had a broad sense of Christian duty, endowed with the qualities of encouragement, aid and comprehensive charity.

He has gone to his rest, crowned with many honors, and been gathered into the garner where eternal peace and joy await those who, in humility, have been faithful unto the end.

"Eternal rest grant unto him, O! Lord, and light faithful shine upon him."

Graham, Va., Feb. 12, 1921.

MRS. REBECCA COLLINS WOOD.

In the death of MRS. REBECCA COLLINS WOOD, wife of Frank Wood, of Edenton, N. C., a large circle of relatives and friends have been deeply bereaved. She departed this life at Edenton on the 23d of February, 1921, after a suffering illness, which she bore with Christian fortitude, desiring to depart and to be with Christ.

Mrs. Wood was the daughter of Major George Pumpelly Collins and Annie Ruffin Cameron, of Hillsborough, N. C., and was born on the 8th of October, 1864. Her married life was spent in Edenton in what had been the "Collins Homestead" for several generations of her family. Well did she maintain the tradition of the gracious hospitality which was associated with the "before-the-war" period of that home.

In her connection with the broader relations of community life, she was sympathetic and efficient, a useful member of society.

As a member of St. Paul's Parish, interested, intelligent, faithful and very helpful, she is missed from the work of the parochial societies, and from the less frequented appointments of the church, as well as from the Sunday services. Her abiding interest in the church and her good will to the work of the parish are evinced by a bequest entrusted to the vestry.

Mrs. Wood's life here contributed an element of strength which is more than a memory; other lives are stronger thereby.

We thank God for her good example, and we tenderly cherish her dear memory.

D.

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Counsels for the Times.

History records an upward progression of ideals and morals with the passing of the centuries, and we may be assured there will be no reversion of this procedure until the purpose of the over-ruling Providence guiding and directing it shall have been fulfilled. True, this progression has been intermittent, but every cessation has incubated incentive for, and given birth to, a period of greater activity for the establishment of good and the overthrow of evil. And while in this age practices contrary to the law of God and perversive of human happiness prevail, and at present seem almost to possess the earth, they are not, as formerly, generally recognized and condoned as necessary conditions of life.

They are under indictment and condemnation in every respected world-court of public opinion, and the realization of human happiness is absolutely dependent upon the verdict of this court being satisfied by action for the banishment of these prevailing evil agencies from all individual, national and international existence.

For this action there must be united will, and this will and its exercise God is everywhere invoking, but especially so here in our land, where He has given so bountifully and from which He is reasonably expecting corresponding responsiveness. He thus calls us as an expression of His favor towards us. Let us not deceive ourselves. We are not indispensable to Him and the final accomplishment of His purpose to make this earth a place of peace and good will. He is affording us the opportunity, as He afforded other nations before us. They failed Him and perished. But that was only an incident to Him. His plans are perfect and His march of progress to the goal of accomplishment is eternal, no matter whom He may have to set up, because of others falling by the way. If He cannot work and win through us, He will work and win without us and through our successors. His aim is victory, in which we may share if we will, but in which we shall have no part if we merely wish and will not.

As individuals we must forsake idleness and extravagance and put on habits of toil and thrift.

As home is the highest idea we have of heaven beyond, we must strive to realize heaven in the purity and sanctity of our home life here.

In our business dealings of whatsoever kind, we must be upright and square, satisfied with legitimate returns, making honest contracts, and always meeting them to the limit of our power, thus "swearing unto our neighbor, and disappointing him not, though it be to our own hurt" (Ps. 15:5).

Both capital and labor must be productive, and to this end capital must recognize labor as capital and labor must recognize capital as labor, mutually agreeing on a fair day's wage for a fair day's work, nothing less and nothing more on either side, and living up to the agreement on both sides.

Above all, we must have that practical faith in God that finds full and free expression in love for our fellowmen—in adversity no less than in prosperity—and even more in the former than in the latter.—Bishop Murray, in Convention Address.

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FORM OF BEQUEST

I give and bequeath to "THE EVANGELICAL EDUCATION SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH," incorporated by the legislature of Pennsylvania, the first Monday in November, one thousand eight hundred and sixty-nine, ———— dollars, or ———— real estate, to be used for the general purpose of the Society.

Who Prepares the Confirmation Class?

As the Bishop goes about for confirmations, and classes of six or eight are presented in parishes where there may be as many as two or three hundred communicants, he asks himself whether the necessary work for preparation for the confirmation has been done. Of course, numbers are not the main thing to be thought about. A small class sometimes represents the best that can be done. There are communities in which the number of children is not large. There are towns where the influences are against the Church; indeed, in most places the other churches in influence overshadow us, so that small numbers can be explained. It will not do, however, to regard small congregations and small confirmation classes as a testimony to the superior quality of the work which is being done.

It is proper to say that the confirmation class is presented not only by the rector, but by the parish. The people in the parish ought to make the conditions favorable for young persons to come on naturally to their confirmation, and for persons who have neglected it to feel drawn towards a decision to become communicants in the church. The spiritual tone and condition of a parish ought to be drawing people to confirmation, and to full service in the church. It is quite unfair to criticize the work of a rector when the people have not done their part towards helping him. The confirmation generally reveals not only the diligence and careful work of the rector, but it reveals the spirit and character of the parish. A good many lay people are disposed to find fault with the rector for not doing their work.

It is a fair question, however, whether the work of preparation for the confirmation ought not to be going on all the time with the special instructions, beginning further back than they do and with ample time for personal interviews. As a rule, every unconfirmed person in a parish of proper age ought far in advance of the coming of the Bishop to have the subject of confirmation presented not in such a way as to irritate or make any one uncomfortable, but in a kindly, courteous manner. A neighbor or friend might often do this as hopefully as a clergyman.

The time to begin the preparation for the next confirmation is the day on which the preceding confirmation is held, for there are generally persons who have nearly made up their minds, and who really wish in their hearts that they had made the decision of which their consciences approve. A full list of all the unconfirmed people and of the children coming to the proper age for confirmation ought to be upon the desk of every rector, or better still, in his book in his pocket. Sometimes when personal interviews are difficult, the right kind of a letter is very effective. Sometimes men and women have put off their confirmation long, or have had scruples about coming to confirmation, not thinking themselves quite good enough, as the expression often is, and they have a feeling concerning coming with the children to perform a long-neglected duty which ought to be regarded, and the bishops are always ready to help.

It must be said that this part of the work of the church, and other parts also, are not done with the thoroughness with which successful business goes on in the world, and the Lord's business surely deserves closer attention than that of a department store.—Newark Churchman.



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The Universality of Law.

One of the chief reasons why there is so little conventional religion among us, writes the Archbishop of Caledonia in the Guardian, is because of the false conception which so largely prevails as to how God works. The popular idea is that it is only as an external power, occasionally breaking in upon us and interfering with the laws of nature, like some mighty grappling-iron let down from the skies, that God can be recognized as working among us. As this so seldom happens in our experience, it is no wonder that God counts for so little in our lives. God is not the author of confusion. What we call the laws of Nature, including the laws of the mind and the laws of the spirit, are the discoveries we have made as to the way in which God works. There may be still higher laws, which we have not yet fully recognized, which will explain much which at present seems to us to be mysterious, but of one thing we may be certain, God will never contradict the laws which He has stamped upon the constitution of things, for He can never contradict Himself. The reign of law is universal. The variety in the universe is beyond human calculation, but the unity of the universe is supreme, because God reigns.

God does not work upon us as an external mechanical force in some extraordinary manner. He works in us as a vital spiritual influence in accordance with the laws of the social life, the laws of the human mind, and the laws of the creative spirit. It is far more honoring to God to believe that He is constantly working in us in a natural way, than to believe that He only occasionally works upon us in a miraculous manner.

True religion, as distinguished from conventional religion, is the life of God in the souls of men, women and children. The life of God in the soul of man has its fullest manifestation in the person of Christ, and we all know that the Spirit of Christ is the spirit of unselfish love. Since this life of God in the souls of men flows from one and the same source, it follows of necessity that wherever there is true religion it will tend to bind men of all classes, races and nations together as ministering members of the one great Family of God. This is the infallible test of true religion. Whenever we find a force which tends to estrange individuals, split up families, set class against class, or race against race, in selfish antagonism, whether this be a false nationalism, or a one-sided unionism, or a sectarian denominationalism, or an ignorant Bibliolatry, or an ecclesiastical dogmatism, there we may be sure that the Spirit of Christ is lacking. It is an outrage on humanity to call anything like this religion.

If, instead of relegating God to some distant star and making Him a far-off, languid spectator of our human affairs, we would only enthrone Him in our hearts and give the influence of His Spirit of love and goodness full sway in our souls to work in us and through us in accordance with the laws of the human mind and the laws of the social life, such as the power of the attention, the force of suggestion, the principle of associated ideas, the sympathetic radiation of feeling, the inspiration of fellowship, and the interpenetration of personality, religion would become to us all the greatest reality in the universe.

So long as we love, we serve; so long as we are loved by others. I would almost say that we are indispensable; and no man is useless while he has a friend.—Stevenson.

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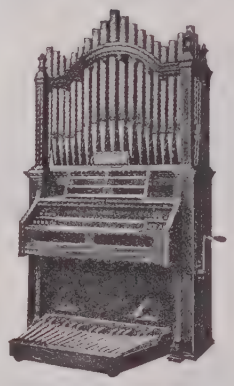
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And the fellowship of His sufferings,
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Saint Paul.

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To smile at trials that fret and fag,
This is to journey, not to lag.
The test of greatness is the way
We meet the eternal every day.
—Selected.

The haughty feet of power shall fail
Where meekness surely goes;
No cunning find the key of heaven,
No strength its gates unclose.

Alone to guilelessness and love
Those gates shall open fall;
The mind of pride is nothingness,
The child-like heart is all.
—Whittier.

The Rev. J. A. Holdcroft, rector of St. Paul's Church, White Haven, Pa., has been appointed, at the request of Bishop Hulse, to Cuba. Mr. Holdcroft expects to enter upon his duties in March.

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You need God in the very things that seem to separate you from Him. You must seek in the very places where the misery of life seems to be that He is not. You must question the stoniest paths for streams of water.—Phillips Brooks.

I am His child, and I
Can safely trust;
He loves me, and I know
That He is just.
Within His love I can securely rest,
And know that what He does for me is best.

—Unknown.

Hold fast to Love. If men wound your heart, let them not sour or embitter it; let them not shut up or narrow it; let them only expand it more and more, and be always able to say, with St. Paul, "My heart is enlarged." —F. W. Robertson.

We cannot create faith in ourselves, and we are not required to do so. The invitation is now, as it was to the questioning ones of long ago, "Come and see." They came to the Lord with believed because of what they found their mingling of hope and doubt, and Him to be.—Selected.

Humility is not mentioned by St. Paul in Galatians, when he tells us what is the "fruit of the Spirit," for the simple reason that, like the instrumental accompaniment to a song, humility is needed for the exercise of every element of Christian character.

I would not care to sit upon a throne,
Or build my house upon a mountain-top,
Where I must dwell in glory all alone
And never friend come in or poor man stop.

God grant that I may live upon this earth
And face the tasks which every morning brings,
And never lose the glory and the worth
Of humble service and the simpler things.

—Edgar A. Guest, in the Cosmopolitan.

"The devil goes away from a closed door." If the door is ajar he will stop, look in, enter and destroy; but if firmly closed he goes away. The door of man's heart has been made only to open from the inside, and it cannot be forced. We are under no necessity to sin. "Resist the devil and he shall flee from you."

The spirit of the masters lives not in the copyists whose easels are set up in every art gallery, but in the works that throb with the vitality of today and are beautiful with the light of this morning; so the Church cannot thrive on the traditions of a great past; it must renew its youth in fresh vows and modern forms of activity.—H. W. Mabie.

Moral progress is in the direction of the scruple. The finest scholar in the school of Christ is he who has the rarest perception of the moral trifle. "He that doeth the least of these commandments is greatest in the kingdom of heaven." Therefore, exercise thy moral senses, lest the hordes of evil should enter through the gates of unperceived neglects. "Be watchful."—J. H. Jowell.

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VOL. 86 RICHMOND, VA., MARCH 19, 1921. No. 12.

THE POETRY OF JESUS.

We do Him wrong when we read His words and try to cramp the meaning of His life into the plodding literalness of our prosaic thought. In His interpretation of His world Jesus was forever the poet. He saw beneath the surface of things dusty with our common handling the deeper and diviner loveliness. The familiar sights which most men pass with unseeing eyes became for Him the revelation of immortal meaning. The flower in the Galilean field, the bird a-wing in the summer sky, the sower and the scattered grain, the sheep which passed through the door into the accustomed sheep-fold, the woman kneading leavon into the bread—these were texts enough for the mightiest truths of man and God.

So as He touched the realm of ideas too, as well as when He cast a halo round the objects of His world, was He the poet We cannot measure His truth by our lame logic or any slow arithmetic. He spoke in parables. He spoke in flashing pictures. He opened great gleaming vistas down which the spirit follows on the track of an imagination which widens more and more.

One of the lacks of much of our modern preaching is the lameness of our imagination. We have our theological scholars. We have our expositors who can comment sagely on this and that doctrine. We have the men who can exhort us as to the crowding practical things that we must do. But what we need today along with these are the poet-preachers—the men whose minds, like the mind of Jesus, can invest the common things of life with the aureole of the Divine. We need more men like Robert Norwood, whose "Crown of Thorns," which we publish in these columns, though it be writ in prose is a-throb with the soul of poetry.

Let us remember this—all we whose pressure of hard-headed expectation sometimes crushes out the poetry from the rarer souls. Congregations, with their incessant demands for the little particularities of a minister's service, need to remember that the most priceless thing which he can cultivate for them is the soul which sees, because it dreams. And in our theological seminaries those who shape the preachers that are to be must understand that better than much teaching is the reverence which seeks for and encourages that fresh imagination of the eager mind, without which all our knowledge is but wood upon the altar, unkindled by any heavenly flame.

WANTED--CHRISTIANS WHO THINK.

In Jesus' summary of the commandments there is one element which usually is emphasized less than the rest. He said that men are to love God with all their heart and soul and mind and strength. We hear often a plea for whole-heartedness in religion; we hear innumerable appeals for men and women to pledge their strength in service; we hear them told that their souls must be given to God; but far more rarely is there brought home to Christian disciples the challenge of the Master's words that they must serve God with all their minds.

Almost every Christian congregation has its group of people who mentally are among the leaders of their community. Here are men who in their business enterprise think intensely and plan boldly. They are not content simply to accept the precedents of yesterday. They would never imagine that a successful rule for business could be made up by merely saying "thus and so the thing has always been done." They bring to their responsibility the freshness of an ever renewed imagination. They are alert for each new conception that will increase efficiency. So also those women whose work in the multiplying agencies which more and more are making women a factor in community betterment—the women who plan the work of the visiting nurses, who build up the Social Settlements, who conduct the Associated Charities, who develop the splendid efficiency of the Y. W. C. A., do not sit down and learn by rote what somebody else said the day before. Their ability and service is proportionate to the readiness of their minds to meet new problems with new vision and new strength.

Yet in the Church how seldom is this so. With the best will in the world there are Christian congregations wholly ineffective, because as individuals and as a body they do not think. They take things for granted. They drift along under the momentum of other years. They have not understood their responsibility to give to their Christian service the loyalty of brain as well as heart; and the loyalty of their heart is often smothered by the blanket of dead thoughts which lies upon it like ashes upon a fire.

Beyond measurement is the service of those who have risen above this limitation, and who truly are helping the Christian Church to think of its opportunity with freshness and with power. The best possession of the Church today, and the brightest promise of the Church of tomorrow, is the fact that its thinkers are multiplying. Men and women are arising who have turned upon the Church's task the light of a consecrated intelligence, and are building for the future in the truth of what they see.

We cannot in any other way so well sum up this thought as in a quotation from a letter written by a layman of a certain great American church. When the general body of laymen see through his eyes, the architecture of the coming Church will be fashioned on lines so noble that the kingdom of God will be measurably near.

This is how he framed his thought:

"When I first came to ————, I found St. ———— Church to be much like other parishes with which I was familiar, with a constituency well satisfied with the privilege of listening comfortably once a week to an able ser-

mon, but with little conception of the true functions of a church as a regenerating force in the community. For thirty years we complacently followed our weekly routine of church attendance, well pleased with a moderate growth and only dimly conscious of our relation to the world outside our doors. Then the encroachments of business compelled us to sell our old downtown property, and with the proceeds we were able to build the present edifice upon its commanding site.

"From the time of our removal it seems as if God had chosen us for a special mission. In the furtherance of His design He sent us Dr. ————. The architectural beauty of the building and its attractive setting gave us a prominence in the city's life that carried with it enlarged responsibilities; and under Dr. ————'s leadership we gained a new vision of what those responsibilities were. We at once realized that these blessings had not been given us for our self-glorification, but that an effective instrument for service to humanity had been placed in our keeping. We were a light set upon a hill, and it became our duty to see that that light was kept burning, a beacon for the lost and a challenge for the unrighteous. We have, I think, forever forsaken the old paths, and our people are now converted to the new conception, that our Church is "a plant" where spiritual fires are enkindled and where our characters are fashioned into instrumentalities for the spread of Christ's kingdom among all men.

"This changed attitude on our part, I am sure, had its effect in drawing to us a great number of young men eager to be of service in the Master's cause. The spirit of unrest following in the wake of the war has no doubt had its part in the development of the wave of crime that has swept over this country, but on the other hand it has created a longing, inarticulate perhaps, for that soul-satisfying peace that comes from a perfect understanding of the true inspiration for righteous living. There are thousands of these young men attending our State University, who will tomorrow be the representative and influential citizens of this part of the world. If here we can lay the foundation for a great community of God-fearing men, we will have set up a standard of national life that all men may follow."

ONE MEANING OF HOLY WEEK.

Our thought in Holy Week goes back and links itself with the thought of another great chapter in Jesus' life. In Holy Week His Spirit sealed its final answer to the temptation which came to Him first in the forty days in the wilderness.

Of those three temptations which came to Him in those forty days of spiritual crisis, the climatic one was that in which the tempter showed Him all the kingdoms of the world and said to Him, "These things will I give Thee if Thou wilt fall down and worship me." With kindled imagination in that moment, Jesus saw the power and the triumph that might be His if He chose to adopt the means of the world to attain them. The people of Israel were hungry for a Messiah who should come with the sword of revolution in his hands. They yearned for a King who should build the throne of David once again and create, as they hoped, an empire mightier than that of the Caesars. With His immeasurable power of influence over the loyalties of men, with the possibility which He must have understood of winning to Himself by the world's alliances and the world's weapons such a strength as should set Him amongst the great ones of the earth, Jesus could not have been indifferent to the subtle reality of the tempter's voice. If Herod had climbed to the heights of power which he had attained to, to how much loftier heights might He, the immeasurably greater One, make His way by Herod's path? How dare you, in loyalty to your mission, refuse the way of greatness? the tempter said to Him. How can you influence your world unless at first you win the instruments of power?

To that temptation Jesus shaped His clear, unswerving answer. God's work could not be done save in God's way. God's mighty processes could not be forced by the shrewd expedients of material things. Upon the silent, yet infinite, power of a spirit set in motion through a sacrificial love must He depend for the redemption of life which He had come to win

This lesson of the spirit of Jesus all Christian people need to ponder afresh as they contemplate His sacrifice.

It is the tendency of the world always to honor what it calls its common-sense people. It likes those whose ways of choice it can thoroughly understand. The multitude finds its own vanity gratified when it sees the powerful man succeed in the strength of motives which it can measure out of its own experience. These bargainings and contrivings, these clever manipulations of the obvious forces of the age, are what any one may hope to compass. And so in the triumph of the worldly-minded there is a kind of promise to the crowd that each one may hope to succeed in like manner. But when some great spirit rises, whose vision is fixed beyond the common sight, who shapes his path in superb disregard of the ordinary prudences and calculations, then the man of common mood is bewildered. He demands impatiently of his leaders what he calls practical good sense. He resents the seeming reliance upon things that do not seem real to him.

But the world goes forward always by the vision of its seers. It is for those who look beyond the bounds of the actual, those who see the infinite spiritual possibilities for human life when the glory of God is believed in and followed, that shall lead humanity out of the valleys on to the sunlit heights. Christ was crucified because He insisted upon pointing the life of men on to attainments which most of them had not even begun to see. The Sadducees would have been content if He had preached in such way as to leave the social structure intact, provided they were undisturbed at its top. He might carry on any pious and harmless reformation He chose among the common people at the bottom. The Jewish nationalists would have been satisfied if He had used His power to establish a kingdom out of which they would have reaped new prosperity and power. The Pharisees would have been satisfied if He had been respectful to the ecclesiastical organization, and had allied Himself with them in laying emphasis on all the routine matters of Church obligation. But the goal which He set His eyes upon was mightier than all these. In the splendor of God He dreamed of a world whose society should be recreated, in which idle and selfish privileges should be shamed out of existence, a world in which the spiritual, and not the material, values should prevail; a world in which the Church should be no comfortable thing, with its emphasis on formal observances; but the terrible and triumphant force of a spiritual regeneration that should thrill life through and through. And because His aims were so tremendous and so disquieting, they crucified Him, as the world always tends to crucify those who shock it from its satisfactions.

And if this be true, does the vital necessity for the suffering of Jesus not grow plain? In Him there came to Palestine, and in His Spirit there comes to the world today, that which shocks the forces of inertia and selfishness and sin into an inevitable conflict. The conflict can end in one of only two ways. Either the Spirit of God which was in Christ is surrendered and compromised, or else it dares the utmost faithfulness, even to death, and through its heroic sacrifice rises triumphant into life. For that was what happened with Jesus, and that is what happens with the influence of Jesus always. His crucifixion, and His willingness to be crucified, revealed then, and reveal forever, the dreadful reality of human sin, and in His revelation of the love of God—the patient, unwearying, invincible love of God—He revealed the power which at the last must be victorious.

OUR ASSOCIATE EDITOR REMAINS IN RICHMOND.

In common with the congregation of St. Paul's Church and all the good citizens of Richmond, the readers of the Southern Churchman are to be congratulated that the Rev. Dr. W. Russell Bowie has found it compatible with his strong sense of duty to remain with his own people in this city. The call which was extended him to one of the great churches in another part of the country was an urgent one, offering a field of usefulness which it must have been hard for this earnest and devoted man to decline; but the claims of Richmond have prevailed to the joy and satisfaction of his friends and fellow-workers here.

For many months, owing in part to the ill-health of the editor, Dr. Bowie has been the principal editorial writer on this paper, as the readers of this page have doubtless discovered for themselves. Though this is but one of his minor activities, it is not the least among his varied media of usefulness and influence, and for ourselves and our readers we would here record our appreciation of his excellent work in this behalf and our hope that it may be long continued.—E. L. G.

ST. MARY'S SCHOOL, RALEIGH.

St. Bartholomew's Episcopal Church, in New York, has given official recognition to the movement for increasing the resources of St. Mary's School, at Raleigh, N. C., by contributing out of the discretionary funds of the parish. This action is particularly encouraging to those conducting the campaign, as it is hoped that such recognition of St. Mary's long and splendid educational effort in the field of Christian service will be followed by other Episcopal churches throughout the country, particularly in the South.

St. Mary's School, founded in 1842 by the Rev. Dr. Aldert Smedes, at the request of Bishop Ives, has, since 1872, been a Church institution, the largest school for girls conducted by the Episcopal Church. It is practically a junior college with four years of high school work of the highest standard, and an additional two years of advanced study if desired. Many graduates of other diocesan schools in the South attend St. Mary's for these two years of supplemental training, a course for which it has long been distinguished. The diocesan schools in Mississippi, Texas and other Southern States were founded because of the splendid work done by this parent school.

Dr. Smedes, whose genius carried St. Mary's through twenty-three years of growth, and his son, Dr. Bennett Smedes, who directed the school for twenty-five years after his father's death, were both Episcopal clergymen. The school's chapel services have always been Episcopal, and while it has always welcomed girls of every denomination, and gladly offered them the services of its liberal culture, 75 per cent. of its students have been Episcopalians.

St. Mary's has retained the dignity and charm of the Old South in its atmosphere and customs, and its contribution to the life of the Southland has been of the highest type of cultured Southern womanhood.

In the eighty years of its service St. Mary's has met grave emergencies. During the Civil War its doors were never closed, even while its campus was filled with the tents of opposing armies. Its halls were the sanctuaries for many refugees, among whom were the wife and children of the President of the Confederacy. Mildred Lee, daughter of General Robert E. Lee, was for two years a pupil of the school.

In the late war St. Mary's alumnae served their country abroad in Y. W. C. A. and Red Cross work. At the school wartime activities were carried on by the St. Mary's Red Cross Auxiliary to the Raleigh Chapter, the war saving organization, war gardening and clean-up workers.

The years have brought an ever widening sphere of usefulness. There are 203 resident pupils enrolled at St. Mary's today, the largest on record. The day students number seventy-nine. Such growth, however, has brought a new emergency. Dormitories and recitation halls are overcrowded. Two hundred applicants for admission had to be turned away last fall for lack of room. Equipment no longer meets the requirements of modern education. There is no science building worthy of the name. The science department is understaffed. Scholarships are needed to encourage pupils of small means. The faculty is greatly underpaid. There is no permanent endowment fund on which to draw.

To meet these needs no less than $300,000 will suffice. Of this total $200,000 was assigned as the quota of North and South Carolina, and nearly three-quarters of the sum has been pledged. For the balance of $100,000 dependence is placed on the efforts of the 1,000 or more alumnae living outside the Carolinas.

To date $6,000 out of the $50,000 assigned to the North Division has been pledged—not in large amounts, but by the givers of small sums, a fact that is eloquent of the loyalty of St. Mary's daughters. Larger individual donations than the alumnae can supply will be necessary, however, to complete the sum total that alone will enable St. Mary's to maintain its standards and continue the obligation to serve its normal clientele. It is because of this fact that the action of St. Bartholomew's Church is especially encouraging, since it inspires the hope that similar support will be forthcoming from other Episcopal Churches, which owe so much to the service rendered by this school.

Bishop Atkinson summed up this estimate when he said: "Whenever you see a St. Mary's girl, you see the nucleus of a church." And hundreds of Episcopal clergymen throughout the South today give testimony that their most active helpers in all church work are St. Mary's girls.

Of the worth and value of St. Mary's School to the Episcopal Church and to the molding of lives of real Christian service, there is added the testimony of the Rt. Rev. William A. Guerry, Bishop of South Carolina; the Rt. Rev. Theodore D. Bratton, Bishop of Mississippi; the Rt. Rev. H. J. Mikell, Bishop of Atlanta; the Rt. Rev. Thomas F. Gailor, President of the Council, Protestant Episcopal Church, New York, and many more who are familiar with St. Mary's work and the need for its continued fostering and support by the Episcopal Churches of the country.

Mrs. William G. McAdoo, an alumna of St. Mary's, is serving as national chairman of the fund, and George Gordon Battle as associate chairman. The national headquarters are at 116 West Thirty-ninth Street, New York.

THE PENITENT.

The Rev. Frederick W. Neve.

I am so weak, O Lord,
I cannot wield the sword
That Thou hast placed within my hands,
For this is Satan's hour,
His great and mighty power
Doth hold me back from keeping Thy commands.

O, leave me not alone!
Thou Who didst once atone
Upon the cross for all my sin;
Thou Who hast set me free
Must still my Champion be,
And all my strength, if I am yet to win.

The onset dents my shield,
How can I help but yield
Unless I feel Thy Presence near?
Lord Jesus, hear my cry
And prove that Thou art nigh,
By stooping down and casting out my fear.

Lord, blessed be Thy Name,
I see as in a flame
Thy Face of Love and wondrous Power;
The darkness flees away,
Thy Presence brings the Day,
And with it Thy redemption's perfect hour.

THE TRUE LENT.

There's winter on the hills today,
The sad wind soughs o'er churchyard knolls,
And weary nature seems to say,
"'Tis Lenten-tide for sinful souls."

The barb is in our heart today;
Sore crushed with sense of ail and sin;
We feebly strive and faintly pray,
'Gainst danger near for grace within.

We mourn our pride and passion's stain,
The earthly in our hearts enshrined;
The rebel flesh, too oft in vain
Commanded by the nobler mind;

And all of human curse or care
Which lurks life's dangerous paths among,
To quench the altar-flame of prayer,
Or hush the heavenward strain of song.

—W. M. Punshon.

A CROWN OF THORNS

By the Rev. Robert W. Norwood.

From my first point of remembered consciousness I have always shuddered at the picture of a face that was crowned with thorns. The picture hung in my father's study over a wall of red, green, brown and gray books. To get into the study on stormy winter afternoons was an adventure which required caution, tact and unlimited courage; for father was almost certain to be at his table among his books and manuscripts. If I could creep beyond the oval mat of hand-braided rags, built by mother and Mrs. Ross—who looked like Queen Victoria and was every bit as royal—without upsetting the coal scuttle, shovel and tongs, then I was safe for the window seat behind father's chair. This window seat was made snug and cozy with many cushions of crazy-quilt and log-cabin patterns. If one could draw quietly the great blue and white curtains woven at the loom of a Christ Church parishioner, and so not disturb the man at the desk, then there was a little world of dreams for a boy who thought books more than ever windows of wonder, when there was smell of tobacco smoke from father's brier pipe. The little panes of glass, leaded and Tudor in their style, gave vistas of a white field, and a road past the field to a great hill that seemed like the back and head of a bull when he lies with his feet tucked under him. The hill was sombre with spruce and fir, with occasional bright patches of silver beech and tufts of snow on bending branches.

In the quiet hours of such winter afternoons, when one had read till eyes grew tired, and the shadow of the hill was stepping over the white field to tap the leaded panes, it was nice to peep through the curtains and look and look on the face in the picture above the books—the face with a crown of thorns.

Why was it nice to look at the face of sorrow and pain? Because I knew both, and there was understanding in my heart as I gazed at the picture on the wall.

At first I was too young to understand Whom the face represented. Jesus was a name and a story in a book, the same as all the other names and stories in books that I read in the curtained recess of the study window. The Cross and the Crucified seemed like the far-away picture of a tree through the inverted end of a telescope. So most things seemed to me when books were the medium of their vision. A fact through a book was something in a fairy tale, something that thrilled either with laughter or tears; but the laughter and the tears were also part of the fancy, to be forgotten when the book was closed, and one opened the curtains and slipped past the tongs and scuttle to reach the dining-room in time for grace.

I am not sure that this is not true of older girls and boys who think they are grown up because the gray hairs are beginning to come. Religion is rather like seeing reality through the inverted end of a telescope. We get far-away glimpses of God and the angels, the saints and martyrs, in church on Sundays, but the moment the bell rings for dinner—well, the world is a pretty firm place and there are so many things to do; so mark the place in the book, lay it down and run away. I mean that our religious experience is like the little boy with a book, curled up behind the curtains in his father's study. One may look from the parted curtains and get little thrills at the thorn-crowned face above the books on the farther wall, but the thrills are dramatic thrills that last only till the play is over. We are like children, who have not learned to harness their emotions, as the Niagara Falls have been harnessed for productive power. We generate so much feeling in church, but it goes up like steam through an exhaust pipe instead of turning wheels. It is nice to look through the pretty curtains of our service at a thorn-crowned face. The face brings us thrills. We vaguely feel that something awful happened long ago. Dear me, what dreadful people those Pharisees were! How could they mock that face beneath the thorns? Why did not some one remove that crown? Why did not some one wipe the blood from that face? Then we weep a little as the choir sings:

"O sacred head surrounded
By crown of piercing thorn!
O bleeding head, so wounded,
Reviled and put to scorn!"

In all this I, in my small boyhood, was like that. I fear that I have not changed much since then, for I have been very stupid, very blind, very stubborn, not to see that the face with the crown of thorns is the symbol of "man's inhumanity to man." I, who could thrill at the picture on the wall, was capable of sticking little thorns on the brows of my brothers and sisters—mean little thorns that were deceiving, so cleverly were they woven into what seemed like a crown. I liked to tease. I liked to hurt. I was always bragging about my physical strength, and, if I could send a school boy home with a black eye to demonstrate the skill and might of my fist, I had great pleasure therein. Yet I could thrill and have tears, peeking through the study curtain at a face on the wall that was pallid and stained beneath a crown of thorns!

Now, after these many years, I discover that my greatest sin has been the sin of cruelty. I also discover that this is true of everybody else—no! there are a few exceptions, them let me glorify. At school I found that my play-fellows were fond of making fun of my very freckled face, thin neck, big head and wide mouth. The more they could pierce me with the thorns of mockery, the more were they pleased with themselves; and yet they would look very sad and very solemn in Sunday school when we sang:

"There is a green hill far away,
Outside a city wall,
Where the dear Lord was crucified,
Who died to save us all,"

This same was true at college. How we loved to heckle one another! The mean little tortures to which freshmen were subjected that sophomores might thereby be exalted; the small, stinging, innuendoes that so often went 'round the table at Commons; the lampooning of one another in the University magazine; what did they mean? this: that humanity still carries on its way out of the Jungle to the New Jerusalem, the cruelty of fangs and claws that tear.

And now, after these many years of being out in the world among men and women, I am amazed at our cruelty with one another. How we grudge good words! How generously we measure out to others words that belittle and hurt! And, strange to say, this is as true of those who thrill at a face with its crown of thorns, as of those who never look and so are never thrilled by what is called religion. I know it is not good taste to indulge in personalities but I have not spared myself, and I want to make this clear; therefore, I will be personal. When I first entered the ministry I had all that enthusiasm which a boy, fresh from college, feels as he looks with joy at his coveted profession now at last so near. I had always thought of clergymen as a body of men banded together in Christ's fellowship, and loving one another as the first disciples loved with their Master in their midst. Now I know better. I know that when these "stewards of the mysteries of God" meet at morning clubs or at afternoon and evening deaneries, there is a good deal of this same thorn-crowning going on. A tendency to criticize, to belittle, to twist, to hurt, is just as strong here as anywhere else. The thrill of the early Eucharist or the passion of Sunday night's preaching has gone up like steam through a waste-pipe. What is the good of all this cult of a thorn-crowned Christ, if we forever weave and place on brows the same kind of crown?

But if the clergy are like that, we must not forget they are like that because they are recruited from the pews. The pews are distinctly fond of this thorn-crowning. Their lives are made of little social gossips, and little social gossips are mainly little sharp thorns for somebody's forehead! It is strange that not even the newspapers—those representatives of the people—take any interest in good gossip—and gossip is not necessarily malicious. Nobody would read the papers if, instead of all the unhappy marriages, they reported all the happy ones. How the crowd in the street, in cars, homes, clubs, hotels would complain if all the lascivious, adulterous, sad side-steppings of men and women gave place to all the noble triumphs of those who have gotten the Victory over the Beast!

And yet everybody goes frantic—even the newspapers—if somebody denies that there is atoning efficacy in the far-away face of the picture above the theological books written to show that the blood beneath those thorns taketh away the sins of the world! If there is atoning efficacy in that thorn-crowned face, why can't we stop our perverted and diabolical cruelty to one another in the little thorns that are words, and begin in the name of Jesus Christ to be kind? I think that He was thinking of the real thorns and their stinging mockery when He said:

"By thy words thou shalt be justified, and by thy words thou shalt be condemned."

Our God is not "the God of infinite good nature," which Coleridge said was worshipped by the Unitarians. He is the God of infinite hate for things hateful of infinite love for things lovely, and of forgiving love toward those who have turned from sin through His Son.—Sunday School Times.

A NOTABLE FAMILY IN THE BRAZILIAN MISSION FIELD.

The Rev. James W. Morris, D. D.

Two of the first converts of our mission in Porto Alegre, Andre Fraga and the Rev. Antonio Fraga, were the first fruits of a large family and its connections that have nearly all accepted the gospel, and become ardent supporters and members of the Church.

When Mr. Kinsolving and I arrived in Porto Alegre in April of 1890 we immediately began looking for a house



The Rev. Dr. Morris.
The Rev. Andre Fraga. The Rev. Antonio Fraga.

where we might settle at least temporarily until we were more experienced in the language and the ways of the people. After no little hesitation we rented a large house right on the water-front, rather away from the centre, but close to several factories. Here we began anxious study of the language under the direction of the man whom we had brought with us from S. Paulo. We found another man, Vicente Brande, now one of our clergy, who was supporting himself by teaching a small school and who preached to the people on Sunday. Very soon Americo Cabral, now our Archdeacon, joined us. With this company we used to hold our family prayers at night—one feature of which was the singing of a hymn. We found out afterwards that we had a congregation gathered in the cellar beneath our dining-room. Sarmento, now a prominent member of our Church here, married to one of the sisters of Antonio and Andre Fraga, kept a small grocery adjoining our house. He was in fact our landlord, representative of old Mr. Fraga, to whom the house belonged. Sarmento and his family had access to this cellar under our dining-room, and so he, but more often his wife and her sisters, stood under there while we were at prayers—and so heard all that was said and sung.

The result was that when Antonio Fraga came to the city for treatment, his sister told him of the strange men who had rented their father's house. Antonio was the most religious member of the family—almost a priest, they said—and so his sister appealed to him to know about this foreign "padres." She said, "They have a lot of beautiful religious songs that they sing, and they seem to pray nicely, too. They are some kind of foreigners."

And so Antonio, after attending service down below, came boldly over to see us and demanded to know what all the singing and praying was about. Immediately ensued a long conference, followed by many others, in which we engaged as well as we could; but the brunt of which was borne by our assistant, Boaventura. Night after night the New Testament, a new book to Antonio Fraga, was searched, and such deep impressions were produced that finally at Antonio's earnest request we sent Boaventura with him, taking a little magic lantern and slides, up the river to Santa Rita, the home of the Fragas. There Andre very earnestly accepted the gospel, and the whole Fraga connection, with one or two exceptions, threw away their idols and united with our Church. Old Mr. Fraga had a large family of sons and daughters. Besides the sons, Andre and Antonio, all eight of his daughters, with their numerous descendants, became staunch Church people. There are probably between two hundred and three hundred members of our church that are of this family and its connections. A number of the prominent members of Trinity Church, in Porto Alegre, belong to this Episcopal family, as they like to call themselves. The Rev. Mr. Fraga is stationed at Montenegro, and has a congregation of nearly two hundred communicants, his brother, Andre, being one of his prominent members. Archdeacon Cabral married one of the daughters, and at her death contracted a second marriage with her sister. So that Nathaniel Cabral, one of my students, belongs to this great church family through his mother.

We have always considered it a very evident leading of Providence, that we should have been led to settle down in what was in many respects a house little fitted for our purposes. God led us to the people that were prepared for us, and through whom He has done much for His truth.

CHINESE FAMINE RELIEF.

From the Department of Missions.

"The famine is very severe. Appeal for famine relief funds."

(Signed) Graves, Roots, Huntington.

Communicants of the Episcopal Church will recognize in the threefold signature to this cable the names of our three Bishops in China. The various parishes which have not yet responded should feel deeply this appeal and should devise some means of providing relief. It may not be generally known that the onus of famine relief must be assumed by the Christian forces of the United States, due to the fact that they have above all others a world consciousness. It may be argued that America has been overburdened with appeals from Europe and elsewhere, but the fact remains that we have more than plenty for our own needs and could easily meet this terrible need of our Chinese brothers. Mr. Hoover has said:

"We have in our warehouses and on our farms today eighteen months' food supply for the entire American people. We have a harvest coming again within another eight months. Our shelves are overloaded with clothing, our warehouses with raw material; we have ample coal and our people are warmly housed. . . . We can contemplate American warehouses bursting with food and raw material, our farmers unable to sell it at their cost of production, and yet there are people in the midst of starvation and suffering for these very materials, lacking the essentials necessary for the preservation of courage to meet their daily difficulties. No one in the United States has ground for despondency. We will have ground for despondency when we fail to secure that impulse of charity and of economic assistance by which these surpluses of ours can be placed in the hands of the needy."

We are receiving reports from the fields of the valiant efforts being made by representatives of our Church, as well as other officials in China. Bishop Graves writes that

the Shanghai Chinese Relief Society had contributed $350,000 up to November 25. Of course the Chinese people have not been trained in conscience to respond to the needs of their fellowmen. There is also a great deal of callousness and dishonesty to overcome. It is certain, however, that the generous response of Western peoples is bringing pressure to bear upon the Chinese Government and that they are showing an unusual and unprecedented disposition to raise money and distribute it honestly. Such monies are handed over to the various international committees to distribute.

Bishop Graves is a member of the Shanghai Foreign Committee, which had up to January 1 raised considerably over one million dollars. As fast as this money comes in it is put into the hands of foreigners who are efficient and honest and are working in the various famine regions.

In our missions they have famine funds, and all money received from missionaries and Chinese Christians is promptly devoted to famine work undertaken by the Church of England Mission in North China. It is to such work that all sums are delegated which are cabled by the Presiding Bishop and Council.

It is interesting to note that the Nippon Sei Kokwai (the Church in Japan) has raised up to January 1 y2,000 and sent the same to the North China District. Two of the Shanghai missionaries, Mr. W. S. A. Pott and the Rev. E. L. Sanford, have been giving their services in the famine.

Further up the Yangtse River, beyond Shanghai, word comes that the same interest is being shown. Chinese members of the Woman's Auxiliary have organized and are meeting regularly to make clothing. Places outside of the mission compounds have donated clothing and many other materials, and as a result boxes are being shipped to interior stations for distribution. At Thanksgiving and Christmas services special contributions were made in church and Sunday school.

In the District of Hankow the Rev. Edward Walker and the Rev. Paul Maslin have been doing yeomen service in the famine area, with headquarters at Suning, Chihli. Word comes that the first distribution of grain was made on Christmas Eve. Suning was the only place in the whole district with grain. The quarters allotted to Mr. Walker were buildings owned by the Board of Education, although they are tumble-down structures. This poor quality building is obviously a sign of the poverty of the neighborhood. One can picture this missionary surrounded by hundreds of boxes of maize, endeavoring to cope with the situation in the midst of bitter cold. He testifies that it is a common sight to see lots of people gather weeds and young people hunting shoots for food.

The Rev. S. H. Littell is a member of the Hankow International Relief Committee, and has already made two trips to Peking as its representative to conferences there to forward the work.

The most active worker in famine relief is the Rev. P. M. Scott, of the Society for the Propagation of the Gospel, a missionary of the Church of England, residing in Peking. He travels extensively through the famine area and superintends the distribution of supplies made possible by the contribution of American Christians. At the present time the Church of England is caring directly for the feeding of 58,200 people. Our own Mr. Pott writes back in a recent letter, after attempting to do his utmost in the face of tremendous and unsurmountable obstacles in the midst of severe winter conditions, that he has a much clearer idea of how Napoleon felt when he retreated from Moscow.

What the Church in America does, it must do at once if its assistance is to be of any avail. All contributions will be forwarded by cable the week of their receipt for distribution among the workers of Northern China. Checks will be made payable to Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York. Those who are using stereopticon slides and lectures on any subject may secure five views showing scenes in the famine districts, by writing to Miss Condick, 281 Fourth Avenue, New York.

AN APPLIED CHRISTIANITY BOARD.

E. M. C.

The work of the Seabury Society of New York, begun in 1905, has now developed into the American Board of Applied Christianity, and has been incorporated under New York laws. It aims to establish scientific schools to teach Christ's economy in relation to the public good, as schools of Applied Science teach the laws of physics in relation to industry. Starting as a Church organization, it is now the first Applied Christianity Board in America. Acting upon advice of foremost Church leaders of New York, familiar with its work in New York, the Board now formed is not related to any church, but is loyal to and endeavors to serve all. It also endeavors to serve civic and social causes as well as the Church.

The Seabury Society, from which the Board grows, was long supported by influence, usually also by gifts of money, by the late Bishop Greer, the late Bishop Burch, the Rev. Drs. Manning, Stires, Slattery, Crowder and others, and by many foremost New York Church laymen, including Messrs. Robert S. Brewster, Charles Steele, J. Pierpont Morgan, George Gordon Battle, Mrs. Whitelaw Reid, Mrs. Richard Aldrich and Mrs. Clarence M. Hyde; all of whom realized the possibilities of service to which it is now beginning to attain. The officers of the new Board are: President, Eugene M. Camp; Vice-President, A. Perry Osborn; Secretary, George R. D. Schieffelin, and Treasurer, Colonel Charles Elliott Warren, who is vice-president of one of the great New York banks. Among the incorporaters are the following Church laymen: Colonel Theodore Roosevelt, the new Assistant Secretary of the United States Navy; C. Vanderbilt, Jr., Argyll R. Parsons, Dr. Herbert D. Schenck, William Walker Orr, Oscar W. Ehrhorn, Edwin H. Hess, Arthur A. G. Luders, Howell C. Perrin, Frederick Hoadley, Archibald A. Beatty and Ralph P. Hollister.

The purpose of the Society and now of the Board is to enlist business and professional men, and eventually women, promote among them efficient methods, and furnish them as volunteer workers to civic clubs, Social Service organizations and churches of all names, according as workers prefer and opportunities offer. The plan is practicable. Seabury men have helped archdeacons to establish twenty-four new churches; they established the Cambridge Conference, and they wrote and published the standard text book on "Christ's Economy," the introduction to which was written by the late Bishop Burch. The methods employed are those employed by Jesus Christ, as set forth in the New Testament.

It is the task of ministers to make men see, of laymen to make men do. This Board deals with the latter, and seeks to provide particular churches with informed and trained vestrymen, ushers, Bible class leaders, Sunday school superintendents, treasurers, lay readers, leaders of men's clubs. Hence the work does not duplicate that of any existing organization. After ministers preach sermons people who hear them possess knowledge and zeal. The Board furnishes laymen who can show worshippers precisely how to put knowledge and zeal to service—what to do, how to do it.

Colleges are arriving at the conclusion that it is a mistake to teach men and women business and profession by which they make money, and not teach them at the same time how to serve, during some of their spare time, the public good in some form—civic, social or church. This summer the Board will inaugurate the Montanac weekends on Greenwood Lake, the first summer conference of Christian methods in America, and in July and August, covering the dates of the Columbia University Summer School, it will maintain a Church Method Congress, especially for ministers and volunteer Christian workers from other cities. Last year such workers to the number of more than fifty hunted up the Society's experts in scientific management for consultation. This summer a regular session will be inaugurated.

Under the leadership of this Applied Christianity Board there have just been started in New York two public service bases, the first of their kind in any city in America. Their locations are 70 Fifth Avenue and at 16 West Forty-eighth Street. Their functions are four in number:

1. A Method Exchange. In New York there are 45,000 volunteer civic, social and church workers, including in the latter list the vestrymen and other officers of churches. None had training, yet they handle the material affairs of property worth $325,000,000 and direct expenditures of $14,500,000 a year. The best methods discovered by anybody, anywhere in America or England, are studied and exchanged.

2. A Recruiting Bureau. Thousands of people want to help, but do not know where to offer. Thousands of young men go to New York each year from every part of the country, many of whom are Christian workers back home. A registry of volunteer workers of the greater city.

3. A Training School. Scientific management goes into all forms of human endeavor. Why not also into Christian work? Great laws govern human actions, taught by Christ, but not yet taught by the Church.

4. A Supply Station. Volunteers furnished for Red Cross, for United Hospital Fund, for civic righteousness work, and for all churches; a common centre for all forms of volunteer service.

It is to be stated that practically all of these forms of work are already in successful operation under direction

of the laymen who now inaugurate the Applied Christianity Board. A course of training, suggestions of definite tasks, is published by the Board.

A part of the plan of the Board, to be inaugurated as soon as possible, is a publicity service, serving all religious weeklies and all daily newspapers with Church, charitable and educational news of the whole world. A plan for this work has been formulated by practical newspaper men of principal large cities, and placed in the hands of the new Board.

THE TOLERANCE OF CHRIST.

From a Sermon by Canon Alexander.

"I am not sent but unto the lost sheep of the house of Israel." Had Christ stopped short with this answer to the Gentile woman, and gone no further, He might have set the example which, as a matter of fact, religious history has followed. If there has been bigotry, exclusiveness, intolerance in the world, it has been in the relations of those who have professed to be His disciples. Over the gateways of how many religious organizations the motto might be written—"Stand by thyself, for I am holier than thou." The bigotry which consists in "exalting the by-laws of one's sect above the Magna Carta of the soul," and of making more of intellectual difference than of moral agreement, has left its fatal mark on Christian history and life One of the first instances of religious intolerance is that recorded in the ninth chapter of St. Luke. The national hatred between Jews and Samaritans, always most liable to show itself at the recurrence of the annual festivals, had issued in the rejection of a Christ Whose face was turned not to Gerizim, but to Jerusalem; and the impetuous Sons of Thunder were at once urgent to call down the lightning to avenge their Master. You remember the quietness of His rebuke—"Ye know not what spirit ye are of." His was not the spirit of Elijah. He was comprehensive, not exclusive. He would have love, not bigotry; pity rather than contempt; and brotherhood rather than revenge. The lesson was not lost on the mind of the apostles, and you can watch the gradual disappearance of their narrowness and intolerance—in St. James, who could allow to Gentile disciples fewer observances than the Jew maintained to be necessary; in St. Peter, who discovered that nothing on earth is common or unclean; even in St. Paul himself, who from being the strictest of a strict school of thought became the pioneer of the gospel to Gentile no less than Jew. All were learning the lesson so difficult to grasp, and yet so essentially Christian—to look for, and to find, the soul of good in things evil. All were learning that the tolerant man is he who, while holding firmly his own faith, can respect the faith of another, and does not believe that he himself, by a special providence, possesses all the secrets of heaven and earth. The mind of the bigot has been compared with the pupil of the eye—"The more light you pour upon it, the more it contracts." It is the mind of Job's comforters who think that wisdom shall die with them; it is not the mind of Him Who was lifted up upon the cross that He might draw all men unto Him. The mind of Christ in religion is the mind which inspired Isaac Newton in scientific research when he said, "I am but as a child gathering pebbles by the shores of a boundless sea." There is no sincere belief which does not cover some kind of truth; there is no sincere believer in whom God leaves Himself wholly without witness; there is no long-established or widespread theory or form of faith in which there is not hidden, however dulled or distorted, a soul of good. Anxious, therefore, as we may be, and rightly anxious, to maintain with all our power our own opinion, we may be certain that we do not possess the whole truth. In this world there is no such thing as the whole truth. Only God has that; and even He fulfils Himself in many ways.

HELPING BOYS TO BECOME MINISTERS.

You can do anything with boys, but you can do nothing for them.

Unless a boy is given something to do to express his religion, it will mean very little to him.

Every virile boy will respond to a worth-while task.

If a boy is trained to serve his Master during the "teen" ages, he will probably desire to serve Him for the rest of his life.

If he is not traned to serve, he will probably, and often does, become indifferent to organized religion.

It is the duty of boys' leaders to train the boys for service.

One of the clearest recollections I have of a book I read ten years ago, "The Doctor," by Ralph Connor, is of the young man who became the hero of the story. He witnessed an accident, and when the surgeon was called to care for an injured man he seized the opportunity to assist him. He helped so ably and with such self-possession that the surgeon afterwards congratulated him. That one experience of medical work gave birth to the resolve in the young man to become a surgeon himself. As will be remembered, he did become a surgeon.

I have known certain young men as fellow-members of debating clubs, and who have, after tortuous first efforts at public speaking, delivered their first great speech in the defense of some question. They experienced great joy in their new success. That first success has, upon more than one occasion, prompted young men to study to be lawyers, to be legal advocates. Some of these I refer to are practicing law in Toronto today.

More than one boy, to my knowledge, through looking into the mechanism of a bicycle, or an amateur wireless machine, or an automobile, and working with it, has definitely decided to be a machinist, or a wireless operator, or a mechanical engineer. Their explorations have pointed to success in this work, and their aptitude for it has but strengthened their resolve.

All of these observations make the conclusion very reasonable that some experience of the work a minister of Jesus Christ has to do, with the privilege and pleasure of it, will be a deciding factor with many boys in becoming ministers. Boys are apt to form wrong impressions of the calling of a minister. He may conclude, from foolish remarks he has heard, that parish calling is stupid, and forget the purposefulness of the minister when calling. He may think preaching and sermon preparation too exacting, and forget that ministers still feel the spirit that moved St. Paul to say, "Woe is me if I preach not the gospel." A boy may hear too much about the smallness of the minister's salary, forgetting that not every salesman is rich, that not every mechanic is prosperous, not every wireless operator gets a large recompense. He certainly forgets that there is a great satisfaction a minister feels that many a business man never knows anything about, unless he is a worker for the Lord.

I believe that boys, as well as men, often feel that religion with them is not vital. Nothing can so much make it vital as the assumed burden of being a brother's keeper, of being responsible for another boy's spiritual progress or lapse. God used the boy Samuel, God used the boy David, to direct many an one to the Lord, and to defeat the evil spirit's designs on another. Of course, it requires an investment of time and thought on the part of a minister to have a Junior Chapter of the Brotherhood of St. Andrew, but what work, may I ask, is so well calculated to afford the boy the field for definite Christian work, of bringing boys to the Church and to Jesus Christ, as the Junior Brotherhood. It should yield large returns in shaping the lives of the boys in many a parish which has not yet sent one young man to a theological college, and to secure them for the sacred ministry of Jesus Christ.

Another thought. Boys differ. A whole chapter may have but one really influential boy. Again, a chapter may carry on for a year or two years before it secures in its membership a boy who can exercise a definitely Christian influence. Well, it is abundantly worth while carrying on a hunt for the right boy to talk to about the work of the ministry anyway. One able boy, with the love of Jesus Christ in his heart, and a desire to speak and work for Him, is a tremendous asset to any parish, and worth all the care and time a minister can give to the securing that boy and helping him to see the duty and to assume it of becoming a preacher of the Word of God.—Rev. S. K. Stiles, in Canadian Churchman.

HOSANNA!

Virginia C. Castleman.

Hosanna unto Christ the King!
Hark the exultant throng—
Hosanna! hear the echoes ring
With the triumphant song,
Hosanna in the highest!

Hosanna! strew the royal way
With palms, for victory meet.
Hosanna! haste! your trophies lay
At Jesus' sacred feet—
Hosanna in the highest!

Hosanna! children's voices sing,
While eager mothers press
To plead the great and gracious King
Their little ones to bless—
Hosanna in the highest!

Lo! there in majesty He rides,
And yet with meek bowed head.
No mystic veil His pathway hides—
The Cross, the thorn-crowned Dead—
Hosanna in the highest!

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

AN APPEAL FOR HIGHER IDEALS.

Mr. Editor: I read with interest the article, "An Appeal," in your issue of March 5, and I heartily endorse every word of it. Woman's morals are falling with an alarming rapidity, and it is truly time that the Christian womanhood of America should band together in an effort to resist the tide of immorality sweeping over our land. Something should be done to discourage the indecent dress, the vulgar dances, the growing profanity and other lowering indulgencies that are now being tolerated and even sanctioned by our best society. Can our Christian Church women stand idly and silently by and see womanhood robbed of all her charm, refinement and respectability? Will the sane women of our country allow excess to rule and set the standard of morals for our nation?

Oh, for the sweet simple modesty of our grandmothers! The gentle dignity and refinement that commanded respect, admiration and reverence!

We are living in a progressive age, we are told—with new ideas and views on life. This may be true; but if these ideas lower instead of raising our ideals, then they should be discouraged. We cannot go backward; we must go forward. So must we change our ideas as the progress of the present-day necessities; but our morals, our ideals and our faith can be, and should be, always clean, pure and holy.

(MISS) L. J. HOPKINS.

Hokpins, S. C.

Church Intelligence

Work Among the Foreign-Born Americans.

The annual report of the Rev Thomas Burgess, Secretary of the Work Among Foreign-Born Americans, recites the activities of this division of the work of the Presiding Bishop and Council. In concluding his report, Mr. Burgess says:

The fundamental policy of the division is not to bring about the establishment of a number of foreign-language speaking missions; although such are important, yet, because of lack of money and men, such can only touch the fringe of the problem. The only adequate solution of the vast and complex problem is for ordinary parishes everywhere to do the work of fellowship and service with their ordinary personnel and organizations. To provide a practical program for such work, a pamphlet has been issued after careful consultation with the leaders of the Brotherhood of St. Andrew, the Woman's Auxiliary, the Girls' Friendly Society and others. A full hand book, of 200 pages, prepared with the assistance of a number of the best experts in the country, for the training of volunteer workers in any ordinary parish, will be ready for the press within a week or two.

Work of the American Church Institute for Negroes.

The report of the Rev. Dr. Robert W. Patton, General Agent of the American Church Institute for Negroes, made to the Presiding Bishop and Council, recites the condition of eight schools for colored youth in the South which are aided by this institute, including the Bishop Payne Divinity School. He reports large growth and marked progress in the work of these schools, which are so necessary for the uplift of the negro race and for substantial work of the Church among them. He urgently recommends an increase of appropriations for these schools amounting to a total of about ten thousand dollars a year.

Church Work Among the Deaf.

The Rev. John H. Kent has been chosen as vicar of St. Ann's Church for the Deaf, New York City, succeeding the late Rev. Dr. John Chamberlain. Mr. Kent has been curate of this church for many years and was the logical man for the place. Being a native and a life-long resident of New York City, he has an intimate, personal knowledge of conditions there such as no "imported" man could hope to obtain. This church for the deaf was founded by the Rev. Thomas Gallaudet, D. D., who, on his death, was succeeded as vicar by Dr. Chamberlain, his assistant, and now Dr. Chamberlain's assistant takes his place. Mr. Kent is the first deaf man to have this cure. It is assumed that, as a matter of course, he will also become general manager of the Church Mission for Deaf Mutes in New York City and of the Gallaudet Home, an institution for aged and infirm deaf at Wappinger's Falls, near Poughkeepsie, both of which were founded by Dr. Gallaudet. From now on Mr. Kent will minister to the deaf of New York City and vicinity, while the Rev. H. C. Merrill, of Utica, will look after the spiritual welfare of those in other parts of New York State.

Following the announcement by the Rev. H. C. Merrill, missionary to the deaf, that the offerings on a particular Sunday would be given to the Chinese famine sufferers, some of the boys at the School for the Deaf in Rome, N. Y., became so enthusiastic in the matter that they took up a collection among their fellow-pupils and the officers of the school, with the result that a substantial sum of money was later handed to Mr. Merrill to be forwarded to the treasurer of the Famine Fund.

There were some deaf mutes in the class confirmed by the Rt. Rev. C. T. Olmsted, in Christ Church, Binghamton, N. Y., on March 6. At the close of the service the Bishop, who can use the finger alphabet of the deaf, made a short address to the deaf people present by this means, much to their gratification.

For the Relief of the Chinese Sufferers.

Mr. John D. Rockefeller, Jr., has given $250,000 to the China Famine Fund, matching a subscription for the same amount from the Laura Spellman Rockefeller Fund. The Red Cross has made a second appropriation of $500,000. These contributions, it is estimated, will save the lives of several hundred thousand starving Chinese, but it must not be supposed that these large contributions will meet the needs of Chinese relief. As will be seen in another column, the pathetic cry for assistance is still being sounded.

World Conference Continuation Committee in Need of Funds.

The answer to the appeal for money sent out two months ago has been very disappointing. Of course no replies can be expected yet except from North America and Great Britain, but up to February 10 only about $1,500 had been received, of which one sum of $500, two of $200 and one of $100 came from Episcopalians. We had hoped for a very much larger amount, and that it would come in a much greater number of small gifts and more large ones and that more members of other churches would help.

We still need about $47,500 to carry on the work in hand. If you have not already given, will you not send at once all that you can to the United States Trust Company, 45 Wall Street, New York City, U. S. A., marked for the World Conference Continuation Committee?

Robert H. Gardiner, Secretary.

Brotherhood of St. Andrew Reorganized at Hobart College.

The Hobart College Chapter of the Brotherhood of St. Andrew has been reorganized and held its initiation service in the Hobart Chapel Sunday, March 13, in connection with the early communion service. President Murray Bartlett had charge of the service, assisted by the Rev. Dr. J. B. Hubbs, chaplain of the college. Dean Washburn, of the Harvard Theological Seminary, preached at the evening service.

The local chapter of the Brotherhood was established at Hobart in 1898, and was then known as the Bishop Coxe Chapter. It now has a total membership of eleven, and plans are being formulated to extend the activity and scope of the work of the branch.

The officers of the chapter are: R. W. Odell, Director; K. E. Gell, Vice-Director; F. H. W. Lightfoot, Secretary; and T. H. Raines, Treasurer. The other members are: I. P. Lyon, A. S. Haeussler, L. D. Heywood, W. P. Burhorn, B. G. Abbey, J. A. L. Hyde and D. C. Gordon.

LEXINGTON

Rt. Rev. L. M. Burton, D. D., Bishop

Thomas Hall, Corbin, Destroyed by Fire.

Thomas Hall, the three-story building used as store-room, dormitory and class-rooms of St. John's Collegiate Institute and Industrial School, Corbin, Ky., was completely destroyed by fire on Saturday, February 26, caused, presumably, from a short-circuited electric wire in the loft of the third floor. One hundred and sixty-five pupils, largest in the history of the school, are now dependent upon such accommodations as can be provided in this emergency in Wilkins Cottage and Bonton Dormitory, though same are neither proper

nor adequate. The same buildings are being used for class-rooms.

This is a serious loss. During the past four years, under increased cost of operations, decrease in gifts, and shrinkage in farm profits towards the last, the continuation of the school, under the wise management and great faith of its president, the Ven. F. B. Wentworth, Archdeacon, and the Christian sacrifice of its faculty, has been short of "miraculous." Now with this fire the "cup of troubles" seems about full. There is great cause for rejoicing, however, for no one was injured, save for the loss of personal effects. The school suffered the greatest loss through the complete destruction of its filled linen closet; a large quantity of second-hand clothing, the reserve stock of its community store, which is a source of revenue for the school; and the building, valued at about $10,000, contents at $2,000; total insured for $8,100. The same building, at present prices, would cost $20,000.

Archdeacon Wentworth writes: "We must have an adequate building, or close the school." The fire may be a providential reason for the Church to provide that proposed new "St. John's Industrial" building at once.

Those interested in the maintenance of the school may send their aid to Archdeacon F. B. Wentworth, Winchester, Ky.

The Rt. Rev. Lewis W. Burton, D. D., the twenty-fifth anniversary of whose consecration was recently celebrated, was the happy recipient of a handsome Bishop's cross and chain, the gift of life-long friends, Mrs. Daxid Z. Norton and sister, Mrs. Charles C. Bolton, of Cleveland, O.

The gift is made of silver, by special order, in a beautiful and original design, greatly admired by all who have seen it.

H. P. M.

GEORGIA

Rt. Rev. F. F. Reese, D. D., Bishop

A most successful mission study class on the late Archdeacon Stuck's book, "The Alaskan Missions of the Episcopal Church," is being conducted by the Woman's Auxiliary of Christ Church, Savannah (the Rev. John D. Wing, D. D., rector). Over twenty women, some of them not members of the Auxiliary, attend each week. The study class follows the rector's Lenten instruction class on Churchmanship.

The members of Calvary Church, Americus (the Rev. James B. Lawrence, rector), are looking forward to Easter when they will worship for the first time in their new building, which has been designed by Cram & Ferguson. The Bishop will be present and will administer confirmation.

Colored Council: April 19-21 has been selected as the date for the sixteenth annual Council of Colored Churchmen of the Diocese of Georgia, which will be held at St. Athanasius' Church, Brunswick. The Rt. Rev. H. B. Delaney, D. D., Suffragan Bishop of North Carolina, will be a guest of the Council, and will preach at one of the evening sessions. The second annual meeting of the Woman's Auxiliary will be held at the same time, and the program of the last session of the Council will be devoted entirely to the Woman's Auxiliary. Mrs. A. B. Hull, Diocesan President of the Woman's Auxiliary, will deliver an address at one of the meetings of the colored members of the Auxiliary.

The sermon on unity preached by the Bishop at the consecration of the Rt. Rev. George William Davenport, D. D., has been printed in booklet form by the Diocese of Easton, with the permission of Bishop Reese.

E. D. J.

PITTSBURGH

Rt. Rev. C. Whitehead, D. D., Bishop.

St. Stephen's, Wilkinsburg: On Sunday, March 6, the rector of St. Stephen's Church, Wilkinsburg, the Rev. William Porkess, celebrated the second anniversary of the rectorship. Exceptionally large congregations were present at all the services of the day. At the 11 A. M. service an anniversary sermon was preached recapitulating the remarkable growth of the parish. During the two years the church school had been absolutely transformed, being graded throughout, according to public school grading, and an adapting in full of the Christian Nurture Series, Courses 1-14 inclusive. The parish has twelve active organizations, carrying out every phase of church work, for boys, girls, men and women. A twelve-page parish paper is printed each month and several hundred are personally distributed by a committee at the homes of the parishioners. St. Stephen's is increasingly gaining the reputation for its large proportion of workers, and also an unusual number of men who are present at the services for worship.

J. C.

WESTERN NEW YORK.

Rt. Rev. Chas. H. Brent, D. D., Bishop.
Rt. Rev. D. L. Ferris, D. D., Suffragan.

Death of a Prominent Layman.

Dr Matthew D. Mann, noted surgeon, died at his home in Buffalo on March 2.

Dr. Mann was born in Utica, N. Y., and came to Buffalo in the early eighties, from which time he has been a prominent figure in his profession, holding the chair of Gynecology and Obstetrics in the University of Buffalo for many years, also the position of dean of the Medical Department. He wrote many books on medical subjects. Dr Mann operated on President McKinley when he was shot in this city in 1901.

In church life Dr. Mann was always active. He was a warden of St. Paul's Church at the time of his death, and was the president of the Churchman's Club of Buffalo, and one of the founders of the Laymen's Missionary League, in which he worked indefatigably. During the early days of the Laymen's Movement Dr. Mann, perhaps more than any other churchman in Buffalo, went about speaking in the cause of missions, visiting the congregations of all communions and doing much to prove that Episcopalians were a part of that great effort.

Dr. Mann leaves a widow and five sons. One son, the Rev. Arthur Mann, it will be remembered, gave his life in the service in China; the Rev. Arthur Mann, of St. John's University, Shanghai.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Bishop Garland has become treasurer of the Jerusalem and East Mission Fund, in response to the appeal of Bishop MacInnes, of Jerusalem, who requested Bishop Gailor to appoint a successtor to the late treasurer, the Rev. Dr. John McKenzie.

New Church for Whitemarsh: The congregation of St. Thomas' Church, of Whitemarsh, has approved plans for the erection of a $35,000 parish building.

The Convocation of South Philadelphia recently elected the Rev. J. B. Stewart, of the Chapel of the Holy Comforter (Memorial), as secretary, and Mr. Morris Earle as treasurer.

The Domestic and Foreign Missionary Society recently received $408,000 from the estates of the late George Platt and Miss Emily Platt, of Philadelphia. This amount is to be held in trust and the income applied for domestic missions in the States of Oregon, Montana, Nebraska and the Dakotas. The accrued income for 1920, amounting to a little more than $19,000, was equally divided between the dioceses and missionary districts in these States.

The winter meeting of the West Philadelphia Branch of the Sunday School Association of the Diocese took place Tuesday night, March 8, in St. Barnabas' Church. The speakers and topics were Bishop Rhinelander, "Relation of the Church School to the Worship of the Church"; Dr. Fred Gowing, principal of the Girls' High School, "Problems of Discipline"; "The Teachers' Collateral Reading," W. O. Easton, Associate Secretary, Y. M. C. A.

As an incentive to closer fellowship, St. Andrew's Church, West Philadelphia, is conducting on the first Sunday evening of each month an Agape or Love Feast. At the first meeting, held in February, following a shortened form of Evening Prayer, the congregation assembled in the parish house for an informal entertainment and social hour together. Following the rector's address and the musical numbers, there was a cordial intermingling of the congregation, refreshments were served, and before parting all joined feelingly in singing "Blest Be the Tie That Binds."

The splendid response to the first of these services, both in attendance and spirit, points to the useful possibilities of the "Agape."

R. R. W.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop

Death of the Rev. Dr. Pettis.

The Rev. William Melrose Pettis, D. D., of St. Thomas' Church, Washington, passed to higher life on March 1, after a brief illness in his winter home at Orlando, Fla.

A brief service was held in his Orlando home by Bishop Mann and Dean Glass ere the return trip to Washington, where the funeral was held from St. Thomas' Church on March 5, the interment being in the cemetery connected with that church.

Born in Williamsburg, Va., on October 14, 1837, Dr. Pettis had a long and fruitful ministry. His character was one of rare beauty and helpfulness, marked by deep devotion to Christ and His Church, by unfailing faith and zeal, love and sympathy. Wherever known he was beloved; his long earthly life was full of rich blessing.

He was a graduate of William and Mary College and received his degree from Kenyon. In 1865 he was made deacon by Bishop Wilmer, and was advanced to the priesthood by Bishop Green in 1867, his ordination being the first one held at Sewanee.

His first work after ordination was at Holly Springs, Miss. Among other charges were Paducah, Ky., Newport, Ky., Clarksville, Tenn., and Chattanooga, Tenn. His later years were spent in Washington, D. C., where he had charge for some years at Grace Church, Georgetown, before becoming assistant at St. Thomas'.

C. R.

Sunday School Institute.

The regular monthly meeting of the Sunday School Institute of the Diocese of Washington was held at St. Andrew's Church on Tuesday evening, March 15. The special speaker was Mrs. Loman, Regional Field Secretary of the Provincial Board of Religious Education.

Dr. John W. Wood, Secretary of the Board of Missions, delivered an address at Christ Church, Southeast, at the evening service on Sunday, March 13.

Organ Recitals: Mr. Edgar Priest, Washington Cathedral organist, was heard in recital at Epiphany Church on Wednesday, March 9, at St. Mary's Chapel, March 11, and the Church of the Good Shepherd, March 15, and will play at St. John's March 19; at the First Methodist Church, Alexandria, March 25, and at Meade Memorial Church, White Post, Va., on March 29.

M. M. W.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robt. C. Jett, D. D., Bishop.

The many friends of the Rev. W. G. Pendleton, D. D., will be glad to know that his injuries, while very painful, are not serious, and it is hoped he will soon be able to resume his work at the Virginia Episcopal School.

SOUTHERN VIRGINIA

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor

Ex-President Wilson Presents Bible to Bruton Church.

President Woodrow Wilson recently presented to historic Bruton Parish, Williamsburg, a beautifully bound "American Standard" Bible autographed with his signature. A letter from the President to E. Ruffin Jones, rector, accompanied the gift.

The story which surrounds this gift is a most interesting one. There is in Bruton Parish Church a very handsome copy of the King James' Version of the Bible. It was especially prepared in England for presentation to the Church by King Edward VII. It was brought over by the Bishop of London in 1907, the 300th anniversary of the founding of Christianity by the English at Jamestown. Bruton Parish Church is in direct succession to the first church there. This Bible rests upon a lectern presented by President Roosevelt.

It happens that there is another reading desk in frequent use in the Church upon which the rector wished a suitable pulpit copy of the "American Standard" Bible, for as the rector says, "This version may in time entirely supplant the King James', as you know it has been already authorized by our General Convention."

It is quite fitting at this time that this more generally adopted and accurate version of the Bible should be presented by President Wilson to eventually supplant the one of King Edward VII.

The Rev. Mr. Middleton Accepts Call to Norfolk.

The Rev. Newton Middleton, for the past three years rector of Trinity Church, Portsmouth, has resigned, to accept the rectorship of the Church of the Good Shepherd, Meadowbrook, Norfolk, the resignation to take effect April 17.

At a special meeting the vestry passed resolutions accepting the resignation, expressing deep regret at the action of the rector in leaving, and appreciation for the excellent work done during the past three years.

Since coming to Trinity Church Mr Middleton has been one of the leading influences in the Church life of the city. He has taken an active part in the community welfare work, being especially interested in securing for the city a Y. W. C. A.

During the period of the world war Mr. Middleton was at the head of the War Camp Community Service of Portsmouth, and under his leadership that organization carried out a large program in caring for the men in the service and those who were drafted for service.

VIRGINIA

Rt. Rev. W. Cabell Brown, D. D., Bishop.

Enthusiastic Meeting of Men's Bible Classes.

Representatives of more than sixty Protestant churches, including members of practically every organized men's Bible class in Richmond, met in Holy Trinity Church, Richmond, Sunday afternoon, March 13, for a service of song and prayer, as a preliminary to the great simultaneous evangelistic campaign which will be held for a week, beginning Sunday, March 20. This preliminary meeting, held under the auspices of the organized Men's Bible Classes, and attended by over a thousand men, was one of the most enthusiastic ever held in Richmond. The principal address was made by Dr. Douglas S. Freeman, editor of the News-Leader, and chairman of the General Committee in charge of the movement, who declared that the principal object of the campaign is to awaken Richmond to a new spiritual life and to bring more men into active participation in the affairs of the Church and the Bible classes.

Marked interest is also shown by the colored churches, twenty-three of which will join with the white churches in the movement. At the same hour on Sunday afternoon, in one of the colored churches, another great audience of men was engaged in a similar service, which was most enthusiastic and inspiring.

Dr. Bowie Declines Call to Minneapolis.

The Rev. W. Russell Bowie, D. D., rector of St. Paul's Church, Richmond, announced to his congregation on Sunday morning, March 13, that he had declined the call recently extended him to St. Mark's Church, Minneapolis. The announcement was received with relief and pleasure, not only by the people of St. Paul's, but by the people of Richmond and the Diocese.

Funeral of Mrs. Wm. G. Pendleton.

The funeral services for Mrs. William G. Pendleton, wife of the Rev. William G. Pendleton, of the Virginia Episcopal School, were conducted in Alexandria Thursday afternoon, March 10, by the Rt. Rev. Robert C. Jett, D. D., and the Rev. Dr. Samuel A. Wallis, interment being made in Ivy Hill Cemetery.

CHICAGO.

Rt. Rev. C. P. Anderson, D. D., Bishop.

Burning of the Cathedral, Chicago.

The interior of the Cathedral of Sts. Peter and Paul, Chicago, was destroyed by fire Sunday night, March 6. The fire, which was discovered by the Rev. Charles L. Street, priest in charge, shortly after 9 o'clock, originated in the organ. It spread with great rapidity, notwithstanding that a large number of engines were speedily pumping streams of water into the burning edifice. Early reports place the loss at about $100,000, with insurance of about $80,000.

The Cathedral was opened for services on Easter Day, 1861, when the Cathedral movement in this country was in its inception. Erected on the corner of Washington and Peoria Streets, it was at that time in the best residence portion of the city. The locality gradually changed, the residence section moving farther and farther away. Bravely has it maintained its work under many difficulties, a clergy house, mission house, and Sumner Hall, a parish house, being added gradually to the property.

The communion service and vestments were saved, but with damage to some extent. Among the losses are the tablets to the memory of each of the past Bishops—Whitehouse, McLaren and Toll—who have been associated with the work. The clergy house, mission house and Sumner Hall were saved.

NEW YORK.

Rev. W. T. Manning, D. D.,
Bishop-Elect.

Dr. Stires' Twentieth Anniversary as Rector of St. Thomas'.

Few tasks are more delicate than the one of a vestry, laymen all and perhaps not familiar at first hands with clergy of the Church, going out to select a new rector for a great New York parish; one that must bear unusual financial burdens toward the entire Church and its work, and be attended in its Sunday services by worshippers from all America, indeed from all the world. Twenty years ago exactly St. Thomas' vestry had this task in hand, and performed it so well that today, when the anniversary of the Rev. Dr. Ernest M. Stires' twenty years of service is being observed, the famous parish is far stronger, far larger, and far more liberal with workers and gifts than ever in its long and great history.

This growth is in a material plant that is probably the most beautiful and most costly in America, but this is only the outward and visible sign. It is what anybody sees riding up Fifth Avenue on a bus. The real growth of St. Thomas' is in the spiritual life, the service rendered, the influence upon New York and the nation of a spiritual priest of the Church exerting, material things assisting, such deep and wide

influence as it falls to few priests to give to those in need.

The anniversary is not observed in elaborate fashion. It began with no flourish from the rector, but rather with insistence by the people that note be made at this time of hard personal and team work be recognized. Speaking at one of the meetings, the Rev. Dr. James B. Wasson, now head of the Strangers' Welfare Fellowship, but long curate at St. Thomas', gave as his estimate five points of strength shown by Dr. Stires. Such estimate is first hand.

"Dr. Stires has so preached and taught," said Dr. Wasson, "that he has immeasurably helped the cause of civic virtue. On fitting occasions he has taken positions of leadership in the great questions which concern city and nation. Here is no easy task, for it is to be remembered that within these twenty years, since Dr. Stires came from Chicago, this city of New York has grown to be the first city of the world, in size and wealth at any rate.

"I wonder if you realize that at all times there are in New York 500,000 visitors. Some put the number at 800,000, but certain it is that people are here from every land under the sun. Many of these people attend church on Sundays. The difficulty of helping spiritually such transients is very great; and perhaps some city pastors fail to help them. My experience as chaplain of a Fellowship to these strangers is that Dr. Stires has nobly improved the wonderful opportunity to speak a fitting word in season.

"As administrator Dr. Stires has made St. Thomas' one of the strongest, forward-looking and spiritually-fruitful parishes in the Diocese. He has also inspired his people to build and pay for this noble edifice, one of the few great churches of the Western world, a veritable sermon in stone."

The fourth point of greatness, according to Dr. Wasson, is the wide vision of St. Thomas' people, under Dr. Stires' leadership, in that these people give from $4 to $6 to others for each $1 spent at home, and do so without caondition, trusting as Christ did to others the decisions as to forms of work. The East Side of New York, American missions and American education, and then the world and all of its many needs. This development of the grace of giving has been made in marked degree in the twenty years, and is making more and more each year.

Finally, as pastor, Dr. Wasson thought, since he was in position to know, that Dr. Stires succeeds above all other qualifications. Speaking as a curate, Dr. Wasson paid high tribute to Dr. Stires as rector—a superior in authority,- and compared such service to that of service to the many and exacting demands of a great communicant list, and a far greater household of faith that calls St. Thomas' its spiritual home.

C.

A Significant Gathering.

On Monday, March 7, there was a significant Lenten gathering in Christ Church, Poughkeepsie, N. Y., of a number of the Protestant Episcopal clergy and their brethren of other neighboring Protestant churches. The day was set apart for a series of conferences on various important subjects mutually affecting their individual and corporate activities. The meeting was planned by the Rev. Dr. Cummins, rector of Christ Church, who was also the host of the occasion. The conference was opened by a service of the Holy Communion, at which all the conferees attended and took part in.

Then followed a series of discussions based upon four subjects: (a) Observance of the Christian Sabbath; (b) Bolsheviki and Socialistic movements and their relation to organized religion; (c) the relation of the local churches to local religious and philanthropic institutions; (d) the special observance of Holy Week.

Lunch was served at Christ Church rectory, and after lunch a general social hour followed.

Among those participating in this conference, in addition to the Episcopal clergy, were all the pastors of the Presbyterian, Dutch Reformed, Congregational, Methodist, English Lutheran, Baptist and Friends' Churches, a group of eighteen of the leading ministers of Poughkeepsie and vicinity.

Mrs. George Slattery, mother of the Rev. Dr. Charles L. Slattery, rector of Grace Church, New York, died Saturday, March 5, at Grace Church rectory. Her death brings sorrow to a wide circle, and the sympathy of his many friends goes out to Dr. Slattery in his great loss.

Personal Notes

The Rev. Theodosius S. Tyng, long time missionary in Japan, has taken residence in Buffalo, N. Y., at 206 Richmond Avenue.

The Rev. A. F. Henry Serent, missionary at Hopewell Junction, N. Y., has accepted a unanimous call to St. Andrew's Church, Brewster, N. Y., to take effect on April 1. During Mr. Serent's stay at Hopewell the church has been completely renovated and a new $3,000 parish house has been added. Receipts have increased over twenty times their previous figure, and the confirmed persons have tripled in number. Mr. Serent is an alumnus of the Virginia Seminary, '18.

The Rev. Donald Millar, for two and a half years curate at the Chapel of the Intercession, Trinity Parish, New York City, entered upon the rectorship of St. John's Church, Columbia, S. C., on March 13.

The Rev. William R. Wood, rector of St. Mary's Church, Reading, Pa., will enter upon his duties on the clerical staff of St. Paul's Church, Buffalo, soon after Easter.

The Rev. Carl M. Worden, of the Diocese of Nebraska and superintendent of the Masonic Home for Boys, has been appointed by Bishop Shayler as assistant to Dean James A. Tancock, of Trinity Cathedral, Omaha.

The Rev. Henry B. Wilson, director of the Society of the Nazarene, has just finished an extended trip into the Southern States, visiting New Orleans, San Antonio, Houston, Atlanta, Asheville and Washington. Conferences with the Bishops and clergy were held in all these places, missions were held, and healing guilds were established.

The Rev. Harvey P. Walter, Field Secretary for the Diocese of Bethlehem, will begin his duties on April 1 with address at Bethlehem, Pa., R. F. D. No. 3.

Ordinations.

In St. Augustine's Church, Galveston, Tex., on February 27, Bishop Kinsolving advanced to the priesthood the Rev. John W. Freeman. The Rev. D. R. Clarke preached, and the candidate was presented by Archdeacon Walker. The Rev. D. R. Clarke and Archdeacon Walker united in the laying on of hands. The Rev. Mr. Freeman is priest in charge of St. Clement's Chapel, Houston.

In St. John the Baptist's Church, Tyler, Tex., on February 27, Bishop Quin advanced to the priesthood the Rev. John B. Boyce. The Rev. W. E. Claybrook preached, presented the candidate and joined in the laying on of hands. The Rev. Mr. Boyce is vicar of the church in which this service occurred.

On March 1, in Christ Church Cathedral, Hartford, Conn., the Rev. William Grime was advanced to the priesthood by Bishop Brewster. Mr. Grime is a graduate of the Episcopal Academy, Cheshire, Conn., Trinity College, Hartford, and the Berkeley Divinity School. He was ordered deacon by Bishop Brewster in Holy Trinity Church, Middletown, on June 2, 1920. He will remain on the Cathedral staff.

On February 28, in St. Philip's Mission Church, Columbus, Harold Foster Percival was ordained to the priesthood by the Bishop Coadjutor of Southern Ohio. He was presented by the Rev. Herbert W. Smith, and the Rev. F. C. F. Randolph preached. This ordination provides the fourth priest in the Diocese to take charge of colored missions. The Rev. Mr. Percival will continue in charge of St. Mark's Church, Chillicothe.

The Rev. Edgar E. Brooks, a nonparochial priest of the Diocese of Newark, died at Springfield, Mass., on February 18.

Today.

We shall do so much in the years to come,
But what have we done today?
We shall give out gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak with words of love and cheer,
But what have we done today?

We shall be so kind in the after while,
But what have we been today?
We shall bring to each lonely life a smile,
But what have we brought today?
We shall give to truth a greater birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth,
But whom have we fed today?

—Nixon Waterman.

Men talk of the intricate paths of life, and they are many. And none are more so than those which wind about in the four walls of the house in which you live. And if you would walk them doing kindly service, and avoiding weak concessions to wrong on the one hand, and harsh exactions of right on the other, then let in the blessed Christ into that home. You may give a wide berth to that harsh-tempered one in your home who is so exacting: but do you let the Christ tread alone the narrower way of kindliness and love?—Dr. J. H. Eggleston.

After an act of public worship, we are either better or worst, spiritually.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

FOOD FOR THOUGHT.

With the coming of the warm weather the question of proper places and methods of recreation for children becomes more and more acute. The automobile offers a daily increasing menace to the child life in the streets. Where it was comparatively safe for the children to play in quiet streets a few years ago, it is now extremely dangerous.

The story has been told of two small boys returning from a settlement Sunday school, on the East Side in New York, and discussing the articles of the Creed.

"What is that 'quick an' the dead' that we believes about?" said the first one of these young theologians.

"Oh, shaw," replied the other with a superior air. "Don't you know what that is? The quick is the ones that gits out of the way; and the dead is the ones the automobiles runs over."

We may smile at so modern a definition of this ancient formula.

Nevertheless, this question and answer contain a solemn truth, and the statement of a dreadful menace to childhood, that should have the serious thought of all Christian people, as well as the best attention of modern municipal authorities.

In many cities there are vacant lots which can be transformed into safe and helpful playgrounds at a moderate expense. Where necessary, pressure should be brought to bear upon city councils to make the required appropriation for this purpose. It is the unanimous opinion of judges of juvenile courts, that such expenditures are preventive of crime among children, and so saves the city subsequent expense.

YOUNG MEN HEEDING THE CALL.

News comes from Lexington, Va., of a great religious awakening that has been brought about in that college town, where so many young men are attending Washington and Lee University and the Virginia Military Institute.

Sometimes it takes a religious arousing to make us realize how far we have fallen from regular attention to God's work.

It was the discovery of the ancient copy of the law, in the reign of Josiah, that brought the attention of the Jews to the fact that they had so long neglected the study of that law.

So, today, the news of this spiritual revival at Lexington brings out a startling fact of dereliction in God's service, for we are told in connection with it, that regular daily chapel services are going to be resumed, after a lapse of thirteen years. This suspension of the daily service in 1908 was caused by the lack of attendance of the students.

We cannot but feel that the indifference of young men to active church membership is due to the fact that too often we lay an undue emphasis on the beautiful, but rather effeminate, attributes of mercy and forgiveness, which were displayed by our Saviour in a superlative degree. By emphasizing this side of His character, we sometimes overlook instances of physical endurance and the superb courage which was equally pronounced in His life. The instances of His strength come to our attention upon several occasions that are often overlooked.

In the fourth chapter of St. John's gospel we are told that in traveling from Judea to Galilee "He must needs go through Samaria. Then cometh He to a city called Sycha," and later in the same chapter, we are told it was about the sixth hour, which would be midday. Sycha is the present town of Nablus, at which place General Allenby had his headquarters during the Palestine campaign, and it is twenty miles from the border of Judea, which shows our Saviour had walked twenty miles in six hours, a feat requiring a high state of physical health.

Again in the account of the cleansing of the temple court, when Christ drove out the money-changers and overturned their tables, we may rest assured that these traders would not have submitted to such conduct had they dared to resist.

Of course His calm submission to the indignities and tortures in the court of Pilate and of the High Priest were borne with a high fortitude and dignity that brought from the Roman governor the admiring exclamation, "Behold a Man!"

The news from Lexington tells us that more than four hundred young men of the student bodies of the two colleges there have openly pledged their loyalty to the Master's service, as a result of the evangelistic services of the Rev. Mr. Trotter.

If the life of Christ and the call of Christ could be presented in all its heroic glory to the young men of our college towns, we feel sure that there would be many similar reports.

ARE YOU DAILY INCREASING IN HIS HOLY SPIRIT?

As the Easter season draws near numerous classes are in preparation for confirmation and many persons will soon be kneeling at the altar rails of our churches, to receive that solemn laying on of hands and hear those impressive words, "Defend, O Lord, this Thy child, with Thy heavenly grace; that he may continue Thine forever; and daily increase in Thy Holy Spirit more and more, until he come unto Thy everlasting kingdom."

It seems almost a pity that we do not have some form of service for a renewal or reconsecration of oneself to God.

Too often the confirmation service is looked forward to, as a sort of climax to our spiritual life, whereas in reality it is but the beginning or entry into the service of God, and those very words that we have quoted refer to it as such, for the Bishop prays that we "daily increase in Thy Holy Spirit more and more." Such words certainly do not imply a final attainment of religious fervor, but look forward to its progress.

Of course, the Holy Communion from month to month, or week to week, as the case may be, is a means, and a very important and helpful means, of responding to that prayer of "daily increase" in spiritual strength. In addition to this, however, 'twould be well for us to make the Easters, as they come and go, a time not only to celebrate the Ressurrection of our Lord, but also a rising again of our own spiritual powers, a new reaching up to God, that will be as solemn to us, within ourselves, as was that moment of laying on of hands, when we were first admitted as full citizens to that kingdom on earth, to which our loyalty is thereby pledged.

There are men in this country today still serving long terms of imprisonment for being neglectful of their allegiance to their country in its time of recent need. In the same way do our souls lie as helpless captives when we fail to be faithful citizens of that kingdom whose coming we pray for, and for whose success we are pledged to struggle.

So often one hears criticism of matters relating to the church, the Sunday school, choir, or the guilds. It would be well for such critics to dedicate their efforts to construction rather than destruction of these agencies for rendering God's service. If the Sunday school is not efficient, you can do more by offering your services to help to make it so, than by talking to your friends about its failure.

Remember that every effort that is made by the church to which you belong offers you a means of service. and that if you are to increase daily in God's Holy Spirit you must avail yourself of these opportunities of working for Him.

Family Department

COLLECT AND CALENDAR.

MARCH.

1. Tuesday.
6. Fourth Sunday in Lent.
13. Fifth (Passion) Sunday in Lent.
20. Sixth (Palm) Sunday in Lent.
24. Maundy Thursday.
25. Good Friday. Annunciation B. V. M
27. Easter Day.
31. Thursday.

Collect for Sunday Next Before Easter.

Almighty and everlasting God, Who, of Thy tender love towards mankind, hast sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility; Mercifully grant, that we may both follow the example of His patience, and also be made partakers of His resurrection; through the same Jesus Christ our Lord. Amen.

Collects for Good Friday.

Almighty God, we beseech Thee graciously to behold this Thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men and to suffer death upon the cross: Who now liveth and reigneth with Thee, and the Holy Ghost, ever one God, world without end. Amen.

Almighty and everlasting God, by Whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before Thee for all estates of men in Thy holy Church, that every member of the same in his vocation and ministry, may truly and godly serve Thee; through our Lord and Saviour Jesus Christ. Amen.

O Merciful God, Who hast made all men, and hatest nothing that Thou hast made, nor desireth the death of a sinner, but rather that he should be converted and live; have mercy upon all Jews, Turks, infidels and heretics; and take from them all ignorance, hardness of heart, and contempt of Thy Word; and so fetch them home, blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Spirit, one God, world without end. Amen.

Colect for Annunciation of the Blessed Virgin Mary.

We beseech Thee, O Lord, pour Thy grace into our hearts; that, as we have known the incarnation of Thy Son Jesus Christ by the message of an Angel, so by His passion we may be brought unto the glory of His resurrection; through the same Jesus Christ our Lord. Amen.

Collect for Easter Even.

Grant, O Lord, that as we are baptized into the death of Thy blessed Son, our Saviour Jesus Christ, so by continually mortifying our corrupt affections we may be buried with Him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for His merits, Who died, and was buried, and rose again for us, Thy Son, Jesus Christ our Lord. Amen.

(For the Southern Churchman.)

"I Go My Way."

John 8:21.

Jane Dalziel Wood.

Lord Jesus Christ of Nazareth!
With Thy hammer and Thy saw,
Working by a mortal's law,
Thou, Who hadst the Master mind—
Didst Thou never long to find
Mental fellowship with men
Through Thine all-convincing pen?

Lord Jesus Christ of Nazareth!
With a mission to the earth,
Long announced before Thy birth;
Didst Thou never feel it waste
Thus to labor without haste?

* * *

Thirty years of preparation
For three years of consummation?

* * *

Lord Jesus Christ of Nazareth!
With Thy great artistic powers,
With Thy love of birds and flowers;
Didst Thou shrink from foul disease?
Didst Thou flinch from lepers' pleas?
Didst Thou dread the filthy sores
Of the crowds that came by scores?

Lord Jesus Christ of Nazareth!
Knowing nothing less than God,
Worshipped always as the Lord,
Sensitive beyond our ken—
Did the touch of common men
Make Thy soul draw back in pain?
Long for Thy own home again.

Lord Jesus Christ of Nazareth!
Who with love all life inspires,
With it kindles holy fires—
Didst Thou crave the sympathy
Of our great humanity?
Did the love of two or three
John and Marys suffice Thee?

Lord Jesus Christ of Nazareth!
Who didst never vacillate,
Neither shirk nor hesitate—
Was it hard to be so meek
With the foolish and the weak?
For not once didst Thou condemn
Sinful, sorrowing, suffering men!

Lord Jesus Christ of Nazareth!
Who didst all things apprehend,
Who didst all men comprehend;
What a lonely life was Thine—
Able secrets to divine—
Know Thyself misunderstood
Even by Thy brotherhood.

Lord Jesus Christ of Nazareth!
Sharing man's exile from God,
Dwelling on an alien sod,
What a sadly different life!
What a heavy load of strife!
What an awful hour of fear,
Dying, God did not seem near!

Lord Jesus Christ of Nazareth!
Loved and honored and adored
As the ever-living Lord:
Who can tell the weariness
Of the awful dreariness
Of Thy lonely life below,
Watched and hated by the foe?

* * *

Lonely was Thy way, dear Lord,
But it led to heaven!
And millions who have seen Thee not,
Have chosen still Thy bitter lot,
And shall, without a stain or blot,
Join Thee in heaven.

For the Southern Churchman.

Purified Through Suffering.

Eugenie du Maurier.

Over in Italy on a hill there was once a tree. It was such a tiny seed at the beginning that you could hold it with the ends of your fingers. It was buried in the ground, covered up with the earth like something that had died. Of course the seed did not like it. But it was not afraid. Its heart was swelling. It broke with the great hurt of it. There was earth around it. It was buried; yet it aspired. It was not dead down there under the earth. It breathed and grew. Then one day it had grown so much that it came to the surface of the earth. Once more it broke through with pain. But the sun was bright and warm. And the seed kept on growing. Careless feet trampled on it, making still another hurt. But it straightened itself, waited through the long nights for the blessed sun, and so on until it was as high as a bush.

Constantly there was growing one aspiration upward. Bark came; and the tree swelled outward, always with pain. Growth is always painful. Some one cut off the lower branches; the tree bled, yet kept on. Other branches grew thick about it. But through the dense growth the tree climbed, always upward. In the sun, above the thick shade, it could then laugh at its ache and the thorns.

And so, upward, always upward, till it was lifted high above its fellows. Birds came there to sing, to build their nests, to rear their young, to mourn when one little bird fell out from the nest and died. The sun shone fiercely. The tree nearly died in the heat. The storms came, and it was shrouded in ice. It almost died in the cold. The wild winds rocked it and tore off the branches, making it bleed—there must always be pain. The thunders played over its head. The lightnings burned it. And yet its heart lived on. The rain beat upon it; still it lived.

Years went by, each one bringing new hurt. But the tree was made hard and strong. One day there came a man to look at it: all the straight, fine length, and the smooth trunk.

"It will do," he said. And he cut it down. Do you think it did not hurt the tree, after the long years of waiting, to be cut down like that?

Then it fell, crashing heavily through the branches, to the ground. There is always pain, even at the end. Then, more cutting, more bleeding, more heat, more cold. Fine tools were used—steel knives that tear and split the fibres apart. More sun, more cold, still more, cutting tearing, and throwing aside. Then one day the thing for which that tree was made came. The thing was finished. It is a glorious Cremona violin—all the strength, all the beauty, all the pain, made into a violin!

But that is not the end. God is working with musicians as well as with their instruments. And yet they do not know, many times, any more than does the instrument, that it is for their best good—their knowledge and their art come to them through pain.

The dear God has made the instruments has in quite the same way that He made the musicians, with the cutting, and the bruises, and the long nights of pain. Musicians have known the storm and all the fury of the winds and rain. Like the tree, they have aspired;

they have grown upward; they have done the best they could.

We can give only what we have. If a sorrow is in our hearts, and we have learned the beauty and nobility of it, we can teach others the same thing. We can show them how to rise above it, like the tree that had had one long lifetime of hurt, and ended in the Cremona violin to help all who hear. They who play the instrument must be made in the same way, of the same influences—the cutting, the night and the cold. Nothing good ever comes from softness; for one must always fight.

Nothing in the whole world is free but the sun, and the fresh air, and the water to drink. We must pay a fair price for all else.

Sometimes, when we have been discouraged, we are very hungry for some one to understand us—some one to laugh with us, to touch our tired eyes, to make us forget.

But all the time we understand that on the heights we must go alone, for a time at least, with the thunders, and the lightnings, and the storms.

To be a true Christian, one must **not** be afraid of life. We must welcome it to its utmost cross. We must take the cold, the heat, the poverty, the hunger, the burning way through the desert, the snow-clad steeps, the keen hurt and the happiness—it is all one; for it gives knowledge. We must know all the pain of the world, face to face, if we are to help those who bear it. Keen feelings give us great pain; but also, in payment, great joy. The balance swings true.

My Master.

My Master was so very poor,
  A manger was His cradling place;
So very rich My Master was
Kings came from far
  To gain His grace.

My Master was so very poor,
  And with the poor He brake the bread.
So very rich my Master was
That multitudes
  By Him were fed.

My Master was so very poor
  They nailed Him naked to a cross;
So very rich my Master was
He gave His all
  And knew no loss.

—Harry Lee.

The Doctor and the Turkey.

All through November, in far-off Aintab, the Near East Relief turkey fattened himself for the doctor's Thanksgiving dinner. It was not an easy thing to do, for there was a great deal of fighting in the neighborhood and he was kept busy dodging bullets as he searched around town for his food. But he kept his turkey wits about him and refused to grow thin with worry or prematurely dead with bullets, and when Thanksgiving Day dawned he presented himself, plump and juicy, for the feast.

At dinner-time he was ready, in all his brown glory. Not so the doctor. The doctor was in the next room, fishing for bullets that had been more successful in finding out men than turkeys. The doctor was having a hard time of it. He had very little equipment with which to work. Especially had he no X-ray machine. There were twenty-five sorely wounded men to be made comfortable and there was no X-ray machine with which to locate their fractures and their bullets. The doctor could not keep his appointment with the turkey. The turkey grew cold. The doctor probed and swabbed and bandaged. The turkey grew colder. At last, when it came to be ten-thirty at night, and the turkey was quite, quite cold, the tired doctor located his last bullet and dressed his last wound. Then, and then only, could he go and have his turkey, the turkey that grew cold waiting for him because he had to work so slowly with no X-ray machine to help him.

Many of the doctor's days are like his Thanksgiving Day, as they are with other relief doctors. With what they have, how they labor! Neither turkeys, fat and crisp upon the Thanksgiving table, nor any other counted pleasure, can win them from their jobs until the last smallest service is performed.—The New Near East.

How Some Christians Give.

In the matter of individual giving the most striking instances of sacrifice come from the newly converted heathen, giving out of their deep poverty. Eighty per cent. of the work of the Korean churches is already self-supporting. Hundreds of Korean leaders and lay preachers serve without remuneration.

Dr. George Heber Jones reports that "Korean men have been known to mortgage their own houses that mortgages might be removed from God's house; to sell their crops of good millet intended for family consumption, purchasing inferior millet to live on during the winter, and giving the difference in price to the support of workers among their own countrymen. And thousands of them last year gave from one week to one month each to the work of proclaiming the gospel to neighboring and distant communities."

A story is told of an Indian who one day asked Bishop Whipple to give him two one-dollar bills for a two-dollar note. The Bishop asked, "Why?" He said: "One dollar for me to give to Jesus, and one dollar for my wife to give. The Bishop asked him if it was all the money he had. He said, "Yes." The Bishop was about to tell him, "It is too much," when an Indian clergyman who was standing by whispered, "It might be too much for a white man to give, but not too much for an Indian who has this year heard for the first time of the love of Jesus."

In a mission station in China a man appeared recently bending under the burden of a large sack. A wrinkled hand stretched from the mouth of the sack held out to the missionary a small string of cash. The man's aged mother had so coveted this joy of bringing her collection to the mission with her own hands that he had brought her in a sack, the only vehicle he could afford. The happy face of the old woman was touching to behold when it was learned that the offering was cheerfully given from poverty so severe that she was compelled to mix earth with her scanty food that it might seem to go farther in satisfying the craving of hunger.—Exchange.

Questions.

I ask not, "Was He Son of God
  Who died on Calvary?"
But, "Was it all in vain He trod
  The way of death for **me?**

I ask not, "Was it truth He spake,
  The very words of light?"
But, "Am **I** to that truth awake,
  Or sleeping still in night?"

I ask not, "Shall the Lord Christ reign
  As King of all, for aye?"
But, "Do **I** to His will attain
  In the **life I live to-day?**"

—Thomas Curtis Clark.

His Way.

I always keep pasted up in my surgery, where sometimes the continuous stream of patients coming to see the doctor calls for more sympathy than I have to give, and is apt to make one irritable and useless because unsympathetic, these old words:

"He did kind things so kindly—
  It seemed His heart's delight
To make poor people happy
  From morning until night."

Any time I happen to look up it is a clarion call to me that, if I would find joy, the real way is His way.—Dr. W. T. Grenfell, in the Congregationalist.

The Cause of Manless Pew.

The custom in many churches of substituting the child's attendance at the Sunday school for that of attendance at public worship is one of the chief secrets of the manless pew. The church-going boy is likely to be a church-going man. The Sunday school should be made tributary to church attendance. The teacher should co-operate with the parents to have the young participate in the church services. The pastor should do his part in making the services attractive and introducing features that will draw the children and interest them. A five or ten minutes' sermon to children is a growing custom in many churches, and such sermons generally hold the attention of adults as well as the children. The resourceful minister who keeps before him the vision "of such is the kingdom" will interest the children and at the same time preserve the spirit of worship.—Professor J. M. Barker.

A Ballad of Trees and the Master.

Into the woods my Master went,
Clean, forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to Him,
The little gray leaves were kind to Him:
The thorn tree had a mind to Him
When into the woods He came.

Out of the woods my Master went,
And He was well content.
Out of the woods my Master came,
Content with death and shame.
When Death and Shame would woo Him last,
From under the trees they drew Him last:
'Twas on a tree they slew Him—last
When out of the woods He came.

—Sidney Lanier.

It is said that gardeners sometimes, when they would bring a rose to richer flowering, deprive it for a season of light and moisture. Silent and dark it stands, dropping one fading leaf after another, and seeming to go down patiently to death. But when every leaf is dropped, and the plant stands stripped to the uttermost, a new life is even then working in the buds from which shall spring a tender foliage, and a brighter wealth of flowers. So, often in celestial gardening, every leaf of earthly happiness must drop before a new and divine bloom visits the soul. —H. W. Beecher.

Thousands of examples might be adduced of persons who received their first impressions of Christ from the conduct of Christians in dangerous illnesses.—H. Kollock.

For the Young Folks

An Easter Song.

A song of sunshine through the rain,
Of spring across the snow,
A balm to heal the hurts of pain,
A peace surpassed woe.
Lift up your heads, ye sorrowing ones,
And be ye glad of heart,
For Calvary and Easter Day,
Earth's saddest day and gladdest day,
Were just one day apart!

With shudder of despair and loss
The world's deep heart was wrung,
As lifted high upon His cross
The Lord of glory hung.
When rocks were rent, and ghostly forms
Stole forth in street and mart—
But Calvary and Easter Day,
Earth's blackest day and whitest day,
Were just one day apart!

No hint or whisper stirred the air
To tell what joy should be,
The sad disciple grieving there,
No help nor hope could see.
Yet all the while the glad, near sun
Made ready its swift dart,
And Calvary and Easter Day,
The darkest day and brightest day,
Were just one day apart!

O, when the strife of tongues is loud,
And the heart of hope beats low,
When the prophets prophesy of ill,
And the mourners come and go,
In this sure thought let us abide,
And keep and stay our heart,
That Calvary and Easter Day,
Earth's heaviest day and happiest day,
Were but one day apart!

—Susan Coolidge.

For the Southern Churchman.

The Golden Sacrifice.

E. M. Sollenberger.

A special delivery letter had summoned mother away for the day to see a sick relative. Frederick, convalescing from a cold, up and dressed, was charged to stay as much as possible in the warm living-room—certainly not to go outdoors. He liked this last getting well day at home. There were many things he felt like looking over—his stamps, the Book of Knowledge, and some favorite photograph records. Maybe later he would get at that composition, "The School Boy's Creed." Boys would be dropping in about three to tell the school news and to give him his lessons for tomorrow. Time need not drag.

Mother's call as she went downstairs, "Please give Dickie seed and his bath," suggested the attractive idea of setting the little prisoner free for a few hours. When he put in the tiny tub he left the door of the cage open and sat down quietly some distance away to watch.

Dickie, accustomed to this occasional privilege, gave an indifferent, side-long glance at the way to liberty, and proceeded to follow his regular routine. He perched on the side of his tub and dipped his bill several times in the water before taking the plunge. After splashing to his heart's content he mounted a perch in the sun, shook and fluffed himself out, descended, helped himself to the fresh seed, scattering a good deal about in search for coveted hemp, trilled a few notes and then, like a gentleman of leisure, who after his bath and breakfast decides to take a stroll, he made deliberate hops out of the open door to the little brass piazza surrounding the cage. Presently he stretched his wings and flew across the room to the book-case. He answered Fred's whistled notes like an echo. After a time he approached his cage by way of the clock, the drop-light and backs of chairs to the rather low window-sill. At this moment Fred's attention was turned to an insistent scratching at the door. It was Pete, the fox terrier, just escaped from his quarters in the basement. At the turning of the knob he bounded in, giving Fred his usual ecstatic morning greeting of yelps and lickings. Then he began looking around for something to worry, puppy fashion. Suddenly his body stiffened. His eyes glistened. There was a leap and the snapping of jaws. Fred gave a blow that sent the dog half way across the room, but Dickie lay motionless on the floor.

Fred lifted up tenderly the little heap of gold and put it in the cage.

He went after Pete, cowering in a corner, feeling guilty and ashamed of he knew not what; and holding him by the back of his neck, carried him down and thrust him in the cellar.

It was only half-past ten—hours and hours before mother would be home. How was he going to get through the day with Dickie lying there dead? Somehow he knew the very words she would say: "My **dear** boy, why did you let Pete into the room? You know it is the nature of dogs to kill birds." And he would have to answer, "I did not think." How many, many times that had been his excuse. Remorse began to mingle with his grief.

His great fault—carelessness—that he had regarded so lightly, took all at once a fearful and tragic shape—seemed to be embodied in that little yellow form in the bottom of the cage. It was lying there summoning a cloud of witnesses to judge him. The purse he had lost because it was not pushed securely down in his pocket; the tools for his bicycle that he could never find because he did not put them back in the case; his sweater, that some one had taken pains to knit, left in the woods; his fountain pen, broken, because he sat on his coat; his books left in the yard, that the puppy tore to pieces; the electric apparatus that would not work because of missing parts; his scout knife, lost, he could not remember where; his shirts and collars left for mother to gather up; his unbrushed teeth that made expensive and painful filling at the dentist's; he had not dreamed there were so many. He wanted to put them out of his mind. He got out his stamp-book, but the new packet with the Czecho-Slovakia stamps, that he had gotten ahead of the other boys, possessed no charm. He tried to read, but the persistent and increasing procession of carelessnesses obtruded itself across the page. The boys who came with his lessons soon sought more exciting companionship on the street.

To play the Victrola was out of the question. Dickie always piped up at the first sound. He thought of finding a box and burying the little body, but he had been told not to go outdoors, and also it seemed impossible to put anything into the ground that had been so warm and alive so short a time before. All because he had not stopped to think Dickie had paid for his thoughtlessness. Paid for—that meant sacrifice. The word brought to his mind One who had died through the thoughtlessness of many people and by His death their eyes—the eyes of the world—had been opened. The story had been hardly more than impressive words to him, and it had been before him very often lately in his confirmation lessons. He was almost afraid to let the thought go on, and yet it was true that by a little bird's dying he was understanding something of what the Great Sacrifice meant. A feeling of awe came over him. Truly it was going to make him—oh! he **hoped** it was going to make him remember the important little things of every day. He wanted to tell his mother, and at last, there was her step in the hall.

The Stork That Lived On the Housetop.

Hulda was a little Dutch girl who lived in Holland in one of the queer peaked houses along the canals. She wore a white cap over her flaxen hair and wooden shoes on her small feet. She loved her home and her parents were kind to her, but the thing she wanted most they could not give to her.

In Holland it is considered good luck to have a stork build its nest on your roof. Hulda's grandmother had a nest on her house. It had been there for many years and was several feet high. The old lady was very proud of it and would not let any one disturb it, even when the birds had left it for the winter.

Grandmother had often told the little girl how a stork built the nest on the roof of her house the day Hulda's mother was born. How, year after year, it had been occupied by some member of the same family. And that each year the birds had made an addition to the family home, until it was the largest nest in Holland.

Hulda had been up on the roof through the trap door to see the wonderful bundle of sticks, reeds and grass. She had peeped inside, where she saw a hollow place in which were four white eggs tinged with buff. Mother Stork was standing on one leg beside it, but she was very tame and didn't mind the little girl looking at her cradle.

One day when Hulda was looking very unhappy because there was no stork nest on their roof, the father smiled and said, "I saw two storks house-hunting as I came in. I think I'll put up a house to let to the young couple."

"Father, how can you?" Hulda asked.

"I am going to nail a cart wheel to the roof. It will make a fine place to build on. They like a good foundation."

After the wheel had been fastened to the roof Hulda saw two beautiful white birds with red legs, feet and bills, flying over the house. One looked down the chimney, then made a queer, snapping sound with its beak, which brought its mate. The chimney didn't suit them, for they soon flew upward. Then all of a sudden the birds dropped down on the wheel, examined it carefully, and decided that it was a nice place to begin housekeeping. Hulda was delighted when she saw them fly away and return with a load of twigs and reeds, which they placed on the wheel. She ran around the house crying, "Father, father, the storks are moving in. I am so happy!"

"Where are your shoes?" father asked.

Hulda looked down at her feet. She had lost both her wooden shoes as she ran to tell her father the good news which she had heard.

"I wish I had red shoes and stockings, like the storks," the little girl

said. "My shoes are always dropping off my feet."

Hulda was very proud of her family of storks. Sometimes she would climb the ladder to the trap-door and watch them at work or eating their lunch. She thought they looked very funny when they took a nap standing on one leg, with their long neck doubled back so that their head rested on the shoulder.

When the babies came they were awkward little things, all legs and neck. They remained in the cradle until they changed their downy coat for one of feathers, and were strong enough to fly downward. They are taught to look for fish and frogs and eels before they take any long flights upward.

One day Hulda went with her mother to the market to buy fish, and there she saw her storks walking along the street. Mother bought some small fish, and Hulda fed them to her "family," as she called the birds. They were not at all afraid and followed the little girl up the street until they came to her house, when they flew up to the roof.

"Our storks know me," she said to her father as he stood watching them follow his little daughter. "They are the finest ones around here. They have such beautiful brown eyes with a black skin around them, and they are so good-natured. I never heard them quarreling."

"They can't quarrel with their tongues," father said with a twinkle in his eye. Mother Stork can't scold Father Stork when he goes to sleep instead of watching the children."

"Why not father?"

"I thought all Dutch children knew that storks are dumb. They can't sing or make any sound except by snapping the long, horny bills together," he explained.

"Where do the storks go in winter?" Hulda asked.

"They live in Africa in winter, returning to Europe in the spring. They come and go in great flocks, choosing the night to travel. They are good parents, sacrificing their life for the young ones if necessary.

"I am going to watch them closely," the little girl said. "Perhaps I can learn some things about them that are not yet known."

"Did you know that they can be trained to do many tricks that a dog can do?"

Hulda opened her eyes wide.

"I have seen them jump through hoops, walk a tight-rope, climb up a ladder, and pretend to be dead."

"May I have a baby to train?" she begged.

"No. Let them live their life," he answered, and Hulda thought her father was right.—Evangeline Weir, in Presbyterian.

In the Land o' Dreams.

Where do I go in the Land o' Dreams?
Why, mother, dear, don't you know?
I follow the trail of the white moon-beams
Straight to the sunrise glow.

And all night long o'er that starry way
With the friends from my little book,
I sing, and dance, and laugh, and play,
With never a backward look.
—Grace Howell Cordell, in the Christian Register.

When the Figs Blossomed.

"We've come to stay a long time, grandfather," sang Marian, running out on the porch of the ranch-house the morning after her arrival.

"Are you going to stay in California until the figs blossom?" her grandfather inquired.

"My, yes, I guess so," Marian answered. "It's two weeks before Christmas yet and we are going to stay till after Fourth of July. When do the figs blossom?"

Grandfather's eyes twinkled. "Watch close and maybe you will find out," was his reply.

Marian ran into the back yard at once, to look at the big fig tree beyond the steps. Its smooth gray limbs were bare and there were dry leaves on the ground beneath it. The grass was green and the rose-bushes were full of buds, so that except for the fig tree it looked like spring instead of winter.

Marian kept watch of the fig tree, but week after week went past and it showed no sign of life. When February came the peach trees blossomed pink, but still nothing happened to the fig tree. Finally little green buds appeared, that looked as if they might be fig leaves by and by.

Just after that there was a hard rain and Marian could not go out for two days. The morning of the third day the sun shone and grandfather called to her, "Come quickly, Marian, and look at the fig tree."

What do you think? The limbs were covered with tiny green figs, half as big as the end of Marian's thumb.

Grandfather laughed at Marian's amazement. Then he cut one of the little figs in half and showed her the wee white blossoms on the inside.

"Do they always do that way?" asked Marian.

"Always," laughed her grandfather. "One never sees the blossoms."—Annie Louise Berray, in the Mayflower.

The Little Hand of Tony Crawfish.

When Jim Snail met Tony Crawfish for the first time he thought he was the most unusual fellow he had ever

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seen. For Tony had one very large hand and one very small one.

"If you'll pardon a personal question," said Jim, as the two met on the bank of the creek while each was taking an afternoon stroll, "why is one of your hands so small and the other so large?"

"If you'll sit down a moment I'll tell you all about it," replied Tony, who seemed not in the least sensitive about his hands.

So the two sat down in the shade of a big cottonwood tree and Tony began:

"One day last year I happened to meet Mr. Turtle in the creek. I tried to get away from him as fast as I could, for, as you may know, Mr. Turtle is an enemy to our family and eats every one of us he can catch. Well. I kept my eyes on Mr. Turtle and backed away from him as fast as I could.

"But he had made a dash for me upon meeting me, and he came so fast that I couldn't get away. Fortunately, however, he didn't get my whole body into his mouth, as he had intended. If he had, I wouldn't be here to tell you about it."

"I suppose not,' 'agreed Jim Snail, nodding the big hat on his tiny head. "But what does all that have to do with your hands?"

"That's the rest of the story," Tony went on. "Mr. Turtle caught one of my large arms in his mouth, and, to keep him from taking me, too, I let loose my arm from my body and backed off under a flat rock, where he couldn't get me."

"Then you had no hand at all?" asked Jim Snail, quite shocked.

"Not on one side. It hurt for a while —that shoulder! But it was better than losing my life. Indeed, I was glad to get off so easily."

"I know now," nodded Jim Snail. "You got a false hand to take the place of your lost one, didn't you?"

Tony Crawfish smiled. "No, I just went on about my business, using my other large hand. I had a good deal of trouble holding my food with only one hand, too. But I soon got used to it. And by the time I went to sleep that winter I had almost forgotten I had lost a hand."

"But your little hand, Mr. Crawfish! Where did it come from?" Jim Snail, slow as he was, was actually getting impatient to know about it.

"The next spring, when I came out into the water from the mud in the bottom of the creek, I had a new hand," replied Tony Crawfish. "I began to use it and it grew larger and larger. I suppose some of these days it will be almost as large as my big hand."

"How wonderful!" breathed Jim Snail. Then he slowly arose from his seat, thanked Tony for telling him the story, and moved along toward home. Whereupon, Tony Crawfish backed off the bank into the water.—Presbyterian Banner.

A "good woman," very self-centered, gave up a large Bible class—and she was gifted as a teacher and could grip girls between fourteen and seventeen—because she was not willing to change her dinner hour on Sunday. And the class was scattered and her influence for good over the girls was destroyed, while their faith in good people received a shock.

It seems to me it is the same with love and happiness as it is with sorrow—the more we know of it, the better we can feel what other people's lives are, or might be, and so we shall only be more tender to them and wish to help them.—George Eliot.

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Every sickness is a little death. I will be content to die oft, that I may die once well.—Bishop Joseph Hall.

If you want to find a pleasure greater than making money, try giving some of it away.—Ex.

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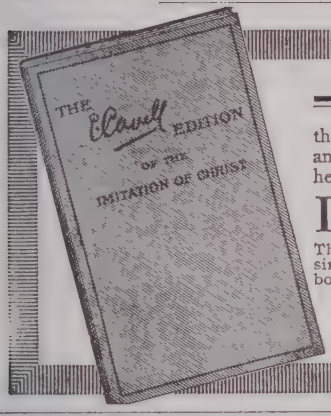
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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

FAMINE RELIEF.

For the convenience of our readers we publish the addresses of the treasurers of the various Relief Funds whose appeals for the starving, and especially for starving children, are so urgent and touching. The Southern Churchman will forward contributions to any of these, but to save time, postage and possibility of miscarriage, checks would better be sent directly to the treasurers as below:

Near East Relief (formerly "Armenian and Syrian Relief")—Cleaveland H. Dodge, No. 1 Madison Ave., New York City.

European Relief (Central and Eastern Europe)—Franklin K. Lane, 42 Broadway, New York City; or locally for Virginia, DeSoto Fitzgerald, 218 Mutual Building, Richmond, Va.

Chinese Famine Relief—Remit through Lewis B. Franklin, Treasurer, Presiding Bishop and Council, 281 Fourth Ave., New York City.

ACKNOWLEDGMENTS.

We acknowledge the following additional contributions to the fund for the relief of the sufferers from famine in China:

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Marriages and Deaths

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Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published

Bolling: Entered into rest March 10th, 1921, SALLY AYLETT, widow of Thomas Bolling, Jr., and daughter of Patrick Henry and Emily Rutherfoord Aylett.

"Death is but the servant Jesus Christ sends to call us to His arms."

Clarkson: Entered into life eternal from the home of her son, Charles D. S. Clarkson, at Haymarket, Va., on March 7th, 1921, JEANNIE SAYRS CLARKSON, wife of the late Dr. Henry Mazyck Clarkson, in the eightieth year of her age.

Githins: Died suddenly of heart disease early in February at Mukwonago, Wisconsin, JOHN NICKOLS GITHINS, of Alma, Michigan, the husband of Elizabeth Barr Githins, father of Katherine Beverley and Elizabeth Sinclair Githins, and son-in-law of the Rev. David Barr, of Washington, D. C.

RESOLUTIONS.

February 7th, 1921.

Whereas, it has pleased our Heavenly Father to remove from our midst our esteemed and beloved friend and associate, MR. H. C. WALKER, senior warden of this vestry, whose death occurred on January 17th, and

Whereas, the vestry desires to place on record an expression of the profound sorrow we feel on this sad occasion and our estimate of his worth and character and the love and esteem we cherish for his memory.

Therefore be it resolved, That in the death of Henry Clay Walker the vestry and parish have sustained a severe loss and while we bow submissively to the Divine will that has called him to rest, still we cannot but feel keenly the sorrow and regret occasioned by his death.

Mr. Walker was for thirty years a faithful member of this vestry, serving as both junior and senior warden, and enjoyed to the highest degree the esteem and confidence of his fellow-vestrymen;

Conscientious and conservative in his views, he was ever ready with voice and hand to promote the best interests of the Church he loved so well.

Wise in counsel, kind and gentle in manner, quick to relieve the distress and sooth the sorrows of others, faithful in the performance of any duties developing upon him in connection with the work of the Church and Parish a true Christian spirit has been called away and we mourn his loss.

Resolved, That we extend to his stricken family our profound sympathy in this their hour of trial and anguish, and commend them to the protection of Him who doeth all things well;

Resolved, further, That these resolutions be spread upon the records of the vestry and that a copy be sent to the bereaved family and that they be published in the Portsmouth Star and Southern Churchman.

VESTRY OF TRINITY CHURCH.
By KEMP PLUMMER, Registrar.

IN MEMORIAM.

Occasionally we hear of the passing away of one whose vitality, cheerfulness and forceful personality has been so marked that it is difficult to realize that the life has gone. It is so in the death of Miss Maria Lawson Bolton. After an illness of but three days the end came on Wednesday, February the 16th, at the residence of her nephew, the Reverend Meade Bolton MacBryde, in Washington, D. C.

Miss Bolton was the daughter of the late Dr. James Bolton, of Richmond, Va., and the sister of the late Mrs. John M. MacBryde, of Blacksburg, Va., where until the late fall she had made her home.

It would be utterly impossible to estimate in a few words the value of such a life. Some things are far too great to measure. To a natural charm of manner, and wonderful sweetness of disposition, was added the quality of absolute unselfishness. Her life from beginning to end was lived for others. For her Church, for those she loved, for the whole community in which she lived, she labored with unfailing interest and devotion—self was always and forever last.

So complete was her self-effacement that when one thinks of her there comes the fragrance of the self-concealing violet—a fitting symbol of the hidden beauty of her life.

Amid a profusion of exquisite flowers the burial office was read in Grace Church, Washington, by her devoted nephew, who also said the committal at Hollywood on the morning of the following day.

The golden evening brightens in the West,
Soon, soon to faithful warriors cometh rest,
Sweet is the calm of Paradise, the blest,
Allehuia!

Opportunity.

Said yesterday to to-morrow:
"When I was young like you,
I, too, was fond of boasting
Of all I meant to do.
But while I fell a-dreaming
Along the pleasant way,
Before I scarcely knew it
I found I was to-day!

"And as to-day, so quickly
My little course was run,
I had not time to finish
One-half the things begun.
Would I could try it over,
But I can ne'er go back;
A yesterday forever
I now must be, alack!

"And so, my good to-morrow,
If you would make a name
That history shall cherish
Upon its roll of fame,
Be all prepared and ready
Your noblest part to play
In those few fleeting hours
When you shall be 'to-day!'"

—Pacific.

Do not be troubled because you have not great virtues. God made a million spears of grass where He made one tree. The earth is fringed and carpeted not with forests, but with grasses. Only have enough of little virtues and common fidelities, and you need not mourn because you are neither a hero nor a saint.—Henry Ward Beecher.

The dire need of more men for the ministry is beginning to be recognized. How to get the man is plainly set forth by the "Lord of the harvest"—"Pray ye that He would send forth laborers into His harvest." Are you persistently making this petition? Are you eager for your sons to be "sent"? Are you giving them such training as will fit them to be efficient "laborers," so far as you are able? Do you realize the need? Do you urge young men and women to inform themselves, to ask themselves, where the Lord desires them to work for Him and for soul-winning?

I have no stones to throw at atheism any more than I have stones to throw at blindness. It can never be more than a very sore and sad limitation; not an institution, but a destitution.—Robert Collyer.

Be not anxious about tomorrow. Do today's duty, fight today's temptation, and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.—Charles Kingsley.

The body is the "temple of the Holy Ghost." We desecrate this temple when we break the laws of health given in the Bible.

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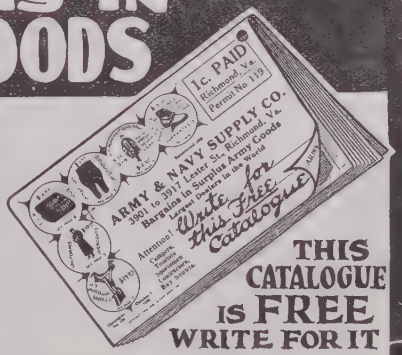


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Through Trials.

Through night to light. And though to mortal eyes
Creations face a pall of horror wear,
Good cheer, good cheer! the gloom of midnight flies;
Then shall a sunrise follow, mild and fair.

Through storm to calm. And though His thunder car
The rumbling tempest, drive through earth and sky,
Good cheer, good cheer! the elemental war
Tells that a blessed healing hour is nigh.

Through frost to spring. And though the biting blast
Of Eurus stiffen Nature's juicy veins,
Good cheer, good cheer! when winter's wrath is past,
Soft murmuring spring breathes sweetly o'er the plains.

Through strife to peace. And though with bristling front
A thousand frightful depths encompass thee,
Good cheer, good cheer! brave thou the battle's brunt
For the peace march and song of victory.

Through sweat to sleep. And though the sultry noon,
With heavy, drooping wing, oppress thee now,
Good cheer, good cheer! soon ends the bitter strife,
And thou shalt reign in peace with Christ at length.

Through woe to joy. And though at morn thou weep,
And though the midnight find thee weeping still,
Good cheer, good cheer! the Shepherd loves His sheep;
Resign thee to the watchful Father's will.

Through death to life. And through this vale of tears,
And through this thistle-field of life ascend
To the great supper in that world whose years
Of bliss unfading, cloudless, know no end.

"The Church needs to learn the power and the joy of endurance. We drop out so easily. The march to victory is not done by automobiles, it is stiff climbing and constant and sometimes long. But the end—oh, the end! We

---

God is Love—and what He wants of us is neither metaphysical theology, nor elaborate ritual, nor ascetic practices, but to love Him our Father in Christ Jesus, and to love for His sake our brother man.—Canon Farrar.

Christ takes away from death its sting by taking away the sin of which it is the shadow. Aside from this we may approach death as a grateful ordinance of nature, not dreading it, not longing for it, but accepting it as God's good way—a step in life.—T. T. Munger.

Prayer.

Surely I need not fear
When Thou, my Lord, art near
With every power in Thy pierced hand;
But let me understand,
Even when stricken ,that Thou holdest me dear.

—Selected.

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The two great commandments, according to Jesus, are to love God with all one's heart and soul and mind and strength, and one's neighbor as oneself. Both are positive commandments. To love God properly demands the exercise of every faculty that we possess —heart, soul, mind, strength. To love one's neighbor as oneself means to do to all men what one would they should do to oneself.

One has only to look at the life of Jesus to see what an active thing the love that He preached is. He was continually showing up hypocrisy and cant, exposing men's lack of charity, and trying to galvanize them into putting their beliefs into active commission. He was continually using His power to heal both mind and body. To fight all the forces which stunt and corrupt and limit life; to break down all the conventions and traditions and prejudices which paralyze men's freedom to live and love; and so to make the world more and more a kingdom of the life-giving and loving God, this was the task of Jesus and His disciples. And the fire of inspiration which flamed up in words and deeds of power came from their faith—their vision of God.

The freedom and courage, the calm and inward peace, the humility and purity, the energy of love, the contact with the Source of all clean, wholesome life—these things make the man who is really born again into the kingdom of God a power for good unequaled in life. The whole edifice of faith rests on a gigantic assumption—the assumption that the dreams of the soul are truer than the sight of the eyes; that the subjective is more real than the objective. Jesus made the assumption. It was born in Him to make it. The truth of it is proved by the fact that this view of life produced a character more noble, more admirable, more potent to inspire love and devotion, more free, more harmonious, more complete than any other in the history of the world. It is also proved if it is true that He rose from the dead, and is alive for evermore; and if in the lives of those who try to follow Him and to pray to Him there is any sign of approach to the high ideal that He both preached and exemplified.—Donald Hankey.

The gospel is the power of God, but not a resistless force. It reasons and persuades, but does not outrage the freedom of the soul.—D. Thomas.

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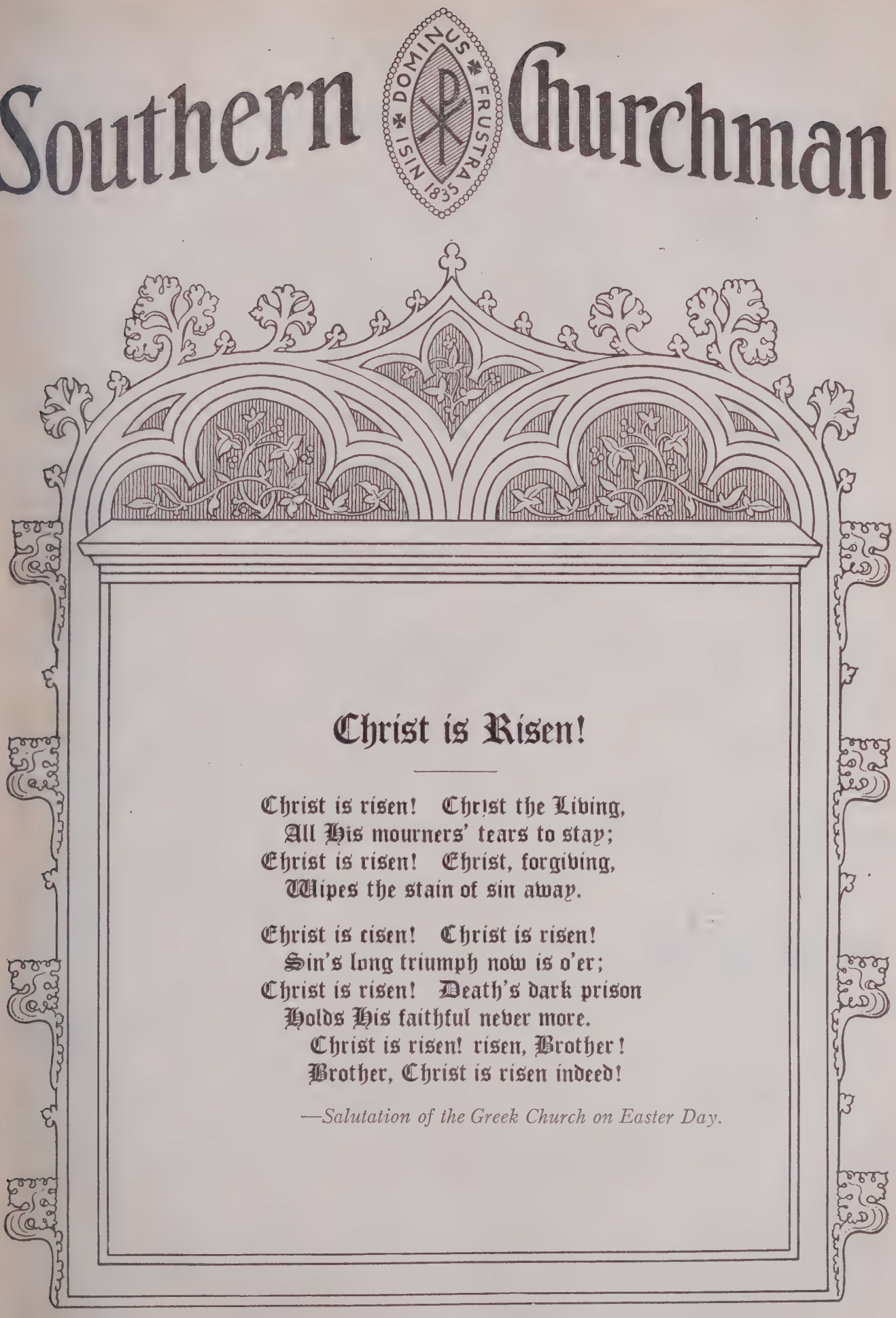
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Southern Churchman



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Christ is risen! Christ, forgiving,
Wipes the stain of sin away.

Christ is risen! Christ is risen!
Sin's long triumph now is o'er;
Christ is risen! Death's dark prison
Holds His faithful never more.
Christ is risen! risen, Brother!
Brother, Christ is risen indeed!

—Salutation of the Greek Church on Easter Day.

Easter :: 1921

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Southern Churchman

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Thoughts For the Thoughtful

Patience is power.

I am in the best of service for the best of Masters and upon the best terms.—John Williams.

All true work is sacred; in all true work, were it but true hand labor, there is something of divineness.—Carlyle.

All the best work has been done by those who with difficulty found time for it in crowded lives.

Let us not make the mistake of believing our doubts and doubting our faith, but rather let us trust our faith, and doubt our doubts.

"Rise and follow Me," He saith,
"Love as I have loved you;
Rise to life that I through death
Won for you."
—H. E. Kimball.

The largest Presbyterian church in the world is among the converted cannibals of West Africa.—Record of Christian Work.

Everything that is mine, even to my life, I may give to one I love, but the secret of my friend is not mine to give. —Sir Philip Sidney.

Let me not forget that the power and joy of sacrifice grow upon those who exercise it. Pure passions grow as well as dark ones.—W. L. Watkinson.

Love is the last word between man and man, between man and woman, between man and God. It silences death, for Christ has conquered death, and to love in Christ is to love in eternity. —Canon Knox-Little.

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Southern Churchman

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VOL. 86 RICHMOND, VA., MARCH 26, 1921. No. 13.

EASTER.

It was not for nothing that our Saviour so timed the completion of His earthly mission as to bring its final scenes to conclusion at the springtime feast of the Passover.

It is inspiring to feel that our Easter communion celebrates both the last supper of our Lord with His disciples and our deliverance from sin through His Messiahship, and also that it reaches back into the dim and distant past and commemorates also the last supper of the children of Israel in the bondage of Egypt, and so binds us in a closer fellowship with the Son, Who died that we might "have life and have it more abundantly," and also with a heavenly Father Who, long before the coming of the Son, had planned our redemption, and begun the preparation for it by the setting apart of a chosen people to whom He made revelations from time to time, and through whom He kept alive the expectation of a Coming One, a great deliverer.

This feast of remembrance for a great deliverance occurred in the springtime as though to esphasize for the Israelites the fact that they had undergone a resurrection from slavery to freedom, like the coming to life of nature after its winter sleep.

God's dealings with His human children are never accidental. It was not by chance that the last great plague fell upon Egypt, and the exodus occurred at the bursting time of the year, when all around us our heavenly Father is showing how bonds can be broken, and brown barren places made green and bright.

When Christ came He followed even in His death that perfect harmony with His Father which constituted His divine power. As He puts it, "I and my Father are one," so when the time approached for Him to pass through death to life He followed the example set by the Father. When a feast was appointed to celebrate the bursting of earthly bonds, and the shattering of the shackles of slavery, it was set at the season when the sunlight is gaining the supremacy over darkness, when the equinox is past on the bright side, daylight is increasing and darkness is receding, the light is gaining the victory over gloom.

In like manner when the Lord had finished His work and was ready to burst the bonds of death, He chose the anciently observed feast as the occasion, and the opportunity of continuing it with a new meaning and instituting another feast to commemorate the breaking of the fetters of sin.

St. Paul rightly emphasizes this in that passage which has become our Easter anthem, "Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

As we look out at the Father's works around us it is easier to understand the greatness of the glory that a resurrection is going to mean by observing the pictures of it that He shows us at this blessed season. Contrast bulb of the hyacinth, in the earth, earthy and unattractive with its blossom of delicate tints and sweet perfume, and it gives us a new vision of what it meant for the Master to resume again that free existence in His Father's presence after His sojourn in the bonds of the human body.

Look at the great bare brown trees bursting into tender, delicate foliage, and we can better appreciate the way in which the beauties of spirituality can be clothed upon, and cover the ruggedness of the earthly body.

Then let us think of the resurrection life to which the Christ has led the way as being as far above, and as having as many more attributes as the brightly colored, delicately perfumed blossom has more wonders of beauty and attractiveness than the insignificant brown bulb possesses.

No wonder that Jesus said to Nicodemus, "If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" If we look at the illustrations in God's great book, it makes it easier for us to understand the heavenly things of the glorious resurrection season.

As one of our Southern poets has so beautifully sung:

"All that springeth from the sod
Tendeth upwards unto God:
All that cometh from the skies
Urging it anon to rise.
Winter's life delaying breath
Leaveneth the lump of death,
Till the frailest fetter bloom
Moves the earth, and bursts the tomb.
Welcome, then, Time's threshing-pain
And the furrows where each grain,
Like a Samson, blossom-shorn
Wakes the resurrection morn."

M.

WELCOME.

The Diocese of Southwestern Virginia has, from its organization, shown itself to be progressive, and of an energetic type of churchmanship from its Bishop to its youngest presbyter.

Last summer a series of all-day services or institutes was arranged for the purpose of getting Church people together to meet their Bishop.

In further proof of this Godly activity, we have the first copy of "The Southwestern Episcopalian."

We are delighted to see a diocesan paper that is not ashamed to sail under its colors. We are Episcopalians. Why should we be ashamed of it or try to hide? And yet, so far as we know, this is the first and only paper that comes out, and frankly confesses it, and flies it at its masthead, so to speak, and we take off our hats to the Diocese of Southwestern Virginia.

Another feature for which we commend our new contemporary is the number of parish letters that it contains—

no less than eleven! We wonder how they got them, and would be glad to pay a reasonable price if they would send us their recipe. Usually getting news out of Episcopal clergymen is like drawing the proverbial eye-teeth. These reverend gentlemen are apparently the most modest in the world. It almost takes a private detective force, which few Church papers can afford to keep up, to find out what they are doing.

Again we say, "Hats off to 'Southwestern Virginia.'"

M.

A CHAT WITH CONTRIBUTORS AND CORRESPONDENTS.

In all seriousness it would help enormously to make our diocesan and other Church periodicals very much more interesting reading if our Episcopalians, both clergy and laity, would take enough interest in what is going on in their respective parishes to write it up and send it to the Church press.

Of course editors, in many cases, may have to curtail these reports, but persons' feelings need not be hurt on that account. It must be remembered that the issuing of every number of a weekly paper involves a good deal of cutting and fitting, and that there is a certain amount of space for each department or variety of news.

Sometimes we have articles which we should like to publish in full; but that particular week may have brought us quite a number of other items of a similar nature, so that the only way to get them in is to "boil them down," for if left over to the next week they would lose their "timeliness."

These are rather matter of fact suggestions, but an interesting religious press, like most other things, can be created through co-operation, and this is an object that is worth striving for. A live, helpful Church paper can wield a great influence, where a stupid dead one is chiefly a space-filler in the waste-basket.

Until thought transference and mental telepathy are developed to a good deal higher state of efficiency than they have yet reached, the only way for Church papers to find out what is going on in parishes and dioceses is for some one to take the trouble to write it down and mail it. Please do it.

M.

A Pastoral on Family Religion

By the Bishop of Southern Virginia.

Brethren in Christ Jesus:

The Bishop of the Diocese is, first of all, the pastor of the flock over which God has made him overseer. As your friend and pastor, I am writing to urge your careful consideration of the appeal which is to be sent out by the Board of Religious Education of Southern Virginia, setting before you the great value and necessity of what we may call family religion.

"The Church in the House," not only in apostolic times, but all down through the history of the Christian Church, is in every community the beginning of the organized congregation of believers. Religion, like charity, begins at home. As it fares with the church in the house, so will it fare with the church of the parish.

Every Christian home should be a place where prayer is wont to be made. A home without prayer, without the benediction of the consciousness of the unseen presence of Christ, cannot bring to bear on the fashioning of the character of our children and the forming of their ideals of life those subtle influences which have gone into the making of the people of England and America.

It is hard to say how far there has been the abandonment of daily family prayer, of grace before meat, of the teaching of the things of God to our children, of the putting of God's things first. If in any home the fire has died down on the family altar, pray God that it may be kindled anew.

There are changed conditions in modern life which make regular family worship and systematic instruction in God's truth seemingly more difficult than they were in the days of our own childhood. But these should not be an excuse for the lowering of the standard of family religion, but rather a challenge to our faith, which should realize that Christ's religion is universal and for all times and, therefore, capable of adaptation to all the changes and circumstances of life.

May I now appeal, therefore, to you, my dear brethren, as the Eastertide draws near, to remember that the Christ is not the Christ of the past, but the living Christ, Who seeks, as in the days when He was here on earth, to enter into the lives and the homes of His disciples.

I pray God that in every home in the Diocese there may be daily prayer to Him.

I commend to our people a Manual of Family Prayer set forth by the Diocese of Virginia, which is simple and has the spirit of true devotion. But we have also always by us in our Prayer Book the forms for Morning and Evening, those wonderful collects which, as no other words can do, speak our thoughts and voice our needs to God.

I pray God that in every home we may gather around the family table to bless the God and Father of our Lord Jesus Christ, as the Giver of all good gifts.

I pray God that in every home, not only in the Church and the Sunday school, but in the family circle, our children may hear the Word of God and be taught those things which they ought to know and to believe to their souls' health, and I pray that we may lead them, from their earliest childhood, to see the beauty and the joy of the service of Christ.

I trust that in every home, on the Lord's Day, when the family is deterred from the privilege of attending church, the service may be read, as was the wont in the old Virginia homes, and that all may take their part.

And I pray God that in every family where there are sons, fathers and mothers may dedicate them, if it shall please God, in their thoughts and their prayers, to the ministry of the Word.

We cannot overestimate what it would mean to the Church and to our land, if there were a realization of the value of this religion of the home, a building of the Church in every house.

"Prove me, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

The Blessed Christ stands, at the entrance of every home, and, if we will we can hear His yearning, pleading voice: "Behold, I stand at the door and knock; if any man hear My voice and open the door, I will come in to him, and will sup with him and he with Me."

Faithfully and affectionately yours,

Beverley Dandridge Tucker,
Bishop of Southern Virginia.

China Famine Relief

To those of us who are thinking of doing more and more for China Famine Relief it is of interest to be told what the native Christians are doing for their own people. A touching tribute comes in a recent letter from our Bishop Huntington, of Anking, testifying to the whole-hearted response of Chinese Christians to famine relief. He states that aside from American missionaries being sent to various parts of the famine area for actual relief work, some of his Chinese clergy and other workers have been delegated for such service, the Christians in the various parishes backing them up loyally by their self-sacrificing gifts. One must remember that the income of many of our Chinese Christians is exceedingly limited. Bishop Huntington writes under date of January 28: "I wish we could do more for those sufferers, for this famine is about as bad as anything could be. We have raised about $2,500 or more in the Diocese thus far from so feeble a folk."

This is simply an unaffected statement which has more in it than one would imagine.

It comes out of a Christian Church that is itself in need for the most part and often impoverished, and the statement that such an amount has been given is an eloquent tribute to the generosity of our Chinese brothers.

They have also been willing to sacrifice some of their workers. The Rev. Bernard Ts'n and one of our catechists, Mr. Tsang, from Nanking, have been sent to the field to aid Mr. Tompkinson, of Wuhu.

The American Christians need have no fear about the Chinese end of things.

WHAT IS DEATH?

The Rev. R. Cary Montague.

"That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."—John 3:6.

We live in a marvelous age. New discoveries and inventions are appearing every day. The Atlantic Ocean has already been bridged by the human voice, without so much as a wire to guide the sound waves. Men have passed from shore to shore of that great expanse of water like the birds, winging their way through the heavens. Yet in the midst of the conquest of all the wonders of earth and sea and air, two great mysteries remain unsolved.

These mysteries are facts of everyday life: Birth and Death. Whence came we and whither do we go? These two questions still remain unanswered. They have been pondered by the greatest minds of all ages, and naturally so, for the one experience that will come to persons of every class and condition of life is death.

As one looks into the faces of a great crowd, there is only one thing that can safely be predicted will come to all; some may obtain great wealth, others gain political power, or develop great intellectual attainments, but the one thing that certainly every one will do is—to die.

In the consideration of death we must come back to the words of Christ, for, as one of our Church writers has so truly said, "Christ took His stand at the unchanging center of things where the bright light of truth filled His soul and flooded the pathway of His thought in every direction, and when we stand beside Him life becomes simple and luminous."

Let us, then, listen to His words as they came from His lips in the interview with Nicodemus, when He said: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

I am aware that this scene and our Saviour's words in connection with it are usually thought to refer to baptism, confirmation or conversion, and no doubt they do, but may they not have a larger and deeper meaning when He says, "Marvel not that I said unto thee, ye must be born again"?

I think He referred to death.

I believe firmly in conversion, having seen men's lives transformed, as it were, in the twinkling of an eye, and changed from a downward course to an upward course. In my own experience, by God's grace and help, I have had the privilege of so converting people.

I do not believe, however, our Lord referred entirely to this experience, when He used the words quoted above, because He goes on to say in the seventh verse of the same chapter, "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so it is every one that is born of the Spirit."

No one knows better than I do the wonders that can be wrought by conversion, but the person has never yet been seen who was able to move about like the wind, by reason of this change of heart; yet Christ says that this is the attribute of every one that is born of the Spirit.

Another reason that makes me think our Saviour here referred to death as a birth into the next world is because St. Paul, in writing of the next life, says emphatically in the fifteenth chapter of the first epistle of the Corinthians, verse 50: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God."

No doubt some will disagree with me in the interpretation that I put upon these passages, and to those who do, let me say that I do not consider it the function of a preacher to think for his congregation, but to lead them to think for themselves.

If we turn to God's own works, we find abundant illustrations of the thought that death is birth.

I believe that God uses His handiwork to teach us things that He would have us know, and that He Himself dwells in every part of His creation. As some one has so beautifully put it, "God sleeps in the rocks, He dreams in the flowers. He awakes in the animals, and comes to self-consciousness in man"; or, as we sing in the Benedicite, "O, all ye works of the Lord, bless ye the Lord: praise Him and magnify Him for ever."

Let me show you, therefore, by an illustration from each one of the great departments of God's kingdom, how He teaches us this mighty truth, and that we pass from life to life, or, as St. Paul has put it, "from glory unto glory."

If we turn to the vegetable kingdom, we see the sweet pea seed—small, black, insignificant and utterly unattractive. We put it in the ground, and it dies, but in its death is born the lovely little green shoot that pushes its way through the impeding earth, and in the free air with its new life grows and sends forth its leaves to gather its refreshing moisture from the elements above, while its roots perform the same office from the earth beneath. Then that green stalk terminates and the flower is born. Beautiful with its delicate tints of color, appealing with its odors of sweet fragrance. The ugly little black seed has passed from death unto life.

We turn now to the animal kingdom, and here beneath the ground we see a grub, a fat white worm who has not even the power of locomotion. He lies in the soft moist earth and absorbs his nourishment through his skin. In a little while he dies, and in his death is born a caterpillar whose life is larger than that of the grub from whence he came. He can crawl about through the dust and grass, and select his own food, but still his life is very limited, and soon he retires into a chrysalis, from which he presently bursts forth a butterfly in all the gorgeous hues of brightly colored wings and delicately tinted body, floating through God's free air—a lovely and lightsome thing that is so far above and beyond the grub or caterpillar that it is difficult for us to realize that it is but the culmination of the one life that has experienced God's promoting power. These instructive illustrations do not cease, however, with those parts of God's creation which we look upon as having life. When we turn to the mineral kingdom we find this thought wonderfully exemplified.

Look out on a frosty winter morning, after a day of thawing weather—you will see an icicle clinging to the corner of the roof. There it hangs—frigid, immovable and brittle in its solidity, but the sun strikes it and gradually it disappears, and if under it you have placed a receptacle, you will find it filled with water. The death of the icicle is the birth of the water. In its fluid state it now has motion and moves with the changing level. It gives way before a solid substance, and has many powers not known to it in its first frozen condition. Now place your vessel upon a stove, and soon the water also will disappear, but if you watch it carefully you will see thin clouds of steam that pass lightly into the air floating upward with a new freedom. The death of the water was the birth of the steam, and in its last state this solid, rigid icicle has power not only to move itself, but if confined within narrow limits to drive great locomotives and move mighty wheels of industry.

Let me offer you another thought that has been put forth and developed by the German philosopher Feckner. We speak of existence as though we lived once in this world and once hereafter. But we really live twice in this world. There is a prenatal life that is sometimes overlooked. The eye that is made to see in the light and to distinguish every shade and tint of color is formed in the darkness. The ear through which we receive notes of sweetest melodies is shaped in silence. The event that we call birth into this world terminates that life and is its death, because we pass from life to life.

Shall we not then, after we are born of the Spirit, enjoy faculties which will be as indescribable to us now as would be the sight of a beautiful picture or the sound of a delicate harmony to the unborn babe? Is it surprising that St. Paul, in contemplating these mercies of God to us His children, should have exclaimed:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love Him."

Perhaps the most consoling thought of all in connection with this teaching of our Saviour—that death is birth—comes from the thought that no arrival in this world is unexpected or unlooked for. The new born babe is welcomed by loving hearts and kindly helping hands. If we here, with all of our limitations, can prepare a welcome for the arriving one, how much greater will be the welcome prepared by those who have entered into that larger life where they are already living in that house of many mansions and are waiting for us "when we shall be born of the Spirit." Grasp the comfort of this thought! When we see a little child who has been gathered to God's bosom, we know that it will be tenderly welcomed by loving hearts who have gone before. It is inspiring to think of the great group that will be waiting for an old person whose family and loved ones have left them here, but will greet them there.

Again, a birth into this world comes at its appointed time, so let us believe that God also controls the birth of the Spirit, and that when we see a young person taken apparently in the very prime of life, it does not mean that that one is "cut down," as we so often call it, but that God has other work for him to do in another life, and for this

purpose he has been promoted. Then can we say with believing hearts:

"God nothing does nor suffers to be done
But we ourselves would do the same as He
Could we but see the end of all events
As well as He."

Let us then take these blessed words of our Saviour at their full value and doubt not, but earnestly believe that "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit," and that as "the wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

"What is death?
'Tis but a changing
By the eternal God's arranging
From a coarser to a finer,
From a lower to a higher,
As we journey on."

NEAREASTOCRAPHY.

By Charles V. Vickrey, General Secretary of Near East Relief.

Where is Armenia? "In Turkey," comes the prompt reply. Historically—"Yes"; prospectively—"Yes"; actually—"No." "Armenia" of today's press dispatches lies wholly on Russian soil. True, ancient Armenia covered a considerable portion of Turkey, including the rich plains of Cilicia with a goodly coast line on the Mediterranean. The Treaty of Sevres provides that ultimately a certain portion of the Ottoman Empire shall be included in the Armenian Republic, but as yet not one foot of Turkish territory is controlled from the Russian Armenia, reported as under Soviet government.

Where Are the Armenians?

That is a different matter. Before the wholesale deportations of 1915 they were living prosperously not only in the Turkish vilayets known historically as "Armenia," but throughout all the provinces of Asia Minor. Following the massacres and deportations, they were scattered as refugees and exiles in all directions. The end of the war found the remnants of the Armenian people herded in refugee camps—crowded underground in cities—struggling along highways robbed — homeless and destitute. A portion of them found refuge in the Russian Caucasus, where, during the Russian Revolution, was formed the small Republic of Armenia, which held the allied line against Turkish advance. By far the larger number of Armenians, however, fled or were exiled in the opposite direction—southwest into Cilicia, Northern Syria and the deserts of Northern Mesopotamia.



Where Is Near East Relief?

Wherever in the Near East there are destitute Armenians, Syrians, Greeks, Jews, Assyrians or others, needy and oppressed, regardless of race or creed. Near East Relief follows where the "long, long trail" of persecution and exile leads. From Constantinople to Bagdad, from Port Said to Baku, from Persia to Palestine, the protecting arms of Near East Relief have reached until today its work is far more extensive outside so-called "Armenia" than within.

Far from being overshadowed by Russian Bolshevism, less than 10 per cent. of the workers of Near East Relief were in Russian Armenia previous to the Soviet advance. Workers, supplies and orphans have been shifted to reduce to the minimum possible complications.

It is a notable fact that at no time during the great war or since have Near East Relief workers or supplies been seriously molested. No supplies have been requisitioned and pledges have been given that none will be.

The colossal tragedies, deportations and enforced migrations of recent years and months have given a large Armenian population to many cities far removed from the Armenia to which world governments are seeking to extend guarantees. The whole Assyrian nation, constituting the ancient Chaldean Christian Church, has been driven from the lands Northwest Persia that they occupied for centuries. There is little prospect of their ever being able unaided to recover their ancestral homes. The very life of the vast majority of the Assyrian and other subject races, as well as the Armenian nation, is dependent upon private philanthropy until such time as stable government is restored, not only in Armenia, but throughout the Near East.

Given this reasonable security, these thrifty, enterprising people will quickly regain self-support.

FAITH AND WILL.

The faith which finds God's help for our human needs is an act of will. It is trust in the Eternal Friend. Therefore it is impossible to compel it by argument. Yet it is the one thing utterly needful for our lives. We need the alliance of our wills with God that faith implies. We need the strengthening of our hearts by God's power that faith secures. We need the consciousness of God's presence and the assurance of His unfailing love that faith awakens. Even as of old, the psalmist felt these needs and found satisfaction in the God Whose presence did not oppress him, but, rather, comforted and inspired.—Dr. Rush Rhees.

THE RESURRECTION.

A man who believes entirely in the victory of Jesus Christ is master over death. You believe that; I believe that. Then there ought to be, as we move about the world, a sense of coming victory. We ought to have the power of men who are really conquerors through Him Who loves us; and we ought to go on with the sense that already the enemy is beaten, and we have only to enter into the land that has already been conquered for us. There ought to be a note of conquest and power in every man who believes in the resurrection of Jesus Christ.—The Bishop of London.

THE RESURRECTION.

At break of day
The Saviour burst the cavern's stillness deep,
Rising in conquest from Death's shattered sway,
As from a sleep.

He rose in Power,
In all the strength of Godhead shining bright,
Fresh as that hallowed morning's dewy hour,
Pure as its light.

He rose on high
While angels hung around on soaring wing,
Wresting from the dark grave its victory,
From Death its sting.

—J. H. Newman.

IS GOD REAL?

God is. That states the truth as a fact, and the fact is based on the reality of personality. God is a Person, not visible, but sublimely real. Upon Him as a Divine reality are based for existence all other real beings and all life. All things were made by Him and are upheld by Him. In the beginning God. A sergeant in the French Army declared at the battle front there are no unbelievers, no atheists and infidels on the battle field. God is a reality, a tremendous reality. God, life, death—three things that are startlingly real, and should be real to every one everywhere. That God is, is a comforting thought, a precious fact, that should be stimulating to all who desire to lead an upright life.

The very thought that God is real and everywhere present makes life more valuable, more real and more worthy of one's best efforts. It makes human life sublime, for a true life is related to God. Life everywhere indicates that there is a supreme Life Giver and Upholder.

God is real, otherwise nothing could be real. No life is self-evolved, but in its final analysis its origin is traceable to God. We exist because God exists, we are real personalities because God is a real Person—the supreme source of all life. This makes responsibility real, suffering real, duty real, opportunity real, time real, death real and eternity real. The all-pervasive and enswathing presence of God puts a new value on life—life ideals, life purposes and life objectives. It makes a patriot more patriotic, a soldier a better warrior, a Christian a better disciple and a more useful citizen. It puts a new inspiration into life, more zest into heroic endeavor, more fidelity and perseverance into the performance of tasks—in fact, human life is lived on a higher and sublimer plane when the thought of God as a Divine reality permeates it. It is the touch of God everywhere in our lives that ennobles the life we live and makes it potential for good in the spreading of His kingdom and the glorification of His name. In the beginning God. "God is, and is a rewarder of all those who diligently seek Him."—The Evangelical Messenger.

EASTER THANKSGIVING.

Thank God for the dear ones safe today,
Safe at home on the happy shore,
Where the smile of the Father beams for aye,
And the shadow of pain shall fall no more.
Thank God for the hearts that have done with sin,
For the eyes that shall never be blind with tears,
Thank God for the beautiful, entered in
To the perfect rest of the deathless years.

Thank God today for the pilgrim feet
Which have trodden the last of the toilsome way,
For the strong, for the frail, for the babes so sweet,
Who have left forever this crumbling clay;
Who have changed earth's trial and loss and moan
For the victor's palm and the voice of praise,
Who dwell in the light of the great white throne,
And join in the songs which the ransomed raise.

Thank God today for the hope sublime
Which fills our souls in the darkest hours;
Thank God that the transient cares of time
Are wreathed in the glory of fadeless flowers;
Thank God for the rift in the desolate grave:
'Tis the soldier's couch, not the captive's prison;
He hallowed its portal, Who died to save,
And we write o'er its arch, "The Lord is risen!"

—Margaret E. Sangster.

"Death is not a thing to be dreaded by the believer; it is a sleep. Tired, we lay our head on Jesus' bosom, and awake in heaven."

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

A YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

(Abridged, With Apologies.)

Mr. Editor: The letter in a recent number of the Southern Churchman calling attention to the value of this society in training young people for Church work, and recommending that the Episcopal Church should apply this movement, was of deep interest. As an organizer of such a society in my home town when I was eighteen, and after having filled nearly every one of its offices, I know its value in deepening the spiritual life of the members and in training young people for practical work. The promise then taken, to "read the Bible every day and to pray every day," I have kept throughout my whole life. The habit of earnest study thus formed caused me, later in life, voluntarily to seek confirmation by a Bishop. For the past ten years I have been teaching in Episcopal Sunday schools, and also teaching in day schools connected with a very beautiful cathedral in a missionary diocese. This experience enables me to sum up a few of my observations in the following way:

First. The English Prayer Book, with the observance of the Christian Year, is the clearest and most wonderful exposition of the Christian religion that has ever been formulated. The idea of the Prayer Book in giving to each individual Christian a practical application and training in Christian principles which each one may possess in compact form, is an inestimable heritage. The adherents of some other religious bodies were deprived of this presentation of the Christian doctrines and of having them carefully explained in the natural unfolding of the Church Year. Thus their young people grew up without clearly defined teaching. There was little to make them feel that religion should have a daily place in their lives and that each season of the year and each event of life should be sanctified by the Holy Spirit and have a distinct meaning.

Second. With this condition of things it was absolutely necessary to give the young people something definite to do, and to make them think for themselves as to the meanings of the Christian life. To fill this need the Christian Endeavor Society was born, and during forty years it has made for itself an abiding place in the Church life. Its value in teaching and training young people over sixteen years of age is incomparable.

My observation of Episcopal young people leads me to think that after confirmation they also need teaching and training in the practical application of the Prayer Book and of the doctrine which they have been taught, and also in the daily reading of the Bible. They also especially need to mingle together socially in a way as provided by the Christian Endeavor Society.

Third. I am now teaching in a co-educational college where I have charge of outlining the young people's Sunday evening meetings. I append the outline for the coming Sunday, which follows the subject as given by the Christian Endeavor World, and which will be considered by hundreds of societies on the same evening. It is peculiarly adapted to Church teaching and would be a fine theme for a Church society.

CAROLYN GORHAM DICKERMAN.

New Orleans, March 12, 1921.

Y. P. S. C. E. Meeting, March 13, 1921.

Topic: Real Religion.
Leader: ..... An application Meeting.

Applied Christianity or Real Religion.

Questions for answer in the meeting, as assigned, to be followed by open discussion. Interspersed with special music or singing, and recitations, as arranged by the leader.

What has prayer to do with real religion? Discussion opened by .....

What has the Bible to do with real religion? .....

What has meditation to do with real religion? Discussion opened by.....

Why is the reception of the Holy Spirit a necessity for real religion? .....

How may we know in our hearts that ours is a real religion? Discussion opened by .....

What has Sabbath observance to do with real religion? Discussion opened by.....

How does church-going promote real religion? Discussion opened by .....

What have you found most useful in cultivating real religion? .....

It is well, after the first answer to each question, to wait a few minutes or to ask if any one else has a word on this topic.

MORAL STANDARDS OF OUR YOUTH.

Mr. Editor: Are moral standards changing? Even the most cursory view convinces one in the most forcible way that they are. The kind of life led today by boys and girls, their behavior in general, the way the girls dress and act is vastly different from what they were ten years ago. Boys and girls held themselves in mutual respect. Girls wore more clothes and less make-up. Vamps were unheard of. Jazz with its degrading influence on music as well as morals was yet unborn. Nevertheless, there was much fun and enjoyment.

But look at the situation today. The boys and girls seem jazz-mad. The pursuit of pleasure has become a wild race. Joy-rides with drinking and smoking are not unusual. Vamping has become one of the most popular indoor sports and pastimes. Girls scarcely out of their teens make up like movie actresses. Boys of fourteen and fifteen take girls of twelve to theatre parties and tea dances which are unchaperoned. Dancing has dropped from a decent pastime and enjoyment to an openly sensuous indulgence. Modesty and self-respect are old-fashioned. Pleasure is the end sought and all possible means to gain this end are employed. School work is a side issue; social life comes first. The time has long since passed that our young folk were forbidden to attend social affairs on "school nights"; now they frequent parties every night in the week. Schools have become fashion houses where the keenest competition is carried on among the girls. Thus is the situation.

What seem to be the causes of this degradation? They are numerous. One of the worst, perhaps, as it covers the largest scope, is the movies. There has never been a time when the movie-picture situation was more dangerous than it is today. No proof is necessary; we see it before us plainly. "In 173 films examined some time ago, the Pennsylvania Board of Censors made 1,108 eliminations of objectional scenes of immorality and lust and indecency of all kinds." Close behind comes the dance, aided by the so-called popular music or "jazz" which has done much towards the demoralization of youth. The twentieth century novel, the magazine and the newspaper have lowered themselves to the amusement and satisfaction of the youth by appealing to the passions instead of attempting to raise their ideals. Then we turn to the home, to the parents. They are much to blame; they have been letting down the bars too far and allowing their children too much freedom on the one hand and too little training in morals and manners on the other.

What is to be done? Is pleasure the ultimate end? Can the whirlwind be safely ignored? History records the dangers of lax moral standards and the results of uncontrolled pursuits of pleasure. "And history has the reputation of repeating." If we are to re-establish the former attitude of mutual respect among the young people, it is time for parents to assert themselves. **We do not need "blue laws,"** but we do need common sense decency and modesty and self-respect reinstated in their proper places in the estimation of the people generally and the boys and girls in particular. "It is high time to awake out of sleep."

H. B. JONES.

St. Stephen's College, Annandale, N. Y.

CENTENNIAL OF GREEK INDEPENDENCE.

Mr. Editor: The Centennial of Greek Independence comes this year. One hundred years ago, on the Feast of the Annunciation, which is (by the Eastern Calendar) our April 7, "the Archbishop Germanos, of Patras, raised the banner of the cross, and enslaved Greeks flocked to arms." Such was the beginning of the Revolution which freed Greece.

Does not this afford us a special opportunity? Should not our parishes everywhere do something to make the Greeks within the parish bounds feel that we desire to express our friendly relations by helping them celebrate their Day of Independence? There are some Greeks in almost every community of any size in the United States, and in many places their churches are on cordial terms with our own. The fact that our Greeks know the meaning of freedom and love to celebrate the day of its birth in the mother-country makes them not worse, but better, Americans.

I should be glad to furnish suggestions as to how this can be carried out. THOMAS BURGESS.

281 Fourth Ave., New York.

The Great Commission.

A FOLLOW-UP CAMPAIGN.

(From the Publicity Department.)

The Rev. Conrad H. Goodwin, rector of Zion Church, Charles Town, W. Va., is seeking information; and inasmuch as he puts his questions in the form of a challenge, it might be said that he is very much in earnest about it. They have done well in the Nation-Wide Campaign in Charles Town, but they are not satisfied. They are out to do better. So the rector has conceived the idea of telling his story to the Church, challenging, as it were, those parishes which have not done as well, and endeavoring to seek out parishes that have done better in order to add zest to the work they are carrying on in Charles Town.

The Rev. Mr. Goodwin writes: "Zion Episcopal Church, Charles Town, W. Va., paid its quota in full to the Nation-Wide Campaign, 1920, the quota being $3,095. Because many parishes and dioceses are half-hearted about their quotas, and because it seemed good to encourage Zion congregation to larger stewardship and an abler sense of mission, at the suggestion of the rector the vestry has guaranteed an increase of 17 per cent. on our quota, making it $3,750. Can you tell me how many congregations (or if difficult to obtain data for smaller congregations, let us say all over three hundred communicants) have increased their quota, by their own request, 17 per cent. over and beyond the 1920 quota actually paid in, and have guaranteed that the 1921 quota will be paid in full?

"Besides weekly group meetings for missionary information and prayer, last autumn during the Nation-Wide Campaign, and a monthly meeting in the homes between that time and Lent, we now, during the six weeks of Lent, are meeting in fifteen homes in the parish every week for missionary intercession and study of the Survey—the groups being gathered together by captains and led by prayer leaders and information men, so that each group has three leaders. Every week the rector instructs these forty-five Nation-Wide Campaign officers in the prayer and study for that week in their groups. The Executive Committee of three majors see to the personnel, advertisement and assignments. The captains are permanent leaders of their groups; the prayer leaders and information men serve the different groups in rotation, a plan which proves advantageous in many ways. Of this band of forty-five officers, almost half are men. Last autumn a dozen of these men gave brief talks in church on the Nation-Wide Campaign.

"There are now in use for our Lenten study one hundred copies of the Survey, and we have an actual weekly attendance (which does not mean enrollment) of one hundred and seventy-five persons.

"For the encouragement both of ourselves and of others, will you kindly tell me how many parishes of which you have record excel this effort of Zion Church, in number of Surveys regularly studied, number in regular attendance, and number of officers in permanent Nation-Wide Campaign organization."

ST. LUKE'S HOSPITAL.

Mr. Thomas W. Lamont, of the firm of J. P. Morgan & Co., recently returned from a trip to the Orient. One of his business friends in New York, knowing of the plans to proceed with the erection of the new St. Luke's Hospital, Tokyo, asked him the following questions:

"1. Will an enlarged St. Luke's be a definite contribution toward the support of Christianity in Japan?

"2. Is the enlargement vitally needed from a medical standpoint?

"3. Will an adequate institution of this kind tend to cement friendly relationship between the nations? Has the institution the good will of the Japanese people in Tokyo and the good will of the nation at large, in so far as you have any knowledge of the subject?"

Mr. Lamont replied by letter as follows:

"Permit me to say that my answer to all of your questions about St. Luke's, Tokyo, is an unqualified 'yes.' I regard St. Luke's as an unusually fine institution, wielding an influence far beyond the medical, surgical and nursing service, and I am most enthusiastic about its director and staff.

"It occupies a peculiar position in the regard and relations of Japanese and Americans, as many of both races assured me during my visit to Tokyo last year. It is a very definite and substantial contribution to the cause of Christianity in Japan, and its enlargement must increase that influence for good. My observation and inquiry convinced me that its enlargement is absolutely necessary from a medical standpoint, and I am confident that the extension of the work must affect favorably the relations between the two countries. There can be no question as to the good will of the Japanese for St. Luke's Hospital."

Church Intelligence

Conference of Social Service Workers, Milwaukee.

The program and plans for the National Conference of the Social Service Workers of the Episcopal Church, to be held in Milwaukee, Wis., June 20-22, have been carried to a tentative conclusion. Through the kind interest of the trustees and the president, Miss Sabin, of Milwaukee-Downer College, the buildings have been put at the disposal of the conference. We can take care of one hundred men and sixty women, charging $3 a day per person for room with two beds and breakfast; $3.50 a day for single room and breakfast. It is hoped that we can plan to have our luncheons and dinners there for Tuesday and Wednesday, the days of our own conference. The rooms at the college are placed at our disposal through the entire week of the National Conference of Social Work, from the 22d to the 29th. In order to make it possible to open up the college the Executive Committee of our conference has been obliged to make a contract promising one hundred men and sixty women for the period of the ten days. We therefore beg every one who plans to attend the conference to inform the secretary, the Rev. Charles N. Lathrop, 281 Fourth Avenue, New York, N. Y., in order that reservations may be made. We are particularly anxious to get the number who will be present for the National Conference of the Social Service Workers of the Episcopal Church which will end on Wednesday afternoon, June 22, and to know how many of them plan to stay through the National Conference of Social Work.

The Conference of the Social Service Workers of the Episcopal Church will open on Monday afternoon, June 20, with a reception. There will be opportunity at this time for meetings of committees of special activities and also of those who have been appointed to prepare papers. The first regular meeting will be held on Monday evening at 8 o'clock. Temporary officers will be chosen and the plans and purposes of the conference presented. Then at 8:30 will be a paper on the "Relation of Church Institutions to the Diocesan Authorities," followed by another paper on the subject, "What Relation Ought the Social Service Work of Our Church to Bear to the Work of Other Christian Bodies?" by Mr. John M Glenn, director of the Russell Sage Foundation, New York City. On Tuesday morning, June 21, at 10 o'clock, "The Scope and Work of the Social Service Commissions" will be the general subject. First six of the Social Service Commissions will tell us what they are doing. Canada, New York, Connecticut, Pennsylvania, Chicago and California have been asked to present ten-minute reports. Next will come the question, "What Should They Do?" a paper presented by a committee of which the Rev. C. K. Gilbert, Secretary of the Social Service Commission of the Diocese of New York, is chairman, to be followed by discussion. Tuesday afternoon the subject will be "The Church's Relation to the Dependent, Defective, Delinquent," starting off with the question, "What Contribution Should the Church Make?" followed by three short papers on "What Part of This Field Does the Church Cover?" For the child, Miss Katharine P. Hewins, General Secretary of the Church Home Society of Boston; for the wayward and delinquent girl, Mrs. John M. Glenn, President of the National Council Church Mission of Help; in City Mission work, Rev. L. E. Sunderland, Superintendent, City Mission Society, New York City, to be followed by discussion. Tuesday evening there will be a devotional service in preparation for a corporate communion, Bishop Brent being the leader. On Wednesday morning at 7:30 will be the corporate communion. At 10 o'clock the conference meets to discuss "How Can We Make Social Service an Effective Part of Parish Activities?" a paper presented by the Rev. Samuel Tyler, D. D., as a result of his own work and a committee of his choosing, followed by discussion. Then there will be a short paper on the question, "Is There One Definite Work the Social Service Commissions of the Dioceses of the Country Can Undertake?" On Wednesday afternoon will come the questioon, "Are the Social Service Commissions Responsible to Express the Conscience of the Church in Important Public Questions?" followed by final action for permanent organizatioon. Thursday afternoon there will be two papers on "The Church Service League and Christian Social Service," one taking up the Woman's Auxiliary and the other the Girls' Friendly and Christian Social Service; and also a paper on "The Brotherhood of St. Andrew and Christian Social Service."

On Wednesday evening begins the great National Conference of Social Work. Their tentative program has just come out and presents a great wealth of interesting material. It is hoped that a large proportion of the members attending the National Conference for Social Service Workers of the Episcopal Church will plan to stay over for the succeeding conference.

Charles N. Lathrop.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

New Parish Hall for St. Thomas' Church.

An intensive campaign to raise $50,000, with which to build a new parish hall, has been started by St. Thomas' Church, of which the Rev. C. Ernest Smith is rector. The proposed structure will cost about $75,000. It is planned to realize a third of the amount on a loan, with the balance to be subscribed and paid over a three-year period of six equal instalments, the first payment coming due May 1, 1921. Charles J. Bell, chairman; William Edwin Hall, Melville Church, and Senator H. L. Meyers compose the Executive Committee which will direct the drive for the funds. The present parish hall, which was built for a chapel about thirty years ago, is poorly lighted, badly ventilated and inadequately heated. It has not suitable class-rooms or assembly hall for the Sunday school, is inadequate for choir uses, and offers no satisfactory meeting places for the various organizations of the parish.

It is proposed to replace it with a modern stone building, arranged according to the latest and best parish hall plans, and conforming to the Gothic lines of the church building.

The Executive Committee will be aided in its work of raising the necessary funds by the Nation-Wide Campaign Committee, the Rectors' Aid Society and the Welfare Committee. Headquarters of the Executive Committee have been opened at 1772 Church Street.

A Holy Week Mission was held at Christ Church, Georgetown, with Archdeacon Percy C. Webber as the missioner, and a good attendance at all of the services. There were several services during each day and every evening at 7:45 P. M. Archdeacon Webber is well known to Christ Church Parish, having held missions there twice before, and was welcomed by all who remembered his forceful and inspiring way of delivering his message.

Epiphany Parish: The Bishop of the Diocese confirmed a class of more than fifty persons at Epiphany Church at 11 o'clock on Palm Sunday, when there were addresses by both the Bishop and Dr. Freeman, the rector of the parish. At the evening service the choir sang Gounod's Gallia, under the direction of the parish organist, Adolph Torovsky. Dr. Freeman visited Epiphany Chapel on the evening of the Friday before Palm Sunday and preached the sermon on that occasion. In his greetings to the people of the chapel he emphasized the importance of the chapel in the life of the parish, reminding the people that while there were two church buildings for matters of convenience, they all belonged to Epiphany Parish, and upon them depended much of its success.

Large Confirmation Class: One of the largest classes ever confirmed in this Diocese was presented to the Bishop on Wednesday evening, March 16, at the Chapel of the Nativity, when sixty-seven persons, including twenty-eight men and boys, were presented by the Rev. Enoch M. Thompson, vicar of the chapel.

Holy Week Services: The three-hour services on Good Friday are being held by the rectors of the several parishes with a few exceptions. The Very Rev. H. E. W. Fosbroke, dean of the General Seminary, New York, is the speaker at this service at St. Mark's Church, and the Rev. John J. Queally delivers the addresses at the Chapel of the Good Shepherd. At the Bethlehem Chapel, Washington Cathedral, this service is in charge of Canon Talbot. On Easter Even at 4 o'clock there will be a very beautiful musical service at the Cathedral in preparation for the great festival of Easter Day. This service has become a regular custom at the Cathedral, and is perhaps the only service of its kind held in the Diocese on that day.

M. M. W.

VIRGINIA

Rt Rev. W. Cabell Brown, D. D., Bishop.

A Christian Awakening.

A most unusual and inspiring movement is under way in the city of Richmond, where all the ministers are taking part in a great effort to arouse the people of all churches. Every church has been kept open and had services during Holy Week. The interesting feature of this spiritual awakening is that it is as much under the auspices of the laymen as of the ministers. The Men's Bible Classes have taken an especially active part in arousing the people of the city. They raised a fund of $2,000 to employ a special press agent for advertising purposes. Dr. Douglas S. Freeman, editor of one of the leading daily papers, and teacher of a large Men's Bible Class in one of the Baptist churches, has been very active in encouraging this effort, both by editorials and daily press notices, as well as speaking in its behalf. Preliminary street services have been held in all sections of the city immediately before the church services, the speakers being leading laymen of every

church. This idea originated in the mind of the Rev. George P. Mayo, rector of Monumental Church, who first enlisted the support of the Episcopal Clericus, and then went to the other ministerial associations, Bible classes and various church organizations of all denominations, until the movement acquired a momentum of its own, which has become irresistible.

An Unusual Service.

St. Paul's Church, Richmond, was the scene of a beautiful and impressive service on Tuesday morning, March 22, when the children from the public schools of Richmond of the kindergarten age and the first and second grades gathered there for a springtime service. Each child brought a flower, and after the service they were taken to the Capitol Square, which is just across the street, for games and nature demonstration and observation. The service opened with the singing of the first verse of "Onward, Christian Soldiers," by the children, after which there was a prayer and more singing, with a ten-minute address, the exercises being closed by the singing of one verse of "America" and the benediction. The pupils were deeply interested and were most attentive throughout. They sang with earnestness and enthusiasm, that made the old church ring with the pleasant music of their childish voices. At least eight hundred were present.

The sympathy of the Church people throughout the Diocese goes out to its beloved treasurer, the Rev. G. McL. Brydon, in his bereavement caused by the recent death of his father, Mr. Robert Brydon, of Danville, Va. The latter was for twenty-five years Auditor of his home city, and was a citizen beloved and respected by all who knew him, whose loss will be keenly felt throughout the State.

SOUTHERN VIRGINIA

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

A mission was held in Christ Church, Emporia, the Rev. Norman F. Marshall, rector, the week of March 14 to 21, and the congregations were most gratifying, increasing each night until the church was filled to overflowing. A beautiful spirit of Christian co-operation prevails in this town, and the ministers of the Baptist, Methodist and Presbyterian churches suspended their mid-week prayer meeting services in order that their people might attend the mission services, and came themselves. On Sunday afternoon a mass meeting of all the congregations in the town was held at the Methodist Church, at which the missioner, the Rev. R. Cary Montague, City Missionary of Richmond, was the speaker.

Christ Church, Emporia, and St. Andrew's Church, Lawrenceville, have both recently installed new organs, to the great satisfaction of their respective congregations.

St. Paul's Normal and Industrial School, Lawrenceville, has been maintaining Lenten services on Wednesdays and Fridays by getting rectors of both white and colored churches throughout the Diocese to speak on these days. It is an inspiring congregation to address, over five hundred young people, who in the course of a few years will be leaders of their race. The heartiness of the responses and the wonderful unison with which they read might well be an example to many of our churches.

There is no way to estimate the value of the work this institution is doing for the colored race and through them for the entire South. It is much to be regretted that Archdeacon James S. Russell, who founded this school, is now in poor health, but his son, who is himself a graduate of the school, and also of the Philadelphia Divinity School, has for some little time been carrying on the work, so that the Archdeacon can give his entire time to the Colored Missions of Southern Virginia. The latter has recently been in Philadelphia for medical treatment, and now hopes to resume his active duties.

PITTSBURGH

Rt. Rev. C. Whitehead, D. D., Bishop.

Sudden Death of the Rev. Dr. McIlvaine.

The Rev. Dr. James Hall McIlvaine, rector-emeritus of Calvary Church, Pittsburgh, and acting rector of St. Peter's, Pittsburgh, met with a sudden and tragic death on March 14th, being run over by a motor truck as he was just about to board a trolley car. He died on his way to the hospital.

For eighteen years Dr. McIlvaine had been rector at Calvary, during which period he built and had consecrated the handsome stone church now occupied. He was many times Deputy to the General Convention. Retiring from the rectorship of Calvary just at the time the United States declared war against Germany, he served as locum tenens at St. Stephen's Church, Sewickley, while the rector, the Rev. Dr. Howells, was overseas as chaplain with the A. E. F. During the last year he has been acting rector at St. Peter's.

Dr. McIlvaine was born in Utica, N. Y., in 1846, was graduated from Princeton University and Theological School. While in the ministry of the Presbyterian Church he had charges at Beyerley and Summit, N. J., Providence, R. I., the Church of the Covenant and the Brick Church, New York. He was the author of "Modern Thought and Christian Evidences" and "Francis of Assisi." He is survived by one son, three daughters and four grandchildren.

The funeral services were held on the afternoon of March 16 at Calvary Church, the Bishop of the Diocese and the rector of Calvary, the Rev. E. J. Van Etten, officiating. More than twenty of the diocesan clergy were present in vestments. The members of the vestries of the two churches served as honorary pall-bearers, and interment was in Homewood Cemetery.

The Bishop of Wyoming spent ten days in the city lately, making the noon-day addresses at Trinity Church, preaching on the Sundays at Trinity, Calvary and the Church of the Ascension; addressing the Diocesan Assembly of the Brotherhood of St. Andrew and the Pittsburgh Branch of the Woman's Auxiliary, and speaking at other times before missionary societies and in some of the city churches. He told of what an immense assistance to the Missionary Bishops had been the work of the Presiding Bishop and Council.

Clerical Union: The March meeting of the Pittsburgh Clerical Union was held on Monday, 14, at St. Mark's Church, Pittsburgh, when the Rev. Dr. Ruge was essayist.

Church Club: At the meeting and dinner of the Church Club on Thursday evening, March 17, speakers were the Rev. Dr. Homer A. Flint, Administrative Secretary of the Diocese, and the Rev. M. S. Kanaga, Field Secretary.

J. C.

SPOKANE

Rt. Rev. Herman Page, D. D., Bishop.

Bishop Page conducted a week's mission services at St. Paul's Church, Walla Walla, during Lent. The Girls' School, the only one under the auspices of our Church, continues to do excellent work, and is filled to capacity.

Bishop F. W. Keator, of Olympia, was the special noon-day speaker at the Pantages Theatre services the first three days of Holy Week. Bishop Page entertained the Ministerial Association in his honor in the Davenport Hotel on Monday, March 21. All the Spokane clergy are members of that Association by the courtesy of the Bishop.

The Rev. James A. Palmer, formerly of Holy Trinity, Spokane, and at present assistant to the Rev. J. M. Niblo, vicar of St. Michael's Chapel, Philadelphia, is returning to Spokane, and will resume charge of the work at Holy Trinity, after an absence of less than a year.

The Rev. Lindley H. Miller, of St. Peter's Church, Spokane, is chaplain of St. Luke's Hospital, Spokane, and his work is much appreciated. He has been very active in the healing services which are held every Thursday morning at All Saints' Cathedral, Spokane. He is also vicar of St. Mark's Church, Ritzville, Wash.

The Rev. John G. Larsen, vicar of Epiphany, Hillyard, and of St. David's, Spokane, is now the Secretary of the District of Spokane, being appointed by Bishop Page in place of the Rev. H. H. Mitchell, who left Colfax to take charge of St. Mary's Church, Moscow, in the Diocese of Idaho.

The Rev. W. A. A. Shipway was appointed to the chaplaincy of the Spokane branch of the Actors' Alliance by the Rev. Walter E. Bentley, General Secretary of the Actors' Church Alliance, New York. He visits the players regularly at the Hippodrome, Pantages, Auditorium, and the Woodward Theatre, and reports that he finds the work most interesting and the people very appreciative.

The Rev. M. J. Stevens, vicar of St. John's Church, Spokane, has charge also of St. Thomas' Church, a colored congregation, with excellent promises both in regard to church and parish hall. The work is steadily growing.

W. A. A. S.

NORTH TEXAS

Rt. Rev. E. A. Temple, D. D., Bishop.

The Bishop, who has long been in poor health, has so far recovered that he is making a few appointments for visitation. On Easter Day, at Clarendon; on Sunday, April 13, at Abilene.

Vacant Mission Stations: The two Archdeacons, the Rev. Messrs. Williams and Garner, who for several years have done arduous and faithful work, have both resigned and taken work elsewhere. A large number of mission stations have thus been vacant. For a few months the Rev. D. A. Sanford (canonically connected with New Mexico) is supplying some of these vacancies. In the past two months he has visited

and held services at ten different places —Dalhart, Canyon, Farwell, Plainview, Lubbock, Post, Snyder, Hereford, Sweetwater and Shamrock.

D. A. S.

NEW MEXICO.

Rt. Rev. F. B. Howden, D. D., Bishop.

Progress in Church Work.

The confirmations in the Diocese show a slight increase; 249 for the year, at twenty-four different places.

In the past few years remarkable progress has been seen in the parish at El Paso, Tex. Work begun by a faithful missionary, the Rev. J. W. Tays, who set up the first non-Roman mission in that portion of the Southwest, has been developed into a parish of nearly eleven hundred communicants. During the past year seventy-five persons have been confirmed. A revived chapter of the Brotherhood of St. Andrew's has a membership of sixteen men. Recently property has been purchased for a new mission, two miles distant, in a growing part of the city.

At Santa Fe a parish school has an enrolment of eighty students.

Several clergy have removed, but their places in part are to be supplied by the Rev. F. A. T. Eller and the Rev. William B. Allen, who go to Carlsbard and Tucumcari.

Other vacancies should be noted, specially at Marfa, Tex., and at Gallup, N. M., at which latter place there is a good church building and a rectory, and where the Sunday school has been loyally maintained, in the absence of a clergyman. At Clovis the new church building is progressing under the zeal and energy of the Rev. W. W. Brander, the missionary.

D. A. S.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Practical Christian Unity.

The three-hour service on Good Friday at the Church of the Incarnation, Philadelphia, was conducted by clergymen of churches in the vicinity. Addresses on the last seven words from the cross were given as follows:

Introductory meditation, the Rev. Dr. N. V. P. Lewis, rector.

The first word, the Rev. Edward J. Bond, pastor of Grace Methodist Episcopal Church.

The second word, the Rev. Herman P. Guhse, pastor of Oxford Presbyterian Church.

The third word, the Rev. James O. McIlhenny, rector of the Church of the Resurrection.

The fourth word, the Rev. William Holloway Main, D. D., pastor of Memorial Baptist Church.

The fifth word, the Rev. Edwin Heyl Delk, D. D., pastor of St. Matthew's Lutheran Church.

The sixth word, the Rev. William V. Berg, pastor of the Central Congregational Church.

The seventh word, the Rt. Rev. Thomas J. Garland, D. D.

The New Diocesan House.

The Diocese of Pennsylvania has purchased the residence of the late Alexander J. Cassatt at 202 West Rittenhouse Square, Philadelphia. It will be used for the offices of the church, as the Church House, at Twelfth and Walnut Streets, has been sold to the Chamber of Commerce.

The executive offices and publicity department will be on the first floor, and the offices of Bishop Rhinelander and Bishop Garland and secretaries will be on the second floor, front. Rooms will be assigned later to various organizations, including the Churchwoman's Club, Church Club, Brotherhood of St. Andrew, Clerical Brotherhood, as well as to the Department of Education and the Diocesan Library.

The garage, one of the largest in the city, will be remodeled for the women of the Diocese, including the work now being done at the Diocesan Supply Bureau in the Inasmuch Mission, where thousands of garments are cut, sent out to the parishes to be made and then returned to the bureau for shipment to the foreign missionary fields. It is estimated that an expenditure of $10,000 will be required to remodel the garage.

Eight statues of saints adorning the roof and niches of the present Church House were not included in the sale of the property. They have been removed. Only two of them are of granite, those of St. Peter and St. Paul, above the entrance, and which were the first to be removed. They are to be placed in storage until their disposal has been decided upon.

The Rev. A. R. Van Meter, for the last seven years dean of the Cathedral at Erie, Pa., has accepted a call to become rector of Calvary Church, Germantown, Philadelphia.

Mr. Van Meter will succeed the Rev. Franklin S. Moore, who resigned last September because of illness. Since September the Rev. Dr. J. De Wolf Perry, rector-emeritus of the church, has been in charge.

Before going to Erie Mr. Van Meter was rector of All Saints' Church, Torresdale, Diocese of Pennsylvania.

Clergyman Injured: The Rev. Gilbert Pember, rector of St. Michael's Church, Germantown, was seriously injured on March 18 when the automobile in which he was riding collided with a motor truck. He was taken to the Germantown Hospital in a passing car and was operated upon the same evening for a fractured skull.

Mr. Pember was riding in a closed car and had been trailing a large covered van. As the car turned out to pass, it collided with a truck. The smaller machine was smashed and the clergyman was thrown violently against the corner of the car, fracturing his skull.

Christian healing was the subject of an interesting discussion at the meeting of the Clerical Brotherhood Monday morning, March 14, in the Church House. The discussion followed an address on the subject by Rev. H. S. Hathaway, of Norristown, who has gained considerable reputation of late for healing a number of people through the use of prayer.

The meeting Monday was the last of the Brotherhood to be held in the Church House, which was sold several months ago.

New Treasurer of Diocese: Thomas S. Gates, member of the firm of Drexel & Co., has accepted the office of treasurer of the Diocese of Pennsylvania.

The predecessors in the office now held by Mr. Gates were George C. Thomas and Arthur E. Newbold, both members of Drexel & Co.

Mr. Gates will be assisted in his duties by Colonel William P. Barba, assistant treasurer, who has had charge of the office since the death of Mr. Newbold in June, 1920.

The Church Club gave its members an opportunity Saturday afternoon to see some of the institutions in the Diocese in which Churchmen are interested. They visited the Seamen's Institute, at which luncheon was served and the work of the institute explained. After luncheon and inspection of the building the members of the club went to the Galilee Mission, and after that a visit was made to the Episcopal Hospital.

The will of George Theodore Roberts gives $5,000 each to the Home of St. Michael and All Angels, Philadelphia; the Church of the Transfiguration (Little Church Around the Corner), New York, and the Onteora Club, Onteora Park, N. Y.

R. R. W.

GEORGIA

Rt. Rev. F. F. Reese, D. D., Bishop.

St. Paul's Church, Augusta.

Five years after the great fire in Augusta, St. Paul's Church has this month paid the last amount to the American Church Building Fund Commission on the debt incurred for the rebuilding of the church and the parish house. The women of the parish are paying for the organ, and only one more note remains. It is expected that this debt will be wiped out in a few months. The members of the Young Women's Bible Class of this parish recently gave an entertainment in the Lenwood Psychopathic Hospital, which was highly appreciated by the patients. Ice cream, cake and candy were served, the money for this having been raised by a rummage sale. The rector, the Rev. G. S. Whitney, has made addresses to the students of the Georgia Business College and one of the railroad shops. Miss Marianna P. Ford, president of the St. Thaddeus' Branch of the Woman's Auxiliary, Aiken, S. C., visits St. Paul's Branch every Monday afternoon, and fifty women attend her class on the Survey. The third annual Boy Scout service of St. Paul's was held on February 13. The sermon was on Gideon and the rector emphasized many of the Scout laws.

E. D. J.

NEW YORK.

Rev. W. T. Manning, D. D.,
Bishop-Elect.

Church Club Honors Bishop Burch's Memory.

The Church Club for its March meeting honored the memory of the late Bishop Burch. The Rev. Dr. Manning, who is to be his successor, related Archdeacon Burch's words to him, spoken after Bishop Greer had asked him to consent to be nominated as Suffragan, and to the rector of Trinity, whom Bishop Greer had asked to make the nomination. The Archdeacon of that day, who was to become the first Suffragan in the Church, spoke seriously of his own short service in priest's orders, of the greatness of the task, and of his desire if chosen to serve Bishop Greer in all things that would make his episcopate successful.

There was no note of faltering, none of lack of faith in his Leader or in the Church, only expression of wonder

whether he could himself meet the needs demanded. Dr. Manning concluded by saying that Bishop Burch went much farther than meeting the needs, not perhaps by superior ability, or even by hard work, of which he did a tremendous amount, but by his own Godliness, his own human sympathy; in short, his own greatness.

The Rev. Pascal Harrower, of Staten Island, told in charming words of the life of the Bishop as Archdeacon of Richmond, his relation to other clergy, the things he accomplished, and concluded that never had a Bishop in the Church died with fewer enemies, he had almost said with more personal friends. He told how people accosted him in the street to express sympathy that Bishop Burch was dead; people who belonged to no church; merely felt the influence of a great heart, and their own hearts suffered by the loss.

The meeting revealed the fact that some people in the New York Diocese had felt for years that they were close to Bishop Burch and enjoyed a rare friendship, supposing they were exceptions from the great public. Conferences held since the Bishop's death prove that practically all who knew the man enjoyed the same. Such is true greatness.

No Cope, Mitre and Staff for Dr. Manning.

A local paper published a report to the effect that Trinity Parish is to present its rector with cope, mitre and staff upon the occasion of his consecration. The report was promptly denied, however, and that authoritatively.

The Rev. Dr. William N. Dunnell is dead at Red Bank, N. J., at the age of eighty-six. For forty years he was rector of All Saints', way down on the lower East Side of Manhattan, retiring from age in 1911. In spite of changed population, All Saints' held on, and still does so. For thirty-one years Dr. Dunnell was chaplain of the Twenty-second Regiment, New York. Dr. Dunnell's first rectorship was at Red Bank. He came to New York in 1871, when All Saints' was attended by many well-to-do families.

The Rev. Duncan H. Browne, of Christ Church, Staten Island, has been elected dean of the Cathedral of St. John at Denver. To this place not long since the Rev. Dr. Milo H. Gates, of the Intercession Chapel, was chosen. Mr. Browne is a son of the veteran sexton of Trinity Parish, long stationed at St. Agnes' Chapel. He is a graduate of Columbia University, and has been remarkably successful at Christ Church.

Greer House, New York, is now Greer Houses, for two large mansions have been connected and beautifully furnished. Already there is a waiting list, with the houses caring for thirty or more. The young women occupying the House are students for the most part, and report a delightful social life, with some restrictions, but not too many. The House owes its existence to the wisdom and enterprise of the Churchwomen's League for Patriotic Service.

C.

A Missionary Institute will be held at St. Mary's Church, Lawrence Street, the Rev. Charles B. Ackley, rector, beginning Sunday, April 10, and ending Sunday, April 17. Addresses will be made by missionaries from China, Japan, Alaska, Cuba and the domestic field, and it is hoped that every one interested in the missions of the Church will attend. An opportunity will be given every one to meet the missioners informally in the Undercroft after each service and meeting. Following is the interesting program for the week:

Sunday, April 10—11 A. M., Mr. A. C. Burdick, West Mountain Mission, Pawling, N. Y. 8 P. M., Rev. C. K. Goto, of Japan.

Monday, April 11—8 P. M., pictures of Cuba, Rev. C. B. Ackley.

Tuesday, April 12—8 P. M., Rev. L. E. Sunderland, New York City Mission.

Wednesday, April 13—8 P. M., services of Intercession for missions and missionaries.

Thursday, April 14—10 A. M., communion. 8 P. M., Mr. Madera, Alaska, illustrated.

Friday, April 15—8 P. M., Miss Alice Gregg, Woman's Work in China.

Sunday, April 17—11 A. M., John Wilson Wood, D. C. L., Executive Secretary Department of Missions. 8 P. M., Rev. Y. Y. Tsu, Ph. D., St. John's University, Shanghai, China.

WYOMING

Rt. Rev. Nat. S. Thomas, D. D., Bishop.

Gifts to the Diocese.

The late Rev. Dr. George C. Rafter, who died in Cheyenne on February 26, 1921, left a bequest of $3,000 to the Episcopate Fund of the Missionary District of Wyoming, and one of $3,000 for the maintenance of the organ and parish house of St. Mark's Church, Cheyenne, which he had served for twenty-two years as rector and seventeen years as rector-emeritus. He also left $500 to Nashotah House and $500 to Kenyon College.

Chapel for St. Mark's, Cheyenne: The former vestry-room of St. Mark's Church, Cheyenne, has recently been fitted up as a most complete chapel, the gift of Bishop Thomas, as a thanksgiving for the recovery of his wife from a serious illness.

L. M. T.

Personal Notes

The Rev. Walter Coe Roberts has resigned St. Mark's, Mauch Church, Pa., and will enter upon a two years' course of study on Church Unity, beginning with the fall term, at the Union Theological Seminary, New York.

The Rev. Percy C. Adams, after a year's sojourn in England, has accepted the appointment of Bishop Talbot to the care of St. John's Church, Ashland, Pa.

The address oof the Rev. J. J. Clopton, General Missionary of the Diocese of Lexington, after April 1 will be 208 College Street, Winchester, Ky.

The Rev. James A. Tancock, after a service of ten years as dean of Trinity Cathedral, has resigned and will remove his residence to the Western coast in the hope that the impaired health of Mrs. Tancock may improve under more favorable climatic conditions. The popularity of the dean and the efficiency of his administration as rector of the cathedral parish was attested by resolutions adopted by the cathedral vestry.

The Rev. Joseph Groves, of St. Alban's Church, Euclid Heights, Cleveland, has accepted the call recently extended him to become rector of St. Clement's Church, Wilkes-Barre, Pa.

The Rev. William Grainger has entered upon his duties as rector of St. Luke's Church, East Hampton, L. I.

The Rev. Leopold Kroll, for many years in charge of the Hawaiian work of St. Andrew's Cathedral, Honolulu, has accepted the rectorship of St. George's Church, Newburg, N. Y., and expects to enter on his duties there the first Sunday after Easter.

Cross-Bearing and Crown-Wearing.

There is, of course, no such thing as "little crosses" in one's daily life course, although one often hears such things spoken of. If a cross is a cross at all, it is big enough to hang on, to die on. If it is not large enough for that, it is not a cross in the Bible sense, or in the classical sense, of that term.

In the modern popular understanding of the duty of cross-bearing, discomfort or trial or suffering for Christ's sake is the all-essential of service; but in the New Testament presentation of this duty, the all-essential thing is the voluntary surrender of one's life to Christ's service—suffering or no suffering. In the one case the suffering is looked at as essential; in the other case, the suffering is recognized as merely incidental. As men ordinarily see it, he is the truest cross-bearer who has most trials to endure, and who endures them patiently for his Master. As the Bible presents it, he is the truest cross-bearer who most heartily puts himself at the service of Christ, for joy or for sorrow, for want or for fulness, for life or for death. Cross-bearing is not hard asceticism; it is cheerful and unquestioning devotedness. It is not living for the purpose of denying oneself; it is living for Christ, even though one must deny himself in order to such living.

It is such cross-bearing as this that prepares the way for crown-wearing. He who would save his life by penances and unnecessary privations shall lose it. But he who would surrender his life for Christ's sake shall find it in a joyous here and hereafter, in the presence and service of Christ.—H. C. Trumbull.

Easter Morning.

Tomb, thou shalt not hold Him longer;
Death is strong, but life is stronger;
Stronger than the dark, the light;
Stronger than the wrong, the right,
Faith and hope triumphant say,
"Christ will rise on Easter Day."

While the patient earth lies waking
Till the morning shall be breaking,
Shuddering 'neath the burden dread
Of her Master, cold and dead;
Hark! She hears the angels say,
"Christ will rise on Easter Day."

And when sunrise smites the mountains,
Pouring light from heavenly fountains,
Then the earth blooms out to greet
Once again the blessed feet;
And her countless voices say,
"Christ has risen on Easter Day!"

—Phillips Brooks.

Let us be like a bird for a moment perched
On a frail branch where he sings;
Though he feels it bend he continues his song,
For he knows that he has wings.

—Victor Hugo.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

RECREATION OUTFITS FOR CHURCHES.

By Arthur Drew.

The following article has been sent to us by the War Camp Community Service, and we consider it so well written and so appropriate for this page that we quote it in full:

Some years ago a clergyman in the State of New York called recreation "the science of forgetting." Great progress has been made in the last decade in convincing people of the virtues of this "science." The leaders in the movement are now concerning themselves with demonstrations of play and the establishment of associations, centers and other media in all parts of the United States. The "why" stage has been passed, and has been succeeded by the "how" stage.

Recreation has lent itself readily to the social program of the churches, so much so in fact that in many towns the work of the Church Athletic League or play center is compared favorably with that of civic or community organizations. Where there is a large congregation, with a sufficient number of committee workers to finance and develop the plan properly, there is plenty of opportunity for games of every sort for young and old. Where there is need of help is in the small church community, which must keep sharp watch on its budget and get the largest possible dividend of recreation on the dollar. Field days and church banquets and inter-church athletic meets are helpful, but first of all there should be provided a working outfit that will keep the largest number of persons happily occupied.

A committee to consider recreational needs—which isn't found in every church, but ought to be—could confer with all the organizations in the congregation, including the Sunday school and the Bible class study classes and the Young People's Society, and find out how large a program could be swung without outside help, and how much the budget could be supplemented with home-made apparatus.

One of the most modest equipments available nowadays is a box containing one set of baskets for basketball, a volley ball outfit with nets, one set of quoits, one medicine ball, and one baseball and club as well as a repair kit. This is a standardized set, used in many small communities. There is another outfit, put up handily for transportation, which has everything mentioned above except the quoits and repair kit. Around an equipment of this sort could be built a recreational outfit large enough or small enough for any kind of church community. It is almost impossible to prescribe a kit that would answer the needs of boys and girls, and men and women alike, but either of these boxes would help children of all ages in their play hours.

The reader can secure further information regarding these kits by addressing a letter to Community Service, Incorporated, 1 Madison Avenue, New York. There is other equipment which has the double advantage of being inexpensive and home-made and also suitable for outdoor uses among several classes of children and adults. A brief description of this apparatus and a slight indication of the material that may be used will be given. A sandbox, for instance, is beloved of the younger children, and may be made of almost any kind of seasoned wood. A good supply of fine sand is necessary, and this must be kept clean. Smaller boxes could be placed on tables if the youngsters find that method more convenient.

Just as simple to make is the swing or horizontal bar. A tree branch, a rope and a board may suffice for the swing, or else a frame of two posts set in concrete, with cross-bar, will serve the purpose. A galvanized iron pipe, well sand papered in advance of use, will do pretty nearly as well as white oak in the construction of the horizontal bar. Posts four inches square and nine or ten feet long will support the bar, after they are set in concrete.

The teeter board has made good in playgrounds from coast to coast. It may be a board on a fence or a rock, or it may be a home-made affair of wood and iron. Two joists, five and one-half feet long, will serve as supports, with a piece of galvanized iron two feet long for a pin. The plank is generally fourteen feet long.

The giant stride is another piece of equipment that may be put together cheaply and easily. An old wagon wheel and an eighteen-foot pole are the main "ingredients." By cultivating the favor of a farmer, who generally has a barnful of old wagons on the retired list, the wheel may be had for nothing.

When the church community has plenty of volunteer help and vacant land, ball fields may be laid out. The standard ball field requires two and three-quarter acres and the baseball field three acres, but of course games may be played, with certain modifications, in smaller areas than these.

A merry-go-round, fashioned somewhat after the turnstile of olden days, can be made with fir boards, and may be depended upon to delight the youngsters.

These devices are mentioned because they can be installed by the Church Recreation Committee without having recourse to playground experts, although, of course, if the advice of one of these specialists can be obtained, it will help in the long run. The point is, however, that the necessary work can be done by members of the congregation. This apparatus is useful all spring, summer and fall throughout the country, and may be kept the whole year round in the Southern States. It should be supplemented, however, with equipment for grown-ups. The standardized kits would be available for the latter element in the church, and would have many demands made upon it indoors in the winter months.

After all, it is not the quality or extent of the equipment, but the determination to get the children and adults playing and exercising, that counts most. A good thing not to do would be to sink a large sum of money in recreation equipment before the members of the church were ready to use it thoroughly. One piece of equipment and a little play propaganda will go a long way at the start. If counsel is desired, Community Service, Incorporated, at the above address, can be consulted.

In some communities a book of games would be useful. There are so many musical games, replete with action and rhythm, that may be brought into play during the winter evenings.

Somewhere between the little outfit packed in a wooden box, and the social center equipped with playground and motion picture theatre, is the recreational apparatus around which your church may build a program appealing to all ages and conditions within the congregation.

Child Welfare Association Enlarges Work.

The economic burden of preventable sickness is nowhere heavier than in the South, where, in addition to a high death rate among whites in many sections, one negro boy out of every five born alive dies inside of twelve months; and where the expectancy of life of the other four is but thirty-four years, as against the white infant's expectancy of fifty years. One may as well hunt the rainbow's pot of gold as look for adequate development of the South's resources while this handicap continues.

Maryland, Virginia, Texas, and notably North Carolina have definite educational policies regarding negro health, and other States are waking to the need. The National Child Welfare Association, in its newly-created department of negro child welfare, offers valuable co-operation to public or private agencies interested in this task. The man in charge of the new department is familiar with the field and its needs, and is in sympathy with the best thought of both races in the South. Inquiry at the Association's headquarters, 70 Fifth Avenue, New York, will bring full information.

It is here desired to call attention to the really remarkable series of posters issued for negro schools, the general use of which would serve the interests of the entire South. They are in two sets—Negro Health and Character, and the Negro Health Crusade. Printed in colors on heavy cardboard they attain no mean degree of artistic excellence, while investing the prosaic duties of daily hygiene with an appeal delightful even to a white observer. State and county boards of education and of health, negro teachers, social service workers and members of inter-racial committees of both races may increase health, good will and prosperity by promoting the use of these posters in colored schools.

"He that hateth his life shall keep it." He that would be saved must be ready to give up life itself, if necessary, in order to obtain salvation. He must bury his love of the world, with its riches, honors, pleasures and rewards, with a full belief that in so doing he will reap a better harvest, both here and hereafter. He that loves the life that now is so much that he cannot deny himself anything for the sake of his soul, will find at length that he has cast away everything most dear to him in this life, if it stands in the way of his soul, and to crucify the flesh with its affections and lusts, will find at length that he is no loser. In a word, his losses will prove nothing in comparison with his gains.—Bishop Ryle.

A sinner must not only cease to do evil, but he must learn to do good. The gospel does not contemplate a mere life of negation: it requires the most positive and active forms of right-ding as well as right-being.—Methodist Protestant.

"Christ's coming(first or second, is always the great topic of comfort in prophetical writings."

Family Department

COLLECT AND CALENDAR.

MARCH.

1. Tuesday.
6. Fourth Sunday in Lent.
13. Fifth (Passion) Sunday in Lent.
20. Sixth (Palm) Sunday in Lent.
24. Maundy Thursday.
25. Good Friday. Annunciation B. V. M.
27. Easter Day.
31. Thursday.

Collect for Easter Even.

Grant, O Lord, that as we are baptized into the death of Thy blessed Son, our Saviour Jesus Christ, so by continually mortifying our corrupt affections we may be buried with Him; and that through the grave, the gate of death, we may pass to our joyfus resurrection; for His merits, Who died, and was buried, and rose again for us, Thy Son, Jesus Christ our Lord. Amen.

Collect for Easter Day.

Almighty God, Who through Thine only begotten Son, Jesus Christ, hast overcome death and opened unto us the gate of everlasting life; we Humbly beseech Thee that, as by Thy special grace preventing us, Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect, through Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

For the Southern Churchman.

Easter Chant.

Virginia C. Castleman.

My joyous notes
  Awake to life
The beauty of the fields.
The long, deep silence yields
To my exulting lay
  With murmurous echoes rife.

My thousand voices
  Taek up the strain
And blend triumphantly
In one grand harmony,
While nature rapturous lists
  The jubilant refrain.

Ye birds that sing
  Fill, fill the air!
And oh! ye happy brooks
Bring from your hidden nooks
The fragrant violets
  To make the world more fair.

Banish all sorrow,
  Let sin's dread power
Be vanquished by Love's might.
Bring, bring to the quickening light
The tenderness and truth
  Of the resurrection power.

Listen, oh hearts!
  To earth's spring song.
Lift up, oh heavy eyes!
To God's fair azure skies,
And with soul's music haste
  To join the chanting throng.

For the Southern Churchman.

Resurrexit.

Myrtle Humphreys.

It was past midsummer when the pansy seeds were sown in the bed down beyond the shrubbery; but the tiny green shoots soon forced their way through the soil. When late August arrived they were growing rapidly. Then came golden September, bringing with it the glorious season of St. Michael and All Angels; and by that time the pansies were growing so vigorously that here and there a gay blossom dotted the bed.

Just the other side of the low hedge stood the Church of Our Saviour. In the church yard grew tall elm and maple trees, and their flaming red and yellow foliage stood out in bold relief against the gray background of the church walls. But the nights grew colder, and soon nothing remained in the flower garden but late chrysanthemums. One wild November day, when the trees stood bare and somber, and their fallen leaves swirled wildly through the church yard, a young lady came down the path and called the Russian gardener.

"Ivan," she said, "it is time the pansies were covered."

So Ivan loaded a barrow with dry leaves and piled them thickly upon the flowers. The Red Prince did not like to be shut out from the light, and he pertly thrust his dark red petals up through the leaves. However, Ivan continued his work, and presently even the Red Prince was hidden.

All the other pansies complained bitterly: "Why bury us when we are not dead?"

But after all, anticipation was worse than reality. As the weeks drifted by, they faintly heard the wild wintry wind as it howled above their heads; and they also learned to be thankful for the additional covering which the snow afforded. At such times how comfortable it was to snuggle down in the warm darkness and sleep, while overhead the chimes rang out from the old tower. So the winter passed away.

A time came when warm raindrops began to trickle down, and the covering of leaves became suddenly oppressive. One morning Alexis, the undergardener, came and wheeled away all the leaves. Red Prince stretched his cramped branches and looked about him. His companions lay along the ground with their stems bent and their foliage bleached. He wondered that they did not stir when flooded by the warm sunshine.

One morning a warm rain fell copiously and continued all day. In spite of the downpour, however, great throngs of people attired in mackintoshes and goloshes passed into the church. Red Prince watched them with great interest. He wondered why the chimes were silent and marveled still more when, at an unusual hour of the day, a deep-toned bell in the tower began to toll. Mechanically he listened as it registered peal after peal until more than twenty had sounded. **Twenty-two! Twenty-three!** Still the strokes followed each other with unfailing regularity. **Thirty-one! Thirty-two! Thirty-three!**

Then silence. **And it was three o'clock in the afternoon!**

How cold it had grown—and so suddenly, too! Red Prince shivered and cowered closer to the earth. Silently he pondered what it all meant. As the afternoon waned, he inquired of the maple trees whom he had seen peering into the church over the top of one of the stained glass windows.

"I do not know," sighed one. "It looks very lonely inside the church, for all the people are gone and the aisles arm dim and shadowy.

It grew still colder as evening approached, and the rain splashed drearily upon the gravestones. The trees put their heads together and whispered about the mystery; but failing to find a solution, they tossed their branches in the wind and sighed so plaintively that a young man who was passing turned up his coat collar and remarked to his companion:

"What a dreary evening! Listen to the wind among those trees. It makes one quite despondent."

Next day the rain ceased and it grew warmer. It was still unusually quiet about the church. Red Prince was so engrossed with his thoughts that he failed to notice that the other pansies had grown green and were covered with buds. He slept soundly that night and awakened when the dawn was gray. The old church loomed indistinctly in the morning light; but suddenly a shaft of sunlight shot from the summit of an eastern mountain and illuminated the cross surmounting the tower. From thence it crept slowly downward over the time-worn walls until even the pansy bed was aglow.

And then the Red Prince had a great surprise, for all about him the bed was adorned with gay blossoms. Great purple and lavender beauties stood side by side with wings of gold, whose brilliant petals shone with double lustre in the resplendent light of this most wonderful morning. Even the King of the Blacks forgot to be arrogant; and his one orange-colored eye glared less disdainfully than usual. "I thought you were dead," said the Red Prince softly. "How is it that you live again?"

A clergyman in a black cassock came out of the church and looked for a moment over the hedge at the pansies. Two little girls carrying great masses of arbutus came through the church yard. "It is for the font," said one as she buried her face in the waxy pink-and-white blossoms. "O, see the sunlight! Do you know that it dances on Easter Day?"

Ivan, the gardener, came down the path. Alexis also approached from the opposite direction. Alexis was young, but he coughed continually, and of late had reluctantly admitted that he was tired all the time. The young lady from the house had been heard to say that he would never live to behold his own country again. Before the pansy bed the two men met. Both raised their hats.

"The Lord is risen!" said Ivan; and the other responded meekly, "He is risen indeed!"

Then all at once the pansies understood. Across the valley stood great mountains; and the doves were flying so low that their white wings were distinctly outlined against the background of purple slope. Overhead the chimes were pealing, and inside the church rose children's voices:

Christ the Lord is risen today,
Sons of men and angels say.

So at last the pansies comprehended; and their gay petals shimmered in the radiant sunshine as they joined their song with that of the children: "He is risen."

The Deathless Life.

On Easter we celebrate the victory of Christ over death. That is an immensely important event, and we do well to celebrate it with fair flowers

and glad anthems and joyful service, but it is something which took place long ago. A truth which comes nearer to us in time at least, is that in His loved ones Christ is triumphing over death all the time. He says of them, "I give unto them eternal life;' and they shall never perish." They shall die, as Christ did, but death can take nothing from them except dust, which they can well spare; while that deathless life of which Christ is the eternal source, that life the worth of which subsists in quality rather than in mere duration, that life the glory of which will be association with Christ in His spiritual kingdom, will be theirs "forevermore."

Easter.

When in the starry gloom
They sought the Lord Christ's tomb,
Two angels stood in sight,
All dressed in burning white,
Who unto the women said:
"Why seek ye the living among the dead?"

His life, His hope, His heart,
With death they had no part:
For this those words of scorn
First heard that holy morn,
When the waiting angels said:
"Why seek ye the living among the dead?"

O ye of this latter day,
Who journey the selfsame way—
Through morning's twilight gloom
Back to the shadowy tomb;
To you, as to them, was it said:
"Why seek ye the living among the dead?"

The Lord is risen indeed,
He is here for your love; for your need—
Not in the grave, nor the sky,
But here where men live and die;
And true the word that was said:
"Why seek ye the living among the dead?"

Wherever are tears and sighs,
Wherever are children's eyes,
Where man calls man his brother,
And loves as himself another,
Christ lives! The angels said:
"Why seek ye the living among the dead?"

—Richard Watson Gilder.

Spiritual Food.

We would not deprive our children of material food; we send them to school for intellectual food; should we neglect to provide them with daily spiritual food?

If you do not believe they are hungry for it, you will be surprised to note how much pleasure they will take in listening to and discussing with you the stories of Moses in the bulrushes, Daniel in the lions' den, and Shadrach, Meshach and Abednego, which have as great a fascination for children as many of the most beautiful fairy tales. These stories, found in the Bibles of Jews, Protestants and Catholics, lead children to their heavenly Father for protection in time of danger, and for comfort in their little troubles.

Many messages in the ninety-first Psalm are also very practical and emphasize the thought of God's protecting care of His children.

Do the children of today know God as an ever-present loving Father, to whom they may turn as some of us did in our childhood, knowing He would hear and answer our petitions? I well remember talking to Him as I crossed the fields on my way to school, asking Him to help me with my geography or grammar.

On looking back upon those days, I realize that it was our mother from whom we learned of God's nearness and loving care, before we went either to Sunday school or church.

A little girl of my acquaintance loves to repeat long passages from the Bible before going to sleep. When she was learning "The Lord is my shepherd," her mother asked her to close her eyes and tell her if she could see the "green pastures!" She said that she could, and then her mother asked if she saw the "still waters." She replied that she saw the waters, but they were all "bumpety." The mother explained that this was because the wind was blowing, and that when it quieted down the waters would be still.

Consider the spiritual influence of those few quiet moments before sleep, when the little child, in the heart of a great city, closed her eyes and saw the beautiful green pastures and "bumpety" waters, and thought of the tender Shepherd Whose loving care ever protects His sheep and lambs from every form of danger.

In these days of social unrest our little ones should all have at least a few moments of such spiritual food before sinking into dreamland, and parents would profit as much as their children from these quiet talks, which help to obliterate the memory of any unpleasant sights or experiences of the day, and bring a peace of mind that is a welcome preparation for the hours of repose.—Bessie Locke, Corresponding Secretary, National Kindergarten Association.

The Easter Cross.

Not o nthe crucifix, whereon Thy form
Hangs bleeding, torn, today we turn our eyes,
But on the empty cross, which high doth rise
Toward heaven this holy day; Good Friday's storm
Is past, the Easter sunlight, bright and warm,
Falls like a benediction from the skies
Upon the earth, where spring's fair garment lies;
Where springs the blossoms from the buried corn
Telling the Resurrection once again.
All things say "He is Risen"; lift thy voice
To welcome Him upon this Easter day
Ye ransomed ones; praise Him, ye sons of men;
Look on the cross and in its sign rejoice;
Behold, the Victor on His triumph-way.

A Smile in the Making.

He looked as if he had never laughed. It was known that he had not even smiled in a long, long time. He was quite dirty and very ragged; he had favus and he itched, with a reason. He was being housed at the French orphanage in Malatia, when he came to the Near East Relief Hospital for treatment for favus, but they had no clothes for him and he was isolated from the other children. So he lived apart, unsmiling, and when he came to us he came because he was sent and there was no expectation in him, no particular hope. What knowledge had he of comfort that should make him hope?

And so he stood before us stoically and because we had seen his kind before we went to work with assurance. He was stripped of his rags; he was bathed; his sores were treated: he itched no more; he was dressed in whole, clean things; and then he was turned loose with the other orphanage children.

It was then he smiled, and he said just one thing to us before we became a remote incident in his new life. It was said in a voice so joyful that it belied his previous sad little manner, and there was not one of us that will not remember the words and their pathos. He said:

"Now I am clean. I can play and eat with all the other boys. I will not have to stay alone, out under the trees."—The New Near East.

An Easter Psalm.

By Rev. Maxwell Cornelius.

Sing praises unto God with the voice of rejoicing, sing praises unto the Mighty God.

For the Lord hath broken the chill of winter and brought the springtime of love and peace.

With gladness of heart sing praises; sing praises for the First Easter Morn, whose echoes shall never cease

Rejoice in God. O ye people: despair and darkness are scattered in the glory and hope of the Resurrection Morn.

Sing praises for the Empty Tomb; sing praises for the Risen Lord; shout praises with a loud voice.

Give thanks unto God; for He hath opened the Door of Life to wonders that yet shall be.

A Risen Christ is the Light of the World: He is the Hope of our Salvation. Praise ye Him.

He giveth us the victory; He dispelleth the gloom of death; He comforteth sorrowing hearts with the Hope of Immortality.

Exult and be glad; for the Lord hath opened unto us the Gates of Righteousness.

Sing praises: for we shall be judged in Mercy and in Love by the Risen One of God. Praise ye Him.

Heaven.

Beyond these chill and gloomy skies,
Beyond Death's cloudy portal,
There is a land where beauty never dies,
And love becomes immortal.

A land whose light is never dimmed by shade,
Whose fields are ever vernal:
Where nothing beautiful can ever fade,
But bloom for aye eternal.

We may not know how sweet its balmy air,
How bright and fair its flowers;
We may not hear the songs that echo there
Through those enchanted bowers.

The city's shining towers we may not see
With our dim earthly vision;
For Death, the silent, keeps the key
That opens the gate Elysian.

But sometimes, when adown the Western sky
The fiery sunset lingers,
Its golden gates swing inward noiselessly,
Unlocked by Silent fingers.

And while they stand a moment half-ajar,
Gleams from the inner glory
Stream brightly through the azure vault afar
And half reveal the story.

O land unknown! O land of love divine!
Father, all-wise eternal,
Guide these wandering way-worn feet of mine
Into those pastures vernal.

—Selected.

For the Young Folks

For the Southern Churchman.

The Easter Song.

Martha A. Kidder.

The Easter song we hear
In accents sweet and clear,
And pause amidst the good and ill
Of life with Easter joy to thrill.

We echo back the song
Of that immortal throng,
From sin and sorrow ever free,
Our longing eyes not yet may see.

Sing, earth and heaven, sing!
Through all the ages ring.
The Easter songs of praise and love
From depths below to heights above.

For the Southern Churchman.

When Easter Came to Lucy May.

M. L. G.

"Yes," said Betty to Lucy May. "It is Easter because the rabbits have come back; and you watch! On Easter morning you will find all the lovely eggs they have laid—every color you can think of!"

Lucy May wondered. On the last Easter she had been ill in a hospital; too ill to know what day it was; and then mother had gone to heaven before Lucy May was out again; so she had to come to live with Aunt Harriet. Aunt Harriet was always very busy, and when Lucy May wondered about anything she usually saved her wonders until father's next visit. Father lived too far away to come as often as Lucy May liked; but he was coming tomorrow, and the next day would be Easter!

So Lucy May did not say anything about the rabbits; she only walked soberly along, holding Betty's hand while Betty talked.

"The rabbits come in the night," went on Betty, "and always the first thing in the morning of Easter I run out and find a basket full of such pretty eggs, red and pink and blue. Then there's the carol service, and the mite boxes and all, but the biggest part of Easter is the eggs!"

Now they had come to Betty's house, so she and Lucy May said good-bye, and Lucy May ran on to Aunt Harriet's house next door.

"I'm glad you've come in, honey," said Aunt Harriet, taking off Lucy May's cap and sweater, "because I must have supper early and go to service."

"Can I come, too?" asked Lucy May.

"No, it is Good Friday, and not the kind of service for little girls. You shall go to the carol service on Easter. Now, can you set the table for me? for Jane has a headache and I let her go home for the rest of the day."

The next morning Jane was well again, and the kitchen was full of pleasant sights and fragrance. But Aunt Harriet said Lucy May must not come in. "You will know all we have been doing on Easter morning," she said. Aunt Harriet had a blue spot on her forehead and two bright yellow fingers, and her apron had bits of purple and red beside. It was very mysterious! but Lucy May did not mind much not being wanted in the kitchen, for she had to gather a vase of white and yellow narcissus for father's room and see that all was fresh and in order for him. It was pleasant to do these things, for she was thinking all the time how soon he would be with her.

And after supper he came! Lucy May stayed up an extra half hour to sit on his lap and forget her sober ways in a good romp. It was only when she was ready for bed, and father had come upstairs to hear her prayers, that she remembered her Easter wonder.

"Father, is Easter because of beautiful eggs?" she asked, when prayers were said and she was cuddled on his lap for a good-night talk.

"No, little daughter," answered father, "Easter is because of a much more beautiful thing than that."

"I know the carols say, 'He is risen,'" said Lucy May hesitatingly, "but Betty said it is all because of the eggs we have Easter."

Then father began, and oh! such a beautiful story of Jesus and His love that death could not stop, he told Lucy May. How when He had died on the sad cross, those who had followed Him came and took His body and carried it with tears to a place made out of a great stone; how the unfeeling Roman soldiers sealed it and set a watch that His friends might not steal away His body; how they came, early on the morning after the Sabbath, the Marys, and Peter and John, to the sad garden, to find the empty tomb, the shining angels, the folded clothes; and how to Mary He Himself had come with the word of tender recollection and of glad promise. Lucy May felt very happy to hear it all; she had never understood what it means for Jesus to have risen. But the happiest part of all was when father told her how much Easter meant to Lucy May and father and mother; for it meant they should surely see dear mother again, and know her, and live always together, alive forevermore as Jesus is, and because He is.

Easter morning was fully come, and the Easter sun shone in on Lucy May's bed before her eyes opened. She knew, before she could remember fully, that it was a happy morning; then she saw her fresh Sunday clothes laid out, and a pretty basket filled to the brim with eggs of every color. Easter! But to Lucy May's happy little heart it was not the eggs—though she gave Aunt Harriet a dozen hugs for them—nor the thought of the carol service, nor even father's being there, that brought the greatest joy. It was the bright and glorious thought of Jesus risen and near to all who love and follow Him.

The Pet Ponies.

Out near the edge of a great city, where the yards were big enough for boys to have jolly times, there lived two brothers named Harry and Dick. These two boys, luckily, liked the same things, so they always had splendid times together. If Harry got enthusiastic about tennis, Dick was sure to think that tennis was the best game in the world. And when Dick had a dog given him, Harry became interested in the dog right away, so interested that his father got him a dog, too, and such fun those two boys did have with the fine pair of Scotch collies they were lucky enough to own!

So it is not much wonder that when Dick thought of a pony, Harry agreed that owning one would be jolly fun. "Why didn't we think of a pony before?" asked Dick; "ponies are even more fun than dogs!"

"Of course they are," said Harry; "we could ride all over town! Let's ask father for one this very evening!"

"For one?" laughed Dick; "for two, you mean! We are too big to ride on one—there will have to be two or none."

"Ponies?" asked father, when at the dinner table that evening the boys told him of their wish; "ponies cost money. Can you earn money?"

The boys thought they could, so after some talk about the matter father agreed to buy one pony whenever the boys had earned enough to buy the other. How those boys did work! They ran errands; they cleaned yards; they carried ashes and they washed automobiles. All through the long winter they worked, and when they counted up their money in the spring and found they had enough, what happy boys they were!

So the ponies were purchased, and then jolly days began. The boys found the care of the ponies almost as much fun as riding, and they kept Frank and Beauty looking their very best all the time.

But in spite of good care, one of the ponies was taken sick—so sick that a doctor had to be called. He prescribed medicine and a rest. So Harry could not take the ride he had planned for that day.

"Never mind about me," said Harry to Dick when the doctor had gone; "you don't need to stay at home just because my pony is sick. You take Beauty and go on."

But would Beauty go without Frank? Not a step! Dick put his bridle on and tried to get him out to harness him, but he laid right down on the floor of the barn and stayed there! The doctor was called again—this time to see Beauty.

He examined him carefully, then he leaned back and laughed heartily. "Boys," he said, when he could speak after his laugh, "you surely have spoiled these ponies! They think each must do exactly what the other does—just as you two do. Beauty is not sick. Just wait till Frank can go out tomorrow and see if Beauty is not able to go, too."

And, would you believe it, the next day when Frank was well enough to go out Beauty looked out of his stall; saw his friend being harnessed, and of his own accord he trotted out and put down his head for his bridle! Wasn't playing sick a joke to play on his little master?—Selected.

For the Southern Churchman.

Easter Eggs.

Henrietta Morgan.

On Easter morning, bright and fair,
Before the sun was up,
A little fairy went abroad,
And touched the buttercups.

Forthwith there sprang from every one
An egg as bright as gold,
And tumbled all about the grass,
Like little elves of old.

Then next she sought the violet—
The merry little fay!
And out there sprang a purple egg,
As sure as Easter Day!

The rosebuds climbing over the wall,
Were next along her rout.
From every red and crimson bud,
Bright rosy eggs did sprout.

Why ask from whence our Easter eggs?
You see it is as plain,
That fairies did it all, my dear,
As rainbows after rains!

The Home That Red-Head Built.

"Something has been pounding on the old apple tree all morning," Willie said as he went to breakfast.

"It is old Red-Head Woodpecker chopping wood," his father answered. "He is building a nursery."

"Is he a carpenter, father?"

"He has a strong, wedge-shaped bill which he uses for a hammer and drill. Red Head has a two weeks' job on hand. Watch him, son, and you will learn more about him than any book can tell you."

Breakfast finished, Willie found a place near the apple tree where he could watch the beautiful bird as he worked. He saw that Red Head used his strong beak just as though it was a hammer. The stroke drove his long, sharp bill into the decaying wood where he had already bored several holes.

Red Head kept on striking and boring until there were so many holes that he could tear the wood away by mouthfuls.

After a few hours of hard work there was quite a hole in the tree, and Red Head would go inside and back out with a load of chips in his mouth which he would fling over the ground.

Willie was so interested that he spent much time watching Red Head work.

"Where is his wife?" Willie asked his father one morning as he joined him.

"Down South. She will follow him in two weeks. He must have the house ready for her when she arrives. Sometimes it doesn't suit her, and he is obliged to build another one."

"I have noticed that Red Head's claws are like sharp hooks and his tail feathers very stiff," Willie said.

"The hooked claws help him cling to the tree," his father explained, "while the stiff tail feathers hold him against the bark. His breast-bone is flat, so he can press it against the tree."

"I peeped in the hole while he was away, and I saw that he is making a crooked tunnel."

"To keep out the rain," Willie's father told him.

"What sort of clothes does his wife wear?" Willie asked, becoming interested in the entire Red Head family.

"She dresses just like her husband. Her head is red like his and her coat is black, with a white waistcoat."

"And are her tail feathers black and her wings tipped with white like Mr. Red Head's?" Willie asked.

"Exactly," his father answered.

In about two weeks the home in the tree was finished, the entrance was round and clean, the tunnel smooth and nicely shaped, while at the bottom was a little bed of saw-dust. Red Head was restless after his work was done. He would peep into the little house and then stand expectantly as though he looked every moment for some one to come.

"His wife will soon be here to see the house he has built for her," Willie's father said as they watched the restless builder.

The next morning Willie was awakened by a tapping on the tin roof outside his window. He looked to see who was making such a noice, and there was Red Head, drumming a regular tat-a-tat-too, tat-a-tat-too.

"There aren't any worms in the tin, Red Head!" Willie said, leaning out the window.

But Red Head kept on drumming. He thought it very stupid of the small boy that he did not understand he was entertaining Mrs. Red Head, who had arrived during the night.

The drumming continued for more than an hour; then Willie saw a second Red Head shyly tapping on the tin at the other end of the roof. He ran to his father. "Mrs. Red Head has arrived," he cried. "Come see if she likes the house that was built for her!"

Father and son slipped softly to the corner of the house. They saw Mrs. Woodpecker follow Red Head to the apple tree. She entered the doorway, and when she came out again Willie's father said:

"She thinks it a very nice house indeed."

After a while Willie did not see Mrs. Red Head coming and going from her little house, and his father told him there were six eggs in the nursery which she was keeping warm.

After two weeks Willie saw Red Head carrying out shells and dropping them as he flew. "There are babies in the nest now," his father said. "Watch how careful the parents are about the food for the fledglings. I am going to give you my field-glass so you can draw them near enough to see what careful parents they are."

When Willie met his father at supper time he had a wonderful story to tell him.

"Red Head caught an insect and I saw him tear the wings off. Then he pushed it into a small hole he had bored in the tree, and he pounded the meat into a pulp before he fed it to his babies."

"Did you see him catch the insect?" his father questioned.

"Yes; he stuck out his long tongue and the bug stuck fast as though it had been glued on."

"You have learned what every one does not know, that Red Head's tongue is covered with a glue-like liquid to which insects stick fast. When the fledglings are a few days older father Red Head will feed them meat without grinding it or removing the wings."

"I peeped in the nest," Willie said, "and saw the babies. They have on little coats of down that look like fur."

At last the little family in the tree were ready to come out and see the big world. Willie saw one little fellow sitting in the doorway while his mother coaxed him to fly to a twig nearby.

After a day or two longer they all came out, dressed in soft smoke color and looking very clumsy when mother Red Head tried to teach them to fly.—The Presbyterian.

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The Little Lost Boy.

Mrs. E. Steirling Gunn.

A True Story.

Yes, he was really lost, this dear little boy of five; and was it strange that the tears rolled from his big brown eyes, wetting the roses in his cheeks and spattering down on the big tablet and pencil he was holding so close to his fearful little heart?

The great red brick houses from the four corners of the streets looked frowningly down upon him with never a beckoning hand held out to point him in the right direction home. The big brown school for little boys was a long block behind him; the big door was shut, teacher was nowhere to be seen, all his schoolmates had bounded joyously away, and big brother was not at the usual meeting place to guide him safely home.

What should he do? Deeply he thought for a moment; then with a hurried brushing away of the tears and a quick upward movement of the brown head, he exclaimed, "Oh, I see it, the cross!" Then, with his eyes steadfastly fixed on his guide, gleaming far above him in the morning sun, he ran as fast as his feet would go until—oh, joy! there in front of him stood the big stone church under the cross that had seemed to him so far away; then Martha Jane's pretty house, and right next his own dear home, with mother and daddy in the big front porch anxiously looking for their little boy. "Mother," he said when he felt himself safe in her arms, "I was lost for good this morning when school let out, and for a second I was afraid, but I 'membered you told me one time if I lost my way on the street to look up and find the cross on our church near home, and to let it lead me all the way; and I did."

What if we always kept our eyes steadfastly on the cross as it is being lifted up that it might lead us safely back to our Father's home when we stray away and are lost?

Grandpa's First Speech.

"I've got to speak a piece next Friday at school," said Ted. "Help me find something, will you please, mamma?"

Mamma said she would.

"Makes me think of the first piece I ever spoke," said grandpa. "I was just a little fellow, not near as large as you. And mother taught me this speech:

"'If all the trees in the world were in one tree, wouldn't that be a big tree?

"'If all the axes in the world were in one axe, wouldn't that be a big axe?

"'If all the rivers in the world were in one river, wouldn't that be a big river?

"'If all the boys in the world were in one boy, wouldn't that be a big boy?

"'And if that big boy would take that big axe and cut down that big tree and it would fall into that big river, wouldn't that make a big splash?'"

So grandpa said he learned this speech so he could say it right through, and when it came his time to speak, he went right up on the platform in front and spoke it out very loud, and everybody laughed.

Then he went to go down off the platform—it was higher by several steps than the rest of the floor—he tripped on something there and fell clear down to the bottom of the steps. But it didn't hurt him a bit, and when the teacher helped him up and brushed off the dust from his clothes, he said to him:

"Well, my boy, you made a big splash and had a big fall after it!"

Then grandma told about her first speech in school, and it was:

"If I was tall as I could reach,
I'd make a long tremendous speech,
But since I'm very short and young,
I think I'd better hold my tongue."

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FORM OF BEQUEST

I give and bequeath to "THE EVANGELICAL EDUCATION SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH," incorporated by the legislature of Pennsylvania, the first Monday in November, one thousand eight hundred and sixty-nine, ———— dollars, or ———— real estate, to be used for the general purpose of the Society.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

FAMINE RELIEF.

For the convenience of our readers we publish the addresses of the treasurers of the various Relief Funds whose appeals for the starving, and especially for starving children, are so urgent and touching. The Southern Churchman will forward contributions to any of these, but to save time, postage and possibility of miscarriage, checks would better be sent directly to the treasurers as below:

Near East Relief (formerly "Armenian and Syrian Relief")—Cleaveland H. Dodge, No. 1 Madison Ave., New York City.

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WANTED—POSITION AS COMPANION. Good home desired with moderate salary. Best references. Eastville, Va., Box 16.

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Marriages and Deaths

Marriage notices not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

IN MEMORIAM.

When, in the early days of February, the news came that MISS MARGARET TELFAIR McKIM had passed into the unseen life, those who loved her and many who knew her only through their words felt a great soul had gone from our midst.

Coming of two distinguished families, the McKims of Baltimore and the Harris, sons of Brandon, Va., she united the traditions of a deeply religious life with the grace and dignity of noble ancestry.

Added to this were intellectual gifts well trained.

Belvidere, her father Mr. John S. McKim's home, originally built by General John Eager Howard, was a handsome colonial house on a hill where now Chase Street and North Calvert meet. Here a group of young people, the most charming circle in Baltimore, loved to gather in the late fifties and early sixties.

But, alas! War broke into their midst. The eldest son, later the Rev. Randolph Harrison McKim, then at the University of Virginia, entered the Confederate Army, and others, relatives and friends, also went. Some never to return.

In the midst of all their anxiety Miss Margie and her sister, Miss Mary, with their beautiful mother, did all in their power for the succor of soldiers and refugees.

At this time the McKim family were members of the Franklin Street Presbyterian Church. Some years after, Mrs. McKim and her daughters went to Emmanuel Episcopal, Dr. Eccleston being then rector.

In the first, Miss Margie began her Bible class, later in her own home, where for many years every Friday morning there gathered a group of young ladies to study the Bible under her guidance. And it was real study.

Every week she prepared a set of questions on the portion of Scripture, they were mimeographed and each student had a copy and a question, for which she was responsible. Miss McKim had spent hours of study herself on every lesson, but each member of the class was expected to have her answer ready and to give it without interruption, also to have made it as brief and as conclusive as possible. A doctrinal question was answered by texts of Scripture, not more than eight or ten.

For a historical question much reading was done, but it must be condensed and given in the student's own words. If any further elucidation was necessary, Miss McKim gave it, but never anticipating or interrupting.

Thus were studied the New Testament with the Old, and no one who had the privilege of that study under a leader of such faith and consecration, but has felt all her life that she was equipped for holy service in a way to make her very humble and very responsible.

The last years of Miss McKim's life were marked by sorrow in the passing of her beloved mother, sister and brother. There were several years of weakness and suffering, borne with a cheerful faith and submission, that left no room for pity, only to those who saw her often, the consciousness that she was hopefully awaiting the call of her Master.

It came February 9, 1921, and she entered into rest with her loved ones who had gone before.

"Blessed are the dead who die in the Lord. Yea, saith the Spirit, for they rest from their labors and their works do follow them." M. L. S.

AGNES BURWELL PAGE.

On January 22, 1921, at her home, "Saratoga," near Boyce, Clarke County, Va., MRS. AGNES BURWELL PAGE, beloved wife of R. Powel Page, Esq., entered into rest.

Mrs. Page, the youngest daughter of George H. Burwell, Esq., and Agnes Atkinson, his wife, was born at "Carter Hall" on September 28, 1850. She was one of a large family of children, of whom one brother, Mr. George H. Burwell, of "Mt. Airy," and one sister, Mrs. T. H. B. Randolph, of "Powhatan," outlive their sister.

The period of her life, though not unusually long, had spanned some of the most important epochs of our history. Her childhood was spent in an environment in every way typical of the civilization of the Old South at its best; an atmosphere of genuine and generous hospitality, of social sincerity, and of Christian living pervaded the life at "Carter Hall" and made its social influence potent, wide and beneficial in our antebellum days. The young girl's plastic mind was permanently moulded by this early contact with the old regime and her subsequent life more or less consciously conformed to the models furnished by her youthful experiences. The dark days of Civil War and the darker days of Reconstruction were formative influences which helped to round out the character of one who was to face a new era and who, as mistress of her own home, was to adjust herself to new conditions and to untried surroundings.

On December 18, 1873, the subject of this sketch married R. Powel Page, Esq., of "Saratoga," son of Dr. Robert P. Page, of "The Briars," and removed from "Carter Hall" to her new home. Here the remainder of her life was spent—forty-seven years of happy home life, of community service, of church work. Six children were born—Agnes R., Mary F., Susan R. (wife of R. G. Mitchell, Esq.), R. P., Jr., George B. and N. B. All but one of these survive to cheer their father in his sorrow. George, the second son, a young man of sterling integrity and finest feelings, died some years ago.

Though Mrs. Page possessed unusual physical beauty, rare charm of manner and vigorous mentality, it was her clearly marked and positive **character** which was predominant and overshadowing. She was loyal in a remarkable degree—loyal to her friends, loyal to her conception of right, loyal to her God. Her thoughtfulness of others was unfailing her desire to aid the needy was instinctive; her kindness was unmeasured. Her love of truth was a dominant principle; sham and subterfuge were peculiarly distasteful to her; she tolerated no deviation from the literal truth; exaggeration and hyperbole found no favor in her eyes; perfectly sincere and frank herself, she expected sincerity and frankness in others. To her, duty was the mainspring of action; a given line of conduct might not be agreeable or pleasant; but, if it was a duty, that was the end of the matter—the thing was done.

Upon this foundation of unswerving loyalty, of kindly altruism, of transparent sincerity, of compelling sense of duty, a character was developed which stood four-square to every wind that blew. Had circumstances required, she could have shown the heroic spirit of the early martyrs, could have faced the lions and the stake. But, living in gentler times, she was the careful home-maker, the kind neighbor, the loyal friend, the loving wife, the watchful mother, the cultured lady, the devout Christian.

Such a character was an inspiration to her friends; such a life will long be a blessing to the world; "the woman that feareth the Lord she shall be praised."



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JULIA LEAVELL McDONALD.

Entered into the joy of her Lord, March 4, 1921, JULIA LEAVELL, widow of Major Edward H. McDonald, of "Media," near Charles Town, W. Va.

She was the oldest child of the Rev. William T. Leavell and Anne Yates. Upon her mother's death she took charge of the rectory at Wickliffe, Va.

In 1869 she was married at "Media," and moved to Louisville, Ky., where for years she was actively identified with St. Andrew's Church.

In 1892 the family moved to the Shenandoah Valley, where she spent the remainder of her life in the home in which she had been married.

Mrs. McDonald was the mother of ten children, eight of whom are still living. She also brought up as her own child the orphan daughter of her brother, the Rev. Francis K. Leavell.

Her heart and home were both large, and many in the "Lower Valley" were happy to share her love and hospitality. She was a woman of culture and had a wide circle of friends. Sweetness, unselfishness and gentleness were her most outstanding characteristics, and the memory of these are a heritage which will be long prized by those who knew her intimately.

The burial service was held in Zion Church, and she was laid to rest in the old church yard.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

F. M. D.

MARIA LAWSON BOLTON.

Born in Richmond, Va., August 4, 1851; died in Washington, D. C., February 16, 1921.

A maiden aunt with a mother's love in her heart, "MISS MARIA BOLTON," as she was affectionately known to a host of friends throughout Virginia and South Carolina, who will mourn her death, was ever a ministering angel, quick to hear and prompt to respond in time of need or distress. As a member of the household of her brother-in-law, Dr. John M. McBryde, President of the University of South Carolina and later of the Virginia Polytechnic Institute, she was a second mother in the home, with exquisite tact and fine restraint, identifying herself with the lives of the children, entering fully into their childish sports, smoothing out trouble, alleviating pain, bringing comfort and joy and strength by her happy smile, her tender affection, her tranquil courage and simple faith, living wholly for and in those whom she loved. At the University of South Carolina and at the Virginia Polytechnic Institute she took part in every entertainment for the good of the students and of the community and left on all with whom she came in contact the permanent impress of her loving personality. In church work quiet, unobtrusive, zealous, faithful, she stood out as a conspicuous example of spiritual strength, moral courage and Christian charity. Her whole life was spent in the joyful service of others. Freely she gave because she freely loved.

RESOLUTIONS.

Resolutions of the vestry of Christ's Church, Bremo Bluff, Va., Rivanna Parish, Diocese of Virginia.

Resolved. In the recent death of MR. JOHN HARTWELL COCKE, son of the late Dr. Charles Cary Cocke, of Bremo, on December 27, 1920, an earnest Christian gentleman passed to his reward, at the age of seventy-three years.

Mr. Cocke was reared in one of those blessed old homes, where the simple Christian faith and devotion of saintly parents produce an atmosphere which it was impossible to breathe without bringing into one's life the sweetest benedictions of God.

Under these sacred conditions Mr. Cocke grew up and gave himself early to a sincere Christian life, and upon his father's death in 1888 succeeded him as a vestryman and senior warden in Grace Episcopal Church, near Bremo Bluff.

He loved his church and served it faithfully. He was a devoted servant of God.

He illustrated in his daily life, as a man of God, that death held no fear for him.

His was a long and lingering illness, but through all the years his faith never faltered and he bore his sufferings with great patience. His was essentially a loyal nature, and his love and loyalty to his church was one of his strongest characteristics.

Sick or well, a Sabbath never passed that he did not go through the services of his church, and it was often a great privilege to his near by church people, when weather or other circumstances made it impossible to attend church, to join with him at his home these services, which he read so beautifully.

To his widow, who was Miss Lettie Wcolling, of Fork Union, Fluvanna County, we send our sincere and heartfelt sympathy. Through all the years of his long illness she nursed him untiringly, relieving him of every responsibility possible.

Resolved, further, that a copy of these resolutions be sent to her and to his sisters, and published in the Southern Churchman.

L. W. CABELL.
S. T. RANSON.
Committee of Grace Church Vestry.

Easter Day.

Words cannot utter
Christ His returning:
Mankind, keep jubilee,
Strip off your mourning,
Crown you with garlands.
Set your lamps burning.

Speech is left speechless;
Set you to singing,
Fling your hearts open wide,
Set your bells ringing:
Christ, the Chief Reaper,
Comes, His sheaf bringing.

Earth wakes her song-birds,
Puts on her flowers,
Leads out her lambkins,
Builds up her bowers:
This is man's spousal day,
Christ's day and ours.

—Christina Rossetti.

simply to be his friend. I have no wealth to bestow upon him. If he knows that I am happy in loving him, he will want no other reward. Is not friendship divine in this?—H. D. Thoreau.



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VOL. 86 RICHMOND, VA., APRIL 2, 1921. No. 14.

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THE INFLUENCE OF WOMEN, AND DISARMAMENT.

If there is one thing surely which the coming of women into power as voting citizens ought to mean it is a strengthening of the influences that tend to the avoidance of wars. Though they have borne the less dramatic part, women have been the chief sufferers in the wars of the past and will be the chief sufferers in the wars of the future. Men, of course, have the obvious hardships of the fighting line, and theirs may be the agony of wounds and physical death. But the suffering of women is a more intolerable one because it is more vicarious. They must remain at home and send the ones they love best into danger. They must watch and wait and feel the desolating sense of helplessness to do anything to protect those who are far away. They are the ones who take up the burden of life after the war and sacrifice is over—mothers without their sons, widows without their husbands, sisters without their brothers, maidens without their lovers. Nor is there to be in future wars a protection for the women, and for the children whom they peculiarly must shelter, from the actual hazards of destruction. The recent war lasted just long enough to show the beginning of a hideous inclusiveness of slaughter which reaches out to non-combatants as well as to the fighting army—air raids by day and night on defenseless towns, the spread of poison gas, the stalking of pestilence, and the long, slow effects of starvation which comes from the waste of war. These things were but the edge of the shadow of something that in wars to come might become a complete eclipse to throw the whole of civilization into darkness and ruin.

Women can bring to the question of avoiding war also a certain detachment of mind from those inherited instincts of the fighting savage which belong to the male. Men have been for many centuries so used to war—used to its panoply and its intoxicating passions—that it is difficult for them seriously to conceive of a world without it. Women are less moved by this herd instinct of the fighter. They can see war with clearer eyes for the horrible insanity which in this twentieth century it is, and women have a capacity for idealism which makes them able to believe in the power of the silent motives to conquer old and obvious facts.

It is encouraging to know that there was held in Washington last week a conference of the "Women's World Disarmament Committee." Upon it are such prominent women as Mrs. L. D. Brandeis, wife of the brilliant Justice of the Supreme Court; Mrs. Charles E. Russell and others. The conference is one of many which are to be held in different parts of the nation, arrangements having been already made in fourteen of the States. It was addressed by Senator Borah and Representative Frear, both of whom pointed out the fact which—if public opinion would ever set itself to consider it—ought to stir the whole common sense of the nation into revolt. Ninety per cent. of the total revenues of the United States are spent on wars, past, present or future, on pensions for the struggles already fought, on interest for the fearful indebtedness of the recent war, and on the piling up of expenditures for the army and navy against the dangers of tomorrow. The particular proposal back of which the women are determined to throw their influence is the calling of a conference between the leading nations of the world to consider the reduction of naval armaments. At the present moment the nations, regardless of the great hope that the last struggle was a war to end war, are increasing their navies with the frantic haste of fear and panic, and the country, burdened by such a weight of debt and taxation as it has never known before, is solemnly assured by scare-faced men that to take a holiday in naval building would mean destruction. It is from this madness that the peoples of the earth should insist that we shall all come to our senses, and put an end to the race of armaments which is not only impoverishing the world and threatening society with economic breakdown, but is inflaming the very temper out of which wars must spring.

Has the world, and particularly has America, as the most detached of the great free nations, enough sense and self-control to determine upon a policy which shall keep humanity from general suicide? This is the question which has got to be determined, and we need the sense and spirit of the women to help settle it right.

ROMAN CATHOLICISM AND DEMOCRACY.

A saintly layman of this Church, who through a long life had served in the spirit of Christian brotherhood not only the interests of his own communion, but all Christianity in the city where he lived, when he was dying sent for his bishop and said that there was one thing which he wanted to talk to him of as his final message. He wanted to tell him how much he felt the need of a larger spirit of fraternity among the different churches, and particularly in the relationship of the churches of Protestant spirit to the Roman Catholic. He said that his life had made him know that there are so many noble men and women in the Roman Catholic Church that the gulf of thought which often stops us from a sense of contact with them ought to be bridged. He was urgent for everything that would reduce misunderstanding and promote goodwill.

It was a beautiful message and a true one. There are sheep of many folds which belong to the one Good Shepherd. As men love Christ more, and are sensitive to His Presence, they will be quicker to recognize His influence in those who worship in different ways from themselves. There ought to be, and there can be, an increasing sense of friendship between Christian laymen and Christian ministers and priests, too, of the Protestant Churches, on the one hand, and the Roman Catholic on the other, insofar as we can share together common religious desires and the effort

to make Christian idealism count for public betterment.

Yet, at the same time, there is need for that sort of clear-sightedness which distinguishes between religious charity, and an awareness of certain dangerous things which may be promoted under the name of religion. The Roman Catholic Church has often borne a double aspect. It has been, on the one hand, a great fellowship of men and women who are seeking, like the rest of us, the guidance of God. On the other hand, it has often been a compact organization, governed with authority by a little hierarchical group, and so used as to regiment the thought and direct the influence of its people for semi-political ends. In this latter aspect the Roman Catholic Church can be a menace to democratic institutions. Its best friends, both within it and without it, are those who recognize this fact, and where the tendency is seen, try to check it. When, for example, a few years ago, the Roman Catholic cardinal in Boston sought to enlist the vote of the Roman Catholic Church in behalf of such a shaping of the new State Constitution as would have made possible the diversion of public funds for parochial schools, those were the wiser friends, both of Church and country, who refused to follow that direction. And when also in New York City, at the last election, Roman Catholics sought to punish Mayor Mitchel for his attitude toward the regulation of Church institutions which had been receiving public gifts, there was revealed a menace to freedom which hurt the Church and community, too.

That this question has genuine and immediate bearings is well expressed in a sermon preached a few weeks ago in St. Bartholomew's Church, New York, by the Rev. Dr. Leighton Parks, a part of which was as follows:

"The great problem of this country for many years—and it is going to be a great one in the years to come—has been the problem of immigration. In the beginning it was so essential to have vast immigration for the economic needs of the country, that we paid little attention to either the intellectual or moral condition of those who came in. Now, in order that those people may be assimilated, and made a part of the country, the English language, spoken and written, is of chief importance. Very good. The Archbishop of St. Louis, calling attention to this vast immigration which as he says is largely Roman Catholic, and is going to be more so in the years to come, insists that these people should be kept in the racial atmosphere in which they have heretofore lived and to speak their own language—in other words, the perpetuation in this country of all these racial differences that have made Europe what it is today. The result—I do not say that it is the purpose—the result of that would be that all over this country you would have communities of people absolutely under the direction of the priests, as are the people in the Province of Quebec today.

"Another thing is this: Our relations with other nations. Inasmuch as the Roman Catholic hierarchy in this country is largely Irish, there is nothing that they more desire than to bring about war between this country and England, not only on account of an ancient grudge, which may or may not be justified, but because England is today the great Protestant country of Europe, as we are the great Protestant country in the Western Hemisphere; and if these two English-speaking peoples can unite for a great and noble cause, then all the things that these men stand for politically will be swept away. If they are united in a common purpose, then that which is the essence of Protestantism—spiritual freedom and the sense of personal responsibility—will influence the religious life of the world. But if these countries can be divided, then, my friends, the Roman Catholic Church will have domination in this land; the Republic, as we know it, will fail. This is the reason I say that in order to have fellowship, we should face the great danger. * * *

"But if there could be fellowship among Protestants and co-operation to secure that which our fathers bequeathed to us, it would be found that many devout Roman Catholics would unite with us in the endeavor to perpetuate the liberty which is as dear to them as it is to us. That this is not idle speculation is shown by the fact that when an attempt was made a few years ago to distribute the school fund on a sectarian basis in the city of Boston, it was defeated by a decisive majority, notwithstanding that Boston is now a Roman Catholic city. A Protestant fellowship which would create an atmosphere of true democracy would be welcome to not a few of our Roman Catholic fellow-citizens."

WHAT HAS EASTER MEANT?

We have passed through the great festival of Easter We have listened to its immortal message of the deathlessness of life. We have stood in the presence of that Risen Lord, Who transformed the lives of the first disciples, and Who can transform ours, if we will have it so. But what new and actual result can we claim from this experience once more of Easter? Is its gospel to us the mere hearing of an old story, or the new apprehension of something thrilling in its immediate power? As the blind man whom Jesus healed said to his questioners, when already he had told them the wonder of what Jesus had done, "Wherefore would ye hear it again?"

Concerning then the Easter gospel, to what purpose do we "hear it again"?

If this life be all, then that philosophy might commend itself which tells us to eat, drink and be merry, for tomorrow we die. In other words, if this is the only period in which the living spirit exists, and therefore can have any satisfactions whatever, it is wise to seek those satisfactions which this time affords. But if this existence be only a fragment of the true life into which the sons of God shall enter, then what we need to do is to cultivate in ourselves such interests as are fit for noble and continuing exercise. Most of the mistakes which dwarf and damage human character are mistakes not of deliberately vicious choices, but of shriveled perspectives. The boy grows impatient of school and decides that he will stop because he has the offer of some petty position which nevertheless gives him money that to his boyish mind means independence and importance and the intoxication of freedom to do as he may please. He cuts his education short and goes into the thing he thinks is so much more worth while. He plucks the hasty fruit, and sacrifices the deep roots of his life's ultimate resources and power; and his life, because of that first foolish and hasty choice, may be like a tree planted in shallow soil, doomed to littleness all its days. The girl looks forward to her debut into society, and to her excited imagination that year holds the very heart of life. She may not see anything beyond it—may not realize that life's best values, while wholly consistent with all sweet, innocent pleasures, yet are greater than these, and that she must go on past them on ways of steady duty and unselfish choice. And because she does not see this, she may cultivate in herself such habit of self-indulgenge as only by the dicipline of much pain, if indeed at all, can be corrected. The young man goes into his business full of ambition to make a quick success, hasty and impetuous to grow rich, choosing the obvious advantages with no calm discrimination to make him know what the best possibilities of his large service are as leader not merely of financial, but of human interests—as citizen in a community of souls—as a fighter not only for his own advantage, but for the far ideals of the kingdom of God. And when these mistakes are made, which come from the lack of true perspective, the result is always the same. The life is lived by a measure which seems re-

spectable enough when compared with the standard of the things that last through this little compass of our mortal days; it may be successful in its money-making; it may be popular in the estimates of contemporaries who are as transitory as itself; it may win a reputation for shrewdness and ability according to the minds of its day. But the soul has not linked itself with the great, calm processes of truth and changeless duty. Unclothed and empty-handed of all its perishable honors, it goes to that inexorable assize of death. It has not left behind it motives and impulses that are of such stuff as to outlast the years, not has it within itself the eagerness and enthusiasm of spiritual desires which can find their exercise in the endless life.

"Wherefore would ye hear it again?" This question was asked by one who himself has passed through a great experience concerning which he could speak with absolute sureness. His eyes had been opened to behold the glory and sufficiency of Jesus. By such men the Easter gospels were written. As the physical eyes of the blind man at the Pool of Siloam had been opened, so their spiritual eyes had been opened to see through the wonder of Jesus' resurrection the real meaning and the perspective of all life. They knew that henceforth life and its ambitions must be judged in relation to its eternal continuance. It is this most immediate message that the Easter gospel would bring us year by year. To what degree are we in earnest to receive it and to understand it? "Wherefore would ye hear it again?" If it means anything supremely real to us, then this is what it means: that because we have heard it, we must go out into the practical life of every common day, trying to think, to choose, to build as those who feel within themselves at once the challenge and the power of the endless life.

China's Famine and America's Responsibility.

Bishop Gailor, who was appointed by President Wilson on our National Committee for China Relief, sends us the latest statement of the committee with a request for further appeals for these suffering people. The Bishop is distressed at the discovery of certain sinister forces which seem to be operating against our activities in this direction. Misleading statements have been made through the press that the need has already been met, that China is able now to meet the situation herself, that the lack of transportation facilities make it impossible to get food supplies to the stricken area, etc., etc., all calculated to discourage further gifts to save these suffering people from starvation.

We need not be surprised at this. There is an old saying to the effect that "wherever the Lord builds a church the devil builds a chapel," which is another way of saying that there is a spirit of evil in the world, a spirit of Anti-Christ, ever purposeful and ever watchful to counteract the spirit of love and of good works, which is the Spirit of Christ. Surely we have seen enough of this age-long conflict going on in the world, in America, in our own communities, in the past few years to recognize the fact, to cease to be astonished at it, to be warned to "believe not every spirit" or every statement we see in the newspapers or hear in the market-place.

"Unless," says the committee, "these unfavorable influences can be quickly and sharply counteracted, it is impossible to secure the additional funds which must be raised during the next few weeks in order to save from death by starvation these millions who have no other hope of life than that which the additional funds from America will provide.

"The truth is simply that the extent of the famine in China and the consequent suffering has not been exaggerated. The amount of money needed to save the lives of these people until the new harvest comes has not been overestimated. The facts upon which the American Committee bases its statement and appeals come from the Relief Committee in Peking, from leading missionaries, from representatives of American business interests in China, and from members of the diplomatic service. Representatives from these same groups constitute the Relief Committee in Peking. They are responsible for distributing the money which America cables to China. They determine where the money is needed and how much is necessary.

"After allowing for those who are being cared for through the remittances of $4,000,000 which have already gone forward through the American Committee, through the Mission Board channels and the Red Cross, and after allowing also for those who are being cared for by funds from Great Britain, Canada, Australia, and from funds raised in China, there still remain between five and six million people in the famine-stricken provinces who are in danger of death from starvation. There is no hope for these starving millions unless the flow of money which for the past weeks has been going to China from America can be increased and continued until about July 1, when it is expected the new harvest will bring relief. America's unfinished task, therefore, on behalf of the famine-stricken peoples of China is that of providing for between five and six million peoples during the next three months.

"It is interesting to note that the committee's estimate as to the further help needed from America takes into account all that the Chinese are themselves doing to help their fellow-countrymen, which is far more than was originally anticipated, and all that is being done by countries other than America.

"It should be borne in mind that the plans of the United States Government and other plans for the free transportation of food to China have entirely collapsed. The latest and most authentic word from China strongly advises against sending food from America. Sufficient food is obtainable at reasonable cost in Manchuria and South China, thus saving the excessive cost, delay and risk of long distance transportation. The call from the American Committee in China, backed by letters from the missionaries, is, therefore, for funds with which to quickly purchase foodstuffs obtainable on the other side of the Pacific.

"A considerable portion of the famine fund is being paid out as wages to workers on public improvements, particularly in building roads and reservoirs to prevent floods, which will stand as assets for China's progress through centuries to come. Women are being furnished occupation which will be profitable in better times. Children brought together for feeding are being taught the new phonetic alphabet which is destined, it is believed, to diffuse common school education as generally in China as it is in America.

"There is not time, nor does it seem desirable, to put into effect the elaborate methods followed by many of the 'drives' through which big funds have been raised in America. The committee is seeking, however, to create in every important American community a strong China Famine Fund Committee, which must naturally be composed very largely of Church people. Through these committees it is hoped to get the facts before the people in the respective communities and to plead for their generous interest in the China famine cause."

THE RESURRECTION.

When we see the sun set, we know that it will rise again, and so when we see the forms of our friends borne to the voiceless dwelling of the tomb, we know that they also shall rise again. Every night of Death is followed by a resurrection morning. How precious is the truth that God's people shall rise from the dead! How rice? With glorified bodies upon which the second death can have no power. Rise by what power? By the mighty power of God. Rise when? When the Lord shall be revealed from heaven with all His mighty angels, then shall they be caught up to meet Him in the air. Rise to what? To glory, honor and immortality in the presence-chamber of God. How these thoughts light up with brightness the sepulchre of the righteous! How the doctrine of the resurrection throws a halo over every Christian headstone, and makes each open grave a little postern gate leading unto glory! Have you lost a father, mother, child, lover; and were they Christ's? Then lift up your heads, wipe away your tears, cheer up your hearts, for they shall come forth again before your face. Their sunset, though it left you in gloom and midnight sorrow, will soon be followed by the dawn of the Resurrection Day, and when the archangel's trump shall awaken the myriads who slumber in earth's bosom, your loved ones who sunk to rest in Jesus will rise again to meet and glorify their Lord. When the resurrection dawns, it will usher in a day that has no clouds, a day that has no sunset, a day that is followed by no night of sorrow or of death.—Bishop Stevens, in The Lutheran.

THE RELIGIOUS EDUCATION OF THE YOUNG.

The Rev. Elwood Worcester, D. D., Ph. D.

Behold I and the children which God hath given unto me.—Heb. 2:13.

I believe, with Israel of old, that the greatest gift God bestows on us is the gift of children. In them our life begins again, and from them we learn many of the best lessons of life—patience, love, forbearance, happiness, the joy of innocence which we have learned from no other source. "No crucifix," says Stanley Hall, "ceremonial, rite, song nor act of worship is more satisfying to dying eyes than that object which is more worthy of love, reverence and service than any other in the world—a newborn child." We naturally desire for our children the best gifts and the fairest, happiest life, and we who have had experience of life, and who know the value of what earth sells, what it lends and what it gives away, long to impart the lessons life has taught us to our children. If we have found our deepest peace in God, and if the religion of Jesus Christ is to us the best philosophy of life, these are the things we naturally desire to give to them.

The late Pierpont Morgan felt this so keenly and conceived of it so literally that he actually attempted to transmit his faith in Christ to his children by testamentary bequest. There is something touching and child-like in this thought of the old, world-experienced financier, though we know that, as a rule, faith is not bestowed in this way. It comes by contact with persons who possess it. Faith, the greatest thing in the world, comes to us all, at first, partly by example and partly by authoritative teaching. It was the profound wisdom of the Jesuits which formulated the saying: "Give me the child to teach until he is twelve years old, and I care not who teaches him afterwards." We do not believe at first because it is good to believe, or because it is reasonable to believe, but because we are taught to believe, because others believed before us and still believe all around us. And this old traditional motive, though not the highest motive in religion, is apt to be the strongest, the most persistent, the least inclined to change. But just on this account we ought to be very careful as to what we teach our children and what we allow them to be taught as to God and Christ, God's government of the world, the Church, the Bible, the origin of life, creation and the life after death. For in the long run faith is judged by truth. Most of us remember the struggles we went through in early life when we attempted to reconcile the old faith we learned as children with the new knowledge we learned at college and from our reading. This struggle, the reconciliation of faith and knowledge, which is only another name for the attempt to unify the spiritual and the intellectual elements of our own nature, will go on forever. But we ought not to make it too difficult to our children by imparting to them shallow, false and outworn views in regard to the supreme mysteries.

We criticize the Church today, and we look back to the teaching of our childhood, when everything seemed so much simpler and more easily understood. But whatever loss of influence the Church has sustained, she has gained enormously in spirituality and fearlessness in her differentiation of the important and the unimportant things of religion and in her attitude toward truth.

The greatest blessing that has come to the Church has come through her renewed knowledge of Christ. This is one field where science and religion have worked helpfully together. No religion is so intimately associated with the person, the life, the example of its Founder, as Christianity. Jesus, in a literal sense, is the author and finisher of our faith. To know Him is to know all, and to be ignorant of Him is to be ignorant of His religion. No generation of Christians, since the first, has had such opportunity to know the mind, the purpose, the spirit, the life, death and resurrection of Christ as we have today. There never was a time when Christ's influence in the world, despite this war, which was largely the overturning of principles opposed to His, was greater than it is now. Christ and His conception of life are the great outstanding moral fact of our world. There can no longer be any question that His religion will be the final and all-conquering religion, the religion, if we are worthy of our calling, of all mankind. It is the religion of freedom and of the Spirit. His Spirit is working today not only in the Church, but everywhere where men aspire to liberty, human brotherhood, the life of the soul and the love of God.

Whatever claim of His may be accepted or rejected by this generation—this claim must stand: Jesus Christ is the teacher of mankind. Lessing praised Him because He first won mankind to belief in eternal life and did away with temporal rewards and punishments. Higher praise is due Him because He changed all man's conceptions of his spiritual and moral relationships, thereby creating the possibility of a new heaven and a new earth. He found men either without God in the world or seeking to disarm the anger of a jealous and revengeful Deity, and He taught them to believe in a God of love. And He did this not by a lowering of moral standards, but by laying down a law of life which seems only designed for angelic beings. He found the human family divided by national jealousy, by racial antipathy, and by mutual hatred, and rising above all these prejudices, He first conceived of the human race as a unity as children of God, and He sought to unite the whole world in His great bond of love. That no one had done before Him. That no one could do after Him, for He had done it.*

No matter in what company we find ourselves, Jews, heathen, the learned, the sceptical, we need never blush for Jesus Christ, though He may often be ashamed of us. Some one once tried to flatter Immanuel Kant, perhaps the greatest thinker of all time, by comparing him to Christ, but Kant rebuked him, saying, "He is the Master from whom we must all learn. I am but a bungler trying to express His thought." The world of His day, wearied by too much vice, desired to see a righteous man. Jesus showed them one.

The surprising fact in regard to Jesus is that if He did not convict Himself of sin, neither can we convict Him. His life has been studied under the microscope as no other human life ever has been, or ever will be studied, and even His least prejudiced critics—Strauss, Renan, the Jew Spinoza—hail Him as "the one pure temple of God," "the Being without Whose presence in the heart true piety is impossible"; "the most beautiful incarnation of God in its most beautiful form." We shall make no mistake in teaching our children to know and to love this Being.

Among His ideals I select three which seem to me of profound pedagogical importance: the estimate He placed on the human soul, the place He gave to love, and His reverence for childhood. All true education is based on belief in the value of individual souls. Teachers who crush children and who tyrannize over them deserve the abhorrence they inspire. In countries where human nature is despised and where human life is held cheap, people do not concern themselves with the long labor of education. The more we value life, the more pains we take to train it. At the time of Christ, owing to the general relaxation of marriage, children were not desired, and when they came, their education was generally intrusted to slaves. The Emperor Nero was brought up by a dancer and a barber. Jesus, to His glory be it said, successfully opposed His ideal of the sanctity of human life to the swelling tide of sexual immorality which threatened to overwhelm the world. The great historian Harnack says: "No mind can conceive, no pen describe, the depth of moral depravity to which the world would have sunk, but for Christ, in the second and third centuries." Wherever His religion took root virtue sprang up. No one fact in the new religion amazed the heathen so much as the purity of Christian lives and homes. In spite of the liberty granted to women for the first time in the ancient world, and the great freedom of companionship between men and women in the little Christian communities, hardly a story from a lapse from virtue has come down to us from those days. But where women are honored, children are loved. Other things being equal, teachers who recognize in their pupils spiritual beings in whom their labors will bear eternal fruits, find a motive and an incentive in their work that others do not find. The reverence we feel for human nature and our sense of the worth and eternal significance of every human soul, comes to us almost altogether from Jesus. It was He who said: "What shall it profit a man if he gain the whole world and lose his own soul?" This Kant recognized as the highest principle of moral conduct, which he expressed in the maxim—"To treat men always as an end in themselves—never as a means to an end."

Secondly, I would cite the universality of Christ's love and sympathy. With Him this was no mawkish sentimentality, based on high-sounding phrases, but the direct corollary of His belief in God as the one Father of Mankind. If all men are the children of one God and that God is love, love is the natural disposition of those who believe themselves to be sons of God. This is the greatest principle of our religion and also the most difficult to realize. It aims the dissolution of the system of caste, at breaking down the eternal enmity and hatred which exist between man and man, between nation and nation,

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*" I do not deny or forget the beautiful Stoical doctrine of the moral unity of the human race, but that which in Stoicism remained a mere idea, in Christ became the creative principle of a new world.

and at uniting us all in the bond of a common spiritual life. The bearing of this principle upon education is very obvious. Christianity, as a religion, was offered to all. If any distinction was made by Jesus, it was in favor of the poor, the simple, the uninstructed. "In Christ Jesus" Paul was able to say, "Neither circumcision availeth anything, nor uncircumcision." In them is neither "barbarian nor Scythian, neither bond nor free." The gospel was preached to all. The highest life was offered to all. The ideal of the religion is that all men, without distinction of race or sex or social status, shall be brought to the perfection of which their natures, under God's fostering care, are capable, and until that ideal has been realized the greatest principle of Christianity has failed, just in proportion to the number of persons in the world sunk in ignorance, evil, hatred and sorrow.

I know that there are persons in Christian lands today who value the advantages of education and culture, chiefly because such advantages set them apart from the common herd of mankind. But that culture is a spurious culture, and their religion is a false religion, I care not in what terms they express it. To me it is a cause of deepest sorrow that all mankind cannot share the blessings God has given me, chief of which I count revelation of truth. If this knowledge were a mere luxury, an elegant accomplishment out of place, as a silk dress, in a poor hovel, there might be reason in what they say. But if the culture of the soul is a holy thing, holy as religion itself, they are blasphemers and false stewards of the mysteries of Christ, who wish to exclude any human being from its blessings, and who deny that man is by nature the child of God and of the light. Teachers and ministers ought not to be suspected of entertaining mercenary sentiments in making choice of their professions. But if our calling, which is at bottom one, is not lucrative, it is holy. The teacher is one called of Christ. He has received his commission, "Feed My lambs." Of him also it may be said, "It is not you that speak, but the spirit of My Father which speaketh in you."

Thirdly, let me speak briefly of Christ's attitude toward children, one of the loveliest traits of His character. When the disciples were disputing as to who should be first in the kingdom, He took one of the little children which believed in Him, embraced him and set him in their midst, saying, "Except ye become as little children ye shall not enter into the kingdom of heaven." Like all great men Jesus adored children. In the child's humility and innocence and faith and love, He saw the truest picture of the kingdom of God. He demanded the highest reverence for children, "Take heed that ye despise not one of these little ones." He said, "He that receiveth one of these little ones, receiveth Me," and against the oppressors and corrupters of children He uttered His terrible malediction, "Better were it for that man that a mill-stone were hanged about his neck and that he were drowned in the depths of the sea."

We imagine that the religious teaching of children in Sunday school is a new thing, but we are mistaken. St. Luke, in the introduction of his gospel, dedicates his work to a certain very excellent Theophilus, and he tells him that he has written one of the greatest gospels we possess in order that Theophilus may know the certainty of the things in which he has been catechised. The old Church devoted far more time than we do to the religious instruction of the young, and she proved her wisdom by her success. After the death of the apostles few great missionary preachers arose, and yet during those years the whole Roman Empire was converted. How was this accomplished? Largely through the schools.

There is a general feeling abroad today that nothing but religion can save the world. And if the world is to be saved by religion, it must be by the Christian religion, for no other religion can do it. But if this is so, then we must look to our children, for if they grow up pagan at heart and indifferent to religion, where are the true Christians to come from? It is in childhood that the indelible impressions of life are made and the foundations of a fair and useful life are laid. All churches and associations, with views to propagate, recognize this and are looking more than ever to the religious training of children. The Socialists have their Sunday schools. The Christian Scientists have theirs. Their great period of conversion has already passed, yet the movement continues to grow and spread through the education in Christian Science of the children of believers. The Jews are keenly alive to the necessity of doing something to offset the tremendous disaffection of their young people toward Judaism, and they are right. The godly and devout Jew, like Jacob Schiff, is among the most admirable of men. The ungodly and irreligious Jew is a curse and a menace to mankind.

Our own Church and our own Diocese and parish are keenly alive to the situation. We at Emmanuel are doing all in our power to make our church school more attractive, a model school in its courses and its teachers, but we cannot succeed without your help. We have our children with us for so short a time. When we begin with a new child it seems as if the time would be long, but in a few short years the child passes from home to school and college, and our direct opportunity to teach and influence it is over. May I then ask these things of you? At all events, to give the Sunday school a fair trial by sending, or better, by bringing your children, and by taking part in the children's service?

But there is another thing of even greater importance—the recognition and practice of religion in the home. True religion is not taught, it is transmitted. We who possess a religion today derived it from some one who possessed it before us. I have been in Boston more than sixteen years, and I have had the opportunity to observe many families and many persons. And I have seen that the happiest and the most united families are those in which religion is a real and living thing, and that our finest and most useful men and women are the children of believing parents. We who can look back to such fathers and mothers know what we owe to them, and how their bright images have gone with us through life, and how their words and examples rise in our hearts through the infinite depths of memory, and their counsels fall on our ears like voices from another world. "I have given myself to the service of God," said Hillel the Jew; "no cry of despair shall go forth from my house."

How the First Protestant Missionary Came to Rio Grande.

The Rev. James W. Morris, D. D.

I was talking recently to a man, whom I shall call Mr. C., who was instrumental in bringing the first Protestant missionary to Rio Grande. Far back in 1868 C. was a youth living with his widowed mother near Rio Grande. His mother had planned to send him to New York, where he had a relative; but as this latter died just as the boy was ready to go, the plan came to nothing. But one doy C. rode into Rio Grande to make some purchases at the English drug store. The proprietor of this establishment quite suddenly suggested that the youth go with him to England. He was to leave within three days, and would take him and locate him in some business house connected with Brazil. Young C. at once mounted his horse and rushed home to secure his mother's permission. As he needed not to buy any outfit, clothes in England being much cheaper and better, he was able to persuade his mother to consent, and bade farewell to his country for many more years than he ever anticipated. He was left by the English friend in Liverpool, under the care of a great merchant, who promised not only to give him employment, but to aid him in other ways. It is interesting that the first book that he read through was the Bible, and the next was an illustrated copy of Pilgrim's Progress, solid enough literature for a young foreigner. One Sunday morning, after he had begun to talk a little bit, his employer invited him to attend church with himself and wife. They went to a great Methodist Church, where a distinguished man was preaching that day. C. was deeply impressed by the singing of the immense congregation, but could catch not a sentence of the great orator, who, like most of his kind, spoke like a whirlwind. Finally the offering was taken—a thing he had never seen. He watched closely, and noted the usual amount that people gave. and so when the plate approached him and his two dignified friends, he quietly sprang up and in broken English cried, "A shilling for three, please!" Then from the horror of some and amusement of others, he saw that he had made a mistake of a serious kind.

This, however, was the beginning of C.'s attendance upon the Wesleyan Church. He later married a daughter of a prominent Wesleyan layman, and settled down regularly in England.

After many years business, connected with family affairs, took C. back to Rio Grande, where he remained for a considerable time. He was impressed by the sad state in which Christianity had fallen: the one priest in the city of Rio Grande was a man of vicious habits, the church was abandoned except at times of festivals, and the whole religious tone was distressingly low. Therefore, when he returned to England he wrote a letter to one of the principal religious periodicals, telling something of his life, and setting forth the unhappy impressions that had been

made on him by his visit to his native land. He concluded with an earnest appeal that some competent missionary be sent to Rio Grande to teach the truth to his people.

As a result of this letter, Mr. Hodder, the publisher, and other prominent men raised money and sent out to Rio Grande the Rev. Mr. Vanorden, who was, I think, a converted Jew.

This man established services, gathered a little congregation, and especially set up a small book store and printing press, thus distributing much Christian literature. He had to endure severe persecution, and on several occasions the then American consul, Mr. Krischke, father of Mrs. Meem and of our Rev. George Krischke, rescued him when indeed his life was in danger. Mr. Vanorden became connected with the Synod of St. Paul's, of the Presbyterian Church, and later removed thither with his printing establishment. Mr. Kinsolving and myself met him there when we arrived in 1889.

Later the little congregation in Rio Grande was given by the Presbyterian brethren to our care, and under Kinsolving, Brown, Ribble and others, developed rapidly. Today in the flourishing congregation of the Church of our Saviour in Rio Grande, there are still those who trace their knowledge of the gospel back to the work of Mr. Vanorden.

THE CALL TO UNITY.

Christian unity is no mere ecclesiastical problem. It is the greatest and the most far-reaching of all present day questions. It lies back of, and holds the key to, all our other problems, national and international, social, political and economic. As men face the tremendous responsibilities and tasks of this new time, they are feeling the need of support and guidance. They know that if there is to be a new order it must be filled with a new spirit. They are looking for moral and spiritual strength and help. But they are not looking with confidence to the Church for this. A disunited Church cannot call forth the faith of men, nor give the message of Christ to the world. Its own inconsistency and self-contradiction are too evident. How can the world learn the gospel of fellowship from an organization which is at variance with itself? What power is there in an appeal for a united world issued by a divided Church?

The Church should be the inspiration and guiding force of the present movements for social advance. Changes far greater than any of us realize are taking place. We have entered into a new era. The truer order of co-operation, fellowship, brotherhood, is to be established. In all this the Church should be, not a spectator, nor a mere sympathetic influence, but the great guiding power. The one true hope of the world is that these movements shall be actuated by the spirit and the principles of Christ. There should now be a world-wide call from the Church for a redeemed social order, in which the spirit and law of Christ shall rule for the bringing of Christian principles into the whole fabric of modern civilization in every department of life. Who but the Church can issue such a call? What other power but that of religion is able to bring the spirit of brotherhood into human relationships and "to make justice and love the controlling motive in all social conditions?" But her own divided state makes it impossible for the Church to give such a call with effect. "Doth a fountain send forth at the same place sweet water and bitter?" Can a Church which is divided by the spirit of sect liberate men's hearts from the spirit of class and caste? Can a Church which maintains barriers of religious antagonism and division be the herald of co-operation and of the common life?

The whole fabric of democracy is based on belief in God. Everything is staked on the right judgment and moral principle of the people. Education alone does not give moral principle. A trained intellect has no necessary connection with right conduct. There is no other basis for moral conduct except religion. The distinction between right and wrong disappears, or becomes a mere convention, if we cease to recognize God and His law. But as to this, upon which the character of our people and the life of our country depend, our schools are compelled to keep silence. Children are influenced more by what we do than by what we say. And between our provision for them in regard to education and our provision for them in regard to religion they see a contrast which cannot fail to impress them. They see education carefully provided for by the State, and religion carefully excluded. With their companions, on six days in each week they enter the door of one schoolhouse; on the other day they go in separated groups, if they go at all, to differing and rival religious teachers. As to education they see visible unity; as to religion they see visible dissension and disunity. A member of the Board of Education of the city of New York was reported recently as saying, "We fully understand that a system of education from which God and religion are excluded provides only for a civilization which must crumble to pieces." And it is the divisions among Christians which are compelling us to maintain such a system.—Rev. Dr. W. T. Manning, D. D.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE OPEN PULPIT IN ST. JOHN'S, WASHINGTON.

Mr. Editor: Your editorial in the Southern Churchman on March 5 on "Some Experiences With the Open Pulpit" is illustrated in a very notable way in St. John's Church, Washington, D. C. This church has been known for a full century as "conservative" in its ecclesiastical and social churchmanship, and any change in its order of Lenten services deserves attention because it signifies the incoming of a new spirit in the church and a certain power in the new spirit.

This city is the very spot where such a spirit should manifest itself at this time. While "Christian unity" is in the air of the whole Protestant world, the necessities of war have made it a live question in Washington. A great number of the clergy of all the churches, either as chaplains in the army or navy or active in the work of the Red Cross, the Y. M. C. A. and the many other associations for Christian work, and the many lay people who were associated with them have been brought into personal contact with each other in such ministries as our blessed Lord describes in the twenty-fifth chapter of the gospel according to St. Matthew.

By this co-operation these people have come to know each other as "Christian workers," regardless of church affiliations, and have found a bond of peace in their unity of spirit, and they value it and will not lose it again.

As the Rev. Dr. Roland Cotton Smith, the rector of St. John's Church, is unhappily absent on account of ill health, the Rev. Canon Douglas, D. D., of the Cathedral of St. John the Divine, New York City, and lovingly remembered as former rector of the parish, who is acting rector, quite in the spirit of Dr. Smith, arranged a series of afternoon services during Lent, at which the speakers are bishops, clergymen and laymen of the Episcopal Church, and a bishop, clergymen and laymen of the Methodist, Presbyterian, Congregational and Baptist Churches, who represent the different politics of the Protestant churches.

The congregations have been large, and the effect all that could be desired. We have "got together" in Church as we "got together" outside of it while we were engaged in Christian work during the war.

A gratifying feature of the movement is the wide approval given by our Church authorities and eminent laymen. Bishop Tuttle, the Presiding Bishop; Bishop Gailor, president of the Council, and many other bishops, clergymen and laymen have sent their hearty approval of this practical outcome of the recommendations of the Pan-Anglican Council. It is hoped that this long step towards Christian unity will be noticed and followed by other churches till the unity of spirit results in a unity which will answer the prayer of our blessed Lord, "that they all may be one."

The special features of the unity services at St. John's Church, Washington, D. C., are of a character which distinguishes them from those which are held elsewhere. They disarm criticism on the part of our "advanced" brethren, and are not offensive to our Protestant friends, but meet them on common ground, and thus are a step forward which is permanent and need not be retraced. They are in a movement where all have equal place. They are not in the same category with the layman's services at Keith's Theatre, where clergymen and laymen of all names can take part because they are held where no ecclesiastical associations are intruded by reason of the place and surroundings where they are held; but St. John's is a well known "Episcopal Church." This is an element of importance. In the Lent services this year bishops, clergymen and laymen of our own Church and the other churches speak on the same footing, from the same pulpit in a series of devotional rubrical services.

It will be observed that these services emphasize the prophetic and not the priestly office. All speak as Christian prophets in an effort to advance the work of our blessed Lord, and it is acknowledged by those who are seeking Christian unity as the proper avenue of mutual approach. I recall a discussion, sixty years ago in the early days of my ministry, between a "High Church" clergyman, a "Puseyite" and the Rev. Edward Beecher, a Congregational minister, and a brother of Henry Ward Beecher, of Brooklyn, N. Y., on Christian unity and the most

promising method of approaching it. Both agreed that the prophetic ministry of all Christians afforded the best and, indeed, so far as they could see, the only avenue of brotherly approach. As the prophets deal with the deep things of the religious life they would lay the foundation, and open the door for the later consideration of the priesthood. Now, after sixty years, I see this view taken and put into actuality in Old St. John's, by Canon Douglas, with the approval of our Church authorities, the glad consent of many of our eminent clergymen and laymen, and the ready co-operation of our brethren of other churches. The whole matter was specifically put forward in the preliminary (announcement) publication of the Lenten services, and the interest shown by the large attendance and the gratifying remarks of those who hear the same message from clergymen and laymen of all names show that the right Christian note has been struck. When Christian churches of whatever name, though indifferent of organization, are shown to have the same foundation and faith and deliver the same message to men, we find that we are of one spirit, which is a bond of unity and a ground from which to advance towards the desired goal.

GORGE WILLIAMSON SMITH.

Washington, D. C., March 21, 1921.

CORRECTION OF NEWSPAPER REPORT.

Mr. Editor: I wish you would give space to this brief statement, published to show that, in the matter referred to, I was not in error and had never made an apology.

Baker P. Lee.

Los Angeles, Cal.

March 16, 1921.

To the Los Angeles Times:

In a recent article published by the Times, and copied by the Associated Press, an erroneous impression has been created in the minds of many people as to the action of the Rev. Baker P. Lee.

The marriage of Mr. Du Pont and Miss Ball by Mr. Lee was legal, and from evidence submitted to him, he felt canonically justified in performing the ceremony. An explanation was courteously given by him to the Bishop, courteously received, the Bishop was satisfied and the matter satisfactorily closed.

We, therefore, request that the Times and the Associated Press will correct the erroneous impression above referred to that has been created.

(Signed) BAKER P. LEE,
FREDERICK C. VALENTINE,
Chancellor.

The Great Commission.

METHODS OF FAMINE RELIEF IN NORTH CHINA.

The following paragraphs are taken from personal letters of Carl Remer, of St. John's University, Shanghai, who, with other faculty members, has been doing relief work. The definite details of distribution may be of interest to those who wonder how relief can be administered in a land of few and poor means of transportation.

"The first work that is done in bringing relief is to have the villages investigated. This is done by the Chinese office staff They go to a village and are met by the head man. He takes them to see every family in the place. The families that need immediate assistance are put down as first class, noting how many members in each. The families that are able to hold out a little longer are put in the second class, and those still better off into the third class. Then there are, of course, some that do not go down at all, because they have enough grain to take them to the harvest.

"When this preliminary information is secured there is a good deal of office work to be done. The names must be entered in a book here at the office, wooden tags must be prepared to be given out to the people, and a catalogue of names and dates must be made.

"The grain is supposed to come at the rate of eight cart loads a day. Each cart carries about a ton of grain. . . .

"We took one village and did the investigating work ourselves. We went, during the afternoon, into the residence of every family in a village of 100 families, with the exception of four or five. There is no Chinese doctor in town, nor is there a school. There used to be a temple, but it has fallen down, and all that is left is three bells on a pile of rubbish. In this village we found forty-five families that needed help at once and about ten that needed no help at all. This village is much better off than the average. but the people are now (January 29) reaching the end of their resources. . . .

"The ration for relief work is about three-fourths of a catty—about one pound—per day per adult and half of that for a child. We give ten days' supply to those whom we feed, and they come in three times a month.

"The plan is to admit the people, village by village, and to line them up in two lines, one for each bin of grain. As a man approaches the bin his wooden ticket is looked at by a clerk, who picks up the card on which is recorded, for office purposes, the name, amount and date. The card is passed to a second clerk, who shouts the amount to the coolies at the bin. The man getting the grain puts his bag at the mouth of a tin funnel (made of Standard Oil tins) and the amount shouted out is poured in. . . . Our friend who has received his grain gives his bag a twist, throws it over his shoulder and makes out of another gate. The whole business is done in an orderly and decent fashion. We distributed 10,000 catties of grain to 500 persons in about an hour and twenty-five minutes."

In Stephen's Village, Alaska, each family last year made an offering of "one muskrat" toward the expenses of the mission, which, at the high price then prevailing, meant a generous gift. When the missionary—Mr. Thomas—was passing through and was unable to obtain necessary fish food for his dogs, each family contributed from their very scanty store one fish, "to help the minister's dogs get home."

Towns Have First English Services: At Cokato and Dassel, Minn., a new work has been begun upon the recommendation of the Rev. Philip Broburg, our associate dean of the Church's Scandinavian work. These missions are under temporary charge of one of our nearby clergy until a regular clergyman can be put in charge. The work is almost entirely among Scandinavians, but the services and teaching are entirely in English. This is the first time that services in the English language have ever been held in these towns.

Cheaper Silver: Exchange in the Orient has fallen to a point which will probably mean a saving of $200,000 in expenditures on behalf of the Church's mission in China. This also means the resumption of certain building enterprises there, delayed by the high rate of exchange.

THE GREATEST MIRACLE IN THE WORLD.

The greatest miracle in the world is the death of the Incarnate Son of God. If He be in very deed the Son of God, then His resurrection follows as a matter of course. God "loosed the pangs of death, because it was not possible that He should be holden of it." But that He should die; that is the mystery of mysteries; and we may boldly claim that it is impossible to explain the mystery of His death, except as it is explained in Holy Scripture. "The wages of sin is death." "The soul that sinneth, it shall die." But a conscience-stricken world is witness that in Jesus of Nazareth is no sin He is not a sinner; therefore death had no claim whatever on His stainless life. Yet He died, and that the death of the cross. He was treated as the lowest and vilest of sinners, while all the time His soul was as white as the very light of God. Who can venture to explain that death, except as it is explained in the Word of God? He is God manifest in the flesh. yet He actually died and was buried. The unflinching Scripture says not only that He died "the just for the unjust." but that God made Him to be sin for us. "The Lord hath laid on Him the iniquity of us all." Well may Hooker exclaim in the name of all believers: "Let it be counted folly, or frenzy, or whatsoever. It is our wisdom and our comfort; we care for no knowledge in the world but this; that man hath sinned and God hath suffered; that God hath made Himself the sin of men, and that men are made the righteousness of God."

Eternity will never reveal a greater thing than the death of Christ. "God was in Christ reconciling the world unto Himself." If Christ had done everything else but die for us, He had left us in despair. We are saved not by the Sermon on the Mount, but by the awful death on Calvary's cross. Whatever else we remember or forget, our Lord would have us always remember and never forget the "supreme sacrifice," which alone takes away sin. Therefore He gave us the cup, saying, "Drink ye all of this, for this is My blood of the new covenant, which is shed for you and for many for the remission of sins: do this as oft as ye shall drink it in remembrance of Me."—Canadian Churchman.

Now let the heavens be joyful,
Let earth her song begin;
Let the round world keep triumph,
And all that is therein;
Invisible and visible,
Their notes let all things blend,
For Christ the Lord is risen,
Our joy that hath no end.

—John of Damascus (Eighth Century).

Church Intelligence

VIRGINIA

Rt. Rev. W. Cabell Brown, D. D., Bishop

St. John's Church, Columbia, was filled to the doors on Easter morning with a congregation that had gathered from the surrounding country for many miles. The church was beautifully and tastefully decorated, and the choir had taken great pains with appropriate music, which was exceptionally well rendered. This congregation has had a busy year, raising no less than $2,-461. Its spirit is fine and it is looking forward to the coming year's activities with enthusiasm.

The congregational meeting of St. Thomas' Church, Richmond, held on Easter Monday night, was an unusually large and enthusiastic one. This church is progressing splendidly under the leadership of its rector, Rev. Elmer C. Pedrick. The reports of the various organizations of the church showed not only financial activity and prosperity, but also the performance of Christian service. The Woman's Guild is making a monthly visit to the City Home, carrying home-cooked food to the inmates, and the Junior Auxiliary is visiting the children in the orthopoedic ward of the Dooley Hospital. The Woman's Guild has decided to double its pledge to the parish house fund. The Lenten offering of the Sunday school, which has an enrollment of 160, was over $450. The election of vestrymen took place. A buffet supper, consisting of chicken salad, coffee, ice cream and cake, was served, and a splendid spirit of Christian love and fellowship prevailed.

St. Stephen's Church, Richmond, the Rev. James D. Gibson, rector, devoted its Easter offering to the School for Homeless Boys at Covington, Va., and more than $1,000 was given in this very worthy cause. This church has made the highest per capita pledge to the Nation-Wide Campaign in the country, and is over-paying its quota from month to month.

Epiphany Church, Richmond, is going forward rapidly in every branch of church work. The Rev. J. H. Gibboney has been having an unusual number of Lenten services, and the Easter offering this year was nearly $1,000, more than twice that of any previous year.

The mission, which has recently been established at Highland Springs, under the charge of the Rev. W. S. Shacklette, has been organized as the Church of the Messiah. The lots have been secured and the work has been started on the erection of the parish house.

SOUTHERN VIRGINIA

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor

The Meeting of the Norfolk Clericus.

Monday, March 21, the clericus heartily endorsed the holding of a service at Cape Henry, April 26, in commemoration of the first landing at that point, and voted to use every effort to secure a large attendance at that time.

They also decided to have a basket picnic on Thursday, June 23, for the members of the clericus and their families at Virginia Beach, with headquarters either at Bishop Tucker's cottage or at Rev. E. P. Miner's cottage, both of which have been offered for this purpose.

It was reported that the mothers in Suffolk have gotten together and come to a definite agreement to correct some of the worse features of modern dancing, as the result of a forceful sermon on this subject some time ago.

Very recently the Rev. Thomas Semmes, of Meade Memorial Church, South Richmond, conducted a most helpful mission at Trinity Church, South Boston, the Rev. D. H. Lewis, rector. The mission lasted for seven days, and both for the Bible readings and the night services the congregations steadily increased, which plainly showed a growing interest,, and an eager willingness to receive the truth so clearly and forcibly given by the missioner.

The Bishop will visit Trinity Church on the first Sunday in May, and it is hoped there will be a good confirmation class, largely as result of this mission.

ALBANY

Rt. Rev. R. H. Nelson, D. D., Bishop.

Religious Drama Presented in Albany.

A phase of the Easter observance that was greatly appreciated by a throng of people was the presentation Easter Sunday afternoon at Proctor's Harmanus Bleecker Hall by the Albany players of Mrs. Katrina Trask Peabody's religious drama, "Without the Walls," under the direction of the Albany Community Chorus. The hall was literally packed; the work of the players in Mrs. Peabody's drama was greatly appreciated and the community singing, led by Russell Carter, was entered into with the zest that Albany always gives to these choruses.

"Without the Walls" is a three-act drama of the city of Jerusalem, year 33 A. D. It relates the romance between Alceda, beautiful daughter of the Pharisee, Jahdiel, and Tiberius, a Roman centurion; the opposition of her father, who wishes her to wed Josephus, another Pharisee of great wealth, and the influence of the Christ over the pagan Roman and the daughter he would wed. It illustrates in vivid manner the Christ's compassion for sin and the humanity of His treatment of the erring woman.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.
Rt. Rev. K. G. Finlay, D. D., Coadjutor.

Unique Bible Class.

The Rev. T. T. Walsh, rector of the Good Shepherd, York, S. C., has a unique Bible class. It comprises men of the congregation and several others from outside. The class was duly organized with president, secretary and treasurer and by-laws, but no dues. Meetings are held every Wednesday night at the homes of members, and smoking is allowed.

By way of foundation, Mr. Walsh first gave synopses of two books, viz., Patterson Smythe's "How God Inspired the Bible" and "The Bible in the Making." The first course is the Life of Christ. The rector assigns from three to five chapters to be read before the next meeting. And now comes another unique feature. The leader does not catechise the class, but instead allows himself to be the target for a bombardment of questions from the men. This proves that they have read their assignments and have found many interesting points. Some of the biggest questions in theology and life, that would require hours for an answer, are fired at him. There have been some very interesting discussions of the Supernatural, the Deity and Virgin Birth of Jesus, etc. The leader tries to confine all discussions to the several important questions suggested in the assignments, but they are so eager that it is difficult. The sessions are for one hour only, but many stay on after the rector has gone and argue among themselves. Men who have seldom read anything in the Bible confess that they stay up nights to read it. The attendance is generally 100 per cent., and they protest if there is a proposition to omit a meeting for something else.

Results: A marked interest among the men of the parish in all things religious. Other men who have been adrift in religion are enthusiastic with a desire for light and guidance. Men are now attending the church services who formerly were non-church goers. The rector has been studying harder than for twenty years past. He has to, for he is forced to be an encyclopaedia of religious knowledge. It would be well if every rector had such a class. It would help him to reach men and incidentally strengthen him and his parish.—Diocese.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Easter Services Largely Attended.

The Bishop of the Diocese preached the sermon at the 11 o'clock service at the Washington Cathedral, and at the carol service at 4 P. M. at St. John's on Easter Day. In most of the churches the sermons were preached by the rectors of the parishes, and very special Easter music was rendered by the church choirs. At many of the churches a children's carol service was held in the afternoon, and beautiful weather, typical of the Easter-tide, made possible a large attendance at all of the services of the day. A special service in sign language for the deaf was held at the Chapel of the Good Shepherd, and at Christ Church, Georgetown, Archdeacon Weber was the preacher at the morning and evening services, concluding with these the mission which he held there during Holy Week.

To Celebrate Anniversary: The service on Friday, April 1, at the Church of the Incarnation will be in celebration of the twenty-fifth anniversary of the rectorship there of the Rev. William Taylor Snyder.

The Rev. Mr. Snyder came to Incarnation Parish as assistant rector in 1896, and a few months later became rector, upon the retirement of the Rev. I L. Townsend. He received his early education at the Episcopal High School at Alexandria, Va. He received his master's and bachelor's degree from Columbia Law School and practiced the profession of law in Washington until 1890, when he decided to enter the ministry. Mr. Snyder was curate of St. John's Parish and assistant at Ascension before going to the Church of the Incarnation. In addition to his duties as rector there, he is minor canon at the Cathedral and chaplain of the Episcopal Eye, Ear and Throat Hospital.

The Rev. Enoch Thompson, vicar of the Chapel of the Nativity, was presented with an automobile by the Lay-

men's Service Association of the chapel on Easter Sunday, immediately following the morning service. Since Mr. Thompson took charge of the work of the chapel seventeen years ago, he has built the congregation up to five hundred in number.

The staff of Epiphany Church has recently been increased by the addition of Mr. Henry R. Sanborn, formerly a major general in the Adjutant General's Department of the army. Mr. Sanborn is a student at the Virginia Theological Seminary. He will assist in the work of the church, especially among the young people. One of his fellow-students at the Seminary, Mr. Harold Weigel, will assist the Rev. A. J. Torrey, vicar of Epiphany Church, as community secretary. Mr. Weigel was formerly a lay missionary in China

M M. W.

GEORGIA

Rt. Rev. F. F. Reese, D. D., Bishop.

Appeal for Law and Order.

Appealing to the negroes of Georgia to do their share to stamp out the crime wave sweeping the country, the Colored Evangelical Ministers' Union of Savannah has prepared a document addressed to the race urging adherence to law and order and a friendly attitude in their relations with their white neighbors. The ministers speak of the increasing number of friends the race has among influential white people, and urge that the negroes stand with these friends upon the side of law and order. The statement, which contains eleven paragraphs of excellent counsel, was drawn up at a meeting of the Evangelical Union of Savannah and was unanimously passed. It is addressed to the colored people of Georgia. The last paragraph calls attention to the increasing number of friends in the white race, as bishops, ministers, judges, lawyers, business men and the press, notably in sermons, addresses and lectures, and in courts of law, give evidence of their friendship.

Bishop Reese is chairman of the Inter-Racial Committee of Savannah, and a short while ago the Rev. J. Henry Brown, Archdeacon of the colored work of the Diocese, preached a strong sermon in Savannah, advocating the doctrine of friendship between the races.

E. D. J.

The Rev. H. A. Cresser, rector of St. Andrew's Church, Darien, has been provided with a Ford car, from diocesan funds, for mission work in McIntosh County.

NEWARK

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

Large confirmations have been the rule in most of the churches during Lent, 73 at St. Paul's, Paterson; 93 at Grace Church, Orange; 53 at Grace Church, town of Union; 30 at Holy Innocents', Hoboken, were confirmed by Bishop Stearly. and 48 at St. Luke's, Montclair, and 28 at Arlington, by Bishop Lines. The Lenten services were generally well attended, and on Easter day all the churches appear to have been filled to overflowing, with great numbers of communicants and very generous offerings.

The Rev. Dr. William B. Beach, of Scranton, Pa., has accepted the call to St. John's Church, Jersey City, and the Rev. Hugh D. Wilson has accepted the election as Canon Missioner for the oversight of the mission churches of the Diocese, beginning work immediately.

For the Chinese Sufferers: Holy Communion Church, South Orange, has undertaken to save as many lives of children in the Chinese famine as they have children in their church school, and began by making an offering on Good Friday of $1,600 for that purpose. The church school has a membership of two hundred scholars. Generally the Sunday schools and churches have made very generous offerings for this cause.

Diocese Receives Generous Gift: The bequest of the late Mr. Alfred G. Evans, of Madison, of his large house, with some fourteen acres of land and all the equipment of a large estate for a home for orphaned children, with means sufficient for its maintenance, is likely to be the largest gift that the Diocese has ever received.

ERIE.

The Resurrection, an Easter service adapted from the Scriptural Narrative of the Resurrection, and arranged by Rosamond Kimball, was produced by the pupils of St. John's Church school, Sharon, as an Easter mystery play.

The organ selections from the "Passion according to St. Matthew," by Johann Sebastian Bach, and Easter carols were sung by the choir.

MICHIGAN.

Rt. Rev. Chas. D. Williams, D. D., Bishop

The Church Club and Church Expansion.

Church expansion to a specialized degree featured the activity of the Church Club of the Diocese of Michigan in its work during the week of March 13-20. On the evening of March 13 more than fifty people gathered at a schoolhouse in Roseville, a community which has recently sprung up on the outskirts of Detroit. With the assistance of the Archdeacon, the Ven. C. L. Ramsay, services have been undertaken regularly, and within the next few months the Church Club will finance the buying of a site and assist in the establishment of a mission church from its reinforcement fund.

The following evening in the same archdeaconry and on the outskirts of Detroit in another direction, at Ferndale, the foundations for a new congregation were laid at a preliminary meeting. Ferndale is an organized community of several thousand people, and regular services are scheduled to begin the first Sunday evening after Easter in the large high school building, which has been tendered the church for its use. The Church Club will also sponsor and assist in the establishment of this work.

The third launching was the starting off of a new St. George's Parish. For half a century there has been a St. George's Church in Detroit, but during the past few years, due to removals, the encroaching of factories, etc., it was felt wise to move the parish. After a survey by the Archdeacon of Detroit, the Ven. Howard K. Bartow, a site was purchased by the Church Club, and on Tuesday evening, March 15, the first meeting of the new congregation was held in Grace Church Parish house. A new portable church building will be placed on the property purchased within the next few weeks.

Business Suspended for Good Friday Services.

More than twenty-five thousand places of business and over six hundred theatres closed for the three-hour period on Good Friday in Detroit. During the past three years the united Christian bodies of the city have agitated for a general shutting down of all activity during the hours of 12 to 3, and from six thousand places closed three years ago, the movement has spread to a large majority of the business establishments in the city.

Practically all of the churches of the city either held services or joined in union with other denominations. St. Paul's Cathedral was crowded to overflowing, even accommodating a large number in the chancel, where chairs had been placed. The dean of the Cathedral, the Very Rev. Warren L. Rogers, conducted the service.

Bishop Charles D. Williams conducted the service at Christ Church, and spoke to more than a thousand people during the three-hour period. At St. John's Church, where the Rev. John Howard Lever spoke, there were more than twenty-five hundred worshippers in the church at one time.

It is estimated that in all of the churches of the city, both Protestant and Roman Catholic, more than five hundred thousand people participated in the Good Friday Passion service.

I. C. J.

MARYLAND

Rt. Rev. J. G. Murray, D. D., Bishop.

Lent and Easter at St. Paul's, Baltimore.

At St. Paul's, Baltimore, on Easter there were 1,150 communicants, of which 500 were at the chapel. Lent mid-day services were more largely attended than ever. Among the mid-day preachers were the Rev. Dr. George Craig Stewart, Bishop Fiske, the Rev. B. I. Bell, the Rev. Dr. Van Allen, the Rev. Dr. Hugh Birckhead and the rector, the Rev. Dr. A. B. Kinsolving, who made the address on Maundy Thursday and at the three hours' service on Good Friday, when the church was crowded, with many standing.

NEW YORK.

Rev. W. T. Manning, D. D.,
Bishop-Elect.

Lent and Easter Observed as Never Before in New York.

Easter day this year closed the greatest Lenten season New York ever witnessed. This is not exaggeration. The weather was that of May rather than March, Easter day included. Never were so many people within the churches, and never so many churches observed, not Easter alone, not Holy Week alone, but the entire Lenten season. Great numbers attended the noonday services. At old Trinity the single message from the pulpit was the old one of Christ, the Saviour of men, and especially of society and nations at this time. In some former years attempts have been made by Trinity preachers to give special messages to financiers.

This Lent the Rev. Dr. Freeman, of

Washington; Bishop Farthing, of Montreal, who preached throughout Holy Week, and all others gave a general spiritual message, emphasizing the ancient verities, and hammering home the truths each succeeding day with new and telling points. Attendance was not limited to pews, but extended to aisles, and on Good Friday even to sidewalks. St. Paul's Chapel enjoyed a like experience, many days the galleries being filled. Several musical days, with soloists and choruses, filled the ancient edifice to the limit.

St. Bartholomew's Church felt as never before the influx of new families into the great Park Avenue section at its southern end. The beautiful chapel was used and filled almost daily. The wisdom of the choice of site was vindicated, if vindication was needed. Great apartments, each large enough to house a fair-sized village, are nearing completion, both north and south of the site.

At the Cathedral on Easter morning there were four celebrations, four hundred receiving at the 8 o'clock one, and at all other services crowds surged in and through the edifice. Similar records were those of the Heavenly Rest, St. Thomas' and others. In the Bronx a like record was made. The Advocate, the Rev. George N. Deyo, rector, started by laymen twenty years ago, has now seven hundred families under its spiritual care. Hardly a family remains that was in at the beginning. A procession, and yet always more.

The feature of Easter in New York, apart from attendance and wonderful weather, was the great number of flowers. Frices were 25 per cent. lower than last year, and everybody afforded flowers. Lilies that used to be brought from Bermuda, and later were grown from Japanese bulbs, are now grown right around New York. They are larger and finer than any other, and more flowers are on each stalk.

For the first time, it is believed, every church of every name this year observed Lent and Easter. The great Presbyterian, Congregational, Baptist, Reformed and Methodist Churches indulged in some cases in noon-day services, and all held week night services during Holy Week. Even Unitarians rented a theatre and filled it on all Sunday nights in Lent. The plans were wholly in the hands of laymen, who have a national program, with some ten thousand men to carry it through enrolled as members. The former Billy Sunday contingent hired the Town Hall and held Sunday night services. There are more independent plans in New York than ever before, hiring theatres, hotel parlors and halls, and gaining financial support, and yet the old line religious bodies more than hold their own.

Church Extension and Church Strengthening.

A Committee on Diocesan Mission Plans, named by the last convention of New York, is holding open meetings and conferring with leaders in all parts of the Diocese concerning the future of Church extension, of Church strengthening. Not long before the death of Bishop Burch, the Archdeacon, the Rev. Dr. W. H. Pott, resigned to become a Staten Island rector, so that for months the Diocese has been not only without a Bishop, but also without an Archdeacon. The chairman of the committee is the Rev. William G. Thompson, one of the most experienced men in the Diocese in missionary work, and with him is the Rev. Dr. George F. Nelson, for ten years Archdeacon of New York.

Just now the advice of leaders in the rural districts of Orange, Dutchess, Putnam and Westchester County is being obtained. Everybody is getting a hearing ,so important are the matters involved. The great fields wherein population is growing, and certain to grow, are Staten Island, Bronx Borough and lower Westchester County. In the Hudson River counties are important interests, but population is not extending. Tremendous needs exist, however, but the committee says it is determined to enlist if possible everybody who will help, and to co-operate with all other bodies in an endeavor to plant to stay, not simply for a sectarian advantage. So far recommendations have been in favor of two archdeacons for the Diocese, responsible for city and rural sections, but working together as a team; a business man to help the Bishop in all real estate and financial matters, taking the advice of business men and a generous utilization of volunteer laymen, not merely as lay readers, but also to help parishes when desired, that better methods may obtain.

Still another recommendation made, it is understood, is a plan to provide additional curates, sometimes serving it may be one parish for six months, and a second parish the balance of the year. An effort is to be made to help the Diocese to meet its quota of men for Holy Orders, and to utilize such men while in the seminary for practical work. Many institutions other than parochial may be linked up, so as to make the largest possible use of available clergy. The committee states that it will recommend to the convention in May a definite program, and the introduction of scientific management methods at all points.

The convention date is May 10, but it may be changed to accommodate the date of consecration of the new Bishop. It is expected within a short time to announce such consecration date. The other members of the Archdeaconry Committee are the Rev. M. W. Rice, of Wappingers Falls, and Messrs. Norman S. Walker, of Staten Island, and William C. Belknap, of Newburg.

C.

PITTSBURGH

Rt. Rev. C. Whitehead, D. D., Bishop.

In St. Stephen's Church, Wilkinsburg, on Palm Sunday morning, the rector, the Rev. William Porkess, presented a class of forty-five for confirmation, the largest class in the history of the parish. The Bishop of the Diocese, the Rt. Rev. Cortlandt Whitehead, LL. D., administered the rite before a crowded church.

Personal Notes

The Rev. James T. Kennedy has resigned as rector of St. Matthias' Church, Asheville, N. C., and is giving his whole time to his duties as Archdeacon of the colored work in the District of Asheville. His address is P. O. Box 111, Lincolnton, N. C.

The address of the Rev. John Gass, who has become associate rector at Trinity Church, Parkersburg, W. Va., is 835 Murdock Avenue, Parkersburg.

The address of the Rev. Edw. C. McAllister is now St. Luke's Rectory, Caribou, Me.

The Rev. H. C. Attwater has accepted the rectorship of St. John's Church, Wichita, Kan.

The Rev. John Caughey has been appointed to St. Paul's Church, Greenville, in the Diocese of Dallas, and may be addressed at 2307 North St. John Street, Greenville, Tex.

The Rev. Paul Statham Bandy, a prominent Presbyterian clergyman, has been received into the Church by Bishop Moreland, has asked to be admitted as a candidate for the priesthood, and has been licensed to serve at St. John's Church, Arcata, Cal.

The Rev. G. M. Brewin has resigned the rectorate of the Church of the Evangelists, Oswego, N. Y., and will become rector of St. Mary's Church, Keyport, N. J., on April 14.

Deaths.

The Rev. William M. Chapin, rector emeritus of St. John's Church, Barrington, R. I., and founder of St. Andrew's Industrial School, Barrington, died on March 8, after over forty years' connection with St. John's Parish. The funeral was from St. John's on the 11th instant, Bishop Perry, Bishop Touret and forty other clergymen, all vested, taking part in the service.

The Rev. Henry B. Martin, D. D., rector emeritus of Chester Parish, Diocese of Easton, died at Chesterton, Kent County, Md., on March 8, in his eighty-fourth year.

Take a grain of wheat into your hand. It is round and complete; hard and self-contained. It seems to be dead, but there lies within it the possibility of a wondrous and manifold life. The mystery of life sleeps within it. The beauty of summer lies hidden in its dark and narrow breast. But of it the paradox is true, that it is dead because it has not died. It must die in order to become alive. It must be cast away from the hand of the sower, fall into the ground, and be buried in darkness. Its outer form must be broken up and decay, that the dormant life within it may be awakened and manifested, and its beautiful and manifold life, being come out of the prison of its loneliness, may wave and rustle and shine in the sunlight. Unless it go through this process it remains a lonely and unproductive thing. Every seed is alone until it dies. It may be laid up with other seeds in the storehouse; but in the midst of multitudes it is alone. It has no living union with any, being cut off from the universal life; and the reason why it escapes from its loneliness through death is that thereby its individual life is placed in living contact with the all-pervading life of nature. When it is embedded in the soil it is no longer alone, but unites itself with the universal life; and thus the day of its death is the day of its birth to a higher life.—James Hastings.

A very little reflection will reveal the shallowness of the notion that the contented mind means a mind devoid of ambition. In truth the discontented mind is not the mind with a purpose, but a mind without one. The people who are restless and unhappy, and who eat their hearts out with vain regrets, are the people who have no object in life which calls forth their utmost energy and consecration. Those who are forever pressing on to higher attainments in life are the truly contented because they are at peace with themselves and with God. Such a man was Paul.—Bryan G. Collier.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

THREE CHRONIC DISEASES.

The writer takes no credit to himself for the following thoughts on Sunday school ailments, for he is merely writing down what he can remember of a most excellent address on this subject delivered by Mr. White, secretary of St. Thomas' (Richmond) Sunday school.

This Sunday school has found it very helpful to keep an accurate record by classes of its monthly attendance and offerings, and read the report of the whole school at its meeting on the first Sunday of each month. This plan encourages an active though friendly spirit of rivalry among the classes, which is bound to reach to the individuals to see who can hold the place of honor in the class roll.

It is interesting to note, too, that in this school that place of distinction is held by a class of boys, as it should be (though rarely is) in all Sunday schools, for the boys are naturally the most hardy and the least daunted by inclement weather and other hindrances. Once give the boys the true vision of a courageous Christ of an unequaled energy and vigor who loved to tramp over the hills and valleys of the Holy Land at the rate of thirty-five and forty miles per day, and we won't have so much trouble in holding their interest in the other incidents of the Saviour's life.

St. Thomas' Sunday school, however, is suffering, as are all organizations of a like character, from three chronic diseases, which are rainitis, indifferentalysis and lazengitis, and we shall consider briefly these ailments.

In order to find a cure for any disease it must first be correctly diagnosed, and in order to that one must recognize its symptoms.

The first indication of an attack of rainitis is a little shower about breakfast time on Sunday morning, accompanied by the remark from mother that she is afraid it will be too wet for the children to go to Sunday school. These symptoms will immediately become contagious and affect the whole family, unless the proper antidote is vigorously applied. The most effective remedy is a lively hunt for umbrellas, overshoes and raincoats, with the assertion from the oldest child, "I don't think it will rain long, and any way, I intend to go whether it rains or not, for I would go through as much rain as this to day school." This medicine, promptly administered, will convince mother that the rain on Sunday isn't any wetter than the ordinary week day rain, through which she would send the children to day school. Sometimes, too, this application will produce an effect on father, resulting in his getting out the automobile (if there is one) to take the children to Sunday school, and perhaps stay for the men's Bible class himself. However, that is expecting almost too much of one dose.

The way to be sure that there will always be a good supply of this remedy about every house is to have teachers who will inculcate in their pupils such a spirit of class enthusiasm that they will not want to miss a Sunday on account of the effect it will have on their class standing in the school.

Indifferentalysis is a malady which is more frequently found among parents than scholars.

Its symptoms are a careless attitude toward the Sunday school, and a general feeling that this part of the Church life is the least important of a general uninteresting feature of existence.

The first part of the prescription for this trouble, which is one of the most deep-seated and dangerous of all spiritual maladies, is a visit from the rector of the parish, a friendly, encouraging, and, if possible, inspiring visit. This should be followed up by a visit from the superintendent of the Sunday school, and lastly from the teachers of the Sunday school. Of course, such extended treatment as this must be administered in broken doses and cover a period of several weeks. It is curable, but is very obstinate, and unless taken in time will prove fatal in some families.

Lazengitis is a weakness that might be classed as a "children's disease," although it occasionally attacks grown people. The symptoms are a yawn about 8:45 A. M., accompanied with the remark, "I'm too sleepy to go to Sunday school."

The only remedy is a prompt reminder that those who are not on time will have to wait until after the closing prayer and will be marked tardy, and not be eligible for the cross and crown which goes as a reward for regular and prompt attendance.

If superintendents and teachers will be on the lookout for these three diseases and apply the proper remedies in good time at the very first indications of their appearance, our work with the children will take on new life, and this branch of Church activity will assume a more important place in the hearts and consciences of our people.

ADVENTURE IN SOCIAL SERVICE.

Some weeks ago we published an article on this page about a home for little girls in Jarratt, Va., in which we made some mistakes, due to lack of information.

This institution is strictly a Church establishment, the whole plan having originated with Episcopalians, and being carried through by them. It was opened in a vacant rectory and its principal support comes from Church sources.

The founding of this home is essentially a venture in social service, for it was started by a parish with three small churches, the combined communicant list of which is not more than one hundred and fifty persons.

Since its opening, a tract of fifty-seven acres, with a house of twelve rooms, has been deeded to trustees, for the purpose of carrying on this Christian work. About two or three thousand dollars will be needed to put this house in good repair. When this is done it will accommodate as many as twenty-five children, and will offer a wonderful opportunity for the Church, to render to humanity the kind of service that reaches up to the ideal established by the Saviour.

Miss Edith Gage, the superintendent, has given up a very much more lucrative position to take charge of this work, at an almost nominal salary.

The interest taken by the parish of Meherrin, and indeed the whole of Greensville County, in behalf of the children being cared for is beautiful to see, but it would seem well-nigh impossible that all that is necessary to be done can be accomplished by so small a parish.

Other work along this line is contemplated by the Diocese of Southern Virginia, and plans have been discussed for the establishment of a larger diocesan institution. It might be a little more expensive, but it would surely accomplish better results to have two or even three such homes of the size in which the family atmosphere would be maintained, rather than to have one big institution.

Few parishes have had the faith and ccurage to attempt anything so useful, practical and thoroughly Christian as the effort that is being made by this little group of earnest, faithful people. The treasurer is Mr. Walker Turner, of Emporia, Va. Any contribution will be gratefully welcomed.

Let each one obey what is deepest, highest, purest in him. That is the word, the revelation, the Adesh of God. He that allows the consideration of carnal comfort, even of carnal necessity, to stand in the way runs the risk of losing the highest self in him. The struggle for existence in a truly spiritual man points to absolute fidelity to the ideal, while hunger and fatigue stare him in the face. The whole question of worldliness and asceticism centres here. The bread that man eats is a small matter, and the sure accompaniment of what he holds as his highest pursuit. But he that sacrifices his ideal to his bread finds, when it is too late, that man does not live by bread alone.—P. C. Mozoomdar.

Family Department

APRIL.

1. Friday.
3. First Sunday after Easter.
10. Second Sunday after Easter.
17. Third Sunday. after Easter.
24. Fourth Sunday after Easter.
25. Monday. S. Mark.
30. Saturday.

Collect for First Sunday After Easter.

Almighty Father, Who hast given Thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness that we may always serve Thee in pureness of living and truth; through the merits of the same, Thy Son Jesus Christ our Lord. Amen.

The Shining Christ.

He came and walked on the hillside after the night had gone,
But the radiance on His forehead was not the look of the dawn,
For the day had hardly broken, and the mists were still undrawn.

He stood in the old dim garden beside Jerusalem,
And it was not the light of the lilies that gleamed on His garment's hem,
For the dew and the cold and the shadow were heavy still on them .

This was the light around Him and the glory about His head:
"Because I live My beloved shall also live," He said.

Perhaps He stands in the dawning of this strange Eastertide,
When the graves of the world are many and its tears not wholly dried,
And names to Himself in the silence the dead who have newly died.

And but that our eyes are holden, surely our hearts would bow
At the whiteness of His presence there in the garden now,
The fair light on His garments and the beauty that binds His brow.

He shines with the hope of the ages that He brought from the dark of death:
"Because I live, so also My own shall live," He saith.

—Nancy Byrd Turner, in Youth's Companion.

For the Southern Churchman.

At Play for the Master.

W. H. Morse, M. D.

We had made every effort to get the children of our "Little Italy" to attend Sunday school, but all to no purpose. There were several families having children of the right age to attend, and—as we afterward found out—there were nearly fifty in all. Whether it was altogether true or not is more than I can say, but those of the colony maintained that the Irish Roman Catholics at St. Angela's Church made them feel that they were not welcome there, and in consequence they were not accustomed to go to mass. And as the Protestant churches were indifferent about reaching them, they were without any religious identification. We felt that if we could get the children we might reach the older ones, and it was therefore that the endeavor was made.

Our other children had made it, and so had the teachers and I, but not a solitary response was obtained. At first we could not get any answer to our appeals further than a shaking of the head; but after a while they came out with a blunt "No," or a "No, don't wanter!" Then it came to be a "Won't go!" and "Won't go to your old Sun' school!" with now and then a disagreeable laugh.

So from being our "burning question" as to ways and means, it came to be—and no joke about it—strongly Italicized. There is no question but what Marconi is right in his observations about his people, and that an Italian's "will not" is "shall not." We were loth to give up beaten, but there it was.

It was a mission Sunday school for the factory children, and distinctively undenominational, and under the auspices of the five churches—Methodist, Episcopal, Congregational, Baptist and Presbyterian—with teachers from all, and the pastors, or some substitute, visiting the mission in turn every Sunday. It had got to be customary for the young people to exhibit an interest in the work, and we had some most excellent and consecrated teachers. There came to be a waiting list, and frequently there were offers of aid.

Perhaps just a little to our surprise, among those who proffered their services was a young woman who was an Episcopalian, the daughter of a leading citizen, and but recently from Bryn Mawr. She was sincere in her proffer, but there was no vacancy in the teaching force. She heard us talk about our attempts to reach the Italian children, and I think, without speaking of her intention to any of us, went to the colony one Saturday afternoon to try her skill in Home Mission work. She went in her limousine, an attractive, well-dressed and earnest young woman. The children were out in the street, and no sooner had she stopped her car than she was surrounded. She at once pressed her invitation, and it was hardly out of her mouth when she had the answer, the superlative negative. She replied by telling about the school, and deftly urging reconsiderations; but to no use.

"But why will you not come?" she persisted.

There were several girls ready with the same answer.

" 'Cause girls is stuck up in there!" Then, growing bolder, and beginning to show impertinence, they went on: " 'Cause they are all dressed up, an' when they get growed, they—wear smart rigs, feders on hats, an' joolry, an' ride in shiny ortos, like you!"

A little embarrassed at first, she gained her composure, and endeavored to tell the girls that the Sunday school children were no different from them.

"Yes, they be, an' you get this from us!" was the reply. "Them can't jump rope like 's we do! It 'd spile them silks an plooms!"

The self-made Home missionary laughed.

"No such thing!" she said. "They do jump rope. I know they do."

"Did you when you wus er kid?" the girls asked with a provoking hoot.

"Of course," was the nonchalant reply.

"Bet yer never 'd jump hundred-an'-one like Angelica Troca!" the girls said.

Several of the girls had their jumping ropes. and this was very much like a dare. Without removing her gloves, the young woman took a rope from one of them and told them to "keep count." Her college gymnastics were in reserve, and she improved upon them. As I was not there to see the play, I am unable to describe it; but with the girls opening their mouths wider and wider at each throw of the rope, she jumped, and jumped, as they counted, until she made the notable "one hundred and one."

"There," she said as she returned the rope, "and I assure you that we have girls who do it, too!"

"What you know 'bout that!" the children said to each other, admiringly.

Then she pressed her invitation, and rather exhausted by her effort, rode away. The next day, Sunday, although her arms were somewhat stiff, she came to Sunday school, and not a little to her surprise nineteen Italian girls appeared on the scene—and at least a dozen brought their jumping ropes. She gathered them in a class, and inside the hour had their interest. The next Sunday others came, including boys, and soon there were registered forty-six. It was not long before the adults were interested, and now—fourteen years later—there is a chapel where on Sundays the rector of St. James' has an Italian mission, which grew from the rope-jumping episode. The young woman is the wife of one of the most influential churchmen in Elizabeth, N. J.

Father Forgets.

Listen, son, I am saying this to you, as you lie asleep, one little paw crumpled under your cheek and the blond curls stickily wet on your damp forehead. I have stolen into your room, alone. Just a few moments ago, as I sat reading my paper in the library, a hot, stifling wave of remorse swept over me. I could not resist it. Guiltily I came to your bedside.

These were the things I was thinking son: I had been cross to you. I scolded you as you were dressing for school because you gave your face merely a dab with a towel. I took you to task for not cleaning your shoes. I called out angrily when I found you had thrown some of your things on the floor.

At breakfast I found fault, too. You spilled things. You gulped down your food. You put your elbows on the table. You spread butter too thick on your bread. And as you started off to play and I made for my train, you turned and waved a little hand and called, "Good-by, papa!" and I frowned, and said in reply, "Hold your shoulders back!"

Then it began all over again in the late afternoon. As I came up by the hill road, I spied you, down on your knees, playing marbles. There were holes in your stockings. I humiliated you before your boy friends by making you march on ahead of me, back to the house. Stockings were expensive—and if you had to buy them you would be more careful! Imagine that, son, from a father! It was such stupid, silly logic.

But do you remember, later, when I was reading in the library, how you came in, softly, timidly, with a sort of hurt, hunted look in your eyes? When I glanced up over my paper, impatient at the interruption, you hesitated at the door

"What is it you want?" I snapped.

You said nothing, but you ran across, gathering all your child courage, in

one tempestuous plunge, and threw your arms around my neck and kissed me, again and again, and your small arms tightened with an affection that God had set blooming in your heart and which even neglect could not wither. And then you were gone, pattering up the stairs.

Well, son, it was shortly afterwards that my paper slipped from my hands and a terrible, sickening fear came over me. Suddenly I saw myself as I really was, in all my horrid selfishness, and I felt sick at heart.

What had habit been doing to me? The habit of complaining, of finding fault, of reprimanding—all of these were my rewards to you for being a boy. It was not that I did not love you; it was that I expected so terribly much of youth. I was measuring you by the yard-stick of my own years.

And there was so much that was good, and fine, and true in your character. You did not deserve my treatment of you, son. The little heart of you was as big as the dawn itself, over wide hills. All this was shown by your spontaneous impulse to rush in and kiss me good-night. Nothing else matters tonight, son. I have come to your bedside in the darkness, and I have knelt here, choking with emotion, and so ashamed!

It is a feeble atonement. I know you would not understand these things if I told them to you during your waking hours. Yet I must say what I am saying. I must burn sacrificial fires alone, here in your own bedroom, and make free confession.

And I have prayed God to strengthen me in my new resolve. Tomorrow I will be a real daddy! I will chum with you and suffer when you suffer and laugh when you laugh. I will bite my tongue when impatient words come. I will keep saying, as if it were a ritual: "He is nothing but a boy—a little boy!"

I am afraid I have visualized you as a man. Yet as I see you now, son, crumpled and weary in your cot, I see that you are still a baby. Yesterday you were in your mother's arms, your head on her shoulder. I have asked too much, too much!

Dear boy! Dear little son! A penitent kneels at your infant shrine, here in the moonlight. I kiss the little fingers, and the damp forehead, and the yellow curls, and if it were not for waking you I would snatch you up and crush you to my breast.

Tears came and heartache and remorse, and, I think, a greater, deeper love, when you ran through the library door and wanted to kiss me!—People's Home Journal.

Importance of Hand Work.

There is not enough time given to constructive work, to the pleasure of "making things" either in the home or school.

In a suggestive book, "Home, School and Vacation," a mother writes, "A young child's capability and skill grow rapidly. It is a good plan after he is four years to manage so that he always can have something visible to show his father, for instance, at the end of the day, something made with his own hands."

This wise mother adds another reason besides the pleasure this creative work gives. She says, "If the mind after this age (four years) is let to play all day, it rapidly grows averse to ordered application and submission to authority."

Now to be practical, what can children make? I should like to show you the airplane made from a cigar box by a little colored boy of nine.

Airplanes are naturally interesting to children this year. It is always wise to allow them to follow the life interests of the adult world whenever they appeal to little people.

But you ask what can younger children make in the aircraft line? They can fold stiff paper into darts, and it is surprising to see how high little boys can hurl them. Then, too, they can make pin-wheels, and while these do not fly, they buzz through the air and afford much amusement. Let the little people make many pin-wheels, large and small, and of varied colors, using clothes-pins for handles if no older brother is at hand to whittle a stick. Encourage older and younger children to work together, for self-control and adaptability are gained through social intercourse. It is needless to say that almost all children like to blow soap bubbles.

Another source of interest to children is the well-known scrap-book. Little people love to cut out pictures. They may collect them in a box at first, or put all the animals in one envelope, the toys in another, and so on. When they can cut and arrange the pictures fairly well, help them to mount one sheet. After this practice, fold a large piece of paper and let them mount the four pages, then use a book.

To manage paper and scissors, make paste, select pictures, mount and press them with a blotting pad, are all activities which interest and instruct children.

Scrap-books illustrating Bible and other favorite stories, children's poems, the different countries and peoples of the world, and the various trades and occupations not only occupy, but educate, little children. Such work is a good pastime for rainy days or Sundays.—Selected.

For the Southern Churchman.

Faith.

Eva Carrington Talcott.

It is not faith so long as eye can see
One ray of light,
As long as in the skies there one star be
To cheer the sight.

It is not faith which ever asks to know
Or understand
The reason for the weary way we go
Or makes demand.

'Tis faith which fearless walks when duty calls
Through waters deep,
And though the raging tempest flesh appalls
Knows God will keep.

'Tis faith which treads the trackless prairies wide
On heavy sod,
With not a sign-post or a tree to guide—
Walks on with God.

'Tis faith which makes us happy in our lot
Where'er we be,
For though the eyes of flesh the light see not
The soul can see.

What Does It Mean?

"Don't talk to me!" The young man accompanied his laughing remark with a significant forward motion of his hand and forearm. "I had enough of that sort of thing when I was young. Fed up with it, in fact."

The older man looked him over—a long, scrutinizing stare. "Do you mind telling me, Sam, which one of your parents you mean to insult?" he said. "Father or mother, or both?"

Sam reddened. "Insult?" he asked. "Insult? What do you mean, Mr. Bush? Why, I wouldn't insult either of them for the world, and you know it. They're old-fashioned, of course, and a little straight-laced and behind the times, but they're right down good, both of 'em, and mother especially would cut off her right hand any day if it would save mine."

"Well, more shame to you, then!" Mr. Bush's voice was very stern now. "More shame to you, I say, Sam, for the insulting, disloyal way in which you have just spoken! Yes, I mean it; and there's no use in your getting angry and arguing with me about it. I've pretty nearly got to where I feel as a friend of mine says he does—that such a speech as that settles a man in his mind forever.

"When any fellow says as often as you do, 'I had enough of that when I was young,' what can he mean except a very decided and open criticism of the people under whose guidance he did those things with which he is now so 'fed up'—as you put it? And when those people are a loving father and mother, who, he amits, had his best welfare at heart, what is such criticism except disloyalty and insult?

"Oh, I know you didn't think of it that way, Sam; but I want you to think' next time; and I want you to think of something else, too. Do you often, if ever, hear any one say that he had enough when he was young of things that were really bad and harmful? When they use that phrase, isn't it usually about going to church or Sunday school, or keeping the pledge, or saying one's prayers, or doing something else that they consider—not bad—but too good nowadays?

"And, believe me, Sam, people had better be pretty careful about leaving off a good habit until they can replace it with a better one. There is no vacuum in the habit world any more than there is in nature. When they've done that—found the better habit, I mean—why, then they can make your little speech all they like, because—"

"Because," interrupted Sam, "they'll have sense enough to see what such a speech means—and won't risk it. Come on, Mr. Bush, if we're late to church, I shan't be able to send mother the text this afternoon."—Youth's Companion.

Charles Kingsley and His Pets.

In "Charles Kingsley, His Letters and Memories of His Life," edited by his wife, we read:

"But to speak of his home without mentioning his love of animals would be to leave the picture incomplete. His dog and his horse were his friends, and they knew it and understood his voice and eye. . . . His dog Dandy, a fine Scotch terrier, was his companion in all his parish walks, attended at the cottage lectures and school lessons, and was his and the children's friend for thirteen years. . . . He took great delight in cats; the stable had always its white cat, and the house its black or tabby, whose graceful movements he never tired of watching. . . . On the rectory lawn dwelt a family of natterjacks (running toads), who lived on from year to year in the same hole, which the scythe was never allowed to approach. He made friends with a pair of sand wasps, one of which he had saved from drowning. They lived in a crack of the window in his dressing-room, and every spring he would look out eagerly for them or their children as they came out of or returned to the same crack. The little fly-catcher, who built its nest every year under his bedroom window, was a constant joy to him."

For the Young Folks

Easter Gladness.

Hallelujah! Christ is risen!
Of His triumphs let us sing;
Hail Him as the Lord victorious,
As our mighty conquering King;
Lift in waves of exultation
Notes of praise this Easter morn,
That shall as the sweetest incense
Upward to the throne be borne.

Hallelujah! Easter gladness
Echoes round the earth and main;
He Who gave His life a ransom,
Conquers death and lives to reign;
Strike your harps, ye shining spirits,
Join with us in Easter lays,
Let there be one mighty chorus
To the mighty Conqueror's praise.

Hallelujah! Ours the blessing:
Since He died and rose again,
Now is our redemption perfect,
Life immortal we obtain.
So at last, when He appeareth,
Death shall clamp His chains in vain,
Tombs shall make their full surrender,
Saints shall their redemption claim.

Hallelujah! All ye ransomed,
Let your endless joy begin!
Now the gate of life immortal
Opens wide to let you in;
By and by shall angels sitting
At the tomb with open door,
Whisper to us, at our waking,
"Fear not; He has gone before."

For the Southern Churchman.

The Feathers of the Storm Bird.

An Allegory.

Eleanor E. Mitchell.

Centuries and centuries ago, when the world was quite young, the fairies were very friendly with the big earth people. One who would listen might hear at any time their silvery laugh at the wind's mourning in the trees of the forest, or its angry roar, as it swept over the wide fields. And when the fairies laughed, the mourning in the forest changed to gentle sighing, and the mad roaring over the fields turned into soft breezes that coaxed the tiniest buds into flowers. They laughed again and the big Storm Bird, whose wings were so huge that they hid the sun, stopped to listen. At the wondrous sound he forgot his ill temper and lifted his gloomy dark feathers, then the sun, seeing his opportunity, sailed right under the Storm Bird's wings, throwing his golden rays over all the earth, in little comforting beams, at first, like a baby's kiss, then warmer and brighter until all the earth people were as happy as possible. You see these wise little folk believed that the Spirit of Love and Happiness must always defeat the Spirit of Hate and Despair; that is why they laughed. Love, who was the mightiest of all the immortals, wasn't afraid of anything. He was always accompanied by Hope and Faith and Happiness, the fairy-who-feared-no-evil, with blue eyes radiant, followed in their trail. And the world was very beautiful indeed, the earth people and the fairies walked hand in hand in the domain of the Spirit of Light.

Now the Spirit of Light had commanded that all earth people and all immortals, too, should be governed by Love, and this is how it happened: In the very beginning, when the people did not know whose authority to recognize as supreme a beautiful bird with silver wings, came down from the Spirit of Light, and descended on the shoulder of Love, then this bird with silver wings sang a wonderful song of what Love would do for the earth men, and the people and the fairies bowed their heads and said: "We will follow Love, as the Spirit of Light has commanded us."

So for a long, long time the earth was fragrant with the breath of flowers, that sprang into life as the fairies walked over it; no storm cloud hid the sun's rays, for a beautiful mist rose from the valleys and kept the forests and fields fresh and green. Then one day a fairy who wanted to govern the earth fell into a rage, and to punish him the Spirit of Light changed him into a bird of black plumage and sent him away from the beautiful forest, but discontent and envy once born always increase rapidly, and so the small bird grew until he became the dreaded Storm Monster, whose huge wings hid the sun, until the silvery laugh of the fairy-who-feared-no-evil was heard. But alas! One day a dark shining feather from the wings of the Storm Bird fell upon the earth, and although the sun was bright and the wondrous laugh of the fairy had driven away the huge monster of gloom, this feather seemed to chill the warmth of the sun's rays, and looking very closely, one saw that the blossoms growing near where it lay had sickened and died—and the fairies and the earth people were dreadfully amazed and frightened. Then the fairy-who-feared-no-evil called Faith and Hope, and they very earnestly considered the matter, and Faith said: "Oh, my sister spirits, let us call Love; did not the Spirit of Light command that we ever obey His voice? Let us therefore invoke His council, and whatever He commands concerning the dark feather of the Storm Bird, that shall we perform."

So the fairies and the earth men called a great council, and Love spoke to them: "Hear all ye earth people and immortals, harken unto the voice of Love, whom the Spirit of Light hath sent. If you but touch the thing of darkness that hath fallen among you, then shalt thou cause greater gloom. In its beauty is the poison of discontent and disobedience, whose offspring is Death. Oh, my people! Look not upon the plumage of the Storm Bird; covet not its evil beauty! Have ye not a place of wondrous delight in which to dwell and follow Love? The mighty forests, the verdant valleys, the still waters and flowering woodlands, all are thine, and the companionship of the immortals: Harken unto the voice of Love, as the Spirit of Light hath commanded."

Now as Love talked with the fairies and earth people, the sun shone brighter and brighter, and the hearts of the earth men grew happier than ever before. "How beautiful Love is," they said. "We will obey His voice." But after many days the man-who-forgot-to-obey let his curiosity get the better of him, and walking near the yellowed earth where the feather of the Storm Bird lay, he leaned forward and looked at it, then finding it very much to be desired, he stooped and picked it up. And then a terrible thing happened! The Storm Bird unfurled his wings and a mighty wind swept o'er the earth: The great trees of the forest bowed themselves under it. The white flowers of innocence withered and died, as the feathers were hurled hither and thither, and the world grew very dark, for the spirit of disobedience was scattered abroad, and the Storm Bird waved his huge wings and screamed in exaltation.

The storm passed, but the gloom of fear and death hovered over everything, and the earth men, who no longer walked with the fairies, were very miserable indeed. Some became very sorry, and lamented the disobedience of their brother, who had caused such world sorrow.

Then after a time, when there seemed no hope for the earth people, the great Spirit of Light sent Faith and Hope again to the mortals, and Hope said: "Perhaps there will yet be found a way to rid the world of the Storm Bird of death." And Faith smiled, as she looked toward the tiny beam of sunlight which forced its way under the huge wings of the monster, and said: "There will."

And some of the people listened to Faith and Hope, and waited with patience and courage for the time when the darkness of the world would be destroyed, and Love should again rule the earth.

And still the Storm Bird of death scattered abroad his poisonous feathers, and the world grew to be very dark and very sad. But Faith and Hope waited, fearless, until the Spirit of Light should again shed His radiance o'er the earth.

Now when the great Spirit of Light saw the misery of the world, He became very sorry for the earth men. So much did He pity their unhappiness that He said unto Love: "Let us free the earth from the monster Bird of Darkness." And Love said: "Oh, Spirit of Wisdom and Light, I will go unto the earth men, and I will save them from the power of the Storm Bird of Death."

So Love walked with the mortals, and taught them to trust Him. "He who follows Me," said Love, "need not fear the power of gloom or death, for I will destroy the evil Storm Bird, that his poisonous feathers may no longer darken the earth."

And Love challenged the Storm Bird, and there was a mighty battle. Love and the monster Bird of Darkness fought for dominion over the earth men and the fairies: The world grew dark and chill, and the battle waged fiercely. Some were afraid that Love would be killed. But Faith smiled through her tears, for she was grieved that Love was wounded, and told the people that Love would conquer the Storm Bird. "Love cannot die," she said; "the great Spirit of Light will be with Him in His conflict with the evil Bird of Death."

So the people waited, some with fear and some with hope. And after a while the sun commenced to shine, faintly at first, then brighter and brighter, until all the world was bathed in the golden glow of its light. And in its radiance they beheld Love, victorious, standing with His foot upon the neck of the Storm Bird. No more would the dread shadow of his wings of darkness fill the hearts of the earth men with fear. And the people bowed their heads and said, "Great is Love, whom the Spirit of Light hath sent to destroy the monster, Death," and the fairies sang a marvelous song of beauty, which told the story of the victory of Light over Darkness.

Then Love called the people about Him and said: "My dear earth brothers, I have conquered the Storm Bird

of Death, but there is also a task for each of you. Wherever the dark feathers of the Storm Bird are scattered over the earth, there must disobedience and sorrow and fear be found. our task is to destroy these dark feath- Your task is to destroy these dark feath- world." And they said: "We will rid the earth of the feathers of Death."

Then Love smiled upon them, and stretched His hands in blessing; and as they looked closely, they saw that His hands were scarred and torn by the talons of the Storm Bird.

Those who follow the Spirit of Love are still searching for the dark feathers which the Bird of Death scattered over the earth, and some think that the time is drawing near when there will not be one dark place in the world that will not know the victorious Spirit of Love. Others say that there are yet a great many of the poisonous feathers to be destroyed, and think it would be wise for the earth people who have become careless and slothful to search more earnestly: but Faith smiles, tenderly patient with earth folk, and waits confidently, and those who listen hear the silvery laugh of the fairy-who-fears-no-evil.

For since the earth is free from the power of the Storm Bird, Happiness is found everywhere.

Who Loves Gives.

When the first gray morning light crept over the silent Alp, Conrad, the goat-boy, led his flock to drink at a quiet pool in the bend of the rushing torrent, and then guided it to a level nook where the tender young grass was growing green. Far below from the valley, hidden by the veil of silvery mist, he could hear the mellow sound of the church bells.

"Down in the world they are keeping the great feast," he said; "singing the hymns, giving their offerings, and praising the risen Christ; and I am up here, alone, with no one to greet me with 'Christ is arisen!' and to whom I may answer 'Alleluia!' I may not join in the praises of the Church, and I have no offering; but still," he continued, as the sweet reminding bells rang on, "still I can say the prayers, here on the mountain, and sing the hymns." So he knelt reverently, then, standing, sang the same hymn of praise that the people in the valley church were singing.

As he sang he saw, coming down from the higher mountain slopes, a Stranger, who paused, smiling on him, and said, "Christ is arisen!"

"Alleluia!" Conrad responded, wondering who this was, and why he was so early on the Alp.

"Wilt thou point me out the way to yonder village, where the church bells are ringing?" asked the Stranger.

"Yes, gladly, sir," the boy replied; "but the way is long and steep, and if perchance thou art come from far, thou mayest need food." Then he drew from his leather bag his own breakfast of coarse black bread, which he laid on a rock for the Stranger, who ate of the bread thankfully, and drank the clear water which Conrad brought, talking as he ate.

"So, my little lad, thou art alone, keeping thy Easter feast?"

"Not really keeping the feast," replied Conrad, sadly; "for I may not praise God in His house with His people. And besides, I have no gifts for an offering. Would that I had!"

"Hast thou not learned that who truly wills in any place may worship God and give Him glory? And who truly wills to give God gifts in his heart gives them? And who truly wills to live the risen life, remembering God in all His ways and desiring to know and serve and honor Him, assuredly doeth this all? Believe me, my child, thy Easter prayers and gifts are both truly given and truly accepted."

Then, suddenly the Stranger was gone, and Conrad, looking and wondering, could see no trace of him upon all the high Alp. But a strange new beauty had come to the mountains; the sunshine which now flooded the slopes lay warm upon the young grass; in the glancing spray of the foaming stream trembled lovely little rainbows, and at Conrad's feet were unfolded the faintly blue, frail, fragrant waxen bells of the first hyacinth of the year. And upon the rock lay no longer fragments of coarse black bread, but shining white wheaten wafers which, when he tasted, the boy found to be wondrous sweet.

"What," Conrad asked himself, "hath wrought this wondrous change?"

"Christ hath arisen and passed this way," a Voice seemed to say in answer to his question; and, falling on his knees, he whispered, "Alleluia!"

"Thou hast not forgotten me and I will never forget thee," the wonderful Voice continued. "Prayers, praise and gifts are all accepted; and in other days it shall be given thee to offer these in other ways. But know henceforth that all true giving begins in the heart's true desire, and that all desires of all hearts are known to me."

Conrad still knelt, glad and wondering, gazing at the delicate beauty of the faint blue flower at his feet, the tiny jewel-like rainbows of the flashing water, and the verdant slopes rising up to the gleaming white snow-peaks that soared into the dazzling sapphire of the Easter sky; and from all he seemed to hear the joyful cry, "Christ is arisen!" "Alleluia. He is risen indeed!"—Alice Ranlett, in the Young Christian Soldier.

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He is risen, He is risen, He is risen, as He said!

Open swing the gates of morn, while the dawn resplendent glows,
Ended is the shame and scorn, for the Lord from death arose;
Vain the guard, the royal seal, He Who suffered in our stead,
He is risen, He is risen, He is risen, as He said!

Open swing the gates of morn, and the light of life shall shine.
Cease from grief, O souls forlorn, and rejoice in love divine;
Haste, O haste to Galilee, for the King no more is dead,
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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

FAMINE RELIEF.

For the convenience of our readers we publish the addresses of the treasurers of the various Relief Funds whose appeals for the starving, and especially for starving children, are so urgent and touching. The Southern Churchman will forward contributions to any of these, but to save time, postage and possibility of miscarriage, checks would better be sent directly to the treasurers as below:

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Marriages and Deaths

Marriage notices not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Murray: Entered into eternal life at her home, "Cedar Park," West River, Md., March 15, 1921, ALICE MURDOCK MURRAY, daughter of the late Dr. James H. and Fanny H. Murray.

Fetter: Entered into life eternal on Friday, March 18, 1921, at his home in Ashland, Ky., DR. SAMUEL PRITCHARD FETTER, son of Rev. Thomas and Mrs. Elizabeth Fetter. Dr Fetter was a vestryman of Calvary Church, Ashland, Ky. May he rest in peace

Plummer: Entered into life eternal, March 10, 1921, at her home on Lawrence Street, Petersburg, Va., REBECCA FENTON widow of the late William T. Plummer.

"Her children shall rise up and call her blessed."

Pegram: March 19, 1921, at the residence of her son-in-law, Charles W. Warren, Smithfield, Va., MRS ELAIR PEGRAM passed into eternal life. She leaves two daughters, Mrs. Thomas N. Jones and Mrs. Charles W. Warren; one grandson, Walker Pegram Warren. Burial at Lower Surry Church, Bacon's Castle.

ALICE MURDOCK MURRAY.

Having entered into life eternal at her home, "Cedar Park," West River, Md., ALICE MURDOCK MURRAY, daughter of the late Dr. James H. and Fanny H. Murray, was laid to rest in Quaker burying ground on Wednesday, March 16, 1921. Miss Murray was a devoted member of Christ Church and a most enthusiastic worker for missions. Her sympathies were wide reaching, and when once she felt the call to help that cause never lacked a friend. She labored often beyond her strength to bring others to an interest like her own. Bright and intelligent, of strong convictions, her simple faith in God her Saviour was beautiful. Like her sister, Margaret Cheston Murray, who preceded her a little over a year ago, she will be sadly missed by family, friends and church, for she had gifts unusual and all were dedicated to her Lord. R. A. M.

An Easter Song of Triumph.

Awake, O Earth, awake!
Today the Saviour rose!
Let songs of gladness break
The triumph of His foes.
Awake, awake! His praises sing!
With joy let heaven's arches ring.

They thought to crush His power—
To cover Him with shame;
He triumphed in that hour,
All glory to His name!
All glory to the Saviour give;
Through Him we evermore shall live.

The grave could not Tim hold!
His wraps were laid aside;
Away the stone was rolled;
He lived; the Crucified!
Ye sons of men, rejoice, rejoice!
Give praise to God with heart and voice.

God's well-beloved Son
Henceforth a crown shall wear;
A victory He won,
Which saves from dark despair.
The risen Christ, Whom We adore,
Shall reign supreme forevermore.
—John M. Morse.

God takes this dreadful thing we call death and makes of it an anaesthetic (for does not Paul speak of the death of the believer as a sleep?), and under its soothing ministry the change is wrought in the child of God which fits him for immortality.—Cut Gems.

Without His resurrection, the death of Christ would be of no avail, and His grave the grave of all our hopes. A gospel of a dead Saviour would be a miserable failure and delusion. The resurrection is the victory of righteousness and life over sin and death.—Selected.

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"All disfigured soldiers," she said, "should have the spirit of a lad I saw in a hospital at Chateau Thierry. His face was a mass of bandages, and I said to him gently, 'You poor, poor boy.' 'Don't pity me, ma'am,' replied the soldier; 'pity my buddies over there who got hit where it ain't going to show.'

" 'Then,' I said, 'you don't mind being disfigured.'

" 'Disfigured!' scoffed the soldier; 'I ain't disfigured; I'm decorated.' "

This is the answer to those who wince at the "bloody" cross and shy at singing of the print of the nails in His hand; and the wounds of the thorns on His brow; to whom the cross in its bold literalism smacks of the shambles. The blood, the wounds, the agony on the face of Jesus, are not disfiguring; they are the royal decorations that the King of heaven bestows on the Prince of Glory after He has met the enemy and won the fight.—Dr. John F. Cowan.

There is a cowardice in this age which is not Christian. We shrink from the consequences of truth. We look around and cling dependently. We ask what men will think; what others will say—whether they will not stare in astonishment Perhaps they will; but he who is calculating that will accomplish nothing in this life. The Father—the Father which is with us and in us—what does He think? God's work cannot be done without a spirit of independence. A man has got some way in the Christian life when he has learned to say, humbly and yet majestically, "I dare to be alone."—F. W. Robertson.

A preacher recently, in his earnest sermon on giving, speaking of the importance of having a regular system, inadvertently remarked, "If you cannot afford to give a tenth, then give a fifth." It would be a good plan, too, for many who feel they cannot afford to give more to God. Double your giving. It will multiply by geometrical ratio your returns.—C. G. Trumbull.

Life is vanquisher of Death;
And the joy man lost of old
That he now recovereth,
Even Paradise to hold.
For the cherub keeping ward
By the promise of the Lord
Turns the many-flaming sword,
And the willing gates unfold.
—From the Latin.

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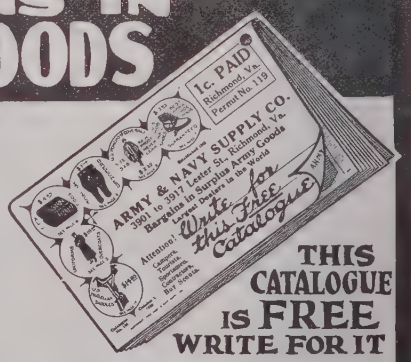
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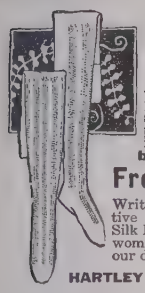


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The Set of the Soul.

One ship goes east, another west,
By the selfsame, winds that blow;
'Tis the set of the sails, and not the gale,
That determines the way they go.
Like the winds of the sea are the ways of fate,
As we voyage along through life;
'Tis the set of the soul that decides the goal,
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Thoughts For the Thoughtful

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—Lowell.

It is a good thing to say what you think, and be truthful, but never forget to think what you say, and be thoughtful.

If we seek Christ earnestly and follow God's revelation, we shall find Him.

"We are most of us very lonely in this world; you who have any who love you, cling to them and thank God."

Be sure that God
Ne'er dooms to waste the strength He deigns to impart.
—Robert Browning.

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Does it seem an idle thing,
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The face you wear, the thought you bring,
A heart may heal or break.
—Whittier.

There is no sort of wrong deed of which a man can bear the punishment alone: you can't isolate yourself and say that the evil which is in you shall not spread. Men's lives are as thoroughly blended with each other as the air they breathe; evil spreads as necessarily as disease. Every sin causes suffering to others besides those who commit it.—George Eliot.

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VOL. 86 RICHMOND, VA., APRIL 9, 1921. No. 15.

THE CHURCH SCHOOLS FOR NEGROES

The article in this issue of the Southern Churchman written by Dr. Patton points the road toward the solution of one of the great human problems of our time. Few questions are more complex and difficult than that of the relationship between two such different races as the whites and the blacks. It is a problem which affects particularly the South, inasmuch as the greater part of the negroes are concentrated there, but it affects also in increasing measure other parts of the nation to which economic currents have carried the negro, and where their presence has already bred serious difficulties—as witness, for example, the race riots in Chicago. We look back through the years and see what fateful consequences have followed when immediate profit and advantage made men blind, as it so often does, to the long certainty of retribution which the violati n of human ideals is bound to cause. The population of the North and South alike in the original colonies of the Atlantic seaboard were guilty of the slave-trade—one part because they brought them, another part because they bought them. And now here they are in our midst, this black population, separate by so great a gulf, in their origin, their history, and all their sub-conscious impulses from the white race among whom their destiny, through no choice of their own, is cast. The fact confronts us. What shall be done in relation to it?

We are clear, in the first place, as to what ought not to be done. We can be sure that neglect furnishes no answer to the problem. We cannot hide our heads in the sand, or elaborate on our difficulties and make perplexities an excuse for doing nothing. The best thought of Christian people must be turned toward this necessity of race adjustment, for there is no more acute test than this of the power of our Christian ideals to cope with the obdurate facts of life.

We can be equally sure, in the second place, that the spirit of bitterness offers no solution. There are leaders among both races who deliberately try to inflame race antagonism, and preach the mob hatred which would advance its own interests at the expense of that of others. Christian people know that not in this atmosphere can any human difficulty findt its right adjustment.

What we do need is the training of leaders among both races who will view the whole matter of our common civilization with sympathy and wisdom, and will develop among the two races such co-operation as will make for the integrity and the right development of each. So far as the help of the stronger race to the weaker one is concerned, there can be no better gift than the encouragement of institutions where leaders for the negro race will be trained. The great institutions at Hampton and Tuskegee are known all over the nation as exemplars of this training and leadership. But even our own Church people often know little of the noble part that has been played, and is being played, by the negro schools of our own Church. They have fought against the difficulties of inadequate support. They have shown what the courageous devotion of a few leaders can do to build up institutions of service with few to help. They are recognized and honored by educators in the United States who view them impartially for their absolute worth. It is good to know that the Nation-Wide Campaign has already been of help to them; but what they have received is still inadequate. The Church must stand behind them more and more, and the first requisite for this is a wider knowledge of their great value, and the realization that through such training as these schools offer, the Church can make her worthy contribution to the right settlement of one of the most vital human problems of America.

TENDENCIES IN RACE RELATIONSHIPS

Readers of the newspapers may sometimes get a false impression of the influences now working in the South with relation to the race problem. Some weeks ago the Literary Digest printed an illustrated article on the growth in the South of the Ku Klux Klan. Through that article, and by other similar reports, many people have doubtless believed not only that this organizaztion is in existence, and is growing, but that it represents the mind of the South toward the Negro.

Since the Ku Klux Klan is a secret order, nobody outside its membership can speak with complete authority as to all its aims and methods. It claims to have very exalted purposes It is in favor of what it calls 100 per cent. Americanism, and the deliverance of the nation from dominance by any alien group. Probably it would oppose the wretched Pro-Irish propaganda which has injected into so much American political life the hyphenated loyalty to Sinn Fein. Doubtless it would oppose also those political aspects of organized Roman Catholicism of which we spoke in the last issue. It may have, therefore, some aims with which many outside the organization would thoroughly agree; but the damaging and conclusive fact about it is that it has chosen to take the name, and parade again the insignia, of an organization which, whatever may have been the needful part it played in abnormal days, can mean nothing in American life today except the suggestion of race-hatred and bitterness and violence.

In so far as the Ku Klux Klan represents thus hace antagonism, in so far as the name and insignia which it has chosen inevitably suggest this, the thoughtful leaders of the South have set their faces against it. The Governor of North Carolina has expressed his determination as far as he can to keep it out of the State. A few days ago the attempt to organize a local group of the clan in Lynchburg, Va., was denounced in an open statement signed by United States Senator Carter Glass, a native of Lynchburg, by the Mayor of Lynchburg and other leading citizens of the place. An editorial in one of the newspapers of Roa-

noke, the neighboring city to Lynchburg, quoted their statement and backed up completely their attitude toward the Ku Klux Klan.

In a number of Southern cities there have been formed inter-racial Conference Committees, made up of leaders from both the white and colored races. It is the business of these committees to consider all matters likely to breed difficulty between the races, or exhibiting any unfairness and injustice. In such groups for conference, matters that might develop into causes of bitterness can be adjusted in friendly wisdom. It is the Christian way of meeting the whole race problem, and such methods as these, and not the name and associations of the Ku Klux Klan, represent the controlling spirit of the present South.

THE CHURCH AND YOUNG PEOPLE

In these columns two weeks ago, under the head of "Wanted—Christians Who Think," we expressed what seemed to us the need of a more general use by Christians of brains in their religion. In the Church there is too much taking-things-for-granted, and a comfortable warming ourselves by the fire of the idea that everything is well enough as it is. We need in our Church affairs the same sort of alertness that men show in their business—the criticism of the old by new possibilities of efficiency, the development of better methods through the stimulation of fresh ideas.

As a reply to this editorial, we have received a letter from a correspondent who has been thinking to excellent effect on one of the most conspicuous weaknesses of our Church. This weakness is our lack of organized work for young people. We do not adequately use the young people; we have not adequately called out into expression their latent capacities for leadership; they are not put to work winning other young lives; and, as a result, they lose interest, and the Church loses them.

Says this correspondent in the letter which it was not the writer's desire to have printed, but from which we have asked permission to quote:

"Not long ago I heard a young woman, an Episcopalian, say, 'I don't like to go to my church at night. Nobody is ever there but a lot of **old** women.' Now she was not blaming the old women for being there, but lamenting the fact that no young people were present.

Recently I was visiting friends in * * * *. * * * Sunday night they proposed to go to the First Presbyterian Church. 'But why not go to ours?' I asked. 'Madeline and Katherine will be at the Presbyterian Church; they go to the Christian Endeavor Society,' was the reply. We went, the church was well filled, fully two-thirds being young people, those who had attended the Christian Endeavor. And thus began my thinking, my studying, my planning.

I found that in all the leading denominations, except the Episcopal, young people's meetings were held before the regular night services. Then I found a few exceptions, but all of the Episcopal churches having such meetings were borrowing their material from other denominational societies. That is very good, but why not have an Episcopal society?

One hears on all sides today the call of training for leadership, and yet in many ways this very leadership is denied the young people of the Church. How many young men would enter the ministry if they only knew that they possessed the latent powers of influence, leadership and executive ability? How many young women would enter into the work of the Church whole-heartedly if they were only sure of themselves? Let the Church give them the chance to offer themselves by proving to them that they are capable.

The following plan would, I believe, help to develop that leadership.

Suppose twenty people joined the society. Let them be divided into four groups of five each, one of which would lead each night. The subjects for study are Bible Study, Church History, Missions and Social Service. The groups would rotate, but the subjects would come in order.

The Bible and Church History studies could be prepared at an organized headquarters, and so need no further comment. Missions and Social Service, however, could be presented in a novel way.

Let each person joining the society be given the name of a missionary, to whom he would write a personal letter, telling of the organization and asking what their particular spiritual needs are and how we can help them most through prayer. One of these letters would furnish material enough for one meeting. How, then, could five people lead one meeting? There could be: (1) Appropriate Bible readings; (2) prayer for missions; (3) letter from a missionary; (4) special prayer for them; (5) study of qualifications for that field. In case the same field was studied often, health conditions, climatic conditions, customs and general missionary work could be substituted. The closing prayer would be for laborers for the harvest.

The Social Service study would be equally as interesting. The group who would lead on that could accompany some worker, for example, as the City Missionary, on some of his numerous rounds, and, under his supervision, even help in his work. The account of this and the needs of the work and workers with prayer would be program enough for a meeting.

Of course, all of this means work, **hard** work, but that is what we want."

We think that the need of the Church to awake to this matter of the right enlistment of her young people could hardly be more vividly and convincingly stated than in this letter. We believe also that the writer's suggestion as to the way to remedy the difficulty is wise, and it is worth he careful consideration of all who have to do with the life of our congregations.

Book Notices

The Religious Consciousness: A Psychological Study. By James Bissett French, Ph. D., Professor of Philosophy in Williams College. Macmillan Company, New York. 1921. Pp. 497. $2.50.

The psychology of religion as a distinct subject of investigation is a comparatively new branch of that science, and one who has not kept pace with its modern advance is surprised at the many books that have been written upon this one topic and the evidence of painstaking study that has been devoted to it. In the opening chapters of the work before us the reader may gain a general view of what the new science proposes and the methods pursued, and these chapters, though more abstruse and didactic than those that follow, should be carefully studied that both the scope and the limitations of the field may be well understood. It is not the philosophy or the science of religion in itself that is being studied; not its sources nor its values, nor, except indirectly, its powers; but merely the receptive and responsive human faculties which engage and are engaged by it so far as these yield their operations to critical investigation. It would be a vast mistake, therefore, but one into which a careless reader could easily fall, to suppose that the whole field of what is popularly understood by "religion" is covered or is to be estimated by the results obtained. It is as though one would seek to learn all about wireless telegraphy by a critical examination and analysis of the receiver which the operator clamps about his ears. The receiver is a very important part of the apparatus, but beyond there is the apparatus for sending, and the sound-waves and the mysterious force which produces and governs them, and yet further beyond is the intelligence which dictates the message and the will which uses the forces at command to transmit it.

The author is careful therefore to define religion as a thing purely subjective, the responsive **attitude** to an accepted objective, having little or nothing to do with the "content" accepted or recognized or with the spiritual powers which may be behind and above to which response is made or denied. The human **media** alone are under discussion. With this limitation clearly in mind this work will repay the careful study of the preacher and teacher of religion. The approach to the defenses of the City of Man-soul are the very field of his operations, and he should know them as well as he can. The religion of childhood and adolescence, the psychology of conversion, of faith, prayer and worship, of revivals, and of mysticism in its various phases, are all discussed here from the empirical standpoint solely; with which the more devout reader gets a little impatient at times, but which is worthy of the fullest understanding. The author is a deep student of his subject and has given us a valuable work which we are glad to recommend.

Music in Worship, and The Spirit of Chivalry. By the Rev. James S. Stone, D. D., Rector of St. James' Church, Chicago. Daughaday & Co., Chicago. Pp. 116. $1.25.

Two sermons delivered on the occasions of the dedication of a new organ and a Knights Templar anniversary service, but containing appeals far beyond the local circumstances which gave them birth. Charmingly written, they are rich in historical allusions and poetic suggestions and are not without their practical message. The latter sermon is based largely on the life of St. Bernard of Clairvaux.

The Scofield Reference New Testament and Psalms. With a New System of Connected Topical References to All the Greater Themes of Scripture, With Annotations, Revised Marginal References, Summaries, Definitions, Chronology and Index. To Which Are Added Helps at Hard Places, Explanations of Seeming Discrepancies, and a New System of Paragraphs. Edited by Rev. C. I. Scofield, D. D. Oxford University Press, 35 West Thirty-second Street, New York. Prices, from $1.50 to $7, according to paper and binding.

The smaller volume is practically the same as the New Testament and Psalms in Scofield's Reference Bible, which is widely known. The plan is an excellent one and will prove helpful to those who wish to study the Scriptures topically. The King James version is used, with occasional emendations of the text. The book is remarkable for the amount of explanation and annotation which are given in so small a space and the readiness with which cross references may be followed when once the system has been gained. The editor yields nothing to modern criticism or interpretation, and his strong Calvinistic bias is evident throughout. His interpretation of The Apocalypse, for instance, is one which we had supposed to have been universally abandoned.

Booklets and Pamphlets.

The Work of Prayer. By (the Rev.) James O. S. Huntington, O. H. C., Holy Cross Press. West Park, N. Y. 50 cents. An attractive little book, devotional in spirit and useful in suggestions.

"Show Us the Father." By Diana Ponsonby. Longmans, Green & Co., New York. 30 cents. A Bible study of the life and teachings of Christ and their meaning as the revelation of God in the daily life.

What a Churchman Ought to Know. By Rev. Frank E. Wilson. Morehouse Publishing Co., Milwaukee. 15 cents. A hand-book primarily for persons preparing for confirmation, with the emphasis laid almost exclusively upon the Church.

The Social Task of the Church, As Set Forth by the Lambeth Conference of 1920, and How to Reach the Foreign Born. Published by the respective Departments of the Presiding Bishop and Council. 281 Fourth Avenue, New York.

The Morehouse Company have published in pamphlet form, under the title of Prayer Book Revision Papers, the material recommended by the Revision Commission under titles of Prayers and Collects, Offices of Instruction, Various Short Offices and the Burial of a Child.

A Statement From the Naticn-Wide Campaign Department

The Nation-Wide Campaign Department desires to let the Church know what it knows concerning the pledges for 1921 in the annual canvass of last November. No announcement has been made heretofore for the reason that it was hoped that a fairly complete report covering all of the Dioceses might be available. Up to the present time, however, reports have been received from only thirty-five Dioceses, and these reports are so fragmentary as to give no sure indication of what the total receipts in any Diocese for 1921 may be. Kansas, South Dakota, Vermont, Washington, Erie, North Carolina, Marquette, South Carolina, Virginia, Kentucky, Lexington, Florida, and Georgia—or a little over one-third of the reports received—have filed practically complete returns. Of these the Diocese of Virginia alone has the honor of having recorded more than 100 per cent. of the total quota. Without doubt, Maryland, West Virginia and East Carolina (from which no detailed reports have come) will likewise again be found in the 100 per cent. column when the year ends. In addition to these notes of encouragement, it should not be forgotten that about ten Dioceses, among them the strong Dioceses—Massachusetts, Michigan and Western New York —did not come in on the basis of increased contributions until Easter, 1920, and will, therefore, have the advantage of largely increased offerings during the present year.

By way of comment, and as showing that there have been good gains in many quarters, the congregations in Connecticut which have reported show a 29 per cent. advance over their pledges of a year ago; Vermont pledges an increase of nearly 50 per cent. as compared with her gifts last year; the Diocese of New York feels confident of a gain of 10 per cent.; New Jersey reports that thirty-seven congregations have subscribed 40 per cent. of their quotas this year as compared with 25 per cent. last year; Florida shows an advance of approximately 50 per cent. over last year's pledges; Southern Florida likewise has gone forward a bit; Southern Ohio shows a bulk increase of $5,000; Los Angeles marks perhaps the most notable advance in the Church, the report being that sixty-five of the eighty-five congregations have made an increase of 52 per cent. over their pledges for last year; Utah has moved forward substantially and expects to reach 75 per cent. of her quota.

There are some Dioceses in which the pledges for this year do not compare so favorably with the amounts paid last year. These, however, are more than outweighed by the advances noted above. The advances have come in the stronger centers where, for the most part, the campaign did not achieve as much comparatively as it did in other parts of the Church. In other words, the line is being moved up and consolidated.

When one considers the business depression which has swept the country and then realizes that the Church has moved forward in some measure at least, in its financial expression, there is much in the situation to give encouragement and confidence for the future.

"No Poet's Dream"

The life of Christ is full of surprises. Although today we recognize that life as an ideal life, yet it will be, we think, almost universally admitted that that ideal was not made by man. It is simply an impossibility that, at any time in the world's history, either past or present, human imagination should have given birth to such an ideal. What man would have dreamed of a crucified Christ? Was it possible for the wildest imagination ever to have conceived such a strange and foolish thing as a redemption by suffering and death? And after the darkness of Calvary, did the man ever live who could have invented the resurrection story? And yet, now that we have it, how natural and how real it all seems! Truly, if men imagined this story, they must have been strangely gifted beyond any others known to us.

How marvelous the dramatic intensity of light and shade in this story of Calvary and the resurrection! How startling the contrasts, and yet how effective! Was there ever a darker scene than Calvary presents? Horror is piled on horror; Gethsemane, with its awful darkness, its sweat of blood, its wrestling Saviour, and its sleeping disciples; the betrayal of Judas; the bitter humiliation of the trial scene, with its buffeting and its scourging; the weak-willed governor's judgment, and the weary journey to Calvary; and then the last moments of the crucified Christ, with their vivid details of human suffering and human weakness, culminating in the final scene, when the pale face grows paler still, and with one last cry of agony, the oppressed heart breaks, and the tragedy ends, while overhead the skies are shrouded in inky blackness and the very earth trembles at the weight of the cross! How dark and dreary it seems!

What a world of contrast is the Easter dawn! Pilate's seal and Roman guard and rocky tomb have failed to hold the Man who died in agony only a few hours before. Christ has risen from the dead. Such a triumph surely was never known before, and its brightness is all the more welcome as forming a fitting and poetic sequel to the sorrows of Calvary. Here are united weakness and strength as never before. No poet ever dared to paint so mild and helpless a hero; no poet ever dreamed of painting so great a conqueror, so grand a triumph; and when we realize that this is no mere dramatic picture, painted by a master-hand to thrill a curious crowd, but that it is a message for every sin-burdened son of man; that this story of long ago has a reality that somehow touches every human life, not lightly, but as nothing else on earth could ever touch it; when we understand that this tragedy of Calvary means the salvation of men from sin, and the resurrection triumph means victory over death for every follower of Christ; when we see these things, when their grandeur fully grips us, then we cease to wonder that the sons of men are glad to hail the Easter dawn, and glad to hear the well-won phrase, "Christ is risen." There is no virtue in a dead Christ, and there is no defeat to the living Christ. The Church is wiser than it understands when it emphasizes the Easter joy, "Christ is risen indeed."—Episcopal Recorder.

THE CHURCH'S RESPONSIBILITY FOR THE NEGRO

The Rev. Robert W. Patton, D. D.

This subject of the Christian training of Negro teachers and leaders of their race is dark with menace to America or bright with promise of happy solution according as the Church neglects or accepts its responsibilities.

Let me state briefly the aim of the American Church Institute for Negroes. It is an Institute incorporated under the laws of the State of Virginia, and is the official organ of the Presiding Bishop and Council. It has authority to receive and administer endowments and bequests to be held as trust funds for Negro education under the spiritual supervision of the Episcopal Church, and to receive and disburse all money given for the maintenance of the Negro schools in the Southern States recognized by the Institute. In addition to the Bishop Payne Divinity School at Petersburg, Va., the Institute now recognizes and contributes to the support of nine Industrial High Schools for Negroes in as many Southern Dioceses. Of these nine schools, the three largest are St. Paul's, Lawrenceville, Va., St. Augustine's, Raleigh, N. C., and the Fort Valley High and Industrial, Fort Valley, Ga. In these three schools, admirably and economically managed, fifteen hundred Negro boys and girls are receiving systematic training in Christian citizenship and instruction in numerous useful trades and industries. That these schools are efficiently doing the work committed to them is abundantly proved by the fact that the Negro young men and women who have had these advantages not only generally become wise and respected leaders of their people, but are sought in far larger numbers than we can supply by the white public school superintendents in every State in the South.

I have never heard a Southern white man living in the environment of any of the schools of this character who did not speak of them with enthusiasm. Crime, disorder, discontent, give place through their influence to morality, order, hope and peaceful progress.

That class of white people who still doubt the expediency of Negro education should seriously reflect that the education of the Negro is no longer a debatable question. Every Southern State is committed to it, and larger and larger sums are annually granted from the State treasuries for the purpose. The sole question for practical consideration is, What sort of teachers shall we give the Negro? This is only another way of saying, Shall we educate him in the right way or in the wrong way?

Next to the influence of the home, a child's character is determined by the influences in the school. What influence the school exercises over his life is chiefly determined by the personality of his teachers.

Nearly all the money appropriated by the Southern States for Negro education goes for the establishment and maintenance of primary schools, chiefly covering the grades from the first to the fifth. It is manifest that a competent teacher should be better educated than those he teaches. It follows, therefore, if Church schools can produce in sufficient numbers Negro teachers better educated in mind and character than those who receive merely the beginning of an education in the primary public schools, the Church can, through its teachers, determine the future character of the Negro race in America.

This is in no sense a visionary hope, as is evidenced by the fact that even now nearly one-fourth of the Negro teachers in our Southern public schools have been trained in our own Church, or in such schools as Hampton and Tuskegee. This leaves approximately 75 per cent. of the Negro teachers in the public schools in the South deficient, either in adequate standards of education or of character or of both. The Commissioner of Education, Dr. P. P. Claxton, himself a Southern man, says that practically the only source of supply of Negro teachers of sufficient training in mind and character are the industrial high schools of the churches, and at the present time we are turning out only 23 per cent. out of every 100 needed.

This is a plain challenge to the churches. We must practically multiply our present efforts 400 per cent. if we wish to guarantee intelligent Christian leadership to our Negro people. Never before in the history of any race have the churches had such a challenge and opportunity. The challenge is from the National Bureau of Education at Washington. The opportunity is God-given.

Will the Episcopal Church take the lead? Its own official corporation, the American Church Institute for Negroes, stands ready to execute a carefully thought out and already successfully working plan. Has the Episcopal Church the will and the self-sacrifice necessary to play its part in the capturing for God and country the spiritual leadership of a race of 12,000,000 people in America? It can if it will.

The American Church Institute for Negroes worked for years towards its goal with little encouragement, and often with opposition. Until recently its schools were holding their own with great difficulty. Two years ago, on account of increasing costs and diminishing income, it was evident that accumulating deficits would compel, in a short time, the closing of several of its most important schools, including St. Paul's, Lawrenceville, Va., and the Bishop Payne Divinity School.

The Nation-Wide Campaign not only averted this necessity, but enabled us to take so forward a step that the Episcopal Church now ranks among the leaders of those communions which have begun to answer the challenge from Washington and embrace God's opportunity. The Nation-Wide Campaign has about doubled our resources of a few years ago for supporting this work. Before the Nation-Wide Campaign the appropriations for St. Paul's, Lawrenceville, and for Bishop Payne Divinity School combined, were about $28,000. The appropriations for the present year will be nearly $55,000. This increase in appropriations will enable St. Paul's to close the current school year with little or no deficit for this session. Were it not for accumulated deficits in previous years, St. Paul's would be in exceptionally good financial condition. We thank God and take courage. We are now maintaining nearly twice the number of schools of this class as formerly, with nearly twice the number of enrolled pupils, or about 3,000 in all.

But our share of the responsibility, according to Washington, if we would guarantee intelligent Christian leadership of the race, is an enrollment of about 12,000 boys and girls in our industrial high schools. Up to the present time about 25 per cent. of the Dioceses of the Episcopal Church have met, or a very high percentage of the quota in the Nation-Wide Campaign. Should the whole Church meet 100 per cent. of the financial goal set, the institute would be entitled to its just proportion of the whole, and could at once inaugurate such a development of its policy that in a few years it could aid every Southern Diocese in maintaining a school of this class.

It must be borne in mind that while the increase in our present income from all sources nearly enables us to maintain those schools on their present budget of current expenses, the budgets in every case are cut to the minimum, and little is allowed for badly needed dormitories and other pressing improvements. Meantime, also hundreds are annually turned away because there is no room for them.

Our total estimated income for this year is $220,000. Our total estimated needs for expansion during the next three years, including necessary buildings, for the schools we now have are approximately $300,000 annually. Should we take up the challenge from the Bureau of Education at Washington, as the Methodists, Presbyterians and Baptists have begun to do, our annual expenditure in a very few years should approximate at least double this sum. This goal is easily within the means of the Episcopal Church. We have the dollars. All we need is a heart consecrated to Christ Jesus. Suppose the Episcopal Church and the other communions fail through neglect, prejudice or for any other reason, to embrace this divinely given opportunity to provide intelligent Christian leadership for the Negro race in America, whose will be the responsibility before God and the next generation, if an untaught but naturally loving race becomes the plastic tool of ambitious leaders unrestrained by conscience and inflamed with racial passion?

What saved the South during and immediately after the Civil War from the unspeakable horrors which might have been its lot? Was it primarily fear or was it, as we of the South know full well it truly was, because the heart of the black man was bound to the heart of the white man, by the only ties which are stronger than self-interest or racial prejudice. The old Southern Negro was not, as a rule, educated in the learning of the schools. The other wrongs of slavery are defenseless, but the romance of Christian love between the weak and the strong wrought in the days before 1861, cast its protection over Southern homes and illuminated those dark days which followed with glory, the glory of an enslaved people whose faithful love will ever remain an immortal romance of our history.

Precarious and in many ways unhappy has been the lot of many of the children and grandchildren of those old Negroes. It was not fair to send them forth without preparation to meet the competition with a far stronger race. But in spite of every handicap, many of the race have made creditable progress, not a few are distinguished for thrift, honesty and high Christian character, while a smaller number are men and women of distinction, whose lives are dedicated to noble ends.

This undeniable progress in the teeth of great odds has stimulated the hope and ambition of the race as a whole.

Is any one so un-Christian and un-American as to regret or to be willing to suppress unfairly the awakening of the soul of the black man? If there be any such, his regret may be beyond his control, but it is well to remind him that the aspirations of the human heart cannot be suppressed without disaster. You cannot indict or imprison the reach of the human soul after a better world for itself and its kind.

No thinking man can doubt that the future adjustment of the relations of the Negro and the white man in America will tax the wisdom, forbearance and Christian statesmanship of the best of both races. One thing, however, is certain, that adjustment cannot be made in the future merely by the decision of the white man without regard to the rights, the feelings and the interests of the Negro.

A question sometimes asked is why the Institute does not make appropriations to purely parochial schools or to the evangelistic work among Negroes. The answer is that the Institute was organized for the purpose of encouraging Church schools to train teachers and leaders of the race. Primary parochial schools are frequently important adjuncts to the Church's evangelistic work among Negroes. When necessary to establish them they should be supported out of parochial and diocesan funds supplemented by appropriations from the Department of Missions of the Presiding Bishop and Council, but should not seek their support through appeals to the Church at large for special contributions. The appeal for special contributions should, we believe, be limited to those schools whose influence is of greater national significance. The aim of the American Church Institute for Negroes is to encourage Church schools of the latter class.

In order that the Episcopal Church may play its full part in rearing intelligent Christian leaders and teachers to guide and shepherd our Negro people, I urge loyal support and co-operation with the American Church Institute for Negroes. The splendid work it has already accomplished is its own commendation.

Democracy is a building not made with hands. The tears, the hopes, the aspiration, and the love of humanity have created it. Its super-structure is woven together with the elements of good will and justice. The destiny and happiness of the whole human race are in it. Its foundation rests upon the character of the man at the bottom. The Negro is at the bottom of our American democracy. The super-structure cannot endure unless we help him train his children to bear their part in God's place for the whole.

Religion and Education

We are, I believe, rapidly placing our education upon a dangerous basis, because truth is not commercialized knowledge. The love of knowledge for its own sake was the glory of Ancient Greece. When this thought inspired her life she flourished with a beauty and glory which has influenced the thought and art of men for all time. When, however, Athens lost the love of knowledge for its own sake and looked upon knowledge as a means of increasing her material power, she fell. The true glory of Germany was the love of knowledge for its own sake. When Germany lost this idea and used her knowledge merely as a means for increasing her material wealth and power, she fell.

The ideals upon which our American democracy are based are dependent upon the love of knowledge for its own sake—the eager search for truth. Every nation travels the same road. If we commercialize our knowledge, if we look upon it simply as a means of increasing our earning power, we are traveling in the wrong direction and disaster is at the end of the road.

There is nothing more important, then, than that our leadership should be inspired by the right spirit, and the only basis for the highest type of leadership is the spirit of service. There are two philosophies of success, two theories for happiness for individuals and for nations, and each is opposed to the other. The one teaches that success is measured by the powman, the happy man, is the King, whose will, through force of material power, is able to control and rule the minds and lives of his subjects. By the same theory the type of the successful and happy nation is the "world power" that, through the use of material force, can impose its civilization upon a weaker nation. There is no greater instance of the power of education than the fact that in one generation the German people, from primary school to university, were solidly and thoroughly imbued with this philosophy of success; that leadership, individual and national, is to be found in the exercise of the power to rule.

The astounding might, however, of a united and triumphant America, displayed during the war, was not based upon this idea of leadership. It was inspired by the idea of service. In our industrial and commercial life there was but one thought, not how each could profit most, but how each could best serve the interests of all; so a great historic demonstration was made that the only true basis for a healthy and sound democracy in the spirit of service. Every one knows that since the war we have drifted away from the ideal. A wave of materialism and extravagance has swept over our social and industrial life, induced by a craze for high profits and high wages, while a craving for excitement and a wild search for pleasure has permeated every part of our social atmosphere. Now, as profits shrink and wages are threatened, we find that underneath the social surface of America is a threatening under-current of social discontent, class hatred if not sedition. The only thing that will save our national life is leadership, based, not upon the desire for increased earning power, but upon the earnest search for truth and the spirit of service.

Is there anything more important, then, than the kind of education the future leaders of America are receiving? The dangers that threaten this country do not come from the ignorant; they come from the educated, whose education rests upon a false basis. The real danger for Europe is not the Bolshevik with a bomb whose intelligence rating is D, but the Chief Commissary of the people, whose intelligence rating is A. The greatest danger to America today is false leadership and her greatest need is the leadership that is inspired by the two things that have made the greatness of America, the unselfish desire for truth and the spirit of service.

There is nothing more obvious than that these two principles are wrapped up with what is called religion. They have never flourished outside of a religious atmosphere and they never can. The spirit of devotion to truth is inseparable from the idea that truth is Divine and the love of service is only truly realized through the conviction of the brotherhood of man and the Fatherhood of God. Service as the type of leadership is the distinctive note of the life and teaching of Christ. "The kings of the Gentiles," He said, "dominate over you, but he that would be greatest among you, let him be your servant."

If the real basis of education is the search for truth and the spirit of service it is, then, inseparable from religion, and particularly is this true in higher education, because our higher education produces the leaders of the future. Without any hesitation I should say that the most dangerous situation in our civilization today is the divorce of religion from education.—Rev. Murray Bartlett, President Hobart College.

"CONVENIENT" IN THE BIBLE.

J. L. Hall.

The word "convenient," so common in every-day English, had a different shade of meaning in King James' day. In Proverbs 30:8 Agur prays: "Give me neither poverty nor riches; feed me with food **convenient** for me." Here the word means **proper, suitable.**" In Ephesians 5:4 we are told to avoid certain sins, "which are not **convenient,**" i. e., not befitting, as the Revised Version renders it. On the other hand, in St. Mark 6:21 we read, "And when a **convenient** day was come that Herod on his birthday made a supper to his lords, etc.," we have the word used in its more modern meaning, and it is retained in the Revised Version of 1881.

THY WORD.

E. R. R.

Oh Thou, Who once a child upon earth
Didst open baby eyes that longed to see
No heaven fairer than the face o'er Thee,
Whose seraph-feted ears heard from Thy birth
No lyric sweetness like Thy mother's song!
O Thou, Whose upward-climbing potent soul
Would fain have drawn all men unto Thy goal
And countless millions drew of weak and strong!
Oh sanctify Thy word! That it may be
The heaven-leading ladder of Thy love,
Untrammeled by our petty cant and lore,
But sure forever and forever free,
Our refuge from the world to heaven above,
Thy Word our Way to Thee forevermore.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE JEWISH SABBATH AND THE LORD'S DAY.

Mr. Editor: The Sabbath day and the Lord's day are entirely distinct institutions, the former belonging to the Jewish Church and the latter to the Christian Church. When the Christian Church was established by the apostles, the first day of the week, called the Lord's day, became the great day of the week; chosen by them because on that day the Lord triumphed over sin and death. The Lord's day is apostolic and divine. It is not a purely ecclesiastical institution, as held by some. The Church did not make it a festival after the departing of the apostles, as the other festivals were made. So the Church has not the power to abrogate it or change its purpose.

How should it be observed? In the first place, as the great day of worship, as it has been observed in the best days of Christianity. Of course, it is proper that we should worship God on the other days of the week as opportunity presents itself. But on the Lord's day we should give more time to worship than on any other day. Not that we should spend all the day, or even most of the day, in the attitude of worship. Our compound nature is such that we could not do this and attain the best results. We have bodies that become weary, and then the mind cannot do its best work, the spirit cannot wing its highest flight. Therefore, it is a day of rest as well as a day of worship. Men absolutely need this certain amount of rest on the Lord's day, especially the majority, who labor hard six days for a livelihood. Let them neglect thus to refresh themselves for their work, and that work will not be satisfactorily done, and the worship they render God will be of a very poor quality. Not that the Lord's day, as a day of rest, should be observed with that strictness with which the Sabbath day was observed by the Jews. The scribes and Pharisees, we know, had abused this day, making requirements of the people which God did not demand. Our Lord reprimanded them for their additions, declaring that the Sabbath was made for man and not man for the Sabbath, and setting them an example of performing on this day works of mercy and necessity. The Lord's day cannot be observed even with that strictness with which the Sabbath day was originally intended by God to be observed. The Jewish Church was established for a particular people. The Christian Church was established for every tribe and nation throughout the world, and for all time, even down to the great consummation. The day of rest suitable for the one would not be suitable for the other. For the Christian Church a day of rest was needed that was somewhat elastic in its nature. It cannot be observed by every nation and in every place with exactly the same rules, if it would be the means of securing the highest blessings. Nor can its observance be exactly alike in every period of the history of the world. It would be very unwise to endeavor to make the people of this twentieth century keep it with the same strictness it was kept three hundred years ago.

Extreme views regarding the Lord's day as a day of rest have been held. The Puritans have gone to one extreme. They called the Lord's day the Sabbath day, and required it to be observed as the Sabbath day was observed in the Jewish Church. With all their excellencies they erred in this. But there is another view that deserves a severer condemnation than that of the Puritans. It is that the Lord's day is no more binding on us than any other Church festival. The consequence of this teaching has been the secularization of this day. It has become as a result a day of worldliness and amusements, leading often to sin and immorality. In the days of the apostles and for five centuries following it was observed by Christians in a more excellent way than either of these. It was to those Christians, as it should be to us, the great day of glad and joyous worship, and because of this it was to them also the great day of rest in the best sense of that word, not as an end in itself, but as a means to a noble and an unspeakably important end, the worshipping of God with the best activities of that compound nature which they received from the hand of their Creator.

(Rev.) WM. L. BRADDOCK.

20 East Madison Street, Baltimore.

THE WOE OF CHINA.

Mr. Editor: The following clipping is from "China's Millions," published by the China Inland Mission, which has done such a wonderful work for Christ in the interior of that land.

"An earthquake of unusual severity occurred December 16 in the provinces of Shansi, Shensi, Kansu and Szechwan, resulting in great loss of life over that immense district. Mission property has suffered considerably, but we are glad to report that so far as we know all the lives of our missionaries have been preserved.

"It is already three months since the fact of famine stared the people in the face, since its pinch began to be felt. Many a barrel of meal has reached its last "handful," and yet many are without the wherewithal to replenish. The days are becoming colder—yet where shall the fuel and the wadded garments come from to make a North China winter bearable?"

The famine, resulting from failure of crops for several years, now aggravated and intensified by the earthquake, has saddened our hearts. These are now more than ever "the poor" of our world. The blessed Saviour said, "Sell that which thou hast and give to the poor." Surely this is a time when such advice should be heeded. Not only income, but capital should be given to these poor, and so lent to the Lord.

JOHN McGILL.

Cumberland, Md., March 26, 1921.

The Great Commission.

TO SELL VALUABLE WATCH FOR CHINA RELIEF FUND.

The widow of a commodore of the United States Navy desires to offer for sale a valuable watch, the gift to her husband from the Compania Maritima of the Philippine islands during the time of the Spanish-American War. The proceeds of the sale are to be given to the China Famine Relief Fund.

Commodore B. (then lieutenant in the United States Navy) was captain of the Port of Manila at the time of the battle with the Spanish fleet in Manila Bay. It was due to his executive ability and orderly treatment of affairs of the port that the regular inter-island boats were soon released for traffic. The large steamship company above mentioned felt the value of his services to such an extent that they presented him with this beautiful timepiece. The style of the watch is somewhat different from that usual today, and its value would be more in its intrinsic worth and also in the circumstances surrounding its bestowal on an officer of the United States Navy. There is a watch fob with a diamond of about half a carat, which would be included with the watch It has been estimated by leading jewelers that the watch is worth from five to six hundred dollars, but it would be sold for three hundred. It should have associations of value for persons whose lives have been connected with the Philippine Islands, perhaps especially with the United States Army and Navy during that early period of American occupation.

Correspondence should be directed to the undersigned, to whom the matter has been entrusted because he is a member of the Co-operating Committee of the China Famine Relief. The full proceeds will be used for missionary and relief work.

The Rev. A. B. Parson,

Assistant Foreign Secretary.

281 Fourth Avenue, New York City.

Southern Committee for China Famine Fund.

Episcopalians throughout the South, as well as members of all other denominations, have been asked to aid in this humanitarian project. It is a matter that is engaging the attention of Christians throughout the United States, and in all sections of the country committees are being organized to secure financial co-operation for the work of relief.

The Southern Committee for the China Famine Fund has been organized, with headquarters at 502 Candler Building, Atlanta, and local committees are being formed throughout the Southern States. Contributions may be made to the local committees, forwarded to the Southern Committee in Atlanta, or sent direct to Vernon Monroe, Bible House, New York City, treasurer of the American Committee for the China Famine Fund.

Church Intelligence

Building Fund News Notes.

At the March meeting of the American Church Fund Commission the Rt. Rev. Wilson R. Stearly, D. D., Bishop-Coadjutor of Newark, was unanimously elected president of the Board of Trustees to succeed the late Bishop Burch in that office.

At this meeting loans amounting to $51,000 and gifts to $3,900 were reported as having been approved since January 20, 1921.

The increase of the Permanent Fund was the chief interest considered by the trustees, and plans were outlined for bringing to the attention of Church people the necessity of contributions, whether through legacies or direct gifts, to its general funds, if the Commission is to keep pace with the large demands that are being made upon it for assistance.

As evidencing the appreciation of those who have been helped with gifts for buildings, two offerings received since January 1 are noteworthy. A station in Alaska sent an offering of twenty-five dollars, having done the same thing last year. Only ten parishes in the entire Church made a larger offering in 1920 for this purpose. It is as easy to estimate the sacrifice involved in such an offering as the grateful appreciation shown. Another offering came from a Seminary chapel in Japan, its Founders' Day offering, and the custom has been fixed as an integral part of their program for that day. Such gifts as these offer encouragement to the Commission that when its needs are more widely known regions nearer than Alaska and Japan will respond as generously.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Parting Gift to a Missionary.

The following note was handed to the late rector, with a purse of gold, on the eve of his departure for China:

To the Rev. Robert A. Goodwin:

Please accept this little golden gift from members of your congregation, who wish to symbolize the affection and appreciation they feel for you. In leaving us you may carry with you the consciousness that your Christian influence has been felt and that you have been the minister of the Master, through Whom the spiritual life of your congregation has been enriched. May God keep, protect and prosper you as you go forth in His service.

Work of the Richmond Branch, Leper Mission.

On March 11 Geeorge Hodges, together with ten lepers from Penikese Island, off the Massachusetts coast, and one from Norfolk, was taken to Carville, La., where the United States Leprosarium is being built on model plans, and all the lepers will be cared for. He wept on leaving Richmond and his kind friends there, but he will no longer lead such a lonely life. Dr. O. E. Denny, who had charge of 5,500 lepers in the Philippines, is an expert in treatment of the disease, and has been there since last fall. The Richmond Branch has done all it could for George Hodges during the five years of his stay. It was agreed at the last meeting of the branch to send him a little money from time to time to let him know he is not forgotten. Five dollars has been forwarded for this purpose, and $11.50 was given by two little boys in the First Presbyterian church, who wished to save their pennies to help him. The Richmond Branch has given $1,729.88 in the past year, and $1,400 was collected from the "Pete Banks," under Mrs. Harrison, in the last eighteen months.

Evelyn P. Meriwether,
Pres. and Treas. Richmond Branch, Leper Mission.
2346 W. Grace St., Richmond, Va.

A Community Service.

On the afternoon of Good Friday a community service was held in St. Stephen's Church, Culpeper, for the seventh year.

After a brief service of worship, addresses were given on members of the group around the Cross at the Crucifixion:

"The People Beholding," by the Rev. Mr. Finch, Methodist.

"The Mother Mourning," by the Rev. Dr. Lee, Episcopal.

"The Rulers Reviling," by the Rev. Mr. Hooper, Presbyterian.

"Unanswered and Answered Prayers," by the Rev. Mr. Burton, Methodist.

"The Centurion Confessing," by the Rev. Dr. Winfrey, Baptist.

"The Lord Lifted Up," address by the rector, the Rev. Dr. Hammond.

The service has become an annual expression in Culpeper of Christian unity, through the co-operation in it of the worshippers of various names.

New Rectory for Church of the Epiphany: Due to the large increase in enrollment and attendance of the Sunday school of the Church of the Epiphany, Barton Heights, Richmond, the Rev. J. H. Gibboney, rector, the vestry has decided to use the present rectory for Sunday school and other parochial purposes, and to build or buy a new rectory immediately. Epiphany Church is planning a new church and parish house in a new location in Barton Heights. Neither the present church building nor the parish hall are adequate to the present needs of the church.

Charlottesville: Under the leadership of the rector, the Rev. W. R. Mason, Chirst Church has made great advances, particularly in the Lenten offerings. In 1918 the congregation was content with raising $38. The following year it was suggested they make $125 their goal, but they did better than that by $42. Last year $492 was pledged toward the Nation-Wide Campaign, to be raised during Lent and Advent. During Lent $267 was raised, but they fell short of the $492 by $50. This Lent, by the close of Easter Day, $316 had been realized. Before 1918 the average Sunday collection was $3; this last year it has been about $5.

The church was beautifully decorated for Easter Day, and was packed to the door with an appreciative congregation. A good musical program was rendered by the choir, and a splendid sermon was preached by the rector.

The service of dedication for Emmanuel Parish Hall, Boyce, Clarke County, will be conducted by the Bishop of the Diocese on Wednesday, April 15, at 3 P. M. The ceremonies incident to the formal opening of the parish hall will last until Friday. The clergy of the Diocese are specially invited to the service of dedication, and are requested to bring their vestments. Please notify Mr. M. T. Dunlap, Boyce, who will arrange to entertain all who can come.

The Valley Convocation will meet in Harrisonburg, Va., April 19, 20 and 21. The last day of the Convocation will be given over to the Woman's Auxiliary of the Valley Branch.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.

Many Attend Lenten and Easter Services.

The Lenten noon-day services in Cincinnati at the Lyric Theatre, under the auspices of the churches in Cincinnati and vicinity, showed a total attendance of 16,326, an average of four hundred and ninety-four, for the thirty-three services held. The smallest attendance was two hundred and seventy-eight on a rainy and inclement day. The largest, 1,250. The total for the year 1920 was 14,632, so this year's figures show a decided improvement.

Easter Day in the Cincinnati churches was noted for perfect weather in the morning, with the result that the services were very well attended, and the offerings larger than for some years past.

In the afternoon a storm descended on the city, with a wind which unroofed fifteen houses, but did no serious damage to any church property. This was accompanied by torrential rains, which kept up all evening, materially reducing attendance at evening services.

The Cincinnati City Mission held Easter services at the jail, the Home for the Friendless, the Girls' Opportunity Farm, Clovernook Home for the Blind, the General Hospital, the Cincinnati Tuberculosis Hospital, the Rockhill Sanatorium for Tuberculosis, where many ex-soldiers are taking the cure, the Widows' and Old Men's Home, the Home for Incurables, and the City and County Infirmaries.

Successful Mission in Marietta.

Archdeacon Reade held a mission in St. Luke's Church, Marietta, the Rev. Maurice Clarke, rector, during Passion Week. Perhaps it was a coincidence and not a breach of Christian comity, that during the same period three other churches had a week of special services. In spite of all counter attractions, the total attendance for nine services was an even thousand, and forty persons signed resolution cards. The choir which provided the music never numbered less than fourteen voices, and the rector had made careful and intensive preparation for the mission.

Service for Masons.

On a recent Sunday evening at St. Paul's Cathedral, Archdeacon Dodshon preached on the "Three Degrees" of the Christian Religion—Baptism, Confirmation and Holy Communion—to an audience of Masons, who filled the edifice and seemed intensely interested in a presentation of Church teachings illustrated by the ritual of their own order.

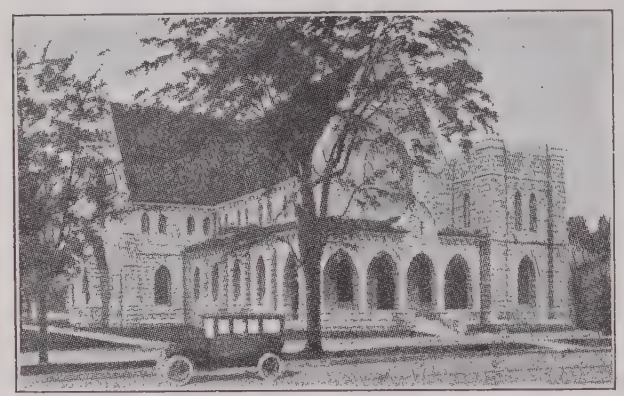
C. J. R.

NORTH CAROLINA

Rt. Rev. Jos. B. Cheshire, D. D., Bishop.

Consecration of the Church of the Good Shepherd, Raleigh.

The Church of the Good Shepherd, situated at one of the most desirable locations in the city of Raleigh, was



Church of the Good Shepherd, Raleigh.

consecrated by Bishop Cheshire on Easter morning. Those assisting in the service were the Rev. I. McK. Pittenger, D. D., rector-emeritus of the parish; the Rev. C. A. Ashby, B. L., the rector; the Rev. Messrs. Julian E. Ingle and N. C. Duncan, of Raleigh, and the Rev. E. A. Osborne, of Charlotte. The sermon was preached by Dr. Pittinger. The church, which was beautifully decorated, was taxed to its capacity by the crowd which attended, chairs having to be brought in to accommodate the gathering.

The edifice is one of the handsomest churches in the State. The design is gothic, built in the form of a cross with clere, made of granite and finished in marble, having a seating capacity of about six hundred. The church has many costly memorials. The altar, put in as a memorial to her husband by Mrs. Harriet McGee Reed, is of Italian marble, and the sanctuary is also paved with this marble. The building was built during the rectorship of Dr. Pittenger, who personally supervised its erection from plans furnished by Robert W. Gibson, of New York, the well-known church architect. The corner-stone of the present building, which was laid on Sunday, October 29, 1899, was brought by Dr. Pittenger from Jerusalem, and is a lovely piece of marble, of every conceivable tint. Dr. Pittenger also brought back with him a part of a large olive tree that grew within half a mile of the Old Sepulchre, and which was made into the Litany desk. The church was first used on Sunday, May 17, 1914. There are four hundred and twenty-seven communicants of the parish; its property is valued at more than $140,000, and its revenues last year ran over $21,000. The Easter gift, made to wipe out the total indebtedness of the parish, will run over $12,500, one of the largest Easter collections ever made by a Raleigh church. Thanks for this large showing is due to the generosity of the present congregation, who made the consecration of the church an ambition for this Easter.

The Church of the Good Shepherd was initiated in December, 1873, when several members of Christ Church withdrew to establish a free church in Raleigh. The congregation was organized February 26, 1874. Services were held in Tucker Hall until Easter Day, March 28, 1875, when it moved into the wooden building erected for it upon the present site of the new church. This building was afterwards moved back upon the property, remodeled and is used as a parish house. Its rectors have been the Rev. Edward R. Rich, D. D., February, 1874, to July, 1885; the Rt. Rev. Robert Strange, D. D., afterwards Bishop of East Carolina, November, 1885, to December, 1887; the Rev. William Meade Clark, D. D., December, 1887, to November, 1890; the Rev. I. McK. Pittenger, D. D., December, 1890, to September, 1916. The present rector came March 1, 1917.

St. Paul's, Winston-Salem: The music provided Easter at St. Paul's Church, Winston-Salem, was unsurpassed in that city, and strongly evidenced the faithful efforts of the choir and the conscientious endeavor of the rector, the Rev. Phillips S. Gilman, himself an accomplished musician, who for the past year has acted as choirmaster. Through his direction the music at St. Paul's has been conspicuously augmented and improved.

The seating capacity of the church was well taxed, with the largest congregation in many years, and the communions for the day were proportionately increased.



Interior, Church of the Good Shepherd.

The Easter services came as a fitting climax to the carefully arranged program of Lenten and Holy Week services. On Ash Wednesday and the two nights preceding Bishop Cheshire delivered four scholarly and instructive lectures on "The Creeds of Christendom," and also confirmed a large class. On the five Wednesday nights following, the rector presented a most interesting interpretive reading and discussion of the Book of Job.

On Friday afternoons he gave a series of plain, practical talks on "Prayer Book Ritual." On Good Friday night a "community" service, special music and a short sermon by the rector on "The Man of God" was held, in addition to the other services of the day.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

The Bishop of Ochrida Visits Washington.

The Rt. Rev. Nikolai Velimirovitch, Bishop of Ochrida, Macedonia, was a visitor in the Diocese during Easter week, and addressed a large audience at the Mason House, which was formerly used as Red Cross headquarters. On Sunday, April 3, he was the preacher at the 11 o'clock service at the Washington Cathedral, and at Epiphany Church at the 8 o'clock service. Other visitors in the Diocese on the Sunday after Easter were the Rt. Rev. Henry St. George Tucker, Bishop of Kyoto, Japan, who preached in St. Mark's Church at the morning service, and the Rev. Guy H. Madara, an Episcopal missionary from Alaska, who was the preacher at the 11 o'clock service at the Church of the Ascension, and at St. Agnes' Church in the evening.

Meeting of Woman's Auxiliary.

The regular monthly meeting of the Diocesan Branch of the Woman's Auxiliary was held on Tuesday afternoon, April 5, at Christ Church, Georgetown. After the regular business session and an inspiring and helpful address by the special speaker of the occasion, the Rev. G. H. Madara, of Alaska, the meeting adjourned to the rectory, where a pleasant social hour was enjoyed.

The Rt. Rev. Alfred Harding and his daughter, Miss Charlotte Harding, were visitors during Easter week in Providence, R. I., where they were the guests of the Rt. Rev. James DeWolf Perry, Bishop of Rhode Island.

Through the will of Miss Victorine Koones, which has been filed for probate, the Episcopal Home for Children and Ascension Church are named as beneficiaries to receive $500 each. Miss Koones was a member of Ascension Parish, and for many years an officer of the Board of Lady Managers of the Episcopal Home for Children.

For the Cathedral: A strong plea for the completion of the Washington Cathedral was made by Mrs. Henry P. Loomis, of New York, in an address before a large gathering of Episcopalians at the home of Mrs. John Hays Hammond on Friday afternoon, April 1. The address was made under the auspices of the Washington Cathedral Committee. The meeting was opened who explained how the building could be completed in five years if funds were available.

The Rev. Dr. James E. Freeman, rector of Epiphany Parish, will address the combined State Conventions of the Y. M. C. A. at Cumberland, Md., on April 15, and the Baltimore Clericus on April 11. Dr. Freeman has been greatly in demand ever since his arrival here, not only within Church circles, but by various civic bodies in Washington, and churches and organizations outside the city.

M. M. W.

Services at Keith's Theatre.

A few days prior to Holy Week, 1920, Mr. Roland Rollins, manager of B. F. Keith's Theatre, in this city, offered the use of this theatre for Holy Week services to the Laymen's Service Association of the Diocese. This offer was promptly accepted, and with a few days' preparation three splendid services were held. Some time prior to

the Lenten season of this year the same generous offer was made to use the theatre during the entire season. The offer was promptly accepted by the L. S. A., who, in order to extend its usefulness and to encourage the idea of Church unity, invited the newly organized "Washington Federation of Churches" to co-operate. Twenty-seven services were held (daily, except Saturdays, Sundays and holidays). There was an average attendance daily of seven hundred and thirty, a large proportion being men. The services began promptly at 12:30 P. M., with the singing of a hymn, followed by a prayer by a different clergyman each day. This was followed by another hymn, and then the speaker of the day. The service was closed promptly at 1 P. M. by a hymn and the benediction. No offering was solicited at these meetings, the expenses being borne entirely by the Laymen's Association. The interest demonstrated in these splendid meetings was most noteworthy.

The messages delivered by busy laymen, in all walks of life and of all creeds, were most inspiring.

It was deemed most appropriate that the speakers during Holy Week should be clergymen.

The most cordial support was given to the splendid mid-day services held at Epiphany Church, only a block away, and also to St. John's unity services.

As laymen of the Diocese of Washington, we feel that our effort, individually and as an organization, has proven that we are ready and anxious to serve. Our Easter was so much happier this year than ever before.

L. W. G.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robt. C. Jett, D. D., Bishop.

The Virginia Episcopal School; Recruiting for the Ministry.

The hope of the founders of the Virginia Episcopal School at Lynchburg, that it should make a liberal contribution to the Christian character of our young manhood, and also become in a measure a recruiting ground for the sacred ministry is apparently being realized.

While no undue influence has been brought to bear upon the boys, a recent suggestion that every boy who might be willing to confer with Bishop Jett on the subject of the ministry brought to Dr. Pendleton the names of twenty-six boys.

The Bishop has invited the whole group to spend the day with him in Roanoke for a conference. A number of local boys will join this group. It will be a fine tribute to the atmosphere of the school if a number of these boys should definitely decide to give themselves to the ministry. Five of the first year boys have already offered themselves.

Change in Date of Council.

Owing to a combination of serious conflicts, the Bishop has decided to change the time for the meeting of the Council from May 31 to May 18-20. The meeting will be held in Wytheville. Among the speakers will be the Rev. William H. Milton, D. D., and the Rev. W. Cosby Bell, D. D.

The Rev. Francis H. Craighill, now engaged in missionary work in the counties surrounding Wytheville, has been called to Rocky Mount, N. C. His work in the Diocese has been of a high order, and his loss, should he go, would be severely felt.

Trinity and Emmanuel Churches, Staunton, are making excellent progress. At the Bishop's recent visitation twenty-seven were confirmed at Trinity and twenty-one at Emmanuel.

The church at Bristol, a handsome stone structure, will be completed in the near future. The Rev. Mr. Hale, the minister in charge, is supported by an enthusiastic people. At the Easter service Bishop Jett preached and celebrated the Holy Communion. He will return to the parish for confirmation at the opening of the new church in May.

The Sunday schools of St. Paul's, Lynchburg, and Christ Church, Roanoke, had a friendly contest in collecting their Easter offering for the Home at Covington. St. Paul's was the successful competitor, its offering amounting to $1,367, and that of Christ Church $1,138.

A special offering was asked by the rector of St. John's Church, Roanoke, toward the price of a new parish house property. The offering amounted to over $9,500.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Consecration of the Chapel of the Mediator.

The beautiful new Chapel of the Mediator, at Fifty-first and Spruce Streets, Philadelphia, was consecrated on Wednesday, March 30. The occasion was a memorable one, not only because of the large number of leading Churchmen who attended, but because the chapel is a memorial to the late George C. Thomas, who was for many years the most conspicuous and generous benefactor of the Episcopal Church in this section.

Nearly one hundred clergymen, among them leading bishops and rectors from various parts of the country, who were personal friends and associates of the dead benefactor, were present. The procession was led by Bishop Garland, who was followed by Bishop Nathaniel S. Thomas, of Wyoming; Bishop Robert Carter Jett, of the Diocese of Southwest Virginia; the Rev. George H. Toop, rector of the Church of the Holy Apostles, Philadelphia; the Rev. Phillips E. Osgood, vicar of the new church; the Rev. Samuel H. Wood, vicar of the Chapel of the Holy Communion; the Rev. John A. Logan, vicar of the Chapel of St. Simon the Cyrene, and the Rev. Charles P. Bispham, assistant rector of the Church of the Holy Apostles.

The sermon was preached by Bishop Thomas, who spoke beautifully of Mr. Thomas, the founder of the Holy Apostles' Parish, and gave briefly the history that led up to the building of this chapel

Sunday morning the Rev. P. E. Osgood preached a consecration sermon.

The entire parish of the Holy Apostles participated in the evening service. There was a massed chorus of 160 voices from the choirs of the Mother Church, Chapel of St. Simon the Cyrenian, Chapel of the Holy Communion and the Chapel of the Mediator. The Rev. Dr. George Herbert Toop, rector of the parish, preached.

Bishop Thomas F. Gailor, President of the Executive Council of the Church, will be the principal speaker at the men's dinner Thursday evening, April 7. Alexander Black, novelist; Judge Wells and the Rev. Dr. James E. Freeman, of Washington, D. C., will also speak.

The women of the parish will give a luncheon on Friday afternoon.

The Chapel of the Mediator is one of three churches conducted by the Church of the Holy Apostles. The other two are the Memorial Chapel of the Holy Communion, which is a memorial to a son of Mr. Thomas, and St. Simon the Cyrenean. The new building is the work of Walter H. Thomas, a Philadelphia architect, and a nephew of Mr. Thomas. It conforms as nearly as possible to the late perpendicular gothic style, and is a magnificent building.

Consecration of St. Martin's, Oak Lane.

St. Martin's Church, Oak Lane, was consecrated by Bishop Rhinelander Sunday morning, April 3. A bronze tablet in memory of the Rev. Walter Jordan, rector of the parish for twenty-nine years, was unveiled by Thomas M. Bains, who has been warden of the church for many years.

The Rev. Dr. Llewellyn N. Caley was instituted by Bishop Rhinelander, who also dedicated four silver alms basins, given at Easter by members of the parish

Plans are being prepared to enlarge the church and to make addition to the parish house.

Dr. Grammer Leaves for France.

The Rev. Dr. Carl E. Grammer, rector of St. Stephen's Church, bade his parishioners good-bye Sunday, March 20, before leaving for a six months' vacation in Southern France to recuperate from a physical breakdown, as a result of overwork.

The congregation presented him with $1,737, a traveling bag, steamer rug, a trunkful of various things and a satchel filled with books.

Dr. Grammer sailed on the Patria from New York March 28. Mrs. Grammer and her two daughters are awaiting him at Marseilles.

The Rev. Frederick B. Keable, associate rector of St. Stephen's, will conduct the services in Dr. Grammer's absence.

The annual service of the Cathedral League of the Diocese was held Monday, April 4, at the Pro-Cathedral. The Cathedral League is an organization of women, each of whom contributes a small sum annually toward the erection of an Episcopal cathedral in this Diocese. The Rev. George William Dougies, of Washington, D. C., preached.

R. R. W.

LOUISIANA

Rt. Rev. Davis Sessums, D. D., Bishop.

"Christian Unity" Service.

A "Christian unity" service was held in St. Matthew's Church, Houma, on Friday night, March 18. Addresses were made by the Rev. F. J. McCoy, Methodist, and the Rev. J. N. Blackburn, Presbyterian. The speakers took for their theme "The Church and the World Task," dwelling respectively on the challenge of the home field and of the foreign field, and urged closer co-operation among Christian people.

Some time previously the choir of St. Matthew's Church took part, wearing their vestments, in a series of

evangelistic services held in the Houma Presbyterian Church. At the Friday night Lenten services in St. Matthew's, the Rev. F. J. McCoy, Methodist, sang regularly in St. Matthew's choir, wearing the regular choir vestments.

St. Mark's, Shreveport, Reopened.

On Easter Sunday the congregation of St. Mark's Church, Shreveport, the Rev. J. M. Owens, rector, worshipped again, for the first time in fifteen months, in their restored church, the original one being so damaged by fire December 11, 1919, as to make the rebuilding of all but the tower and outer walls necessary.

For some time services have been held in the basement of the restored building, which in the future will be used by the Sunday school only, all church services being held in the church proper, which, if anything, has a more deeply religious and ecclesiastical atmosphere than old St. Mark's had, and the original building had frequently been declared to be the truest example of ecclesiastical architecture in the South.

While some of the handsome memorials were destroyed, many have been restored, and to these have been added several beautiful memorials and gifts, and among the memorials yet to be given will be windows to replace those damaged from the fire.

The history of St. Mark's dates from 1839, when Bishop Polk, then Missionary Bishop to the Indians and the few white settlers populating this territory, and later the first Episcopal Bishop of Louisiana, visited the trading post of Shreveport and preached to a motley congregation of Indians, traders, trappers and settlers.

The parish of St. Mark's was organized in 1851 and the first church was built by Rev. Mr. Russell, rector of the parish in 1861.

EAST CAROLINA

Rt. Rev. Thomas C. Darst, D. D., Bishop.

Holy Week Services Largely Attended.

Holy Week services in the Diocese of East Carolina were never better attended than this year, according to reports received. The Maunday Thursday Communion, the Three-Hour Service on Good Friday, and all of the Easter services were attended by people who seemed to think them of more than usual significance. At Grace Church, Plymouth, the rector was assisted in the Good Friday service by the ministers of the Baptist, Methodist and Christian Churches. They made addresses from the Seven Last Words.

Mission at Windsor.

A mission of unusual helpfulness was held in St. Thomas', Windsor, during Lent, conducted by the Rev. L. B. Franck, of Richmond, Va. The rector of the church, the Rev. Robert Lee Lewis, writes: "A great revival has swept the town of Windsor and the entire community. The results of Mr. Frank's mission have been wonderful. During the mission one of our young ladies, a highly educated and refined woman, offered to give all of her time to the Church in the cause of Christian education. At the conclusion of the mission the people pledged themselves to pay every cent of their Nation-Wide Campaign obligation. The general depression caused by financial conditions has given way to spiritual enthusiasm. Nothing like the co-operation given this mission by the people of the other churches has ever been seen in Windsor. The congregations became so large that toward the last the services were held in the Baptist Church, which has a large seating capacity.

New Chapel and Parish House Opened.

A beautiful new chapel and parish house, recently completed and opened for the first time on Palm Sunday, has taken the place of the old St. Philip's Chapel, Campbellton, a suburb of Fayetteville. This new plant, which was made possible by the generosity of the congregation of St. John's, Fayetteville, and by an appropriation from the Diocese, will give fine and adequate service to a mill community. The parish house is nicely fitted up for social service. This plant is under the direction of the Rev. Archer Boogher, rector of St. John's.

Bishop Darst Presented With Handsome Watch.

East Carolinians appreciate the fine courtesy shown Bishop Darst by the Church people of Lynchburg, Va., during the recent mission conducted by him. At the conclusion of the mission the Bishop was presented with a very handsome "Hamilton" watch, as a token of appreciation. The presentation speech was made by Hon. Fred Harper, Mayor of Lynchburg.

East Carolina Clergymen Popular With Rotarians: The Rev. R. E. Gribbin, rector of St. John's, Wilmington; Rev. Stephen Gardner, rector of St. Peter's, Washington; Rev. Frank D. Dean, city missionary of Wilmington, and others are members of the Rotary Club. Special services for Rotarians have recently been held by Mr. Gribbin in Wilmington and Mr. Gardner in Washington.

News that the Rev. F. J. H. Coffin, rector of St. Mary's, Kinston, has declined the call extended him by the vestry of a Rocky Mount church, has been received in this Diocese with great pleasure. Mr. Coffin is one of the diocesan leaders.

T. P., Jr.

GEORGIA

Rt. Rev. F. F. Reese, D. D., Bishop.

Easter Day in Savannah was one of perfect sunshine and spring loveliness. All of the churches had beautiful services and large communions at both the early celebrations and at the midday services. At Christ Church, the Rev. John D. Wing, D. D., rector, in addition to the regular offering, a check for $1,500 was placed in the alms basin, the gift of the Parish Aid Society, representing the first fruits in money of the Colonial lunch room, which has been in operation six months. The Easter offering at St. John's Church, the Rev. William T. Dakin, rector, amounted to $1,000. Both of these parishes had interesting children's festivals. Christ Church school had a simple pageant, the Easter salutation of the early Christians being used throughout the service. The offering amounted to $313. St. John's Church school's festival took the form of an Easter play which was given at night before a crowded congregation.

Mr. Robert Tatum, who is a student of the theological department of the University of the South, visited St. Paul's Parish, Augusta, on Palm Sunday, and at the evening service he gave an account of the work in Alaska. Mr. Tatum, who is known as "Georgia's Scholarship Man," spent three years as a lay missionary in Alaska, and was one of the party headed by the late Archdeacon Stuck when he made the famous ascent of Mt. Denali. After completing his studies at Sewanee, Mr. Tatum will go back to Alaska as an ordained priest of the Church. Mr. Tatum spoke the next afternoon before the two sections of the Woman's Auxiliary at their annual United Thank Offering meeting. $134 was the combined collection.

St. Michael and All Angels' Church, Savannah, the Rev. J. D. Miller, rector, has recently organized a Young People's Society known as the "Service and Social Club." The Bishop met with the members on March 9, and his talk has given impetus to the club.

E. D. J.

EASTON

Rt. Rev. G. W. Davenport, D.D., Bishop.

Memorial Banner Presented.

The Rev. Sidney H. Dixon held his first Easter service as rector of Trinity Parish, Elkton, on Sunday, preaching a fine sermon to a congregation that filled the church. A handsome memorial banner was put in position and consecrated at the morning service. It was presented by the Woman's Auxiliary of Trinity Parish, in memory of Miss Ellen Barroll, who was president of the Auxiliary at the time of her death. Miss Barroll was a devoted Churchwoman, and for more than fifty years had entire charge of the altar; was organist for years; a conscientious teacher in the Sunday school and correspondent of the Church Periodical Club.

She was a great-granddaughter of the Rev. William Barroll, who was consecrated by the Bishop of London for Maryland. Shortly after coming to America he was made rector of St. Stephen's Parish, Earleville, Cecil County, Md.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.
Rt. Rev. K. G. Finlay, D. D., Coadjutor.

Funds Needed for Work Among Negroes.

The Rev. E. L. Baskervill, Archdeacon for the Work Among the Negroes for the Diocese of South Carolina, will visit New York City and vicinity from April 13 to 28, to solicit funds to enable him to close the educational and missionary work among the negroes of the Diocese of South Carolina for the year without a large deficit. The work is in dire need of funds, and while the negroes are doing their best to help, the Archdeacon feels that without the aid of friends he will be unable to carry on this great work, which means so much, not only to the Diocese, but to the whole South. While in New York, Archdeacon Baskervill may be addressed at the Church Missions House, 281 Fourth Avenue, and appointments for speaking may be made through Mrs. John Farr, 14 West Tenth Street, New York.

(Continued on page 21)

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

GOING FORWARD.

We note that at a Conference on the Church and Industry held in Chicago, under the auspices of the Chicago Church Federation and of the Federal Council of Churches, a resolution was adopted setting forth a statement of policy, which is another indication of the way that religious opinion is taking form. This conference affirmed its belief in the statement of the social ideals of the churches, which has been put forth by the Federal Council and concurred in by other religious organizations

In the resolution adopted in Chicago the Conference said further that "We believe that the principles of political government, as vindicated in the light of history, should be codified and applied to industrial government, and that they should be further defined and developed in the light of increasing experience."

This means that the persons attending the Chicago Conference and representing churches of that city put themselves on record as favoring industrial democracy.

The Conference further said: "We believe that when the pulpit and press speak on industrial questions, they should do so only upon a basis of accurate and impartial information." This is an exceedingly wise warning to a number of headlong reformers, who are apt to give forth exaggerated statements in their churches, which cannot be substantiated and consequently injure the influence for good, of those who might otherwise be helpful in progressive movements.

The general drift of modern conditions is toward the co-operative, rather than the competitive system, and the backing of the churches will give an impetus to this move.

THE RESURRECTION MINISTRY.

One of the beauties of our Christian year and its observance is that it affords us definite periods in which to study the distinct phases of the life and teaching of our Saviour.

His ministry covered so many sides of human experience that we are certain to miss some of its most important features, unless we use the means provided by the Church for keeping in touch with "the Light of the World."

We all recognize the importance of the forty days before Easter, but sometimes the forty days from Easter to Ascension have been somewhat overlooked. This season should have a special prominence under the present world conditions, as was recognized by the Bishops of Lambeth Conference.

In their Encyclical Letter they say: "Religion has promises which we have not fully claimed, not only in the life which now is, but also of the life which is to come. Our fellowship with one another, not less than our fellowship with God, triumphs over death. We who belong to the Church's lesser fellowship in this world are not separated from, but are one with those who belong to the Church's higher fellowship in the other world. That is, in part, what we mean by the Communion or Fellowship with Saints. The distance between our temporary and our permanent home, between earth and heaven, is not great.

Christ and his apostles made this clear, and the Christian experience of centuries has confirmed it. Belief in this reality and the nearness of the other world has been deepened by the war. The bereaved heart of mankind, with earnest, if not always wise endeavor, is straining to bridge the space that lies between.

It is for the commissioned teacher of the Church so to present the Communion of Saints, as to make it a satisfying force in the life of mourners. Whatever new triumphs of faith remain to be achieved, and whatever new voices of comfort are waiting for utterance, the bond of love rightly understood, will continue to be strong enough to carry the bereaved through the days of mourning and the discipline of separation till the day breaks and the shadows flee.

Here, as in all fellowship, there are silences and limitations which cannot be wholly done away while earth lasts. But through them and beyond them fellowship abides."

This is the season for us to consider the advice here given, and so emphasize the nearness of the risen Lord, and of those who have followed in His footsteps, as to make it a prominent part in our Christian faith.

In his "People's Life of Christ," Dr. Patterson-Smyth brings out this thought beautifully in the chapter, which he entitles, "A Lost Chapter in the Life of Christ."

He emphasizes the Bible's teachings concerning the continued activity of Christ and His followers, through death into the other life, and also shows how prominent a place this belief had in the early Church, quoting from Justin Martyr, Irenaeus of Lyons, St. Clement of Alexandria, and Tertulian of Northern Africa, and many others.

The Saviour's own words and appearances, as recorded in the gospels, afford us unlimited occasions for meditation and solace of the most comforting kind, and now is the time in which to seek and use this strengthening power.

HOSPITAL DAY.

The National Hospital Day Committee is sending out literature urging that May 12 be recognized as a special day on which the needs, efficiency and importance of hospitals be given particular attention.

Such days should appeal to all Church people, for the visiting of the sick was made by our Saviour, one of the requisites for inheritance in that "kingdom prepared from the foundation of the world." Such a day would be an appropriate time to stress the importance of organizing Church committees, for the regular and systematic visiting of hospitals. There are always a number of strangers in such institutions who will appreciate a friendly visit, and if such work is organized and properly apportioned to the various members of a church, it will be astonishing how many visits can be made and how much pleasure can be given without burdening unduly any individual.

With the number of churches that there are today, there is no excuse for neglecting any one in a hospital and allowing them to become lonely and depressed. The only thing that is necessary is to systematize the effort of Christian people. In large cities where there are many hospitals and many churches, co-operation and a division of labor, to avoid the duplication of effort, will easily provide enough visitors out of our churches for all the hospitals; and in the smaller towns, where there are only one or two hospitals, the churches could take the visiting by weeks and so provide for a daily caller, that would not require any one person to go oftener than once a month. All that is necessary is a proper system.

Let us make National Hospital Day, May 12, the date on which to put in operation an effective plan for the carrying out of this plan of the Master's work.

True Worship.

Plato said: The purpose of education is to give to the body and to the soul all the beauty and all the perfection of which they are capable. So, too, with our religious life: we must not only believe; but what we believe we must show forth in our lives—using our physical selves for the service of the Master; visiting, teaching, helping in several of the many ways at hand to show an appreciation of what the Master did for us. Attending a service of worship is frequently selfish gratification—we go where we enjoy it. True worship is that we show forth (often at some inconvenience) to help the coming of Christ's kingdom among men.

Family Department

APRIL.

1. Friday.
3. First Sunday after Easter.
10. Second Sunday after Easter.
17. Third Sunday after Easter.
24. Fourth Sunday after Easter.
25. Monday. S. Mark.
30. Saturday.

Collect for Second Sunday After Easter.

Almighty God, Who hast given Thine only Son to be unto us both a sacrifice for sin and also an example of godly life, give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavor ourselves to follow the blessed steps of His most holy life; through the same Jesus Christ our Lord. Amen.

For the Southern Churchman.

Requiem.

S. B. K.

Hyacinths and daffodils
Fringing the grass
Round the white crosses
As we pass.

Red-buds and willow trees
Painting the sky
Where the thin cloud veils
Float on high.

Song-birds twittering
In their delight—
Drooping black figures
Draped like night.

While men lower
Into red clay,
Fragile, pale beauty
At close of day.

But, hearken, Christian,
And do not weep,
Those we are leaving
Are robed in sleep.

See the earth waken,
Spring after spring!
The dead will arise,
For Christ is King.

For the Southern Churchman.

The Sky Parlor.

J. B. L.

A clear, cold day in February found me knocking at the door of a large colonial mansion in "Tidewater" Virginia. The great building, with its basement, cellar and attic, rose five stories in height, and the great arched unshuttered windows let in a flood of cold glittering sunlight. After repeated knocks at the door a servant appeared with the announcement that the master and mistress of the mansion were away. She politely asked me in, however, saying the children were at home, up in the sky parlor.

As they were especial pets of mine, I accepted the invitation and was conducted up several wide stairways, adorned with mahogany carvings of fruit and flowers in high relief. On and up through halls and passages, I finally arrived, somewhat breathless, at a door opening on a south hall on the third floor. A knock on the door was answered by a sweet treble voice, and I entered a room which would have delighted any child. There was a blazing log fire in the huge fireplace, and hanging there on a crane was the shell of a large king-crab (or horseshoe crab), one of the curiosities of "Tidewater." This shell, I was told, was the bell upon which the children rapped to summon worshippers to their church services. Shells of all sorts and descriptions were ranged on the sides of the hearth.

In a deep recess made by the chimney, the little folk had made a church, or rather chancel, as nearly as possible like that of the parish church they attended with their parents. The altar, the pulpit and reading desk were duly represented by goods boxes turned down on one end, and behind the altar, in large black letters, was the inscription, "We praise Thee, O God." On one side was a toy piano, placed upon a box, another box serving for the stool for the little organist. A long brown shade was utilized to cut off the vestry room. The nine-year-old clergyman was arrayed in a long white garment; a black ribbon served for a stole. He was officiating at the reading desk when I entered, reading from an open Bible, beside which lay a Prayer Book and Hymnal. Nellie, the little sister, presided at the organ, while a number of dolls, some of them in a bad state of health, composed the congregation, and a better behaved one I never saw. Of course, my advent put an end to the services, and feeling sure the dolls' behavior would put mine to the blush, I did not insist too much that it should be continued.

The children met me with an old-time Virginia welcome, and at once proceeded to make my visit agreeable. After many assurances that I was thoroughly warm after my long drive, I was conducted by them to their library, a former dressing-room, filling the other deep recess of the chimney.

Here he had his telephone, which consisted of a paper box, nailed to the wall. A large spool represented the transmitter and another spool, with a string attached, served as the receiver. Nellie took up the receiver, and calling up an imaginary friend named Janie, had quite a conversation with her. The gravity and earnestness of her side of the conversation well-nigh upset my manners. Fielding then showed me his books and regretted that his last and newest was downstairs. He regretted very much that his papa and mamma were not at home to enjoy my visit. Nellie tried to tell me the contents of the book, and Fielding would correct her, saying, "Sister, you made a mistake," and between them the story was told, and the book offered me to take home to read.

Little Nellie now came forward and asked if my little daughters, Janie and Eliza, could come to see her on March 13th. "It will be my birthday," she said. "Please let them come and spend the night, and I will let my dolls sleep with them." I readily promised they should, and just here my pleasant visit had to end, for I was nearly ten miles from home, it was almost sundown, and the weather quite cold.

During the long drive in the crisp, cold air in the dusky light my mind was filled with the charm of the natural child life of the brother and sister. I had often seen them and rather pitied their isolated life, for Rosewell was quite a distance from their little friends and they rarely saw them. But in their sky parlor, surrounded by treasures new and old, and peopled with imaginary friends, they were the happiest of happy children.

Risen With Christ.

In the midst of life's vicissitudes and manifold tribulations, Christians have a right to all the comfort and strength which the prospect of a joyful resurrection at the last day can impart. This right they must not be denied. Of the consolation that springs from the deserted tomb in the garden they will not be deprived. It is not in the power of the most vivid imagination to exaggerate the ecstasies of that hour when they shall be caught up to forever participate in the glory of their risen Redeemer. Nothing is so eminently fitted to kindle in men's souls a good hope of a blessed immortality as the complete victory which Christ achieved over the last enemy that shall be destroyed. Since Christ is risen, we may depart from the sepulchre even with rejoicing, as the Marys did from the empty tomb.

Now, into the deepest sorrows and darkest hours of human experience, the brightest rays of joy may enter through the belief that the loved one whom we reluctantly surrender to the embrace of relentless death, we at the same time commit to the unutterable rapture of an endless life. If for one thing above another God should be praised, it is for the privilege, in trouble, in sore bereavement, of looking in hopeful trustfulness unto Christ and His triumph, and of distilling great consolation out of the blessed vision. Meantime, this vision should not be allowed to diminish the consolation of present resurrection with Christ, nor to make us insensible to the obligations it imposes. The apostle spake not to dead but to living men, not of future glorious possibilities but of present realities, when he said: "If ye be risen with Christ, seek those things which are above." Already is the believer risen with Christ.—Selected.

For the Southern Churchman.

The Upward Look.

Hunter Davidson.

Is your Faith a little stronger
For the battle fought today,
With the things and stings that met you
On the hard and dusty way?

Is your Hope a little brighter,
Though you faced discouragement
When the clouds hung heavy o'er you
And you felt the weak intent?

Is your Love a little sweeter
For the sacrifice you made
When you gave yourself in kindness,
Did your duty unafraid?

Is your Life a little better
That you held in high esteem,
Daring service for the Master
And denied the selfish dream?

Conserved, Though Unwritten.

Though no act of our life may find record with the pen, every act makes its private registry somewhere on the world's moral life. . . . In some way all is conserved. Around St. Paul's tomb, in the church of his name in Rome, burn lamps day and night, year by year, century by century. A reverent care keeps them always trimmed and burning. A finer care than this keeps imperishable the works of men. The toil of the thinker, of the inventor, of the man working all unknown for human good is kept burning in

other lamps than those trimmed by his own hand. He who sings a noble song gives a force and beauty to the world that must live on, ever reduplicating itself in new echoes like Alpine chimes. He who invents anything quickens the inventive faculties in others. His life may be all unwritten, but he has originated new trains of thought, started new powers into life. All he did, though unwritten, the world still contains. If not a leaf of the ancient time missed its place in the coal deposits, nothing men say or think or do can fail of attaining some form of permanency.—Rev. H. H. Clark, D. D.

The Resurrection From the Dead.

At the moment when Christ died, nothing could have seemed more abjectly weak, more pitifully hopeless, more absolutely doomed to scorn and extinction and despair, than the Church which He had founded. It numbered but a handful of weak followers. They were poor, they were ignorant, they were helpless. They could not claim a single synagogue or a single sword. So feeble were they and insignificant that it would have looked like foolish partiality to prophesy for them the limited existence of a Galilean sect. How was it that these dull and ignorant men triumphed over the deadly fascinations of sensual mythologies, conquered kings and their armies, and overcame the world? There is one, and only one, possible answer—the resurrection from the dead. All this vast revolution was due to the power of Christ's resurrection.—Canon Farrar.

To Make the Mother Happy.

To manifest an interest in whatever concerns her. To seek her comfort and pleasure before your own. Not to forget, that though she may be old and wrinkled, she still loves pretty things. Make her simple, but appropriate and tasteful, gifts often. Remember, she is still a girl at heart, as far as little delicate attentions are concerned. Give her your full confidence, and never do anything of which you think she will disapprove. Study her tastes and habits, likes and dislikes, and cater to them in an unobtrusive way. Bear patiently with her peculiarities and infirmities, which, after all, may be the result of a life of care and toil. Defer to her opinions and treat them with respect, even if they do seem antiquated to the up-to-dateness of your college education. Do your best to keep her youthful in appearance, as well as in spirit, by taking pains with the little details of her toilet. Introduce your friends to her and enlist her sympathies in youthful projects, hopes and plans, so that she may relive again her own youth. Talk with her about your work, your studies, your friends, your amusements, the books you read, the friends you visit; remember that anything that concerns you is of interest to her. Never allow her to feel that she is superannuated or has lost her importance as the central factor of the home. Remember, her life is monotonous as compared to yours. Do all you can to brighten it.

Home Religion.

"I plead with parents to strive to bring back the old, lost ideals of home, when home was in every deed and centre of the social life, and the brightest, happiest hour of the day was the fireside evening hour with the family circle. In after life it will be the recollection of just such a home that will steady the craft of life. Only such a home awakens the wholesome emotion of the heart and stirs the deepest feelings of the soul. I plead with the youth of both sexes to pay good heed to the First Commandment with promise, that so the moral order of the home and its discipline may be maintained, and the old-time reverence for father and mother and home, chivalry as between the various members of the family may be restored."—Bishop of Toronto.

How Death Speaks.

How doth death speak of our beloved,
When it hath laid them low,
When it hath set its hallowing touch
On speechless lip and brow?

It clothes their every gift and grace
With radiance from the holiest place,
With light as from an angel's face:
Recalling with resistless force,
And tracing to their hidden source
Deeds scarcely noticed in their course.

This little loving, fond device,
That daily act of sacrifice,
Of which too late we learn the price!
Opening our weeping eyes to trace
Simple, unnoticed kindnesses,
Forgotten notes of tenderness,
Which evermore to us must be
Sacred as hymns in infancy,
Learned listening at a mother's knee.

How doth death speak to us of our beloved,
When it hath laid them low,
When it hath set its hallowing touch
On speechless lip and brow?

It sweeps their faults with heavy hand
As sweeps the sea the trampled sand,
Till scarce the faintest print is scanned,
It shows how such a vexing deed
Was but a generous nature's weed,
Or some choice virtue gone to seed.

How that small fretting fretfulness
Was but love's over-anxiousness,
Which had not been had love been less,
This failing at which we repined—
But the dim shade of day declined,
Which should have made us doubly blind.

Thus doth death speak of our beloved,
When it hath laid them low;
Then let love antedate the work of death,
And do this now!

It takes each failing on our part
And brands it in upon the heart
With caustic power and cruel art.
The small neglect that may have pained,
A giant stature will have gained
When it can never be explained.

The little service which had proved
How tenderly we watched and loved,
And those mute lips to glad smiles moved;
The little gift from out our store,
Which might have cheered some cheerless hour,
When they with earth's poor needs were poor,
But never will be needed more!

It shows our faults like fires at night,
It sweeps their failings out of sight,
It clothes their good in heavenly light.

Oh! Christ, our light!
Foredate the work of death,
And do this now!
Thou Who art love, thus hallow our beloved,
Not death, but Thou!

—Selected.

The Bugles Blow.

They tell us that at the birth of Christ there seemed to be throughout the great Roman empire an air of expectancy as if upon all peoples there fell the bright shadow of His coming by prophets long foretold.

Now once again that expectant air seems to brood over an humbled world. Restless, anxious, questioning, like the surge of the sea the peoples of the earth are moving, and we feel the swell of mighty unknown forces shaking our once familiar world. Old landmarks, old sign-posts to safety, are going down and change comes up on every freshening breeze.

A changing, shaken, crumbling world; and the eyes of all men turning wistfully to the one unshaken, sure foundation that remains—"Jesus Christ, the same yesterday, today and forever!"

Through the wide pagan world the barriers fall, the gates swing back, the nations stir and shake themselves from the long bondage of the ages.

"Watchman, what of the night?" "The morning cometh; also the night." The morning, Christian, if we wake: the night, if we but slumber on.

From the heavens the cloud of witnesses looks down. So many new faces, so many young faces of those who lately fought their fight and ran their race, added to that cloud that compasses us about. Looking down as if they said, "Only one more charge—but they sleep."

God's hour strikes across the world. His bugles blow, "Advance."

By any flame of love for Him Who first loved us, Christian, awake!

By all the dead in wandering sea-tossed graves; by all the dead of shot and shell, bayonet and poison gas; by all the dead on forced marches and hurried flight—dead baby hands upturned to God; by all the dead of pestilence and famine, of violence and anarchy; by all the evil that lifts its shameless head; by all the doubts and shadowing fears with which men face the future, His bugles call, "Awake, thou that sleepest, and pray!"

Then let your prayers possess the air. Let there be no day nor hour but that earth's ascending prayers shall stir the lamps that burn before the throneo f God.

No room in any house, no street in any town; no garden, no field, no stretch of wood, no silver winding stream; no store or office building, factory or college hall, but shall say at set of sun, "From us there sped today winged arrows to God's great battle drawing on."

Then into the high place unseen of men where now the battle rages shall come your prayers all armed in light, and the cloud of witnesses, looking down, shall say, "At last they pray on earth. They pray Thy kingdom come, O Christ."

O you, wherever now you are, there is none of you so poor but you can give this rarer thing than gold—your humble, contrite prayers.

And you but consecrate yourself to fight in that great army, silent, secret, invisible, that musters in around the world, your eyes shall see!

The fashion of this world passes away, but you shall stand in your lot at the end of the days. Your heart shall rejoice and your joy no man taketh from you. For in that hour you shall sing:

"I see the powers of darkness put to flight;
I see the morning break."

—Mildred Welch.

(Leaflet, Presbyterian Department Mission Service.)

The cross provides pardon for the past, power for the present, and peace for the future.—W. H. G. Thomas.

For the Young Folks

Let Now My Life Be Precious in Their Sight.

God, make my life a little light
Within the world to glow;
A little flame that burneth bright
Wherever I may go.

God, make my life a little flower
That giveth joy to all;
Content to bloom in native bower,
Although the place be small.

God, make my life a little song
That comforteth the sad;
That helpeth others to be strong
And makes the hearer glad.

God, make my life a little staff,
Whereon the weak may rest;
That so what health and strength I have
May serve my neighbor best.

God, make my life a little hymn
Of tenderness and praise;
Of faith—that never waxeth dim
In all His wondrous ways.

—Matilda B. Edwards.

The Hospital Party.

Children, Jesus noticed that when people gave parties they only asked those who had invited them. A man would say, "That man invited me to dinner, so I must have him dine with me."

Or perhaps some lady would think: "If I invite those people to my home, they will ask me when they next give a party. They are wealthy and have a beautiful house, so I'd like to go there."

Jesus felt sorry that the people did thus, so one day He said: "When you give a dinner, do not ask just your relatives and friends nor your rich neighbors; for, if you do, they will ask you again and thus you will receive your reward. But invite, instead, the poor, the lame and the blind, and you shall be blessed, for, as they cannot reward you, God will do so."

I want to tell you a story of a little girl who gave a party which I am sure pleased Jesus. Her name was Elizabeth, but she was called Betty by all her friends. She had two little sisters, Marjorie and Eleanor, and they all lived in a large, beautiful home a little way out from a city.

The little girls had many animals; Shetland ponies which took them on the finest rides, pretty little white rabbits and some Maltese ones also, of a lovely gray color. They had dogs and kitties, too, and Eleanor had a dear little lamb which loved to follow her.

At the time of my story Betty was soon to have a birthday, as she was almost six years old, and her mamma had promised her a party. She always loved to go to parties, and she was so glad she herself could now have one. She talked about it with her sisters and they planned to invite all the children who had asked them to their parties.

One Sunday papa asked his little girls if they would like to go with him in the afternoon to see the children in the hospital. He had telephoned, and found it would be quite safe to take them. They always loved to go with papa anywhere and were delighted at the idea of making this visit.

They took a little ride in the cars, a short walk, and then they came to the hospital, such a large, fine building. The matron, who was a sweet, lovely woman, came in to see them, and after a few moments took them up to the ward, or rooms, where the children were. Some of them lay in little beds and looked so thin and white that Betty and her sisters felt very sorry for them.

Then the matron took them into the room where the children stayed when they were getting better. It had many windows, so it was flooded with sunshine. There were pretty pictures on the walls, and it looked so pleasant the little girls felt it wouldn't be very hard to stay there. But when they saw the poor little ones they knew that even the bright room couldn't make them quite happy. They lay on soft lounges, or rested in chairs in which they could lie down or sit up. Many of them had to keep very still, as their backs or legs had been hurt; others could walk a little on crutches, but all of them had some trouble which kept them from running about.

One dear little fellow, Vivian, the children especially loved. He had soft, dark hair and large brown eyes and such a sweet smile. He had trouble with his back and for weeks and weeks had had to lie still, while he often suffered great pain. Betty asked how old he was, and found that his birthday came just when hers did, and that he, too, would be six.

After the children visited together for a while papa told them all a story and then he had to take his little ones home. Vivian and the other children asked them to come again, and papa said he would certainly bring them.

Betty was very quiet as she went home, for she was thinking about the poor little invalids. She knew it must be very hard for them to lie still and suffer so much pain, and even to stay in that bright, pretty room wasn't so nice as to be able to run out of doors and have a happy time with other children. Again and again she thought of poor little Vivian, with his beautiful eyes and sweet face, who was just as old as she, but wasn't to have any party when his birthday came.

When they reached home the little girls ran to tell mamma of their visit, and she was so interested in hearing of the little invalids. Betty said, "O, mamma, I do wish I could do something for those poor little children."

That night, when she knelt to pray, she asked God to bless the poor little sick children, and she added, "Show me, dear Jesus, something I can do to make them happy."

When she awoke the next morning such a nice plan came into her mind. She thought she'd ask mamma if she might have a party for Vivian instead of for herself. Then she remembered all her own little friends whom she was going to invite, and for a moment she felt she must have her own party. But as she thought of all the little invalids who had to keep so still and couldn't run about nor play, she decided she would rather make them happy.

She couldn't wait to get dressed, so she ran into mamma's room and crept into her bed while she talked about her plan. Mamma and papa both thought it would be very nice to have the party for the little sufferers, so after breakfast mamma took Betty and drove to the hospital to talk to the matron about it. She, too, was much pleased and told mamma just what the children could have to eat.

When the day came, children, I wish you might have looked into that pretty sitting-room at the hospital. A little table stood in the middle of the room and on it were pretty dishes, lovely flowers and many nice things to eat. In the center was a simple cake, covered with white frosting, and on this, in tiny pink candles, were two names, Betty and Vivian, for mamma said the party should be for both. Six little pink candles were around the edge of the cake, and before it was brought in the shades were pulled down and the candles lit. The eyes of the little invalids shone as bright as the candles, for they had never seen so pretty a cake. It was such fun, too, to blow out the lights, one by one.

Would you like to know what they had for the party? There were dainty sandwiches, cut into diamonds and triangles, little wafers tied with pink ribbon, and animal crackers which made the children laugh. It seemed so funny to eat elephants and camels and queer little monkeys. There was pretty pink jelly, too, and milk tea served in cunning little pink cups.

Last of all, they had such a beautiful surprise. There was a little animal or bird for each child, and what do you suppose it was made of? Ice cream! Just think how wide the children's eyes opened! Even Betty, Eleanor and Marjorie didn't know of this, for mamma had kept it a secret from them, too. Every child had something different; a bird, a chicken, a rabbit, a lamb, a dog or a kitty. Besides the birthday cake, they had little cakes made like hearts and stars. At each place were little Chinese napkins, showing such funny faces and bonbons, which opened with a snap. Inside was a tissue paper bonnet or cap, which every little child wore.

Of course, only the little children who were well enough to sit up or to be wheeled into the pretty sitting-room could come to the party, but Betty and mamma took something to all the little sufferers in the ward before the party began; jelly or fruit or whatever the nurses said would not hurt them. Betty had flowers, too, for every one; lovely sweet peas, or fragrant carnations that kept fresh so long, or dear little pansies whose bright faces always bring pleasant thoughts. It made Betty so happy to see how the thin, pale faces of the poor little sufferers would light up with pleasure as she gave them the flowers. At the party every one had such a good time and Vivian said, "I just wish I could be six years old every day!"

When Betty at last went home she said, "O mamma, 'twas the best and happiest party I ever had, and I am so glad I gave it at the hospital."—King's Builders.

My Backward Shadow.

The lessons I must do each day,
I do not greatly mind;
But every time I start to school
My shadow lags behind!

And while I say my nine times nines,
And learn to read and write,
My shadow grows quite thin and pale,
Or slips clear out of sight!

But when the clock hands point to four,
I say, "Good-night, Miss Hackett,"
As soon as I can strap my books
And snatch my tennis racquet.

And though I speed up pretty fast,
All ready for a lark;
My shadow runs ahead of me,
And beats me to the park!

—Emir F. Ammerman.

For the Southern Churchman.

Mlle. and Ting Ling Toy.

Eugenie du Maurier.

Mlle. is a very tiny little person, so far as avoirdupois goes. But she possesses a heart big as a mountain, so full of tenderness, sympathy and love is it for little children, the downcast, the poor and suffering ones. Mlle. has charge of the "baby" class in Sunday school at the Y. M. C. A. So enthused is she with her work among these little ones, and so entranced are they with her, that the children seldom want to go home. Frequently they will not go until she takes them.

Mlle. has been doing some so-called social service work with the mothers in the Chinese colony. She has a Mothers' Club for them. She goes to their homes and is welcomed quite as much as she would be in the homes of her American friends. In fact, they are friends in the best sense of the word. Mlle. has gained the confidence of the Chinese to the extent that they tell her all their troubles and go to her for advice upon any and every subject. She has been teaching these little mothers the beauty of personal and home hygiene. The Chinese are not poor in this world's goods. But many of them live as they do because they know no other way of living in America. Americans do not bother to show them a better way of living. They do not know what home luxuries are. Hitherto they have had but few of what Mlle. considers even the barest necessities. She has taught them the beauty of having single iron bedsteads for the children; the comfort of cleanliness; the necessity of caring for the teeth, hands and hair; and the reason for individual towels, wash-cloths, tooth-brushes and individual drinking cups.

Colds are very prevalent in the Chinese colony, for the very big reason that the Chinese do not like the cold weather. And hitherto they have not known the value of fresh air and good, wholesome sunshine as preventatives against many ills.

This past winter, however, things have changed mightily among the little mothers of the Chinese colony with Mlle. at the helm to advise and help. They have learned that sunshine and fresh air are the very best medicines for themselves, and their babies added to the necessary amount of care and precaution in the matter of hygiene and proper food. Several of the little mothers have actually discovered, too, that air and sunshine can and do ward off many a cold and other ill.

One day Ting Ling Toy, the pet of the Y. M. C. A. Sunday school, the pride of all Chinatown, became ill. The distressed mother sent speedily for Mlle. to come, advise and help, as it had become Mlle.'s custom to do. Upon her arrival Mlle. soon discovered that Ting Ling Toy had measles. She proceeded to bathe the little one, put him into a clean night robe, arranged his little iron bed with clean linen; then she gave him several cups of warm water to drink. (Ting Ling Toy has an antipathy for cold water, both for bathing and for drinking.) Then the little one being comfortable for the time being, Mlle. sent for a physician she knew, having beforehand isolated the other children from that part of the house. She hung a sheet before the door of Ting Ling Toy's room to serve as a disinfectant shield for all the members of the family.

When the doctor came he examined the chart Mlle. had made as to temperature, pulse and respiration, commended Mlle. upon her activities, recommended a hot lemonade drink to cause the child's rash to break out naturally and quickly as possible, and said Ting Ling Toy was to be kept in bed, and under no consideration be allowed in a draft, though there was to be a continual change of air throughout the room. Under no circumstances, he told the other children, were they to be allowed to enter Ting Ling Toy's room. Then, assuring Mlle. that Ting Ling would have but a light case of the malady, he left a prescription to be filled, and consigned Mlle. to the exercise of her own native wit and love for the child.

Then came for Mlle. and her pet Chinese baby a most delightful isolation of close companionship. Mlle. prepared the malted milk, brothers, cereals, toast, eggs and cocoa daily; proceeded in the way she mapped out for herself, taking temperature, pulse, respiration; bathing, naps, providing recreation periods, and she felt "quite as if she were a real nurse, and not only friend and Sunday school teacher," as she told the doctor when she met him on one of her rambles while off duty.

The hardest thing for the other children was that they were forbidden to pass that wet sheet while their dear Mlle. and Ting Ling Toy "were having measles and fun together" in Ting Ling Toy's room. They knew Mlle. was telling Ting Ling the story of when Jesus was a little boy living in Nazareth; they knew, too, that she was showing Ting Ling Toy how to make little sailing boats while she was telling the story, because Jesus often went out in fishing boats; and they knew Mlle. was making Ting Ling Toy some lovely windmills while she told him the story of the little boy who was afraid of the wind; and they heard her, too, telling the story of the naughty little boy who wished the wind would go away and never come back again—and the wind did go; and the little boy could have no clean blouse to wear to go to school in because when his mother hung it on the line to dry there was no wind to make it dry; and there were several other dreadful things happened to the little boy, who pretty soon began to want to wind to come back—he could not play with his new airplane because there was no wind to blow it up in the air. So the little boy called to the wind to come back and stay anywhere it wanted, and he would try to like it as well as he liked the sun and all the other things God made for people's happiness.

But when the other children heard Mlle. singing the hymns and little kindergarten songs she had taught them all at Sunday school, they simply could not help it—they just had to join in from the other side of the disinfected curtain. And several times when Mlle. played little waltzes on Ting Ling Toy's tiny violin they danced up and down the hall.

One day Mlle. told the other children that Ting Ling Toy had a most beautiful red rose garden all over his chubby little body. And they wished they could have rose gardens, too, so that they might listen to all those lovely stories and play the games.

One evening Ting Ling Toy's great black eyes looked like deep pools in great masses of red roses. That was the only time his temperature went up to fever point. And that was because Ting Ling Toy had gotten out of bed and run to the window to see if his beloved Mlle. was coming down the street. He had remembered to put on his wee slippers. But he had entirely forgotten to throw his little wrapper over his shoulders. And he was "so shivery." And he was shivery when Mlle. returned to him. He promised, as she tucked him under the covers, that he would never do so again lest Mlle. go away and not "play with his measles" any more.

One bright beautiful afternoon there was great rejoicing at the Y. M. C. A. Sunday school. Ting Ling Toy was "all well again" and had come back to them. The other children did not get measles. But they all wished they had, because they wanted Mlle. to take care of them and tell them stories, and sing and play for them, and show them how to make paper houses, furniture, picture frames, etc., and all sorts of little things, and play the finger plays and games with them.

"Oh," said Ting Ling Toy, with a toss of his little black head, "I will show you how to do those things; because, you see, the doctor and Mlle. and I made a fire of those we made in my rose garden time so that the other children would not get all prickly with roses from them. Now, you see I have not those things any more."

Mlle. thinks she would like to take care of all the Chinese babies when they have measles. And the other children have made her promise to take care of them all when they get sick. Mlle. thinks that Chinese babies are very easy to nurse, because they are so sweet and patient, and she loves them so much. It is a great comfort to Mlle. that she will always find nursing to do in the Chinese colony, although Chinee children generally have a very exasperating way of being uncommonly free from all unnecessary illnesses.

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For the Southern Churchman.

Bunny Rabbit's First Easter.

(Katherine Langley, Aged 14.)

Bunny Rabbit was born in December, when the snow covered the ground, so he had not as yet seen or known what Easter was. One night Mother Rabbit called Bunny Rabbit and said to him, "Tomorrow is Easter, and always on Easter we make the children happy. This vear I have picked out a poor little girl for us to make happy. Her name is Edna, and she will have no Easter eggs if we do not help her. She cannot even go to the free festival and roll eggs, as she has to stay at home and help her mother work. Don't you think it would be nice to make her happy this year?" "Oh! yes, I love to make people happy, especially when they are sweet and nice." "Oh! but we must also try to make sour people sweet, so we are also going to make Dame Stone, a sour and crabby person, happy."

Little Edna on Easter morning was just getting out of a hard bed up in the attic. She was thinking, "Oh! why did we have to be poor? Instead of having a lovely Easter day, I have to stay and drudge. Oh dear, of course I love to help mother, but, but—Well, I mustn't dwell on my hardships this lovely morning. Good morning, mother," she called down the stairs, where her mother was already up getting a very scanty breakfast. When Edna opened the door, after she had dressed, she could hardly believe her eyes, for there, was it? No, it couldn't be—but it was! A little brown basket with a blue egg, a yellow egg, and oh! there was a green one, and a red one, and there was a purple one. All sorts of colors. Oh! how happy Edna was. She called to her mother, "Oh, mother dear, look what's here!" Bunny Rabbit, sitting in a corner, was highly pleased at his success. But his mother had said to help make sour people happy, too; so off he hopped to see if Dame Stone was happy. When he got there Edna was already there showing Dame Stone the beautiful basket she had gotten. Dame Stone was happy, for once in her dreary life! Edna and her mother and Dame Stone were all happy. Who had made them happy? Why, Bunny Rabbit, of course, and he was very, very happy himself that night.

The Two Angels—A Legend.

Two beautiful angels started out from heaven one morning to gather the prayers of men. As they neared the earth they were impressed by the great beauty of all about them. There were great orchards laden with fruit, fields golden with yellow grain, green pastures and peace and plenty everywher.

"Let us divide our work today," said one of the angels. "See, my bag is much larger than yours. I shall gather the prayers only of praise and thanksgiving. You, with your smaller bag, may gather the complaints and the requests."

"Very well," responded the other, "and when I am through perhaps I shall have time to help you."

So they separated and each went about her work. At sunset they met again.

"Oh," exclaimed the one with the small bag. "Such a day as I have had. This small bag did not begin to hold the requests and complaints. I have had to make three trips. Who would think men could think of so much to want?"

"And I," said the other sadly, "found this bag far too big. I have sought all day long where people seemed to have all that heart could desire, and, see, I have only this one little 'thank you.'"

"Only one," sighed the other. "If we only could make the world understand." When they appeared before the King each gave her offering in sorrowful silence.

"Be comforted," said the King, tenderly, "one of My loved ones has given Me thanks," and the King received the one "thank you."—Selected.

Parts of Speech.

Three little words we often see
Are articles a, an and the.

A noun the name of anything,
As school or garden, hoop or swing.

Adjectives tell the kind of noun,
As great, small, pretty, white or brown.

Instead of nouns and pronouns stand;
His head, her hat, your arm, my hand

Verbs tell of something being done,
As read, write, spell, sing, jump or run

How things are done the adverbs tell,
As slowly, quickly, ill or well.

They also tell us where and when,
As here and there, and now and then

A preposition stands before
A noun, as in or through a door.

Conjunctions join the words together,
As rain and sunshine, wind or weather

Conjunctions sentences unite,
As kittens scratch and puppies bite.

An interjection shows surprise,
As oh! how pretty! Ah, how wise!
—Selected.

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I give and bequeath to "THE EVANGELICAL EDUCATION SOCIETY OF THE PROTESTANT EPIS COPAL CHURCH," incorporated by the legislature of Pennsylvania, the first Monday in November, one thousand eight hundred and sixty-nine, ———— dollars, or ———— real estate, to be used for the general purpose of the Society.

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All notices and advertisements, except in positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

FAMINE RELIEF.

For the convenience of our readers we publish the addresses of the treasurers of the various Relief Funds whose appeals for the starving, and especially for starving children are so urgent and touching. The Southern Churchman will forward contributions to any of these, but to save time, postage and possibility of miscarriage, checks would better be sent directly to the treasurers as below:

Near East Relief (formerly "Armenian and Syrian Relief")—Cleaveland H. Dodge, No. 1 Madison Ave., New York City.

European Relief (Central and Eastern Europe)—Franklin K. Lane, 42 Broadway, New York City; or locally for Virginia, DeSoto Fitzgerald, 218 Mutual Building, Richmond, Va.

Chinese Famine Relief—Remit through Lewis B. Franklin, Treasurer, Presiding Bishop and Council, 281 Fourth Ave., New York City.

Acknowledgements.

Mrs. B.	$ 5.00
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Trinity Church, Bedford, Va.	12.00

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WANTED FOR 1921-22 AS MASTER IN the Grammer Department of a Church school, an unmarried man with teaching and playground experience. Apply St Albans School, Washington, D. C.

WANTED—A REFINED, CAPABLE woman as mother's helper. Two small children in family. Write Mrs. W. Holmes Robertson, Gainesville, Va.

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CONTRIBUTIONS TO LEPER MISSION.

November 15, 1920, to April 1, 1921.

Mrs. Langborne Williams (support of child)	$ 20.00
Mrs. E. Randolph Williams	5.00
Millward Branch (support leper boy, at Fusan, Korea)	13.00
Christmas gifts (girl and boy, Purulia, India)	4.00
Mr. H. M. Kendall	10.00
From five pigs boarded out	7.11
Charlottesville Branch (for our leper at Thanksgiving)	5.00
Girls' Friendly Society (Trinity Episcopal Church, Covington, Ky.	3.50
Grace Church Sunday School, Cismont, Va. (Pete Banks)	9.00
Sunday School, First English Lutheran Church (Pete Banks)	38.46
Mr. T. W. Blackstone, Accomac C. H., Va.	2.50
Miss Gayle (our leper at Christmas)	1.00
Mrs. C. W. Warren, Smithfield, Va.	4.00
Miss Lou Jones' Sunday School Class and friends, Webster Groves, Mo. (five cots in one of Mrs. Mason's Homes)	24.00
Miss Annie Nelson, Mitchells, Va.	5.00
Mrs. Frederick Hahr, Athens, Ga.	20.00
In His Name Los Angeles, Cal.	5.00
St. James' Branch, Woman's Auxiliary, Leesburg, Va.	2.00
Leper meeting (January)	11.00
Misses E. J. and M. Nolting (two lepers)	50.00
Miss L. Jones, Sunday School, Webster Groves, Mo., Pete Banks (cot in Mason Home)	25.00
The Misses Murray, Cumberstone, Md. (Mrs. Mason's Memorial)	5.00
The Misses Somerville, Mitchells, Va. (two lepers)	50.00
Miss Lou Leigh	5.00
Section B. Woman's Auxiliary, Charles Town, W. Va.	25.00
Woman's Auxiliary, Christ Church, Winchester, Va.	2.00
Woman's Auxiliary, First Presbyterian Church, Richmond	12.25
Mrs. A. Moore, Jr., Berryville, Va., Pete Banks (support of leper)	12.43
Miss Marion Hanckel, Charleston, S. C.	5.00
Millwood Branch (two lepers, Purulia, India)	16.00
Sunday School, First Presbyterian Church	25.00
Virginia Branch, Woman's Auxiliary	13.00
Miss Florence Garnett, Seventh Street Christian Church	1.00
March meeting	14.20
Grace Church Sunday School, Cismont, Va (Pete Banks)	2.59
Member First Presbyterian Church through Woman's Auxiliary), (boy at Ranigang, India)	20.00
Mrs. L. P. Muller, Charlotte, N. C. (work in Korea under Presbyterian Board)	25.00
Miss Gabriella Hunter (memory of mother)	5.00
For George Hodges (our leper)	4.43
Total	$506.43

E. P. MERIWETHER,
President and Treasurer, Richmond Branch, Leper Mission.

Marriages and Deaths

Marriage notices not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Worthington: Entered into rest, March 19, 1921, VIRGINIA WORTHINGTON, daughter of the late G. Y. and E. T. Worthington.

Stephens: Entered into life eternal, at his home, near Charlottesville, Va., Monday, March 9, 1921, RICHARD CHANNING STEPHENS son of the late Dr. George B. and Mary S. Stephens.

"Father, in Thy gracious keeping,
"Leave we now Thy servant sleeping."

Pearsall: MR. DAVID J. PEARSALL, senior warden of St. Mark's Church, and Secretary of the Diocese of Bethlehem, died on Easter Day, 1921. The funeral was held in the church Wednesday afternoon, March 30, at 2:30.

RESOLUTIONS OF RESPECT.

Resolutions passed at general meeting Colonial Dames of America, State of Virginia, March 29, 1921:

Entered into rest eternal, on March 23, 1921, at her home in Richmond, ANNA DEANE, widow of the late Dabney Jefferson Carr, of Albemarle County, Va. She was the daughter of Richmond's beloved physician, Dr. Frank Deane, and his beautiful wife, Elizabeth Drew.

Born in the purple of luxury and exclusive social position, Anna Deane was one of the most popular girls of her young day. She married early a descendant of that Dabney Carr, the friend and brother-in-law of Thomas Jefferson, who rests at Monticello with the great prophet of Democracy.

Widowed early, with indomitable zeal and untiring devotion, she reared wisely her five children, who now, in womanhood and manhood, rise up and call her blessed. In her long life she never knew defeat, but each disappointment was but a stepping-stone to renewed hope and energy.

She believed in the Southern Confederacy, the Virginia aristocracy and the Episcopal Church. Motherhood was to her a challenge for purity of life and friendship, a bond which she jealously defended.

Years of ill health failed to dim her brave spirit, and she went to her God as a little child goes to its father's outstretched arms.

"She has fought a good fight; she has finished her course; she has kept the faith."

It is resolved that a copy of this inadequate tribute be sent to her bereaved family by the Colonial Dames of America in the State of Virginia.

BESSIE TOMPKINS,
SALLY NELSON ROBINS,
LUCY PEGRAM SCRIVENOR.

MISS VICTORINE KOONES.

Funeral services for MISS VICTORINE KOONES, one of the most prominent workers in the Episcopal Church in Washington, who died Sunday, March 20, while visiting her sister at Leesburg, Va., were held at the Church of the Ascension, Twelfth Street and Massachusetts Avenue, Northwest. The service was conducted by Bishop Harding assisted by Rev. David W. Curran, Rev. Robert Kell, of Govans, Baltimore, Md., and Rev. E. Pinckney Wroth, of Poolsville, Md. Interment was in Rock Creek Cemetery.

Miss Koones was active in all endeavors of the Episcopal Church, and was devoutly religious. She was born in Clarke County, Va. She was the daughter of the Late Charles Montgomery Koones and Elizabeth Koones.

In 1876 Miss Koones came to Wash-

ington to live. She devoted her extraordinary ability as an organizer to the Church and was president of the Chancel Guild of Ascension Church; president of the Daughters of the King; secretary of the Bell Home for Children, of the Diocese of Washington; president of the Girls' Friendly Society, and an officer of the Ladies' Auxiliary of Ascension Church.

Her interests in things ecclesiastical were not confined to her own parish. She was identified with almost every movement at the cathedral, and was active in the Bishop's Guild. On Holy Thursday, at the Church of the Ascension, Mr. Atkinson, of St. Thomas' Church, played the "Dead March from Saul" as a memorial to Miss Koones.

Miss Koones is survived by a sister, Mrs. William Hawling, of Leesburg; two brothers, Dr. Charles K. Koones, of 20 Iowa Circle, with whom she lived, and Samuel S. Koones; two nieces, Miss Elizabeth and Miss Catherine Koones, and one nephew, Charles Carr Koones.

CHURCH INTELLIGENCE.

(Continued from page 12)

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Death of a Prominent Churchman.

Mr. David Jarvis Pearsall, Secretary of the Diocese of Bethlehem and of the Executive Council, senior warden of St. Mark's Church, Mauch Chunk, trustee of the Church Home for Children at Jonestown, Yeates Episcopal School for Boys at Lancaster, the Robert Packer Hospital at Sayre, and Lehigh University at Bethlehem, died at the Moses Taylor Hospital at Scranton on Easter Day, March 27, having undergone an operation on Saturday afternoon.

Mr. Pearsall, a lay deputy to the last General Convention, was one of the leaders of the Church in Pennsylvania, one of his latest services being rendered on the Friday before Palm Sunday, when he was secretary of the committee which gathered together a great body of laymen for a conference on increased lay activity throughout the Diocese of Bethlehem. The burial service was held at St. Mark's Church, Mauch Chunk, the Rev. Walter Coe Roberts, rector, on Wednesday, March 30. The Rev. R. P. Kreitler read the opening sentences, the Rev. W. N. Weir read the lesson, the rector made an address, and Bishop Talbot took the creed and prayers.

The burial of the Rev. Robert H. Kline, late rector of Grace Church, Allentown, Pa., occurred on Tuesday afternoon, March 29, Bishop Talbot and several clergymen officiating at Grace Church, of which Mr. Kline was rector from 1885 to 1917. For the four years preceding he had been rector of St. John's Church, Ashland. He was ordained deacon by Bishop Stevens and priest by Bishop Whittaker in 1875. His son, the Rev. Robert F. Kline, is the present rector of Calvary Church, Wilkes-Barre.

St. Luke's Church, Scranton, the Rev. R. P. Kreitler, rector, contributed about $1,200, and St. Paul's Church, Montrose, the Rev. Wallace Martin, rector, contributed $500 to the European Relief Fund. The Rev. Wallace Martin was chairman of the Susquehanna County European Relief Council.

W. M.

NORTH TEXAS

Rt. Rev. E. A. Temple, D. D., Bishop.

The Rev. L. L. Swan, for the past ten years and more in charge of the church at Gainsville, Tex., has resigned his work there and accepted work in North Texas, taking charge of the work at Clarendon and other missions.

Plainview: The work here has been greatly assisted by Mr. Meade F. Griffin, who has acted as lay reader for the past two months. Monthly visits are made by the clergyman in charge.

Services once a month have been resumed at Sweetwater and Snyder.

D. A. S.

Personal Notes

The Rev. James Lawrence Ware, curate of St. Stephen's Church, Wilkes-Barre, Pa., has accepted election to the position of Secretary of the Department of Religious Education of the Province of Washington. He will take up the work of his new office April 15, though his official relation to his parish will not cease until May 1.

The Rev. W. R. Dye has resigned the parish at Hancock to accept a call to St. John's Church, Ellicott City, Md.

The Rev. Herbert Jukes, rector of St. Stephen's Church, Romney, W. Va., also of Emmanuel Church, Keyser, and the church at Morefield, has accepted a call to the Church of the Incarnation. Knoxville, in the Diocese of Pittsburgh, and will take charge early in April.

Rev. A. H. Van Meter, dean of St. Paul's Cathedral, Erie, Pa., who has accepted a call to become rector of Calvary Church, Germantown, will assume charge on Sunday, May 15.

The Rev. Frederick W. Goodman has entered upon his work on the clergy staff of Trinity Parish, New York City, with duty at old Trinity, commencing April 1.

The Rev. J. R. Ellis, for fifteen years missionary in the Blue Ridge Mountains, with headquarters at Yancey, Va., has gone to Pedlar Mills, Amherst

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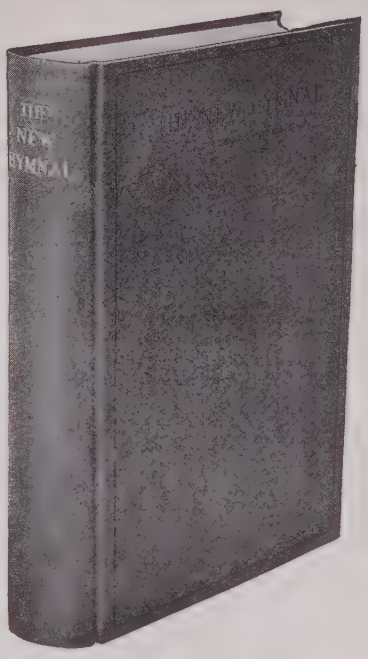
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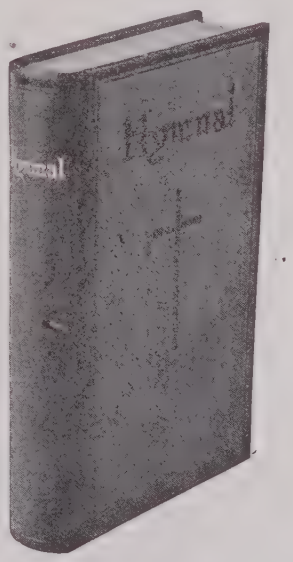
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County, Va., to take up his new work there.

The Rev. W. Winthrop Smith has become assistant minister at the Free Church of St. John, Philadelphia, of which the Rev. Frank Goostray is rector.

The Rev. Joseph Baker, after three years and seven months, has resigned Overwharton Parish, in Stafford County, Va., and retires on the Church pension list. His address is 614 Prince Edward Street, Fredericksburg, Va.

The Rev. Wallace Martin, of St. Paul's, Montrose, Pa., has been called to the charge of the American Church Seamen's Institute at Charleston, S. C.

Miss M. Estelle Daughtry, of Atlanta, Ga., who for a year has been the capable superintendent of St. John's Hostel, Jackson, Wyo., has been compelled to resign and return to her home.

The Rev. A. E. Woodward, rector of Trinity Parish, Van Buren, Ark., has accepted a call to St. Paul's Parish, Palmyra, Mo.

Ordinations.

At the Church of the Redeemer, Morristown, N. J., on March 31, Bishop Lines ordained to the priesthood the Rev. J. Reginald Moodey and the Rev. C. Russell Moodey, twin brothers, presented for ordination by the rector of the parish, the Rev. T. W. Attridge. Bishop Stearly preached the ordination sermon and took a large part of the service. Twenty of the clergy were present, as an Archdeaconry meeting was held in the afternoon for the discussion of the rural work in the western part of the Diocese.

The young men ordained are graduates of Hobart College and the Cambridge Divinity School, their father being one of the wardens in the Church of the Redeemer, in which they grew up. The first named is in charge of St. Mary's Church, Newark, and the second is one of the clergy in Trinity Church, Boston.

The Rev. Mart Gary Smith, A. M., D. B., was ordained to the priesthood Tuesday in Easter Week at Holy Trinity Parish, Memphis, Tenn., by Bishop Beatty. The Rev. B. B. Ramage presented the candidate.

The Bishop-Suffragan of Connecticut advanced to the priesthood the Rev. William Colcord Woods, in the Church of the Epiphany, Durham, on March 4. The sermon was preached by the Rev. Percy M. Binnington, and the candidate was presented by the Rev. W. P. Downes. Dr. Woods, who has been minister in charge of Epiphany Parish, Durham, during the past year, will continue there as priest in charge. In addition he is Associate Professor of Biology in Wesleyan University, Middletown.

Deaths.

The Rev. William B. Gordon, rector-emeritus of Grace Church, Camden, S. C., died recently at his home in Camden, aged eighty-two.

Mr. Gordon was ordained to the priesthood in 1869 by Bishop Atkinson, and held charges in Newbern, N. C., and Kinston, N. C., Norfolk, Va., Accomac C. H., Va., Smyrna, Del., and Edgefield, S. C. From 1887 to 1892 he superintended the work of the Church in Mexico, leaving on account of ill health, and taking charge of the Church at Edgefield, S. C., in 1893. He took charge of Grace Church, Camden, in 1897.

The Rev. Edwin Homer Wellman, a non-parochial priest of the Diocese of Connecticut, died at his home in Madison, Conn., on March 23, after a long illness. Burial services were held in Christ Church, Guilford, Conn., on Saturday afternoon, March 26.

The Rev. J. J. Rowan Spong died suddenly at Ardmore, near Philadelphia, on March 16. He was buried in the church yard of St. James-the-Less, Falls of Schuylkill, on March 19.

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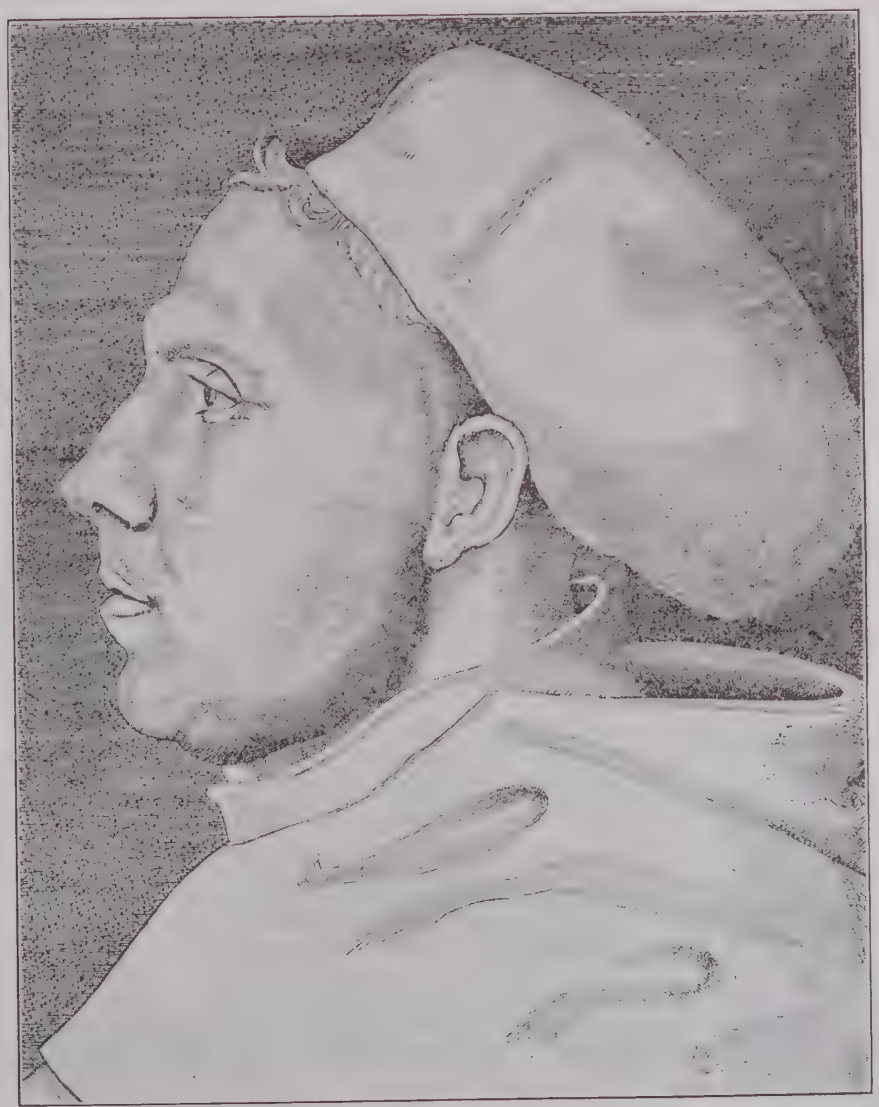
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Southern Churchman

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Thoughts For the Thoughtful

God's power to give is only limited by our willingness to receive.

Our place in eternity is to be decided by whom we love.

Life has nothing more beautiful to give than the opportunity of loving service.

Mark the man or woman who seeks and sees something good in everybody; there goes a magnificent soul.

Christ is risen! The things of earth
Lose their power and change their worth
As we soar to things above,
Cloudless light and boundless love.
—A. P. Stanley.

We do well to celebrate the anniversary of our Lord's resurrection by our special Easter services, but it is well enough to remember that there are fifty-two Easters every year.

It is a good, safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of speaking a true word or making a friend.

He who would be ready for immortality should begin to realize it now by cultivating a comradeship with Jesus that involves telling Him everything and by letting Jesus share with him all that is in Jesus' heart.—J. G. K. McClure.

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VOL. 86 RICHMOND, VA., APRIL 16, 1921. No. 16.

WHEN THE GREAT MAN COMES

We devote this issue of the Southern Churchman to the commemoration of one of the supreme events in the progress of the soul of man. Four hundred years ago Martin Luther went on his way to face the gathered powers of his world; and to stand trial for the books that he had written, and the words that he had preached, in his protest against the corruption of the mediaeval Church, and his proclamation of the new liberty of the Christian man. There at Worms, threatened by his enemies, he spoke those unforgettable words—"Here I stand. I can do no otherwise. God help me. Amen."

Sometimes we are tempted to lose hope of the power of the individual as against the crowd. We feel the inevitable drift of circumstances. We see the desire of the single life caught like a swimmer in the unseen yet treacherous undertow of mass forces that prevail against him. We may almost despair of the adequacy of any single effort to achieve things which are different from the crowd opinion of its time. Let the individual conform, we are inclined to say, for if he do not conform he will be conquered.

But today, on this anniversary of Luther's high defiance to all the leagued authority of his time, we hear another message. We hear the message of the power of one life against all the weight of this world's sham importance when that one life has laid hold on truth. We read again, written not in words alone, but in the living witness of an heroic life, the proclamation that one, with God, is a majority.

For the man who faced the emperor was the miner's son. There he stood with no backing of these things which the world instinctively counts powerful. The tremendous inertia of long centuries of false custom was against him. Yet he triumphed. He lifted the beacon of a moral protest against the corruption in God's Church which shall never die He gave new hope and power to the hearts of half the world. The power of his soul's faith said unto old mountains of iniquities, "Be thou removed and cast into the sea." And they obeyed him.

Let the assurance of that fact sink deep into our minds and hearts. We live within a world of different needs and different problems from those in the time of Luther. But it is by a power like his that they must be solved. Faint hearts among us are tempted to capitulate before the formidableness of the things that must be overcome. Here is the long tradition of hate and war. Here is the selfish greed of national policy. Here are all the awful difficulties that seem to block the hope of a world made over according to the ideals of Jesus. But let us look back to that great, valiant figure, who, by the power of God within him, wrought the spiritual miracles of his day. Let us confess again that when the great man, and the great idea, made human barriers go down, the roads which men called impassable became straight ways before his feet. Let us kindle our trust anew in the living forces. Let us believe that if we can raise up leaders great enough, and light in our hearts a faith that is high enough, we also, in this great, solemn time, shall yet accomplish all that our holiest impulses teach us we must do.

A mighty Fortress is our God,
A Bulwark never failing;
Our Helper He amid the flood
Of mortal ills prevailing:
For still our ancient foe
Doth seek to work us woe;
His craft and power are great,
And armed with cruel hate,
On earth is not his equal.

Did we in our own strength confide,
Our striving would be losing;
Were not the right man on our side,
The man of God's own choosing:
Dost ask who that may be?
Christ Jesus, it is He;
Lord Sabaoth His Name,
From age to age the same,
And He must win the battle.

And though this world, with devils filled,
Should threaten to undo us;
We will not fear, for God hath willed
His truth to triumph through us:
The prince of darkness grim,
We tremble not for him;
His rage we can endure,
For lo! his doom is sure,
One little word shall fell him.

That word above all earthly powers,
No thanks to them, abideth;
The Spirit and the gifts are ours
Through Him who with us sideth:
Let goods and kindred go,
This mortal life also;
The body they may kill:
God's truth abideth still.
His kingdom is for ever.

—M. Luther, Tr. F. H. Hedge.

If we should ask for the secret of Luther's strength, well might we find the answer in these words of his from the tract, "On Christian Liberty."

"Now, preaching ought to have the object of promoting faith in Him, so that He may not only be Christ, but a Christ for you and for me, and that what was said of Him, and what He is called, may work in us. * * * Who can injure such a heart, or make it afraid? If the consciousness of sin or the horror of death rush in upon it, it is prepared to hope in the Lord, and is fearless of such evils, and undisturbed, until it shall look down upon its enemies. * * * It learns, too, with the apostle, to scoff at death and sin, and to say, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." For death is swallowed up in victory, not only the victory of Christ, but ours also, since by faith it becomes ours, and in it we, too, conquer."

THE LIFE OF LUTHER

And His Appearance Before the Emperor, Charles the Fifth

Four hundred years ago there was framed against the background of Germany of the Renaissance one of the supreme scenes of all religious history. On April 16, 1521, Martin Luther entered into the imperial city of Worms to face in his trial the Emperor Charles the Fifth, and the assembled powers of the Holy Roman Empire and the mediaeval Church. There in that clash of forces between the new and the old Martin Luther's life reached its boldest climax; and the doors swung open into a new era of spiritual liberty for the world.

Martin Luther was born the son of a miner, in the little Thuringian town of Eisleben, on the 10th of November, 1843. Under circumstances of not a little hardship and toil, the boy grew up, but as he looked back upon those years he was not sorry that he had come out of the ranks of the common people and the common life. "I am a peasant's son," he said. "My father and my grandfather and my great-grandfather were genuine peasants." And in the sweeping impetuous fashion which was characteristic of him, he went on. "Rich folks' children seldom turn out well. They are complacent, arrogant and conceited, and think they need to learn nothing because they have enough to live on anyway. On the contrary, poor men's sons must labor to lift themselves out of the dust, and must endure greatly. And because they have nothing to boast about or pride themselves upon, they trust God, control themselves and keep still."



Luther Before Charles V—1521.

But the industry of Hans Luther, the father, so far enabled the family to prosper that the boy Martin was enabled to go off to school at Magdeburg, and later to Eisenach. At Eisenach he came into touch with a new humanistic spirit and methods of learning which had been spread through Europe by the influence of the Renaissance. When he was seventeen years of age he was ready to enter the university at Erfurt, the greatest of the universities in the Germany of his day. In its stimulating atmosphere he went forward eagerly in his study of Latin, of theology and logic, which were the subjects that dominated the curriculum of the time. When he was less than nineteen years old he took his Bachelor's Degree, and, according to the desire of his father, began to study law.

Yet, at the very hour when he seemed to stand upon the threshold of worldly advantage, to the amazement of his friends, and the indignation of his father, Martin Luther suddenly broke away from the entire circle of his interests and associations, and entered the Augustinian convent, at Erfurt, as a monk.

The decision itself came with a volcanic suddenness which was always characteristic of his nature. Yet beneath it, of course, there must have been trains of causes which had been working silently. Martin Luther had deep emotions, and a sensitive imagination which he had inherited from his mother. Religion had always been very real to him. What happened was that the half-articulate religious impulses which long had been stirring in his heart through some exciting causes which our information perhaps is not full enough adequately now to trace, surged into the possession of his thought and will. And when his will was committed to a decision, he followed unreservedly in the path toward which it pointed.

In the monastery he gave himself to the ascetic practices of his new life with heroic thoroughness. His deeds of self-mortification, his fastings, his self-imposed penances, were such as to make him an example pointed out and spoken of throughout the whole Augustinian order. "If ever a monk gained heaven by his monkery," he said, "I must have done so. All the brethren who knew me can bear witness, for I would have martyred myself if I had kept it up much longer, with watching, praying, reading and other labors." During the years in the monastery he was in great spiritual ferment, and often distress. He felt himself burdened by a haunting sense of sin. He tried to win peace with God by his own self-inflicted punishment, but the method failed him. He seemed to move as under the shadow of God's wrath. He felt himself caught, as it were, in the coils of the world and the doom of the world, and by no effort of his own could he get free.

The gateway of relief for Luther from his own inner torment, and also the open road to the mighty achievement to which his life was destined, came through the action of the wise and kindly Staupitz, the Vicar-General of the Augustinian order, who took Luther out of the convent at Erfurt, where his own intense and imaginative nature was turned in upon itself, and put him at the University of Wittenberg, where his energies could breathe a wider and more normal air. This university, though it had been founded as late as 1502, had already grown to amazing rank through the prestige of the faculty which the Elector Frederick of Saxony had summoned to it. There Luther was brought, in 1508, to teach logic and ethics. But his studies included also the Church fathers and the Bible.

Back again at Wittenberg, Luther assumed his place in the faculty. Through the next five years his rise was rapid. In 1512 he was made a Doctor of Theology by the university, and as a preacher he won recognition, not only in Wittenberg, but through all the Augustinian order. He had the deep fires of emotion and fervor, the kindling, swift imagination, which are the great gifts of those who would sway men's hearts, and besides this, he had an extraordinary sympathy and understanding with human nature, and a marvelous gift of simple, vivid language, which made great truths plain to the appreciation of plain men. In 1515 he was appointed District-Vicar of the Augustinian order, which involved the oversight of eleven monasteries, and brought him into intimate touch with the life and affairs of a far larger circle than that at Wittenberg. Meanwhile, as a teacher he was growing steadily in originality and power. His studies centered particularly on

the Bible. He gradually conceived a distaste which grew presently into an outcpoken aversion for the scholastic philosophy which had been the central subject in the universities of his time. He learned Greek and Hebrew so that he might study the Bible in its original tongues. He



The Cathedral at Worms, Which Was Standing in Luther's Time.

was determined to get back to the source, in order that he might know exactly what the Scriptures said and meant. And not with his mind only, but also with his heart, he was studying. Gradually there was dawning for him a new spiritual conviction and a transforming experience. He was laying hold through his reading of the New Testament, and particularly the epistles of St. Paul, of the saving grace of God in Jesus Christ. He was beginning to understand that spiritual peace can never be won, as he had thought, in the monastery at Erfurt, by one's own mortifications and acts of penalties. It must come through the surrender of the life to the influence of the Saviour through whom the undeserved grace of God is mediated to those who open their hearts to receive it

Up to this time Luther's life had moved within the ordered and regular channels of the Church. It was true that the originality of his teaching had stirred the jealous resentment of the upholders of traditional methods. The faculty of his old universisty at Erfurt, particularly, were irritated by the way in which in his teaching he had slighted the philosophy that he had learned there. There were others who did not like his unconventional and colloquial language in the class-room, but, nevertheless, he was recognized as a figure in thoroughly good standing with the authorities of his order, and one devoted with his whole life's energies to the service of the Church.

As we think of the Protestant Reformation, and the great conflict which it precipitated, the first instinct perhaps is to consider it as a matter of creeds and doctrines over which the theologians fought. But its beginning in the work of Luther involved at first no conscious clash of creed nor doctrine whatsoever. It was a vital and important matter that had to do with conduct. It was a moral protest against what Luther saw to be corruption against the Church, and which he honestly believed at first that the authorities at Rome would be as eager as he to see corrected.

In 1517 the young Archbishop of Mayence made an arrangement with the pope by which he was to sell in Germany certain indulgences which Rome had determined to offer as a means of paying for the great Cathedral of St. Peter, then in course of building. For centuries it had been a part of catholic theology that sins committed after baptism must be atoned for by repentance and confession to a priest, and after the priest's absolution of the sinner from his guilt, the performance of some act of self-mortification in order that the pains of purgatory might be remitted. In the mediaeval Church there grew a custom of allowing these acts of discipline to be remitted for a sum of money paid in for the Church's use. This arrangement constituted the indulgences, and it was indulgences such as these that the Archbishop of Mayence contracted to sell through Germany. A Dominican monk, by name John Tetzel, was put in charge of the vending of these indulgences, and an elaborate campaign was planned by which all the fear and superstition and the emotional piety of the people throughout Germany might be roused to make the sale of indulgences a heavy one. The manner in which Tetzel went about his business roused the moral indignation of Luther to its utmost. The whole traffic was almost incredibly sordid. The whole right moral emphasis upon the need of contrition of the heart for real remission of sin was perverted by Tetzel to his ends of promoting a revenue from his sales. The power of indulgence became in his teaching a sheer act of magic. If men would not buy the indulgences they would be damned, and their parents and friends in purgatory would remain in the damnation which was theirs already. And if, on the other hand, the proper amount were put in the box he set up in the churches where he preached, then a man might be assured he had his certificate of forgiveness, and the souls of his friends flew out of purgatory at the chink of the coin which they had paid. In a letter, written afterwards, Luther declared that Tetzel said, "The red cross of indulgence, with the pope's arms, when set up in the church, was as powerful as the cross of Christ; that in heaven he would not change places with St. Peter himself, for he had saved more souls with indulgences than the apostle with his preaching."

With all the sincerity of his moral nature, with all the fervent truth of his religious indignation, Luther reacted in horror from this obvious blasphemy of real religion. He did all that he could to prevent his own people of Wittenberg falling under Tetzel's influence. But this was not enough. He desired to find some method by which a protest that should be powerful enough to be widely effective should be launched against Tetzel and the whole system for which he stood.

For this purpose, therefore, he posted in 1517 on the doors of the castle church at Wittenberg ninety-five theses which he proposed to defend. It was an anniversary of the founding of the Church, and it was customary to celebrate such anniversaries by academic debates. Luther seized this opportunity, therefore, to bring into open discussion, if he might, the evil he wished to destroy. He wsihed to have Tetzel condemned with the weight of the university's influence.

But the position which Luther set himself in his theses to present went deeper than a mere condemnation of Tetzel's methods. Unconsciously, and wholly without a realization at the moment of the magnitude of the issue he was provoking, he struck at the root of deep-seated principles in the Church upon which the sale of indulgences really rested. In his thirty-sixth and thirty-seventh theses he said: "Every Christian who feels true compunction has of right plenary remission of punishment and guilt without sales of indulgences; and every true Christian, whether living or dead, has a share of Christ and all His benefits to the Church, given him by God, even without such sale." Here was the beginning of an assault against the whole penitential system of the Catholic Church. Here was the thin point of the wedge which was to split asunder presently the whole weight of superstition and priestly



Pope Leo X (From His Portrait by Raphael.)

dominance by which the conscience of Christendom had been crushed out of self-reliance and self-expression. Here was a banner unfurled, round which every influence for human liberty and the spiritual democracy of all souls before the face of God should rally in the coming days.

The consequence of Luther's act did not immediately develop. He himself, as we have already hinted, was quite unaware as yet of what a fire his words would kindle. He assumed, as a matter of course, that the high authorities, when the facts were brought to their attention, would support his protest. "If indulgence were preached according to the spirit and mind of the pope," he said, "all the questions raised about that would be resolved with ease—nay; would not exist." And as Luther did not anticipate then the opposition which was to develop, neither did he anticipate the extraordinary response which his theses waked among the German people. He had thought he was launching an academic debate. Instead of that, his theses, printed in pamphlet form, were circulated everywhere, and a vast wave of enthusiasm rose to greet them. Long smouldering resentments against the exactments and extortions of the papal government leaped into expression. Men felt that here was a leader who had dared to speak the things which many had been believing. Here was a champion who dared take up the gage of obvious evils, and the blood tingled in the veins of thousands because they scented a combat that should be worth while.

In Rome, the pope, the easy-going and worldly Leo X, was disposed to brush the whole affair aside contemptuously. "A drunken German wrote them," he said when he heard of the theses. "When he is sober, he will think differently." But the minds of the Roman curia became more serious when they found that Luther's influence was wrecking the financial prospect of the indulgence sale. Tetzel's business fell off conspicuously. It was obvious that something needed to be done.

The Archbishop of Mayence first took up the cudgels and threatened Luther with condemnation for heresy if he did not retract his words. Luther ignored it, and the Archbishop, disgusted, referred the matter back to Rome. Then Tetzel issued a pamphlet defending the indulgences, and the pope's infallible right to proclaim them. The students of Wittenberg burned Tetzel's theses publicly, though Luther himself had nothing to do with the act. At the next convention of the Augustinian order, which was held at Heidelberg, Luther was greatly stirred and strengthened to find how many of the monks, especially the younger ones, rallied to him as to a leader in the combat that needed to be undertaken. Meanwhile, however, his enemies were becoming more aggressive. The Dominicans, the traditional rivals of the Augustinian order, were trying to press the pope into action. Sylvester Prierias, master of the papal palace, was called upon to prepare a reply to Luther's theses, which he did, and it was a bitter and abusive document. Luther answered him directly, but what was more important, he published what was a commentary upon the theses, which was circulated among the German people. Expecting excommunication, he preached a sermon in Wittenberg in which he maintained the position that so long as one kept his Christian loyalty he could not be really hurt, even though he were excluded from the official Church. Here was another long step forward on the road of his divergence from Roman Catholic orthodoxy as the pope wished it to be understood. Luther was beginning to feel the grave perils of his position. To the much beloved Staupitz he wrote, "Everywhere I am caged about with thorns, but Christ lives and reigns yesterday and today and every day." And then the warrior spirit flamed out in him in this very exultant and human sentence—"Pray for me that in this time of temptation I be not too joyful and too confident."

In 1520 there appeared from his pen two pamphlets, which were epoch-making in his career. One was his address to the German nobility, in which he appealed to the princes of Germany to put an end to the corruption of the Church and restrain the unlimited authority of the papacy. He struck also in this appeal against the mendicant order, against clerical celibacy, and the whole superstitious influence of the clergy over the people. A few weeks later appeared his "Babylonian Captivity of the Church." In this he set against the sacramental system of Rome his new belief in the right of the lowest human heart to an approach to God that should be immediate and direct, and for which the instrumentalities of the Church were aids, but not slavish necessities. In this he had dared, and reached his final break with Rome. Before the year was over he had been excommunicated. The law of Church and State required that he be delivered up to papal power, and executed as a heretic. Yet the love of the people had been roused so powerfully behind him that the Roman authorities knew that they must work circumspectly if they were to be able to apprehend it.

They pressed their attack through the new Emperor, Charles V. By him Luther was summoned to the first imperial Diet of his reign, which met in the city of Worms in January, 1521.

To Worms, therefore, Luther went to face the crucial test of his career. To a friend he wrote: "If they use force, as is probable, my cause shall be committed to the Lord; for He lives and reigns who preserved the three children in the furnace of the Babylonian king. If He is unwilling to preserve me, my life is a small thing compared with Christ's, Who was wickedly slain to the disgrace of all and the harm of many. Expect anything of me except flight or recantation. I will not flee, much less recant. So may the Lord Jesus strengthen me." He had need of strength. It was true the great multitude of the common people were on his side, but the great authorities of the Church and State were against him. In the Diet which met in the Bishop's palace at Worms, he stood alone, a poor monk, to confront Charles V, the Emperor who ruled in his own right Spain and Austria, Burgundy and the Netherlands, and by the election of the princes of Germany, had been made sovereign of the German people also. He confronted Alexander the legate of the pope, who represented the august majesty of the Church, which in past centuries had throned and unthroned kings, and by its dread power of excommunication and interdict, held enthralled the souls of man, not only in this world, but in the next. He faced a company of princes, noblemen, ecclesiasts, ambassadors from foreign nations, all curious to see this monk who had filled the world with his disturbance—some friendly, perhaps, but most of them cynical or hostile. He was led to a table on which were a pile of his own books. He was asked to say whether or not they were his, and, if so, whether he would recant what was written there. He refused. Unless he were convinced by the clear testimony of the Scriptures, he said, he could not change what he had written and preached. The Emperor abruptly closed the session. Luther went back to his friends, and, as one of them testified afterwards, cried out with joy—"I am through. I am through." He was put under the ban now of an edict of condemnation. His books were ordered to be burned. He was an outlaw whose life was forfeited.

Of the fortunes of the rest of Luther's life there is not space to tell the story. By the effective defense of his friends, and by the tangled political events in Germany, he was saved from the condemnation pronounced against him at Worms, and until 1546 he lived and carried on the work that resulted in the definite organizing of the Protestant spirit into new ecclesiastical forms. But over all the subsequent events towers still in significance the mighty act of the drama that was played in Worms. For there was vindicated, not for that one moment, but for all the course of Luther's life, the words which a famous warrior said to him as he passed on his way into the hall of trial: "Thou art on thy way to make such a stand as I and many of my knights have never done in our toughest battles. If thou art sure of the justice of thy cause, then forward in the name of God, and be of good courage—God will not forsake thee."

W. R. B.

"He that hateth his life shall keep it." He that would be saved must be ready to give up life itself, if necessary, in order to obtain salvation. He must bury his love of the world, with its riches, honors, pleasures and rewards, with a full belief that in so doing he will reap a better harvest, both here and hereafter. He that loves the life that now is so much that he cannot deny himself anything for the sake of his soul, will find at length that he has lost everything. He, on the contrary, who is ready to cast away everything most dear to him in this life, if it stands in the way of his soul, and to crucify the flesh with its affections and lusts, will find at length that he is no loser. In a word his losses will prove nothing in comparison with his gains.—Bishop Ryle.

Not religion only, but human nature itself, demands the setting apart of sacred places, and of places appointed for special uses and services. Reverence of manner, devotion of heart and voice, sacredness of place, God commands and man demands, if the best within us is to be fed and nourished, and the noblest part of us is to survive and grow. The gifts and graces ministered by churches, erected, consecrated, used, subserve the glory of God and the good of men. They help man to discharge duty, for man's moral task in this world is summed up not in "the survival of the fittest," but in the effort to fit as many as possible to survive. And if gifts and graces center themselves in the church building as a storehouse, ready to be contributed and distributed as helps and blessings to brother men, we that are within may well join in the glad and grateful cry, "Master, it is good for us to be here."—Bishop Tuttle.

THE MESSAGE OF LUTHER TO CHRISTIANITY TODAY

By the Rev. W. Russell Bowie, D. D.

What is the message, unchanged by changing years, which speaks to the Christian consciousness of the twentieth century from the great prophet and reformer who four centuries ago opened the doors of spiritual freedom?

1. First of all, and most fundamentally, there comes to us from Martin Luther the old, yet often forgotten, truth—that religion ought to be a new experience to every man. This does not mean, of course, that each man invents his own religion. He does not experience unprecedented things; but the ancient, proven things he must experience in a new, fresh way that is his own.

The Church of Martin Luther's time was crushed with the weight of its own traditions. It was swathed like a corpse in the grave-clothes of its lifeless dogmas, and its mechanical and perfunctory forms. Scholars studied the schoolmen of the middle ages and their obscure philosophy. Very far away, and all but forgotten were the first simple days of the Christian faith. The common man knew little of the Bible, and indeed in that age when printing still was young, had small chance of access to it. Religion to him meant the masses which the priest recited in his monotonous Latin—a superstitious bowing down to relics, a going on pilgrimages to some famous shrine by virtue of which it was supposed that sins were to be forgiven. The authority of the Church discouraged questioning. Men were to take what the Church taught, and be content to listen and obey. The living water of the grace of God was passed on through many lands, and when at last it came to the common man, it was flat and stale.

What Luther did was to go back to the Fountainhead. He had in his own soul a restlessness which made him discontent with the utmost that the ecclesiasticism of his time could give him. He could not reach satisfaction in the monastery, desperately though he tried. He found the schoolmen and philosophers like so many dried-up desert pools to his fierce thirst for spiritual reality. He kept pressing back and back beyond the dull patter of men who droned their second-hand repetitions, to find the truth which the living heart might know and prove. It was for this reason he became so deep and devoted a student of the Bible. He read the Bible with a kindling imagination. In his search he came, with the thrilling wonder of a personal discovery, upon the thing he sought. He reached his own conviction of the grace of God, as revealed in Jesus Christ. He found the living gospel message that welled up for him with peace and certainty and power. He discovered afresh that which for many of his time was only a dim and dull report. Henceforth, the authority of his own spiritual experience was more incontrovertible for him than anything that a thousand functionaries—whether cardinal, priest or king—could either affirm or deny.

When a man has thus attained conviction for himself, and set his feet upon a rock, there comes to him such courage and independence of judgment as in no otherwise can be attained. He is no longer solitary. When he stands upon the basis of the things that he has learned from immediate communion with God, he may dare to range himself with God against his world. He can be bold against the assaults of foes. He can be firm—and this is harder—against the doubts of friends. It was so with Luther. When he first attacked the indulgences, the prior and sub-prior of his order, troubled by the cry of heresy, expostulated with him lest he bring reproach against the convent. He answered, "Dear fathers, if it be not begun in God's name, it will soon come to naught; but if it be, let Him look after it." And again, in one of his letters, he wrote: "This affair will not have an end if it be of God until all my friends desert me, and truth be left alone, which will save itself by its own power, and not by mine, nor thine, nor any man's." A man of this spirit can be, as Luther was, very humble as to his personal demerits, yet inflexible when he stands for that which was larger than himself. At his back he feels the presence of the eternal certainties, mighty as hosts of angels.

And is it not true that in every time, in ours as well as others, men need to listen to the superb challenge which confronts us here in Luther's life? It is so easy oftentimes to take religion as a second-hand thing. The power and might of it evaporate into formulas. Men hand down traditions of what the Church used to be in ages gone, and imagine that in the new times, with new and urgent needs, there is nothing new for them to learn and to achieve. It is a frequent thing for men to think, as the prior of the Augustinian convent thought when Luther assailed the indulgences, that it is an unfortunate thing for the Church to be drawn into unpleasant controversy. They would rather keep to the old compromising ways. They would rather have peace than the perilous great adventure. And the reason is because the flame of religious impulse is dead within them. They have caught only the empty torch, the ritual, the comfortable practice, the safe and decorous behavior. What we need in every time is men and women who dare to be sincere with all the splendid urgency of their heart's best impulses after first-hand truth. We need those who go back continually to be rekindled at the fire of the purposes of Jesus, and let that fire flame anew into light and power for the actual problems of their present world. When this is true, then the Church has within it a force that nothing can stop. It has the courage that does not fear opposition; the serenity that burns, like the strong upsurging of the dawn, through the fogs of doubt and hesitation; the eager will that knows itself to be at one with God, and will not stop for all the obstacles which this world may interpose.

2. We pass on to note a second point in that message which comes from Luther—that the religion which for him had its springs in reality applied itself to the moral regeneration of its world. It created in the man who possessed it a sense of responsibility which he could not shirk.

Consider the relationship of Luther to the sale of indulgences, and toward all the shaming corruption of the Church of which this sale was the expression. What had Luther to do with it more than others? He had never been asked his opinion about it. He was not responsible for the fact of it He could well have sheltered his conscience behind the deference he thought he owed to those in authority The weight of the whole Church was behind this practice which he disapproved of. A pope had launched it, cardinals and archbishops favored it. What was he—a poor monk in his obscure place—that he should seek to set his world to rights?

Those were the questions the ordinary man would have asked of himself—questions to which the answer seems so obvious that he may go on his way in dull and docile silence. But not so the great souls in which the terrible truths of God have been set alight. They do not ask what others have done or failed to do. Singly and alone they stand before the face of God, and to Him individually they give answer. Where anything defies His righteousness, however little the world may think they have to do with it, they must gird themselves for action. Wherever weakness flaunts itself, there they must hurl their soul's defiance, let who will be silent. By souls like these the conscience of the world is kept from sinking into deadness. By them the popular opinion that herds so often in its low and common place is led perforce upon the heights.

The inertia of custom is a tremendous and all but paralyzing thing. The Church, which is supposed to be the organized force for righteousness, is always in danger of condoning that which is evil simply because it finds plausible reason to suggest that the evil is some one else's fault. But God's moral leadership in this world requires the resurgence in every time of a spirit like that of the valiant monk of Wittenberg. There is need of those who seek the good war which others may avoid. There is need of the clear vision which can see through the sophistries that many are deceived by, and of the swift strength to strike when the swords of many rest unused within their scabbards.

3. A third thing our time may learn from Luther is the sacredness which religion, rightly interpreted, can give to every common aspect of human life.

The emphasis of mediaeval Catholicism had been the reverse of this. It tended to make men believe that all the ordinary course of living was at best only a half-worthy concession to the weaknesses of the flesh. The real religious life was that which should be lived in the monastery and in the convent. The greatest saint was he who mortified himself most, who scourged his body with self-chastisement, who withdrew from men altogether, that in fastings and prayers he might give himself wholly to God. We find that thought characteristic of Roman Catholicism even to this day. In the Roman Catholic vocabulary, the very word "religious" is turned into a name to mean those who are set apart in ascetic orders. Monks and nuns—these are "the religious." In Luther's day, of course, this conception was stronger still. He himself shared it in his early days. There in the monastery at Erfurt, he tried to win his peace with God by his own extreme asceticism. Life with men to him seemed one thing: life with God, and for God, a wholly different thing.

But the truth which came to Luther, and which shines like a great light through all the Protestant Reformation, is the truth that all life can be made holy. The difference between the secular and the sacred is not a distinction between inflexible spheres of life. Rather, it is a distinction in spirit. The so-called sacred can become secular when the love of God is lost from it, and degenerate into something than which nothing else in this world can be more common and unclean. The secular can be made sacred when the common life and the common day is lived in the light of the thought of God. "What you do in

your house," said Luther, "is worth as much as if you did it up in heaven for our Lord God. For what we do in our calling here on earth, in accordance with His word and command, He counts as if it were done in heaven for Him."

This gospel of Luther brought to human life a leaven of the working of which no man can trace the limits. It brought a new sense of self-respect to the common man. Previously he had been taught to think of his religion as a sort of second-rate compromising thing. He could never be really great in the eyes of God as long as he kept his place among the common occupations of his world. But Luther taught him differently. However humble his occupation, he could be as near to God as any monk or nun within the cloisters. Religion was henceforth no delimited thing. It was applicable in its full meaning and in its full beauty everywhere.

Wherever Protestantism went, and has ever gone, this truth has brought its transfiguring touch. One may look, for example, at the art of Europe after the Reformation, and see the effect of it, as, for example, in the great, rich galleries in Holland, filled with the paintings of the Dutch masters who lived when the spirit of the new and human influence of Protestantism had entered into Holland. A century before the only things which men painted were madonnas and legendary saints. Now men turned to paint the human life of their own day—the shop, the street, the fair, the fish market—the whole range of the work and toil of the familiar day. Here was something deeper than a mere accident of art. Here was a new conception working. It was a sense of the worthwhileness, both in the eyes of man and God, of that which the great multitude of God's people are busied about from morn till night of the simple every day.

One watches this new consciousness of the dignity of human life entering also into the social and political structure. The democratic movements of modern times have been the workings of that yeast which the sturdy message of Luther planted. When all men come to feel themselves as of worth in the sight of God, tyranny, and autocracy, and selfish, brutal privilege are doomed. Then the force is generated which will not stop until all humanity has begun to realize the rightful fulness of its life.

As this gospel of the sacredness of every human life dignified each man in his own living, so also it quickened the sense of responsibility in each man for his neighbor. The peril of the mediaeval theology, and of all asceticism, is that it may make the worship of God such an absorbed thing that it may become at last a sentimental selfishness, blindly indifferent to the needs of one's neighbors. Because of the greatness of the mercy and love of God that had come to him, Luther taught that every man owed immeasurably much to every other whom he could help. He must learn the truth of the Christ's parable of the judgment, that he who ministers unto one of the least of these, His brethren, ministers unto Him. To every Christian, in the privilege of his touch with God, Luther said, "Though he is thus free from all works, yet he ought again to empty himself of this liberty, take on himself the form of a servant, be found in fashion like a man, serve, help, and in every way act toward his neighbor, as he sees that God, through Christ, has acted, and is acting toward him."

Is it not good to remember this brave and hopeful message in our life today? All that we do, or need to do, may be made well-pleasing unto God.

> "Who sweeps a room as by God's laws
> Makes that and the action fine."

The woman in her housekeeping, the maid going about her daily routine, the contractor who fulfils his promise to the utmost of his capacity for good work, the man who hammers the nail and solders the pipe, and lays a foundation, and gives his honest strength to do it well, serves God as truly as any cloistered saint who spent his life at vigils. And he who helps his neighbor in distress, he who goes out of his way to do a kindly simple deed, he who, out of his none too great plenty, gives to him who has less, is by that act beautiful in the sight of the Father Who loves us all.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

SUNDAY SCHOOL CURRICULUM.

Mr. Editor: At the recent Synod of the Province of Washington held at Norfolk, some good resolutions were adopted at the request of the Provincial Board of Education. There is reason to point out, however, that "uniformity of lesson material" can be had without resorting to the Christian Nurture Series. To say that "the Christian Nurture Series seems to offer at this time the only possible basis for uniformity" is to ignore the work that has been done for years by the Joint Diocesan Sunday School Lesson Board. And there are other series that not only seem to, but actually do, offer a basis for uniformity. As the Churchman told us some weeks ago, there is a question whether we want uniformity of teaching in our Sunday schools. And certainly there is room in this great Church for more than one series of Sunday school lessons. One of the "recommendations of the Executive Secretary" adopted by the Provincial Board has a portion which reads as follows: "The Board recommends to the churches of the province the use of our recognized material, that they may thus assist the Department of Religious Education to perfect her Church School Standards. Especially does this apply to the Standard Curriculum. The Christian Nurture Series, as a standard curriculum, is the first essential in the development of Church School Standards."

I merely wish to call attention to the **non sequitur** in the words quoted. The Christian Nurture Series cannot be called the Standard Curriculum; it is but a series of lessons prepared according to the outline of the Standard Curriculum. The Joint Diocesan Lesson Board has been just as careful to follow the directions of the Standard Curriculum as has been the Department of Religious Education. So it is saying too much to say that the Christian Nurture Series is the Standard Curriculum.

A. E. CLATTENBURG.

St. Peter's Church Rectory, Hazleton, Pa.

TO SAVE OMITTED HYMNS.

Mr. Editor: Will you allow me, through the columns of your valued paper, to suggest "a way out" from the tangled Hymnal situation, for the benefit of others, as well as myself?

No one is more grateful than I for the addition of new hymns to our worship; and in this let me express my deepest gratitude to the "New Hymnal." But what I cannot understand seems to be the passionate fury with which its promoters seem determined to cut out of our worship most of the hymns expressing the devotional sentiment, which I, for one, feel most helpful to my congregations, and desired by them. To my regret, therefore, I have had to wait for some solution that would give me the new additions, without depriving us of the hymns we love and use.

Dr. Hutchins saw this point, and issued his Revised Hymnal, and saved many valuable hymns, but left out nineteen, among which are some we most use: 677, 80, 9, 569, 351, 482, 589, 237, 218, 177,, 278, 84, 272, 594, 409, 528, 595, 592 and 69. For the lack of these, I have not wanted to order even his Revised Hymnal.

Now my suggestion to some publisher is to issue the words of these nineteen hymns in a small pamphlet of the size of the words only hymnals so that they could easily be pasted in, at a price so small that it would be easy to buy them in quantities.

If, however, no publisher is willing to undertake this rational solution of our difficulties, I will, for my own use, have them printed, and will be willing to help others who may wish such a solution for their own churches. They could probably be supplied at two dollars a hundred.

As to the tunes, there are sufficient tunes of the same metre in either Hymnal to make it possible to use the words without additional music being printed.

If any brother clergyman would communicate with me, it may be possible to accomplish something which would help everybody.

KENNETH SYLVAN GUTHRIE.

All Saints' Church, 292 Henry St., New York, April 3, 1921.

The understanding has its joys no less than the heart, and a keen sense of intellectual joy is experienced when we perceive the truth, or any part of it, resting on a secure basis. A man is happy when he has attained to know the causes of things. The chemist, the historian, the mathematician, the anatomist, are examples. Christ's resurrection is such a fact to the Christian. It is the foundation on which the Christian creed rests. This was the reason it had such a prominent place in apostolic preaching.—Canon Liddon.

Church Intelligence

Consecration of the Rev. Dr. Manning.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. William Thomas Manning, D. D., Bishop-elect of the Diocese of New York, as follows:

Time: 10:30 A. M., Wednesday, May 11, 1921.

Place: Cathedral of St. John the Divine.

Consecrators: The Presiding Bishop, the Bishop of Southern Ohio, the Bishop of Massachusetts.

Preacher: The Bishop of Tennessee.

Presenters: The Bishop of Vermont, the Bishop of Pennsylvania.

Attending Presbyters: The Rev. Dr. W. W. Bellinger, the Rev. Dr. M. H. Gates.

Registrar: The Rev. Dr. G. F. Nelson.

Master of Ceremonies: The Rev. Canon Nash.

DANIEL S. TUTTLE,
Presiding Bishop.

April 9, 1921.

Locating Missing Sailors.

Some of the world's "missing men" may be gathered from figures which have just been assembled by the American Seamen's Friend Society, New York, which maintains a large institute for sailors on the North River water-front. It is in these quarters that thousands of sea-farers find their land home between voyages.

However, these thousands who come and go are no less remarkable than are the thousands of letters that come yearly to James C. Healey, chaplain and assistant superintendent of the Home, inquiring for missing sailors.

Recently this kind of an appeal has arrived in very great numbers. There is a letter for each day in the week; sometimes three or four arrive in one day. Although the society has no bureau for the location of missing sailors, there are registration lists at the institute of those who have had lodgings there or who have been helped by the society when shipwrecked or in want. From this information and the broad acquaintance of those men who happen at the moment to be quartered in the Home, Mr. Healey is able, in the case of about ten out of thirty letters received within a month, to give valuable suggestions on the whereabouts of missing sailors. Occasionally the man is one of the hundreds staying at the society's building at that time.

Mr. Healey makes the interesting observation that he can locate practically 100 per cent. of the men asked for if the men themselves are willing to be located, but none when they are not willing.

St. Stephen's College.

St. Stephen's College will grant some scholarship assistance to men who are gifted with good voices. They are hoping to develop the musical side of the college even further than it has at present grown, and are anxious for good voices. This may possibly be of interest to young men in the Church who are contemplating attendance at some college and who in choirs or elsewhere have shown the possession of first-rate voices. Correspondence in this matter should be addressed to the Rev. Bernard Iddings Bell, President, St. Stephen's College, Annandale, N. Y.

Meeting of Provincial Board Religious Education.

A meeting of the Board of Religious Education of the Province of Washington will be held in Memorial Church and Parish Hall, Bolton Street and Lafayette Avenue, Baltimore, Md., Thursday and Friday, April 21 and 22. A very interesting session is planned, and there will be a public meeting in Memorial Church at 8 P. M. Thursday.

The New York Bible Society's New Home.

New York Bible House, 5 East Forty-eighth Street, New York City, the new home of the New York Bible Society, which has been in process of construction since early last summer, has reached completion, and the society has now taken possession of its new quarters. The society was for fifty years in the old Bible House, in Astor Place, and more recently has been located at 675 Madison Avenue. The new building, a gift to the society from the estate of Mr. James Talcott, is gothic in structure and of striking beauty. It will be dedicated on April 25 with ceremonies, to be held in St. Nicholas' Church, at which Governor Nathan L. Miller, of New York, will be the principal speaker. Prominent clergymen of all denominations will attend.

The new building will also house the Bible and fruit mission to the public hospitals of New York, of which Mrs. James Talcott is president, and the Female Auxiliary Bible Society. The building contains an auditorium, with a capacity of two hundred and fifty, which will be available for meetings of all sorts.

The society was established in 1809. John Castree West is president and the Rev. George William Carter general secretary.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

The Diocese Secures An Interesting Old Prayer Book.

An old leather-bound folio Prayer Book, stamped with the name of Beckford Parish, which was in use in the church at Woodstock when the Rev. Peter Muhlenburg, afterward General Muhlenburg, of the Revolutionary Army, was rector, has recently been secured by the Diocese.

The congregation in Woodstock, according to the story in Bishop Meade's History of Old Churches and Families in Virginia, came of Swedish Lutheran descent and entered bodily into the Church of England. They had selected as their rector a young Lutheran minister who was sent to England for ordination and came back to serve as rector until the outbreak of the Revolution. Young Muhlenburg, as a boy in Germany, had been drafted into the German Army from which, after a period of service, he had escaped and had then come to Virginia and studied to enter the ministry. At the outbreak of the Revolution Mr. Muhlenburg, owing to his military experience, secured a commission from the Virginia Legislature. He preached his last sermon in Beckford Parish on the text: "There is a time for peace and a time for war." At the close of the service, after he left the pulpit, he threw off his vestments and appeared in the uniform of a colonel of the Virginia troops. The men of his congregation enlisted almost to a man and marched off to the war. The regiment became the Eighth Virginia, or German Regiment, and behaved with honor and distinction throughout the whole Revolution.

His regiment was with Washington during the campaign in New Jersey, and was once placed directly opposite a regiment of Hessians in the British Army. As Colonel Muhlenburg in the evening hours was inspecting his outposts he heard in the Hessian outposts nearby the voices of men whom he knew. He called out to them and they recognized him, and he found that the regiment was the German regiment in which he had been enlisted as a youth; and then ensued one of the most remarkable events in the whole Revolution, in the meeting under the flag of truce of an American colonel with his old comrades in the Hessian Army.

The Prayer Book just secured by the Diocese was the one General Muhlenburg used in that last service. After his departure it was of course impossible, on account of the conditions of the times, for the parish to secure another rector, and the church was closed. The Prayer Book was taken from the reading desk shortly after the last service and kept as a highly prized relic in a Virginia family until the Diocese secured it by purchase.

The old church in which General Muhlenburg preached has long since been destroyed. The present church in Woodstock is built in the same church yard, though not exactly on the old foundations.

Prisoners Attend Service at Monumental, Richmond.

A unique feature of the evangelistsic services conducted in Monumental Church, Richmond, the week of April 4, was the presence on Thursday night of fourteen prisoners from the city jail. These men were there by special permission from Judge Richardson, of the Hustings Court. They had accepted the cordial invitation extended to them by the vestry of the church, and delivered in person by the Rev. George P. Mayo, rector of the church, and the Rev. R. Cary Montague, associate rector and City Missionary. A guard accompanied them, made up of Chief of Police Sherry and some of his force, all in citizens' clothes, and of volunteers from the men of Monumental Church. By the choice of the men themselves this group sat in the gallery, not because they were not welcome to the body of the church, but to avoid any conspicuousness which might have been embarrassing or disagreeable to them. During the singing of one of the familiar hymns, at a sign from the rector, the choir became silent, and this body of men carried the refrain, their strong male voices ringing through the old hisstoric church from the gallery like a "choir invisible."

This service Thursday evening is said to be the first ever held in a Richmond church at which inmates of the city jail were present. It is the hope of Mr. Mayo that this innovation may prove the beginning of a fixed custom on the part of Monumental Church to administer directly to the spiritual welfare of the men and women who are confined in the city prison and who have no other opportunity of worshipping in a church.

Farewell Service for the Rev. J. R. Ellis.

A farewell service was held at Yancey for the Rev. and Mrs. J. R. Ellis, who have given up the flourishing missionary work which they have established and carried on for the past sixteen years. They left on March 31, and will make their future home at Pedlar Mills, Amherst County.

The members of the Valley Convoca-

tion conducted the service: The Rev. B. D. Chambers, Millwood, dean of the Convocation; the Rev. Messrs. Malcolm S. Taylor, Berryville; Giles B. Palmer, White Post; William A. Cumpston, Luray; Walter Williams, Harrisonburg, and the Rev. Frank Persons and Mrs. Persons, who are to take charge of the work, were present. The Woman's Auxiliary of the Valley Convocation was also represented. After the beautiful service of prayer and praise addresses were made by the Rev. Messrs. B. D. Chambers, Malcolm S. Taylor, Walter Williams and J. R. Ellis. The meeting was then turned over to the Woman's Auxiliary. Mrs. E. Jacquelin Smith, chairman, made a short address and read an appreciation of the work done by Mrs. Ellis as Secretary of the Valley Branch of the Woman's Auxiliary. Short addresses were made by Mrs. Barton, representing the Junior Auxiliary, and by Mrs. William A. Baker, representing Section B. The church was crowded with the friends of Mr. and Mrs. Ellis from near and far, and all united in wishing that God would bless them in their new work.

The Rev. Philip A. Arthur, rector of the Church of the Ascension, Highland Park, Richmond, and Miss Florence May Wilson, of Highland Park, were married Wednesday afternoon, April 6, in the Church of the Asscension, the Rt. Rev. William Cabell Brown, D. D., officiating.

Large Confirmation Class: Bishop Brown visisted St. Andrew's Church, Richmond, Sunday, April 3, and confirmed a class of fifty-seven presented by the rector, the Rev. J. F. Ribble, D. D.

Piedmont Convocation: The one hundred and seventh semi-annual meeting of the Piedmont Convocation will be held in St. Timothy's Church, Herndon, Wednesday and Thursday, April 27 and 28, 1921.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

An International Baptism.

An historical and most interesting ceremony took place in the Bethlehem Chapel of Washington Cathedral on the first Sunday after Easter, when Bishop Nikolai Velimirovitch, of Ochrida in Macedonia, South Serbia, who had preached most eloquently in the chapel in the morning, took part in the baptism of Velizar Stanoyevitch, infant son of the Secretary of the Legation of the Serbs, Croats and Slovenes, Dragomir Stanoyevitch, and his wife, Ljoubitza Stanoyevitch. The godfather was Colonel Dragomir Stoyanovitch. Mme. Slavko Y. Grouitch, wife of the Serbian Minister, stood as proxy.

Bishop Nikolai began the service with prayers and other ceremonies of the Holy Orthodox Eastern Church, but the baptism was performed by Dr. Bratenahl, dean of the Cathedral, according to the use of the Book of Common Prayer, the Bishop concluding the service with the prayers of the Eastern Church. The Serbian Minister and a small circle of friends, chiefly from the Diplomatic Corps, were among the witnesses.

The Baptism of this little Serbian, who is now to be enrolled in the Serbian Orthodox Eastern Church, records a rare incident in the history of the Church, if not the only one of its kind, when in the administration of the sacrament the Eastern and Western Churches were brought very concretely together.

The Rt. Rev. Nikolai Velimirovitch is Bishop of Ochrida, a very ancient city which is in Macedonia, and a part of the territory concerning which the second Balkan War was fought. The Bishop's Cathedral was built in the sixth century by the Emperor Julian and has been a Christian church ever since, even the Turks having respected its Christian character. It is one of the cradles of liberty of the Serbian race revered in song and story, magnificently situated between the lower ranges of Macedonia and the Black Alps, which are the frontier between Macedonia and Albania.

The population suffered very terribly under the Bulgars, many of the inhabitants having been massacred; those remaining were in a complete state of destitution when delivered by the Allies early in October, 1918.

Under Bishop Velimirovitch's pastorate conditions in the province have greatly improved, and the country people, who are mostly shepherds and fishermen, have been greatly assisted by the Allies to recover their flocks and to resume their occupations.

During the war Bishop Velimirovitch was a refugee in England, where he was welcomed by the highest ecclesiastical authorities, and preached frequently at St. Paul's, St. Margaret's, and other cathedrals and churches of note.

He visited America once before in the summer of 1915 to assist in awakening among the Jugo-Slav immigrants in this country a spirit of sympathy for their sorely pressed brethren in the old country.

He has written a Manual for education and has very advanced ideas about the brotherhood of men and the unification of all forms of Christian people.

Oldest Church in Washington Destroyed By Fire.

A loss which will be felt by the whole Diocese was sustained on Wednesday, April 6, when St. Paul's Church, Rock Creek Parish, was completely destroyed by fire. St. Paul's Church is the oldest church in Washington and one of the oldest in the country, having been built in 1776. Of this historic structure the four walls are all that now remain. The interior of the building, valuable memorial windows, relics and paintings were burned, and while the financial loss is estimated to be about $100,000, the records and historical relics were priceless and cherished by all the Church people of the Diocese. Of these of special interest was a large folio Bible, which was contained in a glass case near the chancel. This Bible was bought in 1727 and was paid for by the congregation with tobacco.

The fire was discovered about 3 o'clock in the morning, and was so far under way that little relief was possible from the fire department. The great distance between the church and the fire plugs outside of the grounds constituted another serious handicap.

It has been impossible so far to determine the cause of the fire, since there were no electric wires in the church, no fire was in the furnace, and the church had not been used since Monday. The present rector of the church is the Rev. Joseph Fletcher. No plans for the future in regard to rebuilding have been announced.

The first Easter service to be held in the present territory of the District of Columbia took place at old St. Paul's Church, Rock Creek, in 1791.

The Rev. John Frazier, who was rector of Broad Creek Church, in St. John's Parish, Prince Georges County, in 1719, found that his parish was growing so that a chapel was necessary, and on September 19, 1719, the people of the Eastern branch and Rock Creek decided to build a chapel.

A little frame chapel was soon built and consecrated St. Paul's, though called Rock Creek then, as today. The membership grew so rapidly that in 1726 the Colonial Assembly passed an act separating it from St. John's Parish and creating a new parish. The creation of this parish marked a religious era in the capital, and for seventy-five years its history was the history of the Episcopal Church in the District, as well as of the social life of many of the prominent families whose weddings were celebrated at St. Paul's and whose dead were buried from the little country church.

The first incumbent of St. Paul's was the Rev. George Murdock, sent by the Lord Bishop of London, who was rector for thirty-four years and died in 1761. Mr. Murdock is said to have been the first clergyman to live in the District, and the rectory in which he lived stood until 1866, when it was destroyed by fire. He was succeeded by Alexander Williams, who was rector until 1776, when the brick church burned today was begun. The body of the church was forty by sixty feet, but this seemed too large, and in 1820 walls were erected within walls, which stood until 1850, when they were removed and the building restorerd to its original size. A gallery built in the church in 1735 was also torn out in 1868, and since that time the present chancel was added, as well as a vestibule.

The affairs of the parish were well administered, and in 1767 it owned its own tobacco warehouse in Georgetown and seemed to do a thriving business.

Out of the seven men appointed to establish the town of Georgetown, five were officers of Rock Creek Parish.

The Junior Daughters of the King of the Diocese held their annual convention in the Cathedral close on Wednesday, March 30, beginning with a celebration of the Holy Communion in the Bethlehem Chapel, when the boys of the Cathedral choir rendered the music. On Monday, April 4, the Bishop's Guild held their annual Easter meeting in St. Alban's Guild Hall, beginning also with a celebration of the Holy Communion in Bethlehem Chapel. At this meeting all the women's organizations of the Diocese were asked to make a report.

Church School Service League: A meeting for all officers and leaders of the Church School Service League was held on April 9 at Epiphany Parish Hall. Reports made indicated co-operation on the part of many of the Sunday schools in the new plan, and those in charge feel that with a wider understanding of the work of the league all of the Sunday schools will eventually fall into line.

A special service for the children of the Diocese was held at Epiphany Church on Sunday afternoon, April 10, when the Lenten offerings of the Sunday schools were resented. Superintendents, treasurers and one child from each class in the Sunday schools marched in the procession, and the large body of the church was filled to the doors with children and friends of the Sunday schools. The offering amounted to a little over $3,800, and the honor schools were St. Margaret's, with over $400 as the largest offering, and St. Columba's, with the largest per capita offering of something over $2. Dr. Freeman, the rector of Epiphany, addressed the children.

M. M. W.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robt. C. Jett, D. D., Bishop.

Meeting of the New River Convocation.

The New River Convocation, embracing Roanoke and the counties lying in the southwestern portion of the Diocese, held a one-day session in Radford on Tuesday, April 5. The convocation was presided over by the dean, the Rev. G. Otis Mead, and was well attended by the clergy and quite a number of lay representatives.

The three departments of work were under consideration. The Rev. Mr. Hughes, of Graham, led the discussion along the line of missions; the Rev. Karl M. Block, of Roanoke, led the conference on Christian Education, and the Rev. F. H. Craighill conducted the conference on social work. It was resolved by the convocation that the clergy place themselves in the hands of a committee under the direction of the Bishop, with a view to conducting missions in accordance with a program soon to be adopted. The meeting was unanimously pronounced an unusual success. All left with renewed interest and enthusiasm. A delightful luncheon was served by the ladies, and the full delegation was entertained at supper at the hotel.

The Bishop visited St. John's Church, Roanoke, Sunday, April 3, and confirmed twenty-seven. In the evening he preached in the chapel of the Virginia Episcopal School, Lynchburg, and confirmed twenty boys.

NORTH CAROLINA

Rt. Rev. Jos. B. Cheshire, D. D., Bishop.

Easter a Memorable Day for Christ Church, Raleigh.

Noteworthy services were held in Christ Church, Raleigh, the Rev. Milton A. Barber, rector, on Palm Sunday and throughout Holy Week culminating with the triumphant Resurrection services of Easter Day. Rare specimens of palms and palmetto leaves decorating the chancel gave significance to the first day of Holy Week. At the 11 o'clock service a class of thirty-two was confirmed by Bishop Cheshire, and the church was thronged.

Daily celebrations of the Holy Communion, except Good Friday, were observed during the week. On Good Friday Morning Prayer was said at 9 o'clock; the "three hours' service" was held from 12 to 3, and Maunder's "Olivet to Calvary," with a full choir, was sung at 8 o'clock, with record crowds attending all services. Easter Day brought an unprecedented attendance at all the services. At the early communion, at half past seven, between three and four hundred were present. At 11 o'clock there was another overflowing attendance, and the large vested choir was supported by organ and orchestra. The congregation had been asked to make a thank offering of $3,000 to cancel the parish house debt, and in recognition of one hundred years of continuous parish life. In response to this appeal of the rector and vestry, the entire collection for the day, including the children's offering, exceeded $5,000. This splendid collection more than wipes out the last vestige of encumbrance on the magnificent parish house property and causes great rejoicing throughout the parish. Easter, 1921, was a memorable day at Christ Church, Raleigh.

GEORGIA

Rt. Rev. F. F. Reese, D. D., Bishop.

Completion of New Calvary Church, Americus.

In the completion of their new church building, the members of Calvary Church, Americus, and their rector, the Rev. James B. Lawrence, saw the culmination of the hopes of many years realized on Easter Day. The church, a very beautiful one, designed by Cram & Ferguson, of Boston, is constructed of red brick with a slate gray roof, and was built at a cost of $25,000. The interior, which is of gothic design, is finished in dark oak, and has a large triple stained glass window entirely across the front portion of the building. The chancel was beautifully decorated for the occasion, and special music was rendered. The Bishop was present and dedicated the building with special prayers. He also confirmed a class presented by the rector. The rector, who has worked unceasingly for years towards a new building, has been ably supported by all of the members and organizations in the parish, who have contributed largely to the building fund. The Rev. Mr. Lawrence has been rector for fifteen years.

E. D. J.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop

Riverside: By the expenditure of about $700 for material and some expert labor, the basement of Grace Church, Riverside, has been fitted for parish house purposes. Under the direction of the minister in charge, the Rev. W. Nevin Elliott, the work was done by the men and boys of the parish.

Bloomsburg: At the recent visitation of the Bishop to St. Paul's, Bloomsburg, a class of fifty-one, mostly adults, was presented by the rector, Rev. R. R. Morgan. This is the largest class presented for confirmation in the history of that parish.

L. F. B.

NEWARK

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

The new parish house at Christ Church, Hackensack, costing about $50,000, means a largely extended ministry of the parish, which moves on vigorously under its new rector, the Rev. Augustine Elmendorf. Thirty-four persons were confirmed there on the first Sunday after Easter. The parochial chapel at Rochelle Park is prospering and services have been begun in communities east of Hackensack.

The Diocesan Church Extension Fund has recently appropriated $1,000 or more to aid the people in obtaining rectories at Oradell, Ramsey and Westwood.

The Diocesan Convention meets on May 17 at the Cathedral, and the question of admission of women as delegates to the convention and as members of vestries comes up on the report from the committee to which it was referred last year.

Correction: The announcement of the acceptance of the rectorship of St. John's Church, Jersey City, by Rev. William B. Beach was incorrect.

NEW YORK.

Rev. W. T. Manning, D. D.,
Bishop-Elect.

Dr. Manning's Consecration to Take Place May 11.

The morning of May 11 has been set as the date, and the Cathedral determined on as the place, for the consecration of the Rev. Dr. William T. Manning, rector of Trinity Parish, to be the tenth Bishop of New York. The date well precedes that of the Diocesan Convention, and facilitates the work of that body and of the Diocese.

At the last dinner of the Churchman's Association the Rev. Dr. Manning was presented with a service book which was the property of Bishop Provost, and which was discovered some time since in a second-hand book stall in New York. It contains the offices of the Church. Through the efforts of the Rev. Dr. Milo H. Gates and the Rev. Dr. Edward C. Chorley, the book has been placed in a leather case for preservation. At the presentation to Dr. Manning Bishops Lloyd, Cook, Hulse and Ferris were present.

Funeral of the Rev. Joseph W. Hill: More than one hundred clergy and many men and women prominent in the life of the Church in New York attended the funeral of the late Rev. Joseph Warren Hill, held in Trinity Church. Mr. Hill was English by birth, but coming to America he entered Trinity choir at the age of twenty. In 1867 he was ordained by Bishop Horatio Potter, and in 1881 joined Trinity clergy staff as curate. Here he served for thirty-seven years. Interment took place in Trinity Cemetery.

War Tablet Unveiled: At the Church of the Heavenly Rest, on the second Sunday after Easter, a war tablet bearing one hundred and eleven names was unveiled. It carried the names of six gold star patriots. Military men from the Seventh Regiment, the Color Guard, the Twenty-third Division and officers of Army and Navy were present. The sermon was preached by the Rev. Dr. Herbert Shipman, rector and chaplain.

Aid for Former Service Men: In the Town Hall the Rev. Dr. William T. Manning gave one of several addresses in favor of former service men. It seems there are half a dozen departments of the government charged with the duty of caring for these men, and between them and the red tape that all governments seem to provide, many worthy men get left. Efforts are making to create a public opinion that will force consolidation of agencies and care for men. At a local hospital evidence has come to light of improper conditions as well as neglect.

C.

ERIE.

The Rev. A. R. Van Meter, dean of St. Paul's Cathedral, who has accepted a call to Calvary Church, Germantown, Pa., will leave for his new field about May 15.

Dean Van Meter has been in charge of St. Paul's for the last five years. He has proven himself a fearless champion for civic righteousness in a difficult field where those who were willing to do difficult and unpopular civic tasks were few in number. He has been a most active leader in the Diocesan Social Service work, keeping the people of the Diocese informed of State and

national issues, pending which called for Christian action.

The Diocese is heartily sorry to hear of the Dean's decision to leave, and wishes him Godspeed and great success in his new field.

Christ Church, Oil City: This congregation is anxiously awaiting the coming of the new organ which it is hoped will be installed shortly, at a cost of approximately $10,000. Almost the entire amount is in sight, and it is expected that the organ will be dedicated without much, if any, debt. The Rev. Dr. Reilly is in his twelfth year as rector of Christ Church. Four years ago, for the first time in its history, the parish dispensed with the use of the Easter offering for current expenses, which custom has been continued ever since. The parish has no debt and recently the congregation presented Dr. Reilly with a gift of $1,500.

Emmanuel Church, Corry: An appreciated and beautiful gift made to the remodeled Emmanuel Church here was the window which was placed in the vestibule recently. It represents "Christ knocking at the door," and is the gift of the Lillian Guild, one of the women's organizations of the church.

The civic forums, which were inaugurated at the beginning of Lent by the rector, the Rev. Mortimer S. Ashton, attracted many, who were interested in Chamber of Commerce work. Among the speakers were Mr. H. A. Davidson, general secretary of the Erie Board of Commerce; Hon. Frederick Schoonmaker, of Bradford, and Mr. Milton L. Brown, principal of the Corry High School.

R. S. R.

MICHIGAN.

Rt. Rev. Chas. D. Williams, D. D., Bishop

New Organ for St. Paul's Cathedral.

What is reputed to be the best four manual electric organ in the United States has just been completed in St. Paul's Cathedral, Detroit, and is to be formally dedicated within the next few weeks. The organ is a gift to the cathedral from William T. Barbour, who is one of the vestrymen of the cathedral and who has been interested in it since its inception ten years ago.

The organ will be played by Francis Mackay, A. G. O., dean of the Michigan Chapter of the American Guild of Organists. Mr. Mackay is also master of the choristers of the Cathedral and in charge of the adult choir of ninety-two voices, which sings at the evening services. The boy choir, which sings at the morning services in the cathedral, numbers fifty-eight boys, and is the largest boys' choir in the Middle West. In addition there are twenty-five men singers who participate in the morning services.

It is hoped in the near future, according to Mr. Mackay, to begin a regular choristers' school at St. Paul's along the same line as that followed in England and at the Cathedral of St. John the Divine in New York. This will include the entrance of boys into a school where their secular education will be taken care of as well as training them as choir singers. All of this will be done at the expense of the church, and the boys thus trained will be available for churches throughout the Diocese.

Dr. Marquis Accepts Call to Detroit Church.

Announcement has just been made that the Rev. S. S. Marquis, D. D., has decided to accept the rectorship of St. Joseph's Church, Detroit.

For the past five years and since relinquishing the position of dean of St. Paul's Cathedral, Dr. Marquis has been in sole charge of all the industrial welfare work of the Ford Motor Company. He resigned from that position about two months ago, and despite several very flattering offers from other industrial concerns to again take up welfare work, he decided to re-enter the Church.

St. Joseph's is very fortunate to secure Dr. Marquis just at this time, in view of the fact that they are about to begin a new church edifice which will cost more than $100,000.

I. C. J.

WYOMING

Rt. Rev. Nat. S. Thomas, D. D., Bishop.

Bishop Thomas has completed a two months' tour of duty in the East, under the Nation-Wide Campaign. His preaching appointments included Rochester, Pittsburgh, Baltimore, and a four-day engagement as University preacher at Princeton.

Rock Springs: The Hon. T. S. Taliaferro, senior warden of the Church of the Holy Communion, Rock Springs, has donated a lot in the city, to which the rectory is to be moved. This will enable the new church and parish house to be erected upon the original lot. The lot is splendidly situated, and is a most valuable addition to the fabric of the Church in that community. The parish is actively working toward the erection of its new church and parish house.

St. Mark's, Cheyenne, had a series of special preachers at the Wednesday night services during Lent. These included Bishop Johnson, of Colorado; Bishop Beecher, of Western Nebraska; Dean Thornberry, of St. Matthew's Cathedral, Laramie; the Rev. Mr. Edwards, of Casper; the Rev. Mr. Walters, of Boulder, and Mr. F. S. Burrage, of Laramie.

The children at St. Michael's Mission, Ethete, are showing the results of the careful training given them along practical lines. Several of the older boys are finishing a one hundred and fifty hour course in farm blacksmithing. A night school in agriculture has been opened for the benefit of the children of the Arapahoe tribe. The boys of the mission are now doing all the shoe repairing required at the school.

The Parish House at Rawlins, the Rev. R. F. Philbrook, rector, is being made a community center in every sense of the word. The reading-room has been equipped with books and the current magazines. On Monday evenings about fifty boys receive instruction in gymnastics. On Wednesday evenings classes in folk-dancing are given for the younger girls. The small people of the parish are entertained on Saturday afternoons by an expert along the line of "story hours." On Friday evenings moving pictures of a very high quality are displayed. It is planned to show a Bible story, through the agency of the movie machine, each Sunday morning at the close of the session of the Sunday school. Plans are being worked out for the utilization of the parish house on the remaining days of the week, to meet the great demand for clean and wholesome recreation for the young people of a typical Western town.

St. Thomas' Parish, Rawlins, has suffered a great loss in the death of Richard J. Daley on February 24. Mr. Daley came to Rawlins in 1871, and has been a devoted layman of Wyoming since that date. He was for many years a vestryman of St. Thomas' Church, and this work he made a first charge upon his time and labors. He served as senior and junior warden, and was active in all matters pertaining to the welfare of the kingdom. As the parish church was too small to contain the numbers who would attend the funeral services, the Burial Office was read by the rector in the Masonic Temple.

A very successful mission for young people has been conducted by the vicar of Trinity Church, Thermopolis, the Rev. Henry H. Daniels.

The Rev. F. C. Wissenbach, vicar of the Little Snake River Missions, is holding services at the county poor farm in Dixon every Tuesday evening. He is assisted by the Church people of Dixon, who are manifesting great interest in these services.

L. M. T.

A Christian Endeavor Society was formed in the Church of the Prince of Peace, Baltimore, about seventeen years ago. What has it accomplished? A readiness in finding passages of Scripture, improvement in singing hymns, an increasing knowledge of the fundamental truths, brotherly love, deep interest in missionary enterprise, the support and education of two girls in India—we hope soon to train these girls—the circulation of Christian literature, especially that great paper, **The Christian Endeavor World;** this society has given young people a vision of unity among the evangelical churches and emphasized the duty of loyalty to our own Church, and prepared the members for confirmation and service; it has brought tender relief to the poor; it has shown us why Christian people should "rejoice always" in order to serve God effectively.

The Christian Endeavor Society now numbers about 5,000,000 members; it is represented in almost every country in the world; its meetings are never dull. The great Church Missionary Society of England finds this society most helpful among the non-Christian nations. In one country one of the leading Endeavorers is the Rev. Dr. Floyd Tomkins, of Philadelphia.

Take Him at His word; what you can comprehend of the mystery of the Supper receive that way, but let faith reach across and receive all He graciously offers, whether your mind grasps all its meaning or not. It is a reason for thankfulness that there is so much more to Christ, and to His work for us, than our little minds can reason out, but never too much for the simplest faith to accept.

Our work, thought, speech, songs, goings and comings are the conservation of our energy in a new form of life. It is the process of directing one kind of power through certain channels in order to live as another kind of power. The seed dropped into the ground dies to seed life, in order to live in harvest life. All life is sacrificial. The tragedy is that men and women have died for the wrong things.—The Christian Herald.

All the sin of heathendom, all the sin of Christendom, is but the outgrowth of the one root—God dethroned, self-enthroned in the heart of man.—Rev. Andrew Murray.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

A GREAT CAUSE.

A little magazine has come to our desk entitled "World Friendship."

It is only the fourth number of the first volume, but it advocates such a Christian and practical cause that we feel that we cannot do better than devote this page to the furtherance of its aim, which is world peace, through "The World Alliance for International Friendship Through the Churches."

It tells us on its front page that "it believes that the kingdom of God can be established in the inter-racial and international relations of men. It seeks to achieve this purpose through the following agencies and activities:

(a) National councils, (b) interchange of speakers and preachers, (c) annual world conferences of international committees, (d) propaganda through articles, speeches and sermons."

Its declaration of principles is as follows:

"1. We believe in the power of friendship to establish right relationships between the nations and to secure universal peace.

2. That friendship is based upon justice.

3. That to win over the nations of the earth to friendship is one of the most fascinating, adventurous and useful tasks to which men and women can bend their minds.

4. That the Church is an agency through which peoples and governments can come to know each others as brothers with a common spiritual lineage and not as enemies with aims necessarily antagonistic.

5. That in a League of Nations the world has the only instrument by which and through which justice and right can be administered between the nations.

6. That the League of Nations must be permeated with the spirit of religion and this task must be accepted by men and women everywhere who are interested in making it a vital instrument.

7. That the immediate task of the League of Nations is that of reducing armaments. Large armies and navies are sure provocations of war, as they are declared to be in the covenant of the League.

8. That the Golden Rule must be made to apply in all international relations."

On the first page of this magazine we find a very striking and impressive table of government expenditures, showing that for past wars we are now paying in pensions, hospitals, soldiers' homes and so forth no less than 68 per cent. of the total cost of government, and that for future wars, army, navy, coast defense and so on, we are appropriating another 23 per cent., making a total of 91 per cent. of the entire amount paid out by the government that goes to the expense of war.

On the other hand, only 1 per cent. of the public funds goes for education and scientific development.

A consideration of these figures will surely impress us with the fact that the abolishment of war has as great an economic importance as it has moral and religious value.

On the last page of this little magazine comes the following appeal and statement:

"Wanted, 10,000 Members to Promote International Friendship Through the Churches.

Purpose To organize the religious forces throughout the world so that the weight of all men and women of goodwill can be brought to bear upon the relations of governments and peoples to the end that the spirit of peace and goodwill may prevail and that there may be substituted arbitration for war; friendship for suspicion and hate; cooperation in place of ruinous competition, and a universal spirit of service and sacrifice rather than greed and gain in the transactions between nations.

Scope: As its name signifies, it is a world organization engaged in the enterprise of establishing national councils in every country. Its ultimate object is to mobilize goodwill for the effective working out of international relationships.

Organization: Twenty-five great nations have national councils. Eight others are being organized. Delegates from twenty-six nations were present at the conference in Geneva, Switzerland, August, 1920.

International Organizer: Through the Church Peace Union and its officers the functions of this office will be continued until such time as the Alliance elects a successor to the late Dr. Nasmyth.

The Orient: Through Dr. Sidney L. Gulick the Alliance is making a real contribution toward a better understanding of the Oriental in his relationship to America.

To stimulate discussion with a view to intelligent judgment on problems of world justice, world friendship, world organization, and a League of Nations.

Specific Objects for America: To foster just and friendly relations between our country and all other nations, especially China and Japan, also Mexico and the other nations in the Western Hemisphere, and to defeat the attempt now being made to stir up enmity and discord between the white and yellow races.

To foster right relations between the foreign born and native groups of America.

To co-ordinate the work of religious and social service organizations of America for concerted action in matters of international righteousness and goodwill through the medium of Local Committees on Co-operation with the World Alliance.

We want ten thousand members in America to join with the men and women who love peace in the other nations of the world.

Membership in the American Council will bring to you the magazine "World Friendship," and all the other publications of the organization, and also gives membership in the world organization. The cost is small; the cause is great.

Write for particulars and literature today."

Sometimes we are apt to neglect taking part in a thing like the World Alliance because we think that our influence is so small that one person does not amount to much, but we must remember that in order to get those ten thousand who are wanted for this great cause it will be necessary for ten thousand individuals to make up their minds that they each have a personal responsibility in this matter, and that their combined efforts will amount to a great deal, even though as individuals they are not very strong.

Another way, too, that you can assist in this cause is to carry this article to your auxiliary, guild or Bible class meeting and get ten or fifteen or more others to join the Alliance with you.

In this way you can be doing your part toward bringing "peace on earth, goodwill toward men."

In writing for literature and information address Rev. Frederick Lynch, D. D., 70 Fifth Avenue, New York. The subscription price of the magazine is $1 per year.

ENCOURAGING INCIDENTS.

Not long ago a white man was murdered in one of our Southern States by a negro, and shortly afterwards a colored man was arrested purely on suspicion. He was placed in the county jail, and one night a large mob attacked the jail to try to take him out and lynch him. Fortunately, they could not get in, and the prisoner was saved.

Since then once of the leaders of this mob has been indicted, tried, convicted and sentenced to pay a $500 fine and serve one year in jail.

In another Southern county the leader of a lynching mob was shot dead by the sheriff of the county.

It is much to be hoped that these two incidents will convince impetuous young men that it is wiser to let the law take its course.

If persons could only realize that organizing a mob to carry out what should be done in due time and by due process of law is a deliberate insult to the State authorities, such barbarities would not happen so often in our Southern States.

The Vitality of Religion.

The liberty, the freedom, the democracy we spoke so much about are big ideas and require more of those enjoying their benefits than we are apt to realize. I see no vehicle but the Church with its message to the secret spirit of men, by which to fashion an essential character. This institution, imperfect as it is, divided as it is, partial, priest ridden, pew-rented, full of dry bone doctrine and deadly traditionalism, is, in spite of all its defects, the one institution dedicated to making character. This badly battered, upheaved world, needs nothing so much as a high type of integrity and lofty character, the making of which is the real work of religion.—The Rev. Dr. Karl Reiland.

Family Department

APRIL.

1. Friday.
3. First Sunday after Easter.
10. Second Sunday after Easter.
17. Third Sunday after Easter.
24. Fourth Sunday after Easter.
25. Monday. S. Mark.
30. Saturday.

Collect for Third Sunday After Easter.

Almighty God, Who showest to them that are in error the light of Thy truth, to the intent that they may return into the way of righteousness: Grant unto all those who are admitted into the fellowship of Christ's religion that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

For the Southern Churchman.

On Spirit Wing.

Gene Scott Wright.

Now falls the dusk, and star by star,
One, then another, gleaming,
Like many mansions shining far
They set my soul a-dreaming.

The stillness of the summer night
Is broken by the calling
Of many voices, soft and light
As dewdrops might be falling.

My questing spirit swiftly goes
To climb the star-beam's ladder;
Around and through me thrilling flows
Life stronger, sweeter, gladder.

Unhampered by the mantling flesh
How fast and far I travel!
How easy now the tangled mesh
Of long years to unravel!

I seek the land where Sharon's rose
Immortal blooms in beauty,
For them, I know, it fadeless blows
Whose watchword here is Duty.

The land where nothing ill may come,
And where Youth's fountain, springing,
Invites the burdened traveler home,
And sets his heart a-singing.

No sun nor moon in that fair land,
For none shall need their shining;
There Life and Joy go hand in hand,
And hearts all cease their pining.

There may I find some happy spot
(Though all unworthy, truly),
Where things that trouble touch me not,
And Love will find me duly.

On, on, I fare from star to star
Till wearied with my roaming;
Not yet for me those wonders are
I dream of in the gloaming.

O soul of mine, come back to earth,
Bide here a little longer;
Short be your flights, till proved your worth,
And till your wings grow stronger.

Then some sweet night, when all alight
Those distant worlds are beaming,
Hie swift away to glorious day,
And so prove true your dreaming!

Three Calls in the Night.

A young girl sat in Northfield, Mass. In her hand was a message which contained sufficient causes for the troubled expression on her face.

The message summoned her to come to India to see her mother, who was ill on the mission field. Ida Scudder did not want to go to India. She thought most resentfully of the many members of her family who had given their lives to India.

Her noble grandfather, Dr. John Scudder, might have been the most prominent of New York's physicians if he had not read "The Call of Six Hundred Millions" as he waited to see a patient in New York City. That call from out of the darkness and superstition and suffering laid hold of his heart and drew him out to India to give his life in self-spending ministration. His life and work had blazed the way with a trail of light through India's darkness, and never, since it set the light a-shining, had there been a day when there was no Scudder in India to keep this torch burning.

One by one they had come back to America to be educated—his children and his grandchildren. One by one the call of God and of India's awful need had drawn them back. Seven of his children and fifteen of his grandchildren had already gone back to India. Her father and mother were there now, pouring out their lives in service.

"It is enough," said Ida Scudder as she sat in Northfield with the summons in her hand. She would go, eagerly, gladly, to be with her mother while she was sick, but when her mother was well she would no longer bury herself in India. She would hasten back to America to live her life as other girls were living theirs.

One night she sat in her father's house in India. As the dusk of the twilight was deepening into the darkness of the night a knock sounded at the door. The girl answered the summons. A man stood before her. He was a high-caste Mohammedan, tall, slender, white-robed. He bowed low and spoke.

"My young wife is ill—ill to the death. Our doctors can do nothing for her. Will the gracious lady come to attend her?" Ida Scudder knew naught of medicine.

"My father," she answered eagerly, "is a medical man. He will come to see your wife."

The Mohammedan drew himself up proudly.

"No man has ever looked upon the face of my wife. We are high born. I should rather a thousand times that she should die than that a man should look upon her face."

Silently he turned and went out into the darkness.

Ida Scudder sat down and thought. She was in India now. In India, with this pitiful unpitied child-wife, who might be dying even as she sat and thought of her. How long she sat she knew not. She was startled by a second knock that sounded. Possibly the man had been softened by the sight of the agony of his little wife, and had come for her father. Eagerly she opened the door. It was not the same man who stood there. Possibly it was his messenger.

"My wife," began this man, as had the other, "my wife is very sick. She is giving me much trouble. It is a pity that a wife should give her husband so much trouble. After all my pains she may die unless the mem sahib comes and heals her."

The girl looked at him hopefully. Surely he could not be as prejudiced as the other one.

"I am not a doctor," she explained. "My father is a medical man. He will—"

The man interrupted her with a proud uplifting of his turbaned head. "I am a high-caste man," he said. "No man dare look upon the face of my wife."

Even as he spoke he turned and disappeared in the darkness.

Ida Scudder's thoughts went with him back to the girl. Perhaps she was only a little girl. So many of them were. Perhaps she was dying even now, because no man could help her and there was no woman to help. Something clutched at the heart of the American girl over there in India and choked her throat as she sat helpless and unhelping. It was terrible that two calls should come in such rapid succession on the same night. As she shuddered at the thought and the misery of it all a third knock sounded. A third man came before her. His voice was almost eager.

"My wife," he said. "She is ill, very ill. They told me I could find help for her here. A wonderful foreign doctor who had done remarkable things." At last there was a call for her father!

"Oh, yes, I will send father," she answered gladly.

The man involuntarily straightened himself. "Not a man! No man shall look upon the face of my wife. You must come."

In vain did the girl plead that her father would come. Sadly and alone the man departed, as had the other two men before him. Ida Scudder sat down again. Were all the suffering child-wives in India calling to her that night? Was one of those endless processions she had read about in missionary magazines actually going to march by her door with unending maddening continuance?

The night passed on. The day dawned. Ida Scudder walked out into the street. As she passed a gateway she heard wailing and loud lamentation. It chilled her heart. She knew that the life of one of the child-wives had passed with the passing of the day.

She went on. At another house the beating of the musical instruments, the shrieks and the moans, told her that a second little wife was dead.

She would have turned back, sick at heart, but a relentless hand drew her on until she stood before the rude bier bedecked with flowers, which was to carry away the poor little body of the third wife whom the skilled touch of a physician might have healed.

Unspoken accusations sounded in her ears, though no voice sounded the words that accused her. "If thou hadst been here, these might not have died."

That fall, among the names of those who entered the Woman's Medical College in Philadelphia, there appeared the name of Ida S. Scudder. She heard the call of the women and children of India; the call of her grandfather's love and of his life; the call of her father's and mother's sacrifice. Above all, she heard a call which came from the lips of a Man who hung upon a cross. The print of thorns was upon His brow. Nail wounds were in His hands and His feet, and His side was pierced. The cross seemed to be transplanted until it stood in India's soil, and the voice of Him upon it said not "Go ye," but "I have died for India. Come, follow Me."

As she followed the cross into India. Dr. Ida Scudder has brought blessing and health and life to thousands of India's girls and women. She passes on to the girls and women of America those knocks that are summoning aid

in the night. The night is dark in India, and we have light. The call comes not from three only, but from the three hundred and fifteen millions of India's people. They appeal with an insistent call for some to go and for all to give and to pray.—Missionary Review of the World.

Divine Possibilities.

I dare say that it is possible for those who really are willing to reckon on the power of the Lord, for keeping and victory, to lead a life in which His promises are taken as they stand, and are found to be true. It is possible to cast all our care on Him daily, and to enjoy deep peace in doing it. It is possible to have the thoughts and imaginations of our hearts purified in the deepest meaning of the word, through faith. It is possible to see the will of God in everything, and to receive it, not with sighing, but with singing. It is possible in the inner life of desire and feeling to lay aside all bitterness, and wrath, and anger, and evil speaking, every day and every hour. It is possible, by taking complete refuge in divine power, to become strong through and through, and where previously our greatest weakness lay, to find that the things which formerly upset all our resolves to be patient, or pure, or humble, furnish today an opportunity—through Him Who loved us, and works in us an agreement with His will, and a blessed sense of His presence and power—to make sin powerless. These things are divine possibilities, and because they are His work, the true experience of them will always cause us to bow lower at His feet, and to learn to thirst and long for more.—Selected.

The Strange Story of a Masterpiece.

Many centuries ago a number of workmen might have been seen dragging a great marble block into the city of Florence in Italy. It had come from the famous marble quarries of Carrara, and was intended to be made into a statue of a great prophet. But it contained some flaws, and when Donatello, the celebrated Italian sculptor, saw it, he refused to accept it. So there it lay in the cathedral yard, a useless block.

One day the great artist, Michael Angelo, caught sight of the block. There rose up before his vision a thing of beauty, and in his mind he resolved a great resolve:

He would make a great statue of it.

It was a noble resolve, and worthy of the man. So, nothing daunted, he began the work. On the 11th day of September, 1500, early in the morning, Michael Angelo began his work. There, day after day, week after week, he chiseled patiently away. He allowed no other hand to touch it. Months passed, and still the work was unfinished. Not that he was idle, for he worked so hard at times that he slept with his working clothes on. And one day he said to a friend who thought that he was only spending days and weeks of his time upon what seemed to be trifles, "It is these trifles that make perfection."

Two more years passed away, and at last the statue was finished. On the 25th day of January, 1504, some of the first artists of the day assembled together to see what Michael Angelo had made of the despised and rejected block. They were a famous company.

There was the architect Monciatto, and the great master Cosimo Roselli, and the renowned artist Botticelli, and San Gallo, the famous architect and engineer, and Leonardo da Vinci, the first painter then in Italy (you way, perhaps, have seen a photo or a print of his great fresco-painting, "The Last Supper," in the Santa Maria della Grazie in Milan), and there were also Filippino Lippi, and Pietro Perugino, the teacher of Raphael.

The marvelous work was unveiled, and it stood for the first time challenging the admiration of one of the most famous assemblages of artists and architects that the world has ever seen.

They all united in its praise, and their judgment was unanimous. It was a masterpiece. And as a masterpiece it deserved no common place. It must not be hidden. It must stand in the public square. It must be a tribute to the glory and fame of their renowned city. So it was decided.

The statue weighed eighteen thousand pounds, and great was the care and skill with which it had to be removed. They slowly swung it in ropes suspended from fourteen oiled beams, and, drawn by pulleys worked by forty men, it was brought through the door in the wall which had been broken open to allow its exit from the workshop of the great master into the open air. For threre days and three nights it was watched by chosen guards as if it were a sacred thing. On the 18th day of May, at dawn, it arrived in the great square of the city of Florence.

There, for centuries, it stood, though now it is placed within walls. And today, if you go to the Academia della Belle Arti, in the circular hall constructed at the end of the long entrance corridor, you will see the very statue that was once a valueless block. It is the far-famed "David" of Michael Angelo. It represents the Shepherd King, the sweet singer of Israel, in the strength of his ruddy youth. The eyes are full of sweet perceptiveness, the right arm poised so as to hold the sling, the body agile and strong; a sculptured poem of strength. In one word, it is a masterpiece of art.

But Michael Angelo's "David" is more than that. It is an everlasting lesson to this world's workers. It tells what a master can make of a useless block. It is a vision of hope. It is an inspiration of cheer for man and boy. It stands there to remind us that nothing is common or unclean which has in it the possibility of life. God can make out of a worthless Jacob, Israel, a prince of God. Simon, the swearing backslider, can become Peter, the Apostle of Pentecost. Mark, the coward, can become the courageous standby of St. Paul. The worst boy in the class may become the best man in the church. The career which the world pronounces hopeless and casts away in faithless scorn may, through the hand of the Master, become a thing of beauty and a joy forever.—Canadian Churchman.

Three Measures.

Of all things far, I love the best,
The distance from the east to west;
For, by that space, and all within,
God's mercy parts me from my sin.

And best I love, of all things high,
The space between the earth and sky;
For, by that height beyond all ken
God's love exceeds the love of men.

I love, of deep things undefiled
A father's pity for his child;
For by that depth, so far, so clear,
God pities all that faint and fear.

O Father, Father, endless kind,
I thank Thee for my human mind;
But chief of all my praise shall be
That mind cannot encompass Thee.

—Amos R. Wells.

For the Southern Churchman.

"Not Where to Lay His Head."

Luke 9:58.

Jane Dalziel Wood.

The stormy night is like a cavern dark
with gloom
Illumed by fitful torch—
For now and then a zigzag streak of
blazing light
In rending all the skies, would seem to
burn and sear
And scorch.

I never hear the rain like mighty waters
flooding,
Nor wind in frightful blast—
I never feel the rumble of the distant
thunder,
But that I turn my wistful thoughts to
Galilee's
Far past.

'Tis then I fancy that I mingle with the
throng—
So near to Him I'm led
I hear, "The foxes have their holes to
shelter them,
The birds of flight have nests, but I, not
where to lay
My head."

And then I fancy, just because it makes
more real
The great sad truth He taught,
The skies grow black, the thunder rolls,
the clouds droop low,
Before the winds and drenching rain the
people fly
Distraught.

But I alone, of all the throng, go not
away—
Creep softly to His view,
And then a great sob chokes my throat
and cramps my heart,
For in His face I see that noble sadness
seen
By few.

"Dear Lord" (how quick He smiles with
ready hand outstretched,
His sympathetic way),
"I think my heart will break unless Thou
willst to come
And let me shelter Thee beneath our
humble roof
Till day."

And then He puts His gentle hand in
mine without demur—
Through wind and rain we go,
And when at last we stand within my
mother's door,
He lifts His hand above my head and
says, as I
Bow low:

"My child, thou pray'st Me to spend a
little time with thee
While wind and rain sweep past,
And thou hast feared that even that was
much to ask;
Yet dost thou know? that with My Presence comes a life
So vast.

That where It is all else dies out in gloom
and dark.
Light, Love and Life am I,
And so I will not give thee just a fleeting glimpse
Of glorious Light, triumphant Love and
Life—
Draw nigh.

Then—then withdraw Myself, and leave
thee poor and blind,
Soul quickened, but bereaved;
Nay, child, I enter here—I Who Am Love
and Light—
And stay to teach thee of that Life that
mind hath not
Conceived."

For the Young Folks

His Way.

He taught them His new simple law
Of right 'twixt God and man,
And showed them how from that would grow
Right too 'twixt man and man.

He taught that every man should do
As he would be done by,
For as man gives so he receives,
With utmost equity.

Give love and love will fill your life;
Give hate and hate is yours;
For as you give so you receive,
And shall while life endures.
—John Oxenhaam.

For the Southern Churchman.

"Laurie May Changes Her Mind."

Ethel Nelson.

"Oh, I wish I could die. Nothing ever happens." Laurie May spoke in the tone of one who might just have received his death sentence instead of a seventeen-year-old school girl. "It's school, school, school until I just hate the word. I never have any fun. I am going to kill myself."

Laurie May was so disgruntled with herself and the world in general that the words came thick and fast. She stood gazing out of the window upon a wonderfully beautiful scene. The park across the street was just turning green. The great beds of jonquils and hiacinths and all of the beautiful spring flowers were in bloom. The birds were singing like a full orchestra. But none of this Laurie May saw. It was a sad, gloomy old world to her, full of things no one wanted to look at or see or do. She was sick of it all.

Mrs. Willoughby glanced up from her sewing, but kept a discreet silence. She understood her daughter thoroughly. She added a few more stitches and waited. Laurie May never listened to reason or took advice until her irritation was quite spent. It would soon be time for the examinations and she knew that the girl was having to work very hard at school.

"I don't see any good it all does, anyway. What do I care for algebra or arithmetic. It is put in to make it hard for us. They just want to make us work." The tears in her voice warned her mother that it was time to interfere.

"Dear." Her mother spoke in an even gentle tone. "Suppose, before you quite completely do away with yourself, that you take some things over to Mrs. Imboden for me. She is quite ill, and I know poor little Emily has more than she can do, with those children on her hands, to take the proper care of her mother."

"Emily has not been at school for several days." Laurie May spoke in an entirely different tone. She liked Emily very much. "But I did not know that her mother was ill."

"Yes, she has had quite a spell. I have the things all ready if you will take them."

"Yes, I will take them." The answer lacked enthusiasm, but there was at least a show of interest in it.

Laurie May took the tray in one hand and a bouquet of flowers in the other and started for the little yellow house that stood on the street back of them. Just as she reached the kitchen door Emily was tying the baby into his high chair and saying in a very tired voice:

"Now, Jackie dear, sit still like a good little boy until Emie gives mother some supper."

Jackie let himself be tied into the chair very nicely, but at the mention of supper an S. O. S. came from somewhere in the region of his own little tummy, and beating a regular dinner march on the arm of his chair, began in a deafening wail:

"Jackie wants tupper; Jackie wants tupper."

As soon as she could make herself heard Laurie May was invited to come in, and Jackie, astonished at seeing a stranger in their midst, became as quiet as a mouse, much to the relief of Laurie May, who was becoming quite bewildered by the confusion.

"Mother sent over a little lunch for your mother," Laurie May explained as she handed the tray to Emily.

"Thank you ever so much," the other answered. "I have been wondering what to fix and just how to do it. It is so hard to cook, especially for one who has been sick so long."

"Eat, eat." Jackie had again found his voice, and it had lost none of its luster.

"Oh, dear, I will have to let mother wait until I have given you some supper."

And Jackie became as quiet as could be when Emily placed before him a generous bowl of milk and bread. While Emily was giving her mother the dainty lunch Laurie May had brought, Jackie jabbered away between bites at such a rate Laurie May could hardly understand him, but when Emily returned she found them both laughing and talking, apparently having a great time and the best of friends.

"I don't see how you ever get lonely with such a dear little baby to love and play with all of the time," Laurie May said.

"'All of the time' is right," Emily answered. "That is the trouble. With father away and mother sick I have so little time to myself. Sometimes I just envy you with all of that big house and no one to bother you when you want to study."

"Envy me? I did not know any one ever envied me."

"Well, I do. It seems to me that my lessons would just naturally do themselves if I could have all of the room and quiet you have. Of course," she added, "I would want mother and the children afterwards."

She smiled at Jackie and leaned over to kiss him, and at the same time he decided to return the affection, and reaching up with his spoon, patted her on the head. Emily scolded him a little, but the girls both had a hearty laugh over it, and Mrs. Imboden, hearing them, called to know what they were doing.

"Come in and see mother a few minutes." Emily untied Jackie and they went into her room. Laurie May wondered as they went in just what one said to an invalid, but her fears were lost and forgotten in the warm smile of welcome she received, and she was no longer a stranger, but one of the merry party and the jolly time they had.

"Why, mother," she said a little later that evening; "we had the best time. It was just like a party. Mrs. Imboden was so jolly, and yet she knows that she will have to stay in bed at least two weeks longer; and Emily is going to come over every night to study with me. She has lost so much time since her mother has been sick, and I am sure I can help her quite a lot."

"Yes, I am sure you can. I am glad that you thought of asking her," and her mother added to herself, "Emily can help you."

"Mother," added Laurie May, "may I let Emily wear my new May Day dress for class night and graduation? They cannot afford to have one made, and Mrs. Imboden was going to try to make one while she is still in bed."

"Why not give it to her?"

"Oh, mother, if I could! I would just love to do something for them."

"Mother." Laurie May stood in the door of her mother's bedroom, clad in her night-dress, her yellow hair loosened from its ribbons, and falling over her shoulders in a mass of curls, a picture of loveliness and youth. Her big blue eyes were dancing with merriment.

"I am not going to kill myself just yet. I have too much to do. And besides, I find that I really enjoy living."

"Dear," the mother answered, as she kissed the girl good-night, "you have found that one secret of living happily lies in the happiness of giving to others."

For the Southern Churchman.

A Night Adventure.

Claude M. Lee, Jr., Age 9 Years.

Once upon a time there was a little boy named John. One night his father and mother went out to supper, and so he went to bed early.

In the night he woke up with a start, for in the yard he heard a rustle in the bushes, and as there were no cats or dogs around there, he knew it must be a thief.

To make sure, he tiptoed to the window and peeped out. There in the dark he saw creeping cautiously along the dark form of a man.

He jumped back, and hunting up his clothes, he quickly put them on. Then he got his 22-rifle and some cartridges. Then he went downstairs and out the back door. But scarcely had he gone out than he saw the same figure he saw before, and it was creeping along.

John jumped back and hid until the man had gone by, and then John followed the man, keeping under the shadow of the house so that he could not be seen.

Finally the man stopped, and pulling a bottle of oil out of his pocket, he poured it on to the frame of the kitchen door. Then he started to set fire to it, but before he could do so John rushed forward and yelled at the man.

The man turned around, and, loading his pistol, fired! But the pistol did not go off. John raised his gun and fired, but his gun also did not go off! Now it was too late to shoot again, for the robber had already loaded his pistol and started to fire, but John was too quick. He threw aside his rifle; he rushed at the robber, and seizing the robber's arm, started to break it. With a yell the robber let go of the pistol and tried to free himself. In an instant John had the pistol, and pointing it at the robber, ordered him to go to the gate. Then John made the robber go to the police station, where the police locked the robber up.

The next morning a policeman came to John's house and gave him five dollars for the rrobber's arrest. When John's father and mother asked him why he got the money he told them, and they were very proud of their brave boy.

Why Johnny Failed.

Johnny had a little mind;
It was his very own,
And nothing could be put in it
Except by him alone.
It wasn't very big, it's true,
But there was room inside
For lots of things, chosen out
As Johnny should decide.

Mother and father gave him
All sorts of good advice;
But Johnny never put it in
Or thought about it twice;
But all the ugly things the boys
Upon the corners said,
Why, Johnny picked them up at once
And put them in his head.

At school the teacher tried her best
To give him facts and rules
Of every useful sort—but no,
For Johnny hated schools.
He picked up brag and vulgar slang,
Dime novels, too, ten deep;
And filled his mind till it was like
A tainted rubbish heap.

So when the day of manhood came.
When Johnny searched his mind
For skill and power it played him false
And nothing could he find
But worthless trash and ugly thoughts.
And so he failed, alas!
Is any other boy who reads
Coming to Johnny's pass?

—Exchange.

Thank You.

"That was a fine lunch you put up for Fred," declared Joe to his chum's sister, Ruth. The two boys had just come back from a day in the woods and were resting on Joe's veranda.

"I'm glad it tasted good," replied Ruth.

"It surely did, and everything was wrapped up so nicely in waxed paper—no cake crumbs sticking to the bread. Mother was away, so I just had to pick up anything I could find myself, and it was pretty poor picking. I guess I ate more than my share of Fred's feed. And those pieces of maple sugar tucked 'way down in the bottom were fine, a regular surprise."

"I thought you'd like them," Ruth returned. "They were the last of some sent to us from Vermont. I've been saving them for a special occasion."

"Your sister surely takes the prize for putting up lunches," Joe went on.

"Yes, I suppose she does do it pretty well," Fred assented.

The two boys sauntered off toward Joe's house. Ruth's cheeks were glowing happily.

"How nice it is to be thanked," she said to herself. "Fred never thinks to tell me he likes my lunches. But, come to think of it, I wonder if I always think to thank him and other people, too."

She reflected a minute.

"There's a book Aunt Ellen sent me on my birthday. I wrote her a polite note, of course, but I hadn't read the book then, and it was so good and I've had so much fun lending it to the other girls! I believe I'll sit right down now and tell Aunt Ellen how much I really enjoyed it.

"And I'm sure I never said more than a bare thank you to Fred for cleaning my bicycle. I'll try to remember to tell him how much better it runs when he comes back. I've been taking a lot of things for granted. I believe I'll try to remember how good a thank you makes you feel after this."

—Rebecca Deming Moore, in Exchange.

Little Faults.

One little drop of water isn't much. Yet the biggest flood that ever happened began with just one drop of rain. One little bad fault isn't much, you may think, but if it is repeated often enough it will soon grow into a very big one, indeed. One little disobedient act doesn't make a boy or girl bad, perhaps you will say; but every time you disobey willfully, makes it just that much easier to do wrong again. After awhile you will find that you do not feel half so sorry when you fail to mind mother as you did the first time. One little habit may seem like a small thing to make a fuss about, but habits grow just as boys and girls do, and many times a great deal faster. The older a habit grows the harder it is to fight. So if you set about it right away to get rid of that troublesome habit, you will not have half so hard a fight as you will if you wait until you are older. Every time you break yourself of a small habit you make yourself just that much stronger to fight the big habits that big folks find so hard to conquer.

Just one cross word or one ugly frown will not spoil a sweet child, but every time you allow a cross word to pass your lips it makes it just that much harder to choke back the bad feelings next time. Before you know it you will find that ugly words and cross answers are slipping out before you have time to think. Begin right now to stop saying cross words. Practice smiling every time you feel cross. and see if you cannot think of something nice to say when things seem to go wrong. Good habits grow just as fast as bad ones. and if you try hard enough the good ones will be able to drive all the bad faults away.—Jennie E. Stewart.

The Sentinel.

The morning is the gate of day;
But ere you enter there
See that you set, to guard it well,
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So shall God's grace your steps attend,
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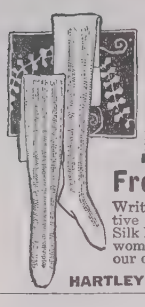
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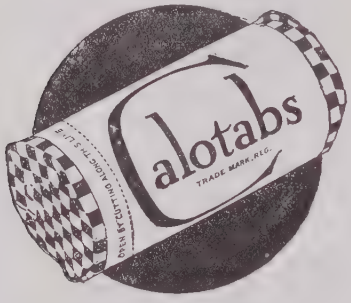
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Playing Animals.

Did you ever watch bear cubs box? Probably not; few of us have the chance. Yet they do box, and that with Queensbury rules of their own. Ever really watch kittens wrestling, or lambs gamboling? Why not? All of us have the chance. And the games of animals are as interesting as those of man.

Animals don't play in any haphazard fashion. Far from it. Each different species has his own racial habit of play. Some of them are curiously well organized. Monkeys play "tag" with a certain regard for a few simple understood rules; squirrels play "follow my leader," insects perform intricate dances in the air; kids run races together; otters slide for the agreeable sensation of sliding; and even the clumsy fur-seal does a two-step all summer long on the foggy beach of his Pribilov Islands. Sham-hunts and sham-fights are common. Many birds, such as the magpie and the jackdaw, have collecting fads, and the bowerbird builds a playhouse to play in.

Play is the young form of work. Play is educative. The animals who play best when young, work best afterwards, live best and thus hand on to their children the same love of play. A most important point is that the animals which man has succeeded in domesticating are notably the playing animals.

There are two kinds of play in animals, one of movement only, which trains the muscles and the nerves to the work of life. The other is the play of experiment, finding out what other things are. So, in ourselves, any amusement or play which quickens the muscles or the nerves, or which helps us to find out about something or some one, is worth while. The cleverest man or woman is often the one who never gets too old to play.—Presbyterian Banner.

An Easter Story.

The fuzzy caterpillar crawled along on the garden path. It took him a long, long time to crawl from the poppy-bed to the rosebush.

There he stopped to rest. And there, perched on a branch, was a yellow bird, only the caterpillar did not see the yellow bird. He could not because he was too close to the ground.

"Are the poppies blooming?" called the yellow bird.

"I do not know, for I could not see," said the caterpillar.

"What a pity!" said the yellow bird. "It's such a beautiful country up here where we can see everything. I suppose you don't even know that the rosebush has a pink rose?"

"I can crawl up and see that," said the caterpillar, but he got started up the wrong branch, and could not find the pink rose. There was no one to tell him where it was, for the yellow bird had flown away to the tip-top of a tree.

"Come up! come up!" called he. "I can see the beautiful country far and wide."

The caterpillar tried, but when he had crawled a little way he felt sleepy, so he spun a stout thread and fastened himself to the end of a twig. He grew very stiff and forgot about everything, just as you forget when you are asleep. And he slept a long time.

Then, one lovely, sunny day, he woke up, and—what do you think?—he was not a caterpillar at all, but a yellow butterfly, drying his wings on the same twig on which he had gone to sleep!

"Why don't you fly?" called the yellow bird, perching near. "Why don't you fly and enjoy the beautiful country, butterfly?"

This was the first time the butterfly knew he was a butterfly. His wings were dry and he did fly, in the sunshine, over the flowers, high in the air. He found it was a beautiful country where one need not keep close to the ground, and where one need not sleep and forget, and where everything was bright and fair.—Selected.

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China is now in the grip of the world's greatest famine. Six million lives must perish before July 1st unless aid reaches them from America. Tragedy eclipsing anything seen during the World War now stalks the length and breadth of the five most populous provinces of North China. Thousands are dying every day, amid scenes of unspeakable suffering.

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The Church of Christ in America was never presented with such an opportunity for exemplifying the spirit of Christ. For many years we have been sending the Word of God to the people of China, and that Word says:

"Whoso hath this world's goods, and seeeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither 'u tongue; but in deed and in truth."

YOU MUST HELP

This message comes direct to you. As a Christian man or woman, living comfortably amid plenty, knowing nothing of the pangs of hunger nor lack of food, the Word of the Lord comes directly to you in this moment of China's supreme need.

It has not been given to you, as it has been to Bishop W. R. Lambuth, to see the actual suffering. The bishop saw, and his message to American Christians is:

"China famine situation entering the acute stage. Crisis comes last of April. Thousands dying. Manchuria can furnish food and Chinese government transportation. Reliable committees distribute relief. The imperative need is money. Exchange is in our favor; one dollar will now save a life. America has saved millions already. Prompt action will save two million more. Missionaries, merchants and Chinese are working together. They will do their part if we do ours. God calls; humanity appeals. It is up to us to finish the task. We must do it in the next sixty days."

Let no man or woman who professes to love God fail to heed this cry of a people in the last throes of distress.

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WHERE TO SEND YOUR CONTRIBUTION

If the Southern Committee for China Famine Fund has no representative in your community, give your contribution to your bank or send it to Vernon Munroe, Treasurer, China Famine Fund, Bible House, New York City.

China Famine Fund

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

FAMINE RELIEF.

For the convenience of our readers we publish the addresses of the treasurers of the various Relief Funds whose appeals for the starving, and especially for starving children are so urgent and touching. The Southern Churchman will forward contributions to any of these, but to save time, postage and possibility of miscarriage, checks would better be sent directly to the treasurers as below:

Near East Relief (formerly "Armenian and Syrian Relief")—Cleveland H. Dodge, No. 1 Madison Ave., New York City.

European Relief (Central and Eastern Europe)—Franklin K. Lane, 42 Broadway, New York City; or locally for Virginia, DeSoto Fitzgerald, 218 Mutual Building, Richmond, Va.

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Marriages and Deaths

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Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Smith-Hart: Married, on Saturday, April 2nd, PEYTON McGUIRE SMITH, son of Rev. and Mrs. Claudius F. Smith, of Lynchburg, Va., to MRS. MAUDE PEMBERTON HART, of Chattanooga, Tenn.

Badger: At Raleigh, N. C., Monday, April 4, "in the communion of the Catholic Church," BETTIE AUSTIN BADGER, wife of the late Richard Cogdell Badger, of Raleigh, N. C., and daughter of the late Alexander A. Austin and Martha Williams (Joyner) Austin, of "Woodlawn," Halifax County, N. C.

"Eternal rest grant unto her, O Lord, and may light perpetual shine upon her."

Bruce: In Maryland, after a long illness, on Thursday, March 17, 1921, JOSEPH REID ANDERSON BRUCE, son of the late Thomas Seddon Bruce and Mary Anderson Bruce. Laid to rest in Hollywood, Richmond, Va.

"In Thy light shall we see light. O, continue Thy loving kindness unto them that know Thee; and Thy righteousness to the upright in heart."

MRS. BLAIR WILSON PEGRAM.

MRS. BLAIR WILSON PEGRAM passed away peacefully Saturday morning, March 19, 1921, at the residence of her son-in-law, Mr. Charles W. Warren, Smithfield, Va., and was buried at "Old Lower Surry Church," Surry County, Sunday evening at 3, March 20.

Mrs. Pegram was born at "Woodlawn," Surry County, Va., May 6, 1838, and married June 5, 1855. She lived in Surry County until the year of her golden wedding, 1905, when she moved to Smithfield, Isle of Wight County, Va. On January 19, 1916, she lost her life companion after sixty-one years of happy married life. This left her stunned and bruised. While not complaining, she never fully recovered from the shock, and she had been an entire invalid for several years.

She leaves two daughters, Mrs. T. N. Jones and Mrs. C. W. Warren, and one grandson, W. P. Warren, all of Smithfield, Va.

A loyal, loving wife, a devoted mother, a faithful friend, a warm-hearted and sacrificing Christian has gone to rest.

RESOLUTIONS OF RESPECT.

At a meeting of the vestry of Abingdon Church, held on January 22, 1921, in Abingdon Church, Gloucester County, Va., the Rev. William Byrd Lee, our rector, tendered his resignation, to take effect June 30, 1921.

Therefore, the vestry, in accepting the resignation of its beloved rector, embodies in its resolutions its sense of its great and deep loss.

Therefore, be it resolved—

First. That we wish to express to him, in terms of the most sincere affection and regard, that after nearly thirty-six years' untiring Christian labor in our parish, and ever heedful to the calls of all humanity, that it would be selfish on our part to ask him to reconsider his decision.

Second. We further wish to express to him our heartfelt appreciation of his unselfish devotion to his church and people. Our great loss is tempered by the welcome knowledge that he is to remain in our midst ever ready in future, as in the past, to succour and help the sorrowing and afflicted in his ever tender Christian spirit.

Third. Therefore be it resolved, that a copy of these resolutions be spread upon the records of this vestry, a copy published in the Southern Churchman, and copy forwarded to the Rev. William Byrd Lee.

(Signed) THE COMMITTEE.

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I am not careful for what may be a hundred years hence. He who governed the world before I was born shall take care of it likewise when I am dead. My part is to improve the present moment.—John Wesley.

The door of death has become not a door to take Christ from us, but a door to take us to Christ.—James I. Vance.

Personal Notes

The Rev. S. Arthur Huston, rector of Christ Church, Baltimore, has accepted a call to St. Mark's Church, San Antonio, Tex., succeeding Bishop Coadjutor Stevens, of Los Angeles.

Colonel, the Rev. Charles C. Pierce. D. D., chief of the Graves Registration Service of the Army, is in Europe as head of the commission for beautifying our permanent military cemeteries in England and France.

The Rev. B. D. Tucker, Jr., D. D., Professor of Ecclesiastical Polity and Pastoral Theology at the Theological Seminary in Virginia, Alexandria, has been called to Trinity Church, Columbia, S. C., in succession to the Rev. K. G. Finlay, D. D., recently consecrated Bishop-Coadjutor of the Diocese of South Carolina.

The Rev. Randall W. Conklin has resigned the charge of St. Alban's Mission and St. George's Mission, Newark, and accepted the rectorship of St. Stephen's Church, Riverside, N. J., to take effect May 1.

The Rev. J. C. M. Shrewsbury, of Calicoon, in the Diocese of New York, has accepted a call to Trinity Church, Shamokin, Pa. His first services there were on Sunday, April 3.

The Rev. J. K. Burleson has resigned his position as assistant at St. Paul's Church, Rochester, N. Y., with the intention of taking up work in South Dakota under his brother, the Bishop of that missionary jurisdiction.

The Rev. Floyd Appleton, Ph. D., has resigned the rectorship of St. Paul's, Harrisburg, Pa., and accepted a call to Christ Church, Danville. After Sunday, April 10, his address will be Danville, Pa.

The Rev. W. E. Grimshaw, rector of St. Thomas' Church, Croome, Md., will take charge of Trinity Church, Fayatteville, N. Y., and St. Mark's, Jamiesville, about the middle of April.

The Rev. Dr. Carl E. Grammer, rector of St. Stephen's Church, Philadelphia, has become a member of the editorial staff of **The Chronicle.**

The Rev. Frank M. Johnson, Jr., has become General Missionary of the Big Bend District, with address at Marfa, Tex.

The Rev. Lawrence R. Kelly, formerly curate at St. Paul's Church, Albany, N. Y., has accepted a position on the clergy staff at the Chapel of the Intercession, New York City.

The Rev. William B. Allen, for the past ten years connected with the District of Asheville, has become rector of St. Michael's Church, Tucumcari, N. M.

Ordinations.

On Tuesday, March 29, Q. E. Primo, colored, was ordained to the diaconate by the Bishop of Georgia, at St. John's Mission, Albany, Ga. The Rev. P. M. P. Carrington, rector of the Church of the Good Shepherd, colored, Thomasville, preached the ordination sermon.

In Emmanuel Church, Memphis, Tenn., on March 19, the Rev. James Aladuhi Johnson was ordained priest by Bishop-Coadjutor Beatty. He was presented by the Rev. W. C. Robertson, and the sermon was preached by Bishop Demby. The Rev. Messrs. B. B. Ramage, Charles T. Wright, A. H. Noll, LL. D., and J. Henry King united in the imposition of hands; and the Rev. Mart Gary Smith, deacon, was present in the chancel. The Rev. Mr. Johnson becomes rector of Emmanuel Church, Memphis.

On Saturday, April 2, in Emmanuel Church, East Syracuse, N. Y., Bishop

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Fiske advanced to the priesthood the Rev. James Francis Root. The Ven. H. W. Foreman preached and the Rev. E. C. Tuthill presented the candidate. The Rev. Theodore Haydn said the Litany, the Rev. S. F. Burhans read the Epistle, and the Rev. A. A. Jaynes the Gospel. Among those present was a delegation of Indians from the Onondaga Reservation. Following the service luncheon was served in the new parish house. The Rev. Mr. Root, who has been in charge of Emmanuel Church and of the services at the Indian Reservation, will continue in this field.

Deaths.

The Rev. Fred W. Crook died of pneumonia on Monday, March 21, in a hospital in San Francisco, Cal. Funeral services were conducted by Bishop Moreland in Holy Trinity Church, Uklah, of which he had been priest in charge for twenty-three years.

The Rev. Owen F. Jones, rector of St. Stephen's Church, Baker, Ore., died a few weeks ago in a Portland Sanatorium, following a nervous breakdown.

No Strangers.

There ought to be no strangers in this
little vale of tears;
I haven't seen a stranger's face for years
and years and years.
I see, of course, some people that I never
saw before,
But they're just like the others that I've
known in days of yore.
They've felt and known the self-same
things the rest have known and
felt.
They'll freeze up for unfriendly folks, for
kindly ones they'll melt.
They've each one had a sorrow that they
thought they couldn't bear,
But bore it, just as people do with sorrows everywhere.
There ought to be no strangers in this
so-called world of woe!
I see new people that I love, just everywhere I go.
And every one has felt some joy that I
had felt some time;
And each has had his little dream of
higher slopes to climb;
And each has known the sweets of home
at some time or another;
And nearly every man you meet will rave
about his mother.
They thrill at things that thrill me, too,
these friends I never met—
There ought to be no strangers in this
misnamed world of fret.

—Strickland Gillian.

For the Southern Churchman.

The Bishop's Work.

This is a true story of a Bishop's daughter. A member of a parish in the city in which the Bishop lives telephoned the Bishop's residence to ask "Mrs. Bishop" to receive at a tea. The telephone was answered by the Bishop's daughter, who replied to the invitation with this statement: "Mother is out of town. She is in A—— with father, who has gone to desecrate a church." The surprised ejaculation of the listener made the Rt. Rev.'s daughter realize her mistake, and she quickly corrected, "O, I mean to consecrate a church!"

It harms us to think evil; it harms us even more to say what we think. It is for this reason that silence is so often golden. But it is also on the same general principle that it is worth while to speak a pleasant word—if we can do no more.—Christian Work.

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God being Love, can only be understood by those who put love into action.—Marcel Kraus.

There is only one appointed way of doing good, and that is by being good. —F. B. Mozley.

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"In Christ's kingdom the only greatness is usefulness and the only dominion is service."

We have too often relegated the kingdom of God to another world. The Master brought it here.—Bishop Burnett.

Though we travel the world over to find the beautiful, we must carry it with us or we find it not.—Emerson.

"Grief, nor pain, nor any sorrow
Rends thy heart to Him unknown;
He today and He tomorrow,
Grace sufficient gives His own."

Be sure of God and nothing can overthrow you.—Phillips Brooks.

Many have done more good by dying than they would by living.—N. Emmons.

What God says will always make people think, if stated in a way suited to their comprehension.—Ex.

Thy strength can make us strong indeed,
Thy love can cheer and bless,
Thy presence can refresh the soul,
E'en in a wilderness.

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Whosoever does anything to depreciate Christianity is guilty of high treason against the civilization of mankind.—Macauley.

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Happy are we even if we go at God's second bidding, though it is far better that we go at first.—J. R. Miller.

Every one who sets himself to live the unselfish life, no matter how humble a person he may be, has God on his side.—Bosworth.

A mother's first duty is to bring up her children for God. Whatever she can do for others after that will be acceptable. Outside duties may be hers in some measure, but the duty to her children is hers and no others.—Selected.

Paul saw our grave in the furrow of the plow, our burial in the corn dropped into the soil, our decay in the change undergone by the seed, our resurrection when, bursting its sheath, it rises green and beautiful above the ground that was once its grave.—T. Guthrie.

Love is the sunshine of life, which alone can conquer the darkest clouds and bring back the clear shining after the rain. And to believe that perfect love—the love of God in Christ—is really presiding over all, is the true support which Christianity offers to us in the battle of life.—Selected.

Measure thy life by loss instead of gain;
Not by the wine drunk, but the wine poured forth;
For love's strength standeth in love's sacrifice,
And whoso suffers most hath most to give.
—"Sermon in the Hospital."

Those who believe, not in word only, but in deed and in truth, in the great destiny of enfranchised souls, will not need to compassionate any true and upright spirit which is called away, however suddenly, from a life however sweet.—F. W. H. Myers.

Saved by suffering, not from it, is the law of life revealed in Christ. Character depends on inward strength, but this strength has two conditions: it is increased only by being put forth, and tested only by resistance. So the spiritual character must enter into conflict, and stand in comparison with something formidable enough to be a standard of its power.

Have You Selected Your School?

Enrollments are now being made for the ensuing school year. Many institutions already have a waiting list. If you find it difficult to make a choice, the Southern Churchman will be glad to assist you. Address

Southern Churchman School Bureau
815 East Grace St.
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SUMMER CAMPS

The growing popularity of camps for young people attests the benefit to mind and body of open air and well regulated exercise. Select your camp now. The SOUTHERN CHURCHMAN will help you to make a choice.

CAMP NAVAJO FOR GIRLS

7-16 years. On beautiful Lake Thompson, Maine. (*Via* Bar Harbor exp. from New York, one night.) Rate $200 (*no extras*). Mid pines and birches on hill sloping down to lake. Full program of water and land sports taught by experienced councillors. Handicraft, folk and interpretative dancing. Excellent food. Physician and nurse. Catalog. Register before June 1st. CLARA HENDERSON, Dir., 1530 Linden Ave., Baltimore, Md.

Three Cents Saves a Life for a Day!



Think of it! For this paltry sum, just a fraction more than letter postage, a human life can be sustained from sun to sun in a land where FAMINE stalks rampant and men are dying by the thousands every twenty-four hours.

Think of it, you well nourished, well clothed American Christian, as you sit in your protected home that probably has never felt the pinch of necessity!

Did three cents ever seem so small or mean so much as in this hour of China's supreme need? Do you know of any investment where returns are so large?

A penny will buy a meal—a dollar will sustain a life for a month—five dollars saves a family.

BUY CHINA LIFE SAVING STAMPS

If you buy liberally, who knows but that you may save some babe from being drowned by its frantic mother to end its sufferings, or that you may prevent the sale of some young girl into servitude to provide food for the rest of the family, or that you may preserve some youth to grow into a great force for righteousness in a heathen land?

Your missionary societies should have them on sale. They should be obtainable at every church and Sunday school in the South. If your society does not have them, the secretary should write at once for a supply to **MISS DAISY DAVIES, Stamp Sales Director, Southern Committee, China Famine Fund, 502 Candler Building, Atlanta, Georgia.**

Do not let the purchase of these stamps keep you from making larger contributions to the fund if you are able to make a substantial donation in this hour of suffering.

WHAT YOUR PENNIES CAN DO:

1 cent buys a meal.
3 cents saves a life for a day.
$1.00 saves a life for a month.
$2.00 saves a mother and baby a month.
$5.00 saves a family for a month.
$10.00 saves a mother and babe till harvest.
$25.00 saves a family till harvest.

The stamps are intended to afford the poor, the little children, and those who count their possessions in pennies to have a part in this Christian cause. It will defeat the object of the stamp sale for any one who should give ten, twenty-five or a hundred dollars to be satisfied with buying a few stamps. Give in proportion to your possessions!

WHERE TO SEND YOUR CONTRIBUTION

If the Southern Committee for China Famine Fund has no representative in your community, give your contribution to your bank or send it to Vernon Munroe, Treasurer, China Famine Fund, Bible House, New York City.

China Famine Fund

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

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ON USING WHAT WE HAVE

The two articles which we print in this issue of the Southern Churchman combine in a single message. The address of Dr. Dillard is an instance of the new and larger employment of the laity, not only as servants of the Church's practical efforts, but as interpreters of its spiritual meaning for the lives of men. The article from Bishop Remington sets forth the way in which a diocese, with practically no help from outside and with the employment only of its own men, many of whom had no qualification of technical experience, but only the more vital qualification of a ready heart, carried through a great enterprise for the good of the Church From both these sources, therefore, there speaks this truth: that the power of the Church will come, not from wishing she had some extraordinary resources imagined to be needed, but from the recognition of the abilities which are already at her service if she will dare to venture boldly with what she has.

All through religious history it has been a common failing for men to hold back from service because they complained that they could not do it well. "I have never been trained," they say; "I have no special ability in this line." When the Lord commanded Moses to go and stand before Pharaoh, Moses wanted to shift the responsibility to Aaron, and in all the generations since men have been much more apt to imitate this particular piece of weakness on Moses' part than they have been to imitate all the rest of his strength.

Above almost everything else, the Church needs courage to use her human abilities, too long lying latent. There is new work to be done for God in every congregation and in every diocese, and the men exist to do it. It is a question of courage and faith. If we fix our eyes enough on the imperiousness of God's work, we shall not be able to see the small excuses which ordinarily prevent so many of us from attempting it. When a life yields itself obediently to His plans for service, God will take care of the results.

A GOSPEL FOR THE WORLD'S NEED

There is a disastrous idea still prevalent in some minds that Christianity loses its character when it begins to touch public affairs. Persons of this sort speak of the "pure gospel," by which they mean a gospel which confines itself to personal morality and holds aloof from the problems included in a wider civic consciousness.

There is a kind of pure gospel which everybody wants. We want the gospel in all the purity of its power. But if anything is true about Christianity, this is true—that the gospel loses the purity of its Master's purpose when it becomes a thing of segregated concern. It is only pure when it expresses the full reach and inclusiveness of the purpose of Jesus to make all life over after the fashion of the Kingdom of God.

It is possible to have what some people call the pure gospel, and have beside it a world given over increasingly to pure deviltry. The real genius of the Christian gospel is outraged and denied when the pitiful timidity which miscalls itself reverence keeps the gospel away from its saving contact with the tough facts of this world that need to be redeemed. Doubtless the theological professors and the preachers of Germany prided themselves on their pure gospel when they went mooning along exhorting fat individuals to personal complacency, with never a word of rebuke or warning to the terrible tendencies which were growing in the German policy toward the other nations. Doubtless they preached what they called the pure gospel at the very time when they had no words to denounce the invasion of Belgium, nor any indignation against the enslavement of the Belgium workmen and the whole brutal cruelty of the German occupation. It is probable that the outcome of the war has opened their eyes and that they realize their gospel would have been more pure if it had had more of the militant reality of Jesus, and had dared to reach out to touch the real sins of militarism and arrogance that were ruining the life of a people. Yeast may be pure yeast when it is held in one hand, and a mass of unleavened stuff in the other. Salt may be pure salt when it is kept shut up in a box and decay goes on unheeded in the thing it was meant to sweeten and preserve. But that is not the kind of purity which Jesus meant in His parable, and that is not the kind of purity He means for His gospel ever.

Indeed, the gospel which sanctimoniously imagines it can be itself pure by holding aloof from wrestling with the tough problems of the world does not even keep the poor negative purity which it imagines. If Christianity does not fight against the evil of this world, it becomes accommodated to those evils. If it does not go out to strengthen the redeeming influences in civic and industrial life, then it becomes tainted by its acquiescence with the conditions it is willing to permit. Even the gospel of personal conduct could keep virile in a Germany where Christianity forswore its touch with the mighty problems of its time. And neither in any other land, including ours, can the gospel lay hold upon the respect and allegiance of any part of the life of men unless it lays hold upon it all.

Among American journals there are no editorials more notable for their trenchant insight than those of "Life." Here is the way Mr. E. S. Martin sums up, in a recent issue, the situation of our world today:

"The war was won, but civilization is not yet saved and now bids fair to go to perdition" * * * "over questions of money, territory and reparations which as yet are so much fairly gold. Heaven knows what can be gotten out of Germany, but the effort to get it, the effort to decide how much, the effort to prevent it from doing immeasurable damage to the late Allies, all engage the best minds just now and seem to flabbergast them. The situation is most curious. It is working into a sort of competition between the Penal Code and the Sermon on the Mount for the right of way in the affairs of the world. The Penal

Code provides punishment for crime and is much respected. The Sermon on the Mount says, forgive your enemies, and is much derided, especially by business men. But now, such is the state of the world, such are its recent experiences, and such are the minds of the present generation of its inhabitants, trained as they have been in the last six years, that it has actually come up for serious consideration which of these documents is the most practical, and which course of action is better business. Haggling about money and nursing of hatreds threaten absolutely to destroy the civilization of Europe. England is destroying what is left of herself and her prestige by her management of Ireland. France is losing the sympathy of friends who so greatly admired her by her attitude about Germany, Austria and Middle Europe are starving and Russia is a bedlam, all as the result of human folly. Europe cannot be relieved as it might be, because it cannot get together. Problems of credit and problems of transportation lag and people starve while food rots. A carload of supplies has to be loaded and reloaded four times between the Baltic and the Danube because no State in Europe lets a freight car go out of its boundaries."

What we need in our world today is more religion. We need more of the pure gospel truly understood, the gospel which has the purity not of a vacuum, but of a great, strong wind which cleanses and sets free. We need the courage to carry the mind of Jesus into all the affairs of this disordered earth, and to begin to ask whether it is not about time that we set ourselves seriously to learn from Him and see what we can make of our world if we let Him be our Guide.

The Church Service League

By Helen Sterling, Secretary of the National Committee.

It is scarcely a year and a half since delegates from the Woman's Auxiliary, the Girls' Friendly Society and the Guild of St. Barnabas for Nurses adopted at Detroit the resolution which began, "We invite all other women's church societies to join with us in creating a Church League of Service." This resolution, later approved and accepted by other societies, was followed by the definite suggestion that to conduct the business of the League and to prepare for its development there should be formed a National Council, with three representatives from each of the seven existing national organizations, and nine members at large. These representatives, who were subsequently chosen from their respective organizations, viz: the Woman's Auxiliary, Girls' Friendly Society, Daughters of the King, Church Periodical Club, Church Mission of Help, Guild of St. Barnabas for Nurses, the Church Women's League for Patriotic Service, met at Church Missions House the following December and elected nine delegates at large, thus forming the National Committee to which has since been added a delegate from each provincial council of the Church Service League as formed, and also one from each of those departments of the Executive Council of the Church upon which women are serving.

In the eighteen months since the resolution was adopted diocesan councils have been organized at the rate of more than two each month, five provincial councils have been formed, and in at least two dioceses there are fifty or more parish units. It is evident that the "invitation" was accepted.

But the history of the first year and a half of the Church Service League may not be written so much in figures and sums total as in the spirit in which the idea has been received. Doubts there have been, of course; inquiries, no end of them; but only those whose privilege it had been to see many of these same doubting and inquiring letters could understand how constantly increasing was the evidence that inquiry was very perceptibly deepening into interest, and doubt into an honest determination to have some share in developing the new project.

A careful analysis of the letters shows that the prevailing difficulties in the way to universal acceptance of the Church Service League arise not so much from a lack of understanding of its purpose as from fear of a supposed rigid technique of organization. That very simple little rule of success, "'Do what you can, with what you have, where you are," seems to help amazingly here. In other words, the whole question of intelligent organization, whether in diocese or parish, becomes merely a matter of making the plan yield to existing local conditions.

Paucity of organizations which may be drawn together into a Service League ought never to be a stumbling-block if one remembers that the reason for any federation is not that taken together three organizations are three times as powerful as one organization, but rather, as the recently recognized "group" idea declares, that when three or seven or any other number of groups get together for enlightenment, for consultation and co-operation, "an entirely new power in the universe is thus created." So it must be that whenever guilds and societies, however few in number, come together for "mutual understanding and co-ordination of effort," it must inevitably happen that there is then and there released, in parish and in diocese, an entirely new dynamic force capable of possibilities in the way of service hitherto undreamed of. There has arisen, moreover, in the development of the Church Service League a most interesting contingent; for it is becoming increasingly evident that the more natural Service League is that which includes men's as well as women's organizations, and it would seem from the number of Service Leagues so formed springing up all over the country that this ideal, which has been held in mind from the start, is capable of speedy fulfilment.

The National Committee has tried to avoid anything like didactic instruction or rigid formulas. Realizing that the real life of the Church Service League must be entrusted to the parish units, it has emphasized as essential two points only, namely, that the parish unit should consist of a federation of all societies or departments in which women work in the parish, with the understanding that during the year the activities of the unit shall include some definite service in the five fields, i. e., the parish, the community, the diocese, the nation and the world. The committee accepted as the "immediate program" before the women of the Church, United Prayer, United Study and United Giving, assuming at this time the publication of the Church Prayer leaflet, and recommending as an opportunity for corporate prayer and contemplation the observance of a Day of Intercession and Meditation early in Advent. The leaflet of Suggestions, published by the Committee on Devotional Life for use on this day, was ordered by sixty-four dioceses and missionary districts to the number of 58,458 copies. Bible Reading for use during Advent, published by the same committee, were ordered by sixty-eight dioceses and two missionary districts, to the number of 52,304 copies. A recent bulletin published by the Committee on Co-operation contains suggestions for ways in which the various organizations which make up the Service League may, by interchange of intelligent and devoted service, be mutually helpful. The Statement published by the National Committee sets forth the purpose and ideals of the Service League, with suggestions for organizing the several divisions.

When all is said and done, the heart of the whole thing seems to lie in the one word, "co-operation." It is, of course, inevitable that individuals working in and for the Church should have, as elsewhere, their own especial points of enthusiastic service; it is likewise certain that there can never be for any individual, who is not cognizant, at least, of all the work which the whole Church is doing, the joy of completely intelligent service. "We shall find, when we have time to study them," the Prayer Leaflet reminds us "that every mission and department of the Church has its own romance, its own pathos, its own peculiar joy." And some of us are finding, moreover, as we come together out of our separate corners, and learn of the work other women are doing in the name of the Church, that in working exclusively, as we have done hitherto, sometimes for the Woman's Auxiliary, sometimes for the Girls' Friendly Society, or, it may be, for the Church Periodical Club, we have been not altogether unlike craftsmen engaged for a long time upon a bit of detail, with no knowledge of the whole plan; but now the entire pattern is revealed, and we are permitted to see for the first time the design which we have, all these years, been helping to make.

Needless to say that one likes it; needless also to say that one seeks more eagerly than ever before opportunity to help in completing the design.

HOW WE RECEIVE GRACE.

How, then, is Christ crucified to be partaken of by each one of us? How are His merits, how is His blessed Person to be communicated to us, that sinners should dwell in Christ? and Christ in sinners? By faith; for it is written, "That Christ may dwell in your hearts by faith": by united prayer, for He has promised "Where two or three are gathered together in My name, there am I in the midst of them"; but most directly and especially by sacramental union, "For as many of you as have been baptized into Christ," and "Whoso eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him."—Selected.

THE PREACHING MISSION---AN EXPERIMENT IN MISSIONARY PROPAGANDA

Rt. Rev. William P. Remington, D. D., Suffrigan-Bishop of South Dakota

When the call of the central authorities of the Episcopal Church came for a Nation-Wide Preaching Mission to be observed in every Diocese and Missionary District, we in South Dakota accepted the idea with eagerness, and laid hold upon it as a splendid opportunity for an experiment in missionary propaganda. It was no new thing, but simply a revival of the apostolic method first used by our Lord in gathering the seventy about Him and then sending them into every city and place, whither He Himself would come. We did not quite expect to see Satan as lightning fall from heaven, but we did hope for rays of light to illuminate some dark places, and we did believe that in answer to our faith God's Holy Spirit would bear witness to our desire to have His ways known upon earth and His saving health among our people.

As from the perspective of this time we look back upon that venture, we can rejoice over the measure of success God had given us in this method of missionary propaganda.

We found ourselves handicapped at the outset from the inability of the Central authorities to send us an experienced missioner to show us how. Also, we had no "outstanding preacher of nation-wide reputation" among us; in fact, we had only half a dozen men who had ever conducted a mission before, two of whom were the Bishops who held eleven of the twenty-two missions preached. In spite of these difficulties, we practically covered the entire State, holding missions in every parish and important mission where there was a resident rector or missionary, with twelve missioners, eleven of them drawn from within South Dakota. We passed up those places where adequate preparation and follow-up could not be made on account of a vacancy in the post. We realized that these may have been the very fields which needed us most, but we feared to plough a field which could not be planted and watered afterwards.

The Bishop had appointed the Suffragan as chairman to make arrangements, and he associated with himself the Rev. Clyde B. Blakeslee, of Madison, and Dean F. B. Bartlett, of Aberdeen. We arranged a schedule, agreeing that each missioner would accept his appointment and do his best without urging or question, and though it was most difficult to fit men to places and meant not a little sacrifice and hard work for some of the missioners, we received few complaints, except that the mission was too short. We have a way of all pulling together in South Dakota, and we have faithful soldiers and servants who will accept appointments without question and do their best.

We had three very simple but definite objectives:

1. To preach Christ as a living Person capable of imparting Himself, His strength and virtue, to those willing to receive Him. We insisted that the preaching power of the mission would be in proportion to our effort to visualize the Christ as the Lord of Life. We would enter into no theological definitions, nor the advocacy of any social or economic programs.

2. We were to instruct the people in the way of Christ as this Church has received it. The services were to be very simple and short, with an instruction and opportunity made to answer questions and offer intercessory prayers. Whatever else we wanted to accomplish, we desired to make the Episcopal Church and her ways known in that community.

3. Finally it was to be the Church's call to service. The chief objective and the driving spirit was enlistment in the various agencies the Church had set up to propagate her work.

As by-products of the Preaching Mission, we developed Christian healing as a strong adjunct to the message of evangelization and instruction, and in some places these services became the most helpful part of the mission. Also the Nation-Wide Campaign received a strong impetus from the missions, though in most cases the campaign had been undertaken in advance. The Church papers and tracts on many subjects were used as aids in the work.

Now as to results: The following are taken from a number of reports which were sent in by the rector or missionary after the mission was held. We shall not be interested in the place nor even in the names of missioners, but just simply in the report.

"The Preaching Mission marked a real advance, because it has left something permanent. Many people had thought it impossible to have a mission in the Cathedral; but now they say: 'Wasn't it splendid; we really had congregations.' The Healing Mission is a fixed order, and will continue quietly and reasonably, giving a new meaning to intercessory prayer, and bringing the full gospel into many lives."

"The final Guild meeting was the largest we have ever had, and its tone was entirely spiritual and real. Afterward we had the best parish meeting which the oldest inhabitants can remember. I attribute the spirit and enthusiasm and the numbers to the mission."

"The mission held at St. Mark's was a decided success. Our people were stirred and stimulated. During the six days 600 people attended the services. It is encouraging to know that we can carry on a Preaching Mission without help from outside. Returns from canvass for Personal Service Pledges show that many are definitely committing themselves to some form of service. We have six volunteers for life service."

"The mission at Springfield was splendidly conducted. The other ministers of the community attended themselves and invited their people to do so. On Monday morning the missioner addressed the students and faculty of the State Normal School, and on Tuesday all the classes of the Springfield public school were visited and invited to attend the children's service in the church that afternoon at 4 o'clock; seventy-five children, ten teachers and other adults were present. On Wednesday a visit was paid to the Indian Church at Santee, Neb. The Indian Women's Guild was in session; dinner was served to those present and the missioner addressed them."

"Armour had a very successful Preaching Mission. The Christian Healing Missions were greatly appreciated by all who attended them. Eight services were held, with an average attendance of forty-seven persons. The people of Armour voted the mission a great success and expressed themselves as in favor of an annual Preaching Mission."

"The mission did a heap of good, and was one of the most worth-while things we have ever done here. It certainly made people think, and we are beginning to see the results of it. The attendance at the mission grew. It started out at thirty and increased to over sixty. There was a very great interest in it."

"The spiritual character of the mission made it very helpful, and the results will be lasting. Average attendance, thirty-four. In addition the Bishop addressed groups of students, faculty, townspeople and Rotary. Many pledges of service made."

"A very successful eight-day mission. The question-box was freely used by the congregation, including some of the young Church school scholars. The sermons led up to a call for personal service which was answered by a goodly number of the people of the parish. The mission closed with a consecration service of unusual impressiveness."

It is impossible, of course, to tabulate spiritual results, and in many cases we shall have to wait almost a year to discover what abiding fruit came from the Preaching Mission. Most of the places where it was undertaken were small towns where the average attendances, even on Sundays, were not great and where our Church, unfortunately, was not very well known. The whole of South Dakota has been burned over with the fires of pentecostal revivals. A good deal of the religion is of the negative, rather than of the positive and constructive type. The Episcopal Church has a decided mission in presenting the Christian life in all of its fullness and its beauty. Our average missionary goes on trying to present this ideal Sunday after Sunday, and he is succeeding in a splendid way. The advantages of the Preaching Mission are many. The publicity used attracts a larger number of persons to the services of the mission. A fresh voice presenting the gospel is appreciated, and it is not necessary that a man of great preaching ability should bring the message. We sometimes wonder what "an outstanding, compelling preacher" is. Any one who is deeply in earnest and is trying to live a Christ-like life and has some decent gifts in speaking can preach a good mission—at least, that has been our experience.

As a means of propagating the gospel in a missionary district, the inspirartion given at the mission is a splendid feature. Finally, the call to service leaves every one with a feeling that he or she is a part in the work of the Church. We are all determined in South Dakota to profit by the mistakes of the past effort and to carry on another Preaching Mission this coming year in those places where it will be most welcomed. We are going to expect great things from God, and we are sure we shall not be disappointed.

PRACTICAL CHRISTIANITY

By James H. Dillard

[One of the most valuable consequences of the Nation-Wide Campaign has been the larger entrance of the laity into the service, both prophetic and practical, of the Church. The value of the message which laymen can bring is illustrated in the following address, which was delivered in Christ Church, Charlottesville, Va., on the Sunday after Easter upon the thirty-first verse of the twelfth chapter of St. Mark, "Thou shalt love thy neighbor as thyself."]

The text is one that is of utmost importance to every human soul at every season of the Christian year, and we should endeavor to consider its everlasting significance with sincerity and candor. If there be one thought that belongs to every festival of the Church, it is Christian charity.

Before coming to the main theme it would be well to make a brief but important digression. The text deals with the practical side of life. It contemplates the religious life as manifested in practical relationships. While this must of course ever be the ultimate test of religion, we should not understand that it is all of religion. We may judge religion by its fruits, but we may not thereby deny the mysterious processes that are going on at its roots. We cannot detach religion from its mysterious sources. There are secret springs of inspiration that are known in every human soul, and yet they cannot be fully defined and described.

As torrents in summer
Half dried in their channels,
Suddenly rise, though the
Sky is still cloudless,
For rain has been falling
Far off at their fountains;
So hearts that are fainting
Grow full to o'erflowing,
And they that behold it
Marvel, and know not
That God at their fountains
Far off has been raining!

These simple lines tell a truth that human hearts are conscious of, though we do not often speak of it in plain, cold words.

There is a false scientific spirit which would abolish all mystery from the universe. Because science has dealt so successfully with secondary causes it has become, in its turn, dogmatic. Because it has explained and applied so much, it has forgot what lies beyond and behind. Because it has removed so much mystery, it thinks it has removed all mystery, whereas the great primal facts of the universe are just as mysterious as ever. This conceit of removing the mystery from things has reached the realm of religion. Some think that the modern world has succeeded in removing the mysterious part from religion, as they suppose that the mysterious has been eliminated from nature. The fact is that true science becomes the more humble the more deeply it looks. It sees the more mystery the more completely it removes the outer veils. So the more deeply we contemplate the outward manifestations of true religion, the more fully convinced we shall become of a mysterious source back of these outward manifestations.

But our theme today deals with the practical side of religion. In touching on the other side the purpose was simply to call attention to the fact that the two sides cannot be divorced. Our purpose today is a very definite one; it is to ask what is the Christian mind, what is its spirit, whether at its Christmas birth or at its Easter glory.

In considering this spirit we shall gain clearness by considering at the same time the opposite, which may be called the pharisaic spirit. These two views have been always opposed to each other; they form even today a central point of opposition in modern thought.

The Christian mind is the mind that recognizes the value and dignity of man as man. It emphasizes humanity; the real touchstone of Christianity is to be found in the phrase, "the value of man as man." The incarnation of Christ is the glorification of all humanity. This idea of man as man, not as president, king, lawyer, millionaire, senator, governor, or what not, but just as man, lies at the bottom of the whole Christian ideal. It is, we may say in passing, the foundation of democracy.

The pharisaic mind still loves to be greeted as rabbi, loves the principal seats, loves all those distinctions which were the special mark of displeasure in the mind and speech of Jesus. It is essentially the diametric opposite of the spirit of Jesus, which is the spirit of neighborliness and brotherhood. The pharisaic mind may work for human betterment honestly and sincerely, but it is always in the spirit of superiority. It may give liberally in all benevolent enterprises, it may head subscription lists, it may give millions to feed the poor, and yet be as sounding brass and a tinkling cymbal so far as the true fraternal spirit is concerned.

No one who reads the gospels with open eyes can fail to see that the religion of Jesus, as it touches the relation of man to man, as it influences man's attitude to his fellowman, is the religion of friendliness and co-operation. What were the rabbis, the Sadduces, the Pharisees—the scholars and intellectuals—to Jesus? These were they who rated man on other grounds than the ideal of justice and brotherhood. They did not put first things first, but valued primarily learning, or wealth, or political and social position. Did not Jesus ignore all such valuations? In His eyes all of us are alike sinners and all of us alike children of God.

Some have thought of practical Christianity as a series of don'ts. Don't drink intoxicating liquors, don't play cards, don't go to the theatre, don't play golf on Sunday, and a multitude of other don'ts. These don'ts may be very well, but they do not go to the essence of the teaching of the Christianity of Jesus.

Others have thought of the practical side of Christianity as synonymous with charity in the sense of giving to the poor, by direct gifts or by way of asylums and hospitals. Such giving to the poor and giving to asylums and hospitals may be practical Christianity. But it depends. No beautiful word has been so unconsciously but ruthlessly dragged in the dust as the beautiful word "charity." Giving money is the least particle of possible element in it. St. Paul settled this for all time when he said: "Though I best w all my goods to feed the poor and have not charity, it profiteth me nothing."

What is charity—charity as St. Paul understood the word? We may be willing to accept the word as the ultimate of practical Christianity. Charity is good will to our fellows, which is essentially the Christian ideal. It means that we shall have no desire to have advantage of our fellowmen, for our best must essentially mean the best for all. This is the true spirit of charity.

Permit me to say just a word about the attitude of the Church. What I have said, it would seem, is the spirit to which the Church must be committed, if she would be the Church of the people, if she would have her social work count, if she wishes her giving to have no cause to complain of the ingratitude of the poor. Giving and doing, no matter how honest and sincere, if they be in the spirit of condescension, are pharisaism and not charity. True philanthropy is true fraternity.

We all know that the Church today is not the Church of all the people. It has been often stated that not more than 3 per cent. of our working men ever go inside a church. There has been much written and said as to the cause of this. Back of external manifestations there, of course, lies a cause, and that cause depends upon some inherent spirit or idea. In the relation of the Church to the industrial problem, and in her divorce from the masses of the people, I believe the trouble lies in the fact that the Church has not yet sympathized with and absorbed as she should the true spirit of charity. Of course, the ultimate triumph of this spirit is, in the process of human development, inevitable; inevitable because it is founded in the truth of human fraternity, which Jesus so clearly taught and manifested to the world.

The point is that Christianity manifests itself emphatically and entirely in good will, in right feelings toward our fellowmen, for this attitude leads to good deeds. This is the whole gist of the matter; this is the law and the prophets—this Golden Rule of good will. Without good will one may be a Methodist, or a Unitarian, or an Episcopalian; but without good will one cannot be a Christian. In other words, genuine charity toward our fellowmen is the very alpha and omega of the Christianity taught by Christ. It is the spirit, not of privilege, not of favoritism, not of condescension, not of superiority, not of pharisiasm; it is the spirit of kindness, unselfishness, consideration of others, in the home, in the street, in business; it is the spirit of friendship and co-operation between the individuals and between nations. Is it not just this that the world needs today for the true life of each one of us individually, and for peace among the nations? It is so simple that we fail to see it, and seek after other methods; and there is no method but the method of Jesus. There is no other name given unto men or nations whereby they can be saved except the name of Jesus Christ. The last words of the hymn we have just sung are—

Christ is risen
O'er the universe to reign,

and the glorious watchword of His reign that rings to us throughout the Christian year is peace on earth, good will to men.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

CHINA RELIEF.

Mr. Editor: A letter today from Secretary J. W. Wood, Department of Missions, says: "A cable signed by the Bishops in China we received not long ago, stating that the situation is desperate, and asking us to make the need known as widely as possible."

From now till the harvest incoming can be available is the most crucial time, for the reason that all reserve food has been consumed, all the roots and bark of trees and chaff and even stubble, to which these pitiful starving people have been appealing in their effort to keep the flickering flame of life alive, hoping for help from some quarter, all those poor substitutes have been exhausted, and now it is either death or relief which must come from us of America. Which shall it be? God says, "Whoso hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Pray over it, then send to your minister your offering to help these dying Chinese, and you will hear from your gift; if not here, then in that great day. A poor invalid woman sent $2 to help support a missionary, after praying to the Lord, and that, too, before the missionary was found and appointed; and that act resulted in the sending and supporting of more than a dozen missionaries. I mention this to encourage those who can give but little. But what is done must be done at once. Delay means additional death in China. On the roadsides in Northern China lie the corpses of men, women and children who, in their search for relief, fell and died of starvation. It is up to our conscience.

JOHN McGILL.

Cumberland, Md., April 11, 1921.

DANCING.

Mr. Editor: It is heartening indeed to find women coming boldly to the front regarding the matter of morality in dancing. Once in conversation with a woman who belonged to one of the best families of New York, I spoke disapprovingly of dancing. She finally caught my meaning. "O, I know what you are aiming at, Mr. ———, but I want you distinctly to understand that when I was a girl I danced with gentlemen, and I asked them not to hold me so tightly, since it inconvenienced me in my movements. It was simply a matter of inconvenience; I never had a wrong thought." She had said all that was necessary. No man with a thimble full of brains that does not know that there are and always have been scores of women who thus danced, and do still so dance, with the purest feelings, nor is it intended indiscriminately to impugn the integrity of men; but that is not the point. The point is that such a thing is nothing but an abominable piece of infamous familiarity, and no gentleman, especially a Christian, would offer any woman such an insult. This was the kind of dancing as practiced forty or fifty years ago in apparently the best circles. The fact is, respectable women give, as in the case of the moderate drinker anent the using of spirituous liquors, tone to that which is manifestly disgraceful. No form of dancing, except where there is absolute separation of the sexes (of course this does not include the swinging of one's partner, say, around by the hand) ought to be countenanced. It is the height of insolence and vulgarity to lay one's hand on a woman to draw her attention even, and by what law or magic the most loathsome familiarity may be indulged in when dancing is certainly an unsolved mystery. God bless every good and sincere woman, and especially mothers, in the effort to remove this gross piece of inconsistency from Christian society. There is one hope (adding one word more) that, when the devil gets to the top rung of the ladder in deviltry, then religious people arise to the exigency. This is the hope of Christianity and the Church in the world.

MARTIN DAMER.

Nampa, Idaho.

NEGRO EDUCATION.

Mr. Editor: Please allow me to express my strong approval of Rev. Robert W. Patton's article, "The Church's Responsibility for the Negro," in your issue of April 9.

As now "educated" in the public schools, the Negro has no development of Christian character, and but little of moral; it is mainly of the mind, not of the heart and soul; and such incomplete education can lead only to greater rivalry and envy of the white race, so conspicuous now. Some years ago Thomas Nelson Page stated this very concisely and forcibly. "If all the Negroes were educated up to the level of Booker Washington, there would be still a Negro problem to solve." And to this writer it would seem a more difficult problem then than now; for would not the Negro then claim and insist on, and with some show of justice, full equality, political and social, with the white man? Let us aim at the goal Mr. Patton holds up to us; "multiply our present efforts 400 per cent. to guarantee intelligent Christian leadership to our Negro people," that our Church may "play its part in capturing for God and country the spiritual leadership of a race of twelve million people in America, steadily now increasing in numbers, and more and more, under present conditions, becoming alienated from, and in parts even hostile to, the whites."

Think of how the late tragedy in Georgia must affect the more intelligent Negroes! Only the grace of God can restrain the feelings that would naturally arise in their hearts.

BERKELEY MINOR.

Charlottesville, Va., April 10, 1921.

N. W. C. Supplementary Statement

1920 Quota Payments.

In submitting the supplementary statement of receipts to March 31, 1921, to apply on the 1920 quota, we would call attention to the fact that since the close of the books, as of December 31, 1920, the sum of $50,484.38 has been received to apply on that year, making the total contributions to March 31, 1921, from the dioceses and districts, to apply on the 1920 quota, $3,071,401. This does not include contributions which were specifically requested not to credit to any diocese. The amount of such contributions was $13,601, making the grand total for the year $3,085,002.

The principal changes in this statement since the early report are as follows:

Southwestern Virginia makes a decided advance and shows 115 per cent. of its quota paid, which, with the exception of the little Missionary District of Porto Rico, is the banner percentage. Southern Virginia also shows a fine increase from 88 per cent. to 108 per cent.

North Carolina joins the ranks of those dioceses which have completed 100 per cent. of their quota.

South Carolina, shown in the last report as having paid only 53 per cent. of its quota, now has 79 per cent. of its quota paid.

Delaware makes a strong advance from 60 per cent. to 73 per cent. paid.

Georgia, while showing only 76 per cent. of its quota, joins the Missionary District of San Joaquin in the leadership for percentage of increase over what was given to the General Church in 1919, each now showing 404 per cent. increase.

Maryland retains its lead for the actual increase in dollars over the amount of last year, namely, $107,018.48.

The dioceses which have paid 100 per cent. of the 1920 quota are now as follows:

Porto Rico,
Southwestern Virginia,
Southern Virginia,
West Virginia,
Virginia,
East Carolina,
North Carolina,
Maryland.

How many will there be in the 100 per cent. class in 1921?

LEWIS B. FRANKLIN, Treasurer.

Prayer is conscious fellowship with God—not merely communion with God, but co-operation with God. In the neglect of this truth lies the origin of most of our difficulties about prayer. Co-operation, not compulsion, is the secret of our true prayer. Often our first idea about prayer is that it means our strenuous effort to alter and change the direction of the Divine will. We see what we need. We would impress that need upon the mind of God, and the intensity of our prayer is in proportion to our determination to bend God's will. But prayer calls us not to compel God, but to co-operate with Him, calls us into fellowship of will with Him. The proper understanding of the relation of the Divine will to the will of man is the first condition of true and faithful prayer.—F. W. Drake.

The Great Commission.

"TWENTY-ONE YEARS IN THE MOUNTAINS OF TENNESSEE."

The Rev. William S. Claiborne, formerly Archdeacon of Sewanee and East Tennessee, and soon to be Archdeacon of Haiti under Bishop James Craik Morris, of that Diocese, has recently published an excellent and characteristically modest little record of his work for twenty-one years, under the title, "Twenty-one Years in the Mountains of Tennessee."

The little book, a tribute to those who have contributed, both in money and work under his direction, is full of deserved commendation of this aid. It praises the devotion and unselfishness of those who have striven through long years to ameliorate the always poor, and sometimes tragic, condition of those mountain people among whom Mr. Claiborne's name will remain as an example of untiring devotion and unselfishness. He seldom mentions himself except to follow with acknowledgement of service rendered his work by others.

While the world is agitated over the question of the education and assimilation of the immigrant (and too much cannot be done, if we are to allow and encourage discriminate immigration), we must not forget the needs of the people of the mountains, for they are, after all, of the original Anglo-Saxon and Scotch-Irish stock, from whence came our ideals of government and democracy. We have no right to allow these people, caught in the cul-de-sac of the mountain district, with no opportunities for education, or even Christianity in its best sense, to die out for lack of the things they cannot, in their remote homes, get or make for themselves. Essentially proud and independent as they are, it is only necessary to show them the way, and a chance, as Mr. Claiborne has so earnestly tried to do, to have them take advantage of it, and improve a little in the present generation, and wonderfully in the next.

It is to be hoped that the Southern States will become most thoroughly aware of the necessity of looking after these people, as some districts are opening up somewhat to mines, etc., and these uncultivated people will be perverted by the usual wickedness of mining communities, unless they are supplied beforehand with a shield in the way of some health and learning, to help them combat the world.

We can make an asset out of what, with neglect, will become a distinct liability. That is the economic view of it. Think what the personal view reveals—little children cured, habits of sobriety inculcated, Christianity instilled into the hearts of the children, and even into the hearts of their elders; and many fine and a few really brilliant minds given an opportunity to serve the world they otherwise would never have found.

So that this little book is an earnest plea, between the lines, for more men to remain in the rural districts and do the work that is crying to be done; do it faithfully and perseveringly. Loving the country and its people, a clergyman who reads this book will feel the call to help this rural work, and the layman who peruses its simple pages will feel himself impelled to do all he can, in work and money, for these people. And all they can do together—good layman and faithful priest—will not be too much.

Bishop Gailor's foreword to the book is a richly deserved tribute to a man whose "unselfish and unwearied ministry" points the way to all men of like sympathies, or of country origin, who feel a call to take up the work of the Church.

"From the beginning of his ministry, Mr. Claiborne has been especially interested in the work among the mountain people, and they have heartily responded to his untiring efforts for their advancement. His name is held in affectionate respect by the country folk all over East Tennessee, and he has made an enduring place for himself in the hearts of all classes.

"His wide acquaintance and peculiar fitness for the work so awakened his concern for all the country missionary work that he resigned his parish and was appointed Archdeacon, or general missionary, for the whole of East Tennessee.

"In that position he served faithfully for seven years, and has raised money to supplement the salaries of missionaries, to build rectories and schools, and to endow the hospital—but no record of building and solicitation of funds will do justice to the unselfish and unwearied ministry that he has given to the poor and sick, and the children of the country districts, and that has endeared him to the people on every side." E. M. G.

Chattanooga, Tenn., April, 1921.

The W. P. DuBose Church Training School.

The concluding paragraph of Archdeacon Claiborne's booklet mentioned above stresses the need of "developing a ministry for the mountain and rural work," and expresses his hope for "a missionary college, to take men who have not had the opportunity of college and seminary and give them intensive work along lines that will fit them to our rural problems." His plans have prospered, as witness the following news item:

At a meeting of the Board of Trustees of the W. P. DuBose Church Training School, a missionary college, which was held in Chattanooga, Tenn., March 30, Archdeacon W. S. Claiborne was elected Field Secretary and Rev. Walter Mitchell, D. D., was elected Warden.

The trustees are Bishop Thomas F. Gailor, S. T. D., president; Bishops F. F. Reese, D. D., William M. Green, D. D., H. J. Mikell, D. D.; Messrs. W. A. Sadd, E. M. Ellsworth, Morrow Chamberlain, Silas Williams (secretary), Francis Lynde.

The college is located at Monteagle, Tenn., and is to provide training for adults only, such men as the General Convention had in mind and provided for by Canon 5, Section IV. This work the Board feels will in a large measure provide for our rural work. Archdeacon Claiborne has had this work in mind for several years, and has from time to time gotten contributions sufficiently large to buy and pay for the necessary land and buildings, and it is hoped to open the college in September.

The prospectus of the school emphasizes the situation of the Church in the South, which has few large institutional parishes calling for workers in the slums of great cities. "The supreme problem of the South is the rural problem, intensified in the mountains and in the communities of mill workers. It is to meet these specific needs that the school addresses itself." The curriculum outlined seems an excellent and practical one.

The name of the school is given in recognition of the life work of the late Rev. Dr. William Porcher DuBose, for many years associated with the faculty of the University of the South, and who conducted a girls' school at Fairmount. Because of his position as a leader of religious thought, and his lifelong interest in missions, especially among the mountain people, the school is named after him.

The Board of Directors have authorized the purchase of the property of the old Fairmount Girls' School, six miles from Sewanee, Tenn., the plant consisting of school buildings and all equipment, sixty acres of land, and a good farm and its appurtenances.

One reason for locating the school near Sewanee is the fact that it can draw on the University for lectures and other parts of its course, taking advantage both of talent there and visiting lecturers who may from time to time be at Sewanee.

A complete prospectus may be had from the Rev. Dr. W. H. DuBose, at Sewanee, Tenn., and is gladly sent to any priest or layman interested in the school and the work it is planned to do.

An Appeal to the Church.

(This appeal, drawn up by seven of the most earnest and experienced workers in the District of Hankow, is heartily endorsed, and sent to us by Bishop Roots.)

We, seven women of the American Church Mission in the Wuhan cities (Hankow, Hanyang, Wuchang), desire to call the attention of the Church at home to the great need now existing in our centre for women evangelists. Boone University, St. Hilda's School, St. Phoebe's and St. Lois' School, as well as the Church General Hospital, make large demands upon the missionary body, greatly limiting the number of those who are free for distinctively evangelistic work.

While it is true that evangelistic work is done in all our institutions, still there are vast areas untouched by these agencies. We are pleading for the Y. W. C. A. to come and work among the young women in the government schools of Wuchang because the various missions feel that their staff is not sufficient for this opening. This proves that there is need for workers among the girl students in these schools, and there are many other openings where an evangelistic worker would find a great opportunity. Beside the Model Prison and the Widows' Home, there are two new cotton mills and thousands of children that could be brought into Sunday schools.

On every side we see the need, and we have very few women with time for this work. We therefore hope that those who see this appeal will try to come themselves or will help others to come, for the distinctively evangelistic work is being sadly neglected in this, one of the largest and most importaant centres of China.

(Signed)

Miss M. E. Wood,
Gertrude C. Gilman,
Grace Ashton Crosby,
Martha Levering Sherman,
Marian DeC. Ward,
Alice M. Clark,
Venetia Cox.

Church Intelligence

Plea for Armenia.

A cablegram from "American Christians, urging "Armenia's preservation, and deliverance of Constantinople and Asiatic Christians from murder and misrule," has been sent to Premiers Lloyd-George and Briand, M. Viviani, the Archbishop of Canterbury, the American President and Secretary of State, and the Patriarchs of the Armenian and Greek Churches in Constantinople. It is signed by twenty leading ministers of our American churches, including Bishop Darlington and Bishop-elect Manning.

(It will be remembered, or ought to be, that a little more than a year ago America was urged by the European Allies and her own then President to undertake a mandate for Armenia and to make this job of the preservation of that unhappy people her own. But our vaunted watchword, "America first," was found not to apply in this case.)

Disarmament.

The Philadelphia Year Meeting of the Society of Friends makes a solemn appeal to Christian people to use their full influence in favor of international disarmament. They remind us that—

"Since the armistice our government has spent largely for war costs almost $1,000 for every family in the United States. More than four billion dollars have been appropriated for this year. Of this amount 68 per cent. pays the expenses of past wars, 20 per cent. prepares for future wars, and 12 per cent. remains for constructive work.

"The building up of huge armaments means two things—that we regard other nations as potential enemies, and that we expect to train the youth of this and coming generations to destroy their fellowmen. These ends cannot be reconciled with the Spirit, the life or the teaching of Jesus. If we were blind to the international situations and tendencies that brought on the great war, our eyes should be wide open now for the present and the future. If we Christians do not walk by the light given us, the responsibility for the failure of Christian ideals rests upon us. On one hand lies the road to international suspicion, antagonism, warfare and ruin; on the other to mutual interest, good-will and cooperation. The emergency is upon us. It must not be evaded. No more real and pressing enterprise challenges the loyalty of the Church of Christ."

ERIE.

The Rev. John C. Ward Elected Bishop.

The special convention of this Diocese to elect a successor to the late Bishop Rogers Israel took place at St. Paul's Cathedral, Erie, on Tuesday, April 12. There was an early celebration at 7:30, the Rev. George F. Potter officiating. At 10 o'clock the formal opening of the convention took place, Archdeacon Martin Aigner, D. D., celebrating the Holy Communion, no one but delegates to the convention receiving. At its conclusion a meeting was held in the Chapter House, sitting as "a committee of the whole," when eight nominations were made, most of which were complimentary. The names of the Rev. Dr. Wyatt Brown, of Baltimore; the Rev. Dr. Aigner, of Franklin, Pa., and the Rev. Edward J. Owen, of Sharon, Pa., were all well supported. After the seventeenth ballot it was plain, although the laity had elected Dr. Brown six times, that he would not be elected by the clergy, most of whom voted for Archdeacon Aigner. At this crisis the convention left the cathedral and went into a committee of the whole again. During this period, after Turner W. Shacklett had withdrawn Dr. Brown's name, the Rev. W. E. Van Dyke nominated the Rev. John Chamberlain Ward, of Grace Church, Buffalo, N. Y. After some speeches from those who knew Mr. Ward in person, and also from others who knew of him, the delegates returned to the cathedral. After five more ballots, the Rev. Mr. Ward received a majority of both orders, which later on was made unanimous by Archdeacon Aigner's resolution, seconded by the Rev. E. J. Owen. A telegram was sent off at once to the Bishop-elect, but at this writing nothing has been heard in answer.

John Chamberlain Ward was born in Elmira, N. Y., August 27, 1873. He is a graduate of Harvard, and an S. T. B. of the General Theological Seminary, New York City. He was ordered deacon in 1899 and priest in 1900, and was in charge of St. Stephen's Church, Buffalo, N. Y., from 1899 to 1902. He has been rector of Grace Church, Buffalo, N. Y., from 1902 to the present time, except the two years he served as chaplain with the One Hundred and Eighth Infantry in France, where he was wounded. He won during this time the Distinguished Service Cross and "the British Military Medal." Grace Church, under Mr. Ward, has become a congregation of eight hundred communicants. Some few months ago Mr. Ward's name came up in his own Diocese for the office of Suffragan-Bishop, and he came within two votes from the clergy of being elected.

R. S. R.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Opening of Emmanuel Parish Hall, Boyce.

Three beautiful days lent greatly to the success and enjoyment of the formal opening and dedication of Emmanuel Parish Hall, Boyce, Clarke County. Bishop Brown read the service of dedication, assisted by the Rev. Page Dame, of Memorial Church, Baltimore, and Bishop Jett, of Southwestern Virginia. The Rt. Rev. John G. Murray, Bishop of Maryland, made the address. The vested choirs of Berryville, Millwood, White Post and Winchester assisted the Boyce choir with the music. In the procession with the choirs and bishops were the Rev. Messrs. Dame, of Maryland; Goodwin and Mitchell, of West Virginia; Everett, Palmer, Woodward, Taylor and Chambers, of Virginia.

The reception and inspection of the building at night was a brilliant affair. Several hundred people wandered through the three stories (including the gallery), making the general comment, "A most complete building." After the inspection the entire company assembled in the auditorium, where an attractive musical program was carried out. Tokens of appreciation were presented to Mr. C. Morgan Marshall, builder, of Baltimore; the mason, Mr. G. W. Willey, and head carpenter, Mr. Clarence Glasscock. The evening was enlivened by impromptu talks by the Rev. Page Dame and Bishops Jett, Murray and Brown.

The Community Rally on Thursday afternoon brought out a large crowd. After the singing of the national anthem, the Rev. G. B. Palmer offered prayer. Addresses by Governor Westmoreland Davis, Mr. William J. Manning, of Charles Town, W. Va., and Dr. Thomas E. Green, of the American Red Cross, were of an exceptionally high order, and dealt very intelligently with rural problems and community life.

The night meeting was for the Farmers' Club of Clarke. Every "local" was represented by a large delegation, and they heard with great interest addresses by Mr. B. Morgan Shepherd, of the "Southern Planter"; Governor Davis and Mr. William Knowles Cooper, General Secretary of the National Y. M. C. A.

The Rev. M. S. Taylor opened this meeting with prayer, and the Rev. John Williams, of the Boyce Baptist Church, pronounced the benediction.

At both the afternoon and evening meetings community singing was quite an enjoyable feature. The livest gathering and most noisy demonstration of the three days came Friday night, when a special program was arranged for the young people. This program called for the "tiny tots" at seven and the older ones at nine, but this order was violated by everybody coming early and staying late. Five large reels depicting the antics of several movie idols furnished much amusement, evidenced by continuous and hilarious applause. While the reels were being shifted the words of familiar songs were thrown on the screen, and whatever energy and enthusiasm remained was put into joyous and lusty singing.

This function was the last of the opening exercises. Nearly two thousand people were in attendance in the three days, and from the keen enthusiasm and popular approval a successful future for this new venture for work in the Master's vineyard seems assured.

B. D. C.

The Richmond Convocation will meet May 3 to 5 in Emmanuel Church, Brook Hill, the Rev. E. E. Osgood, rector.

A large class was confirmed at St. Thomas' Church, Ginter Park, Sunday, April 17, when Bishop Brown confirmed a class of twenty-seven, presented by the rector, the Rev. E. C. Pedrick.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robt. C. Jett, D. D., Bishop.

Recruiting for the Ministry.

The conference planned by the Bishop for the boys of the Virginia Episcopal School, who were thinking of giving themselves to the ministry, was held in St. John's Church, Roanoke, on Monday, April 11.

Owing to a conflict in connection with a track meet, only eighteen boys attended. These were joined by ten or twelve local boys.

After the celebration of the Holy Communion informal addresses were made to the boys by the Rev. Mr. Block, the Rev. Mr. Mead, and the Bishop Following the conference, the ladies served a delicious luncheon.

It was generally conceded that the conference more than met the expectations of all concerned. This will now become an annual custom. The boys in all the parishes of the Diocese who are thinking of giving themselves to

the ministry will be invited to assemble in Roanoke to spend the day with the Bishop.

Executive Board Transacts Important Business.

The Executive Board held its monthly meeting April 15 at the Y. M. C. A. The meeting was a most interesting one, and much business was transacted. Action was taken looking to the proper safeguarding of all the diocesan subscribers to the Nation-Wide Campaign. The Board feels it to be its duty to co-operate in this matter with a view to having these funds meet the needs for which they were subscribed.

A sum not to exceed seven thousand dollars, in addition to certain amounts already appropriated, was set apart to be expended under the direction of the Bishop to further the work within the bounds of the Archdeaconry. An aggressive campaign is planned for that field.

It wa sdecided to co-operate by an appropriation with the rector and vestry at Blacksburg in the purchase of a suitable property for a parish house. This is to be used especially in connection with the cadets of the V. P. I.

St. John's Church, Lynchburg, whose subscriptions to the Nation-Wide Campaign were especially large, will be assisted in its plans for improvements in its parish house. It is believed that this will enable the rector to minister more efficiently to the large representation of girls now in attendance upon Randolph-Macon College. Many other activities cannot be reported for want of space.

A number of theological students and other workers will fill the vacant points during the summer.

On Sunday morning, April 10, the Bishop preached in Christ Church, Roanoke, and confirmed thirty-six persons. This makes a total of one hundred and twelve during the past twelve months.

NEW YORK.

Rev. W. T. Manning, D. D., Bishop-Elect.

Dr. Drury Elected Rector of Trinity.

The Rev. Dr. Samuel Smith Drury, of St. Paul's School, Concord, N. H., has been elected rector of Trinity Church, New York, in succession to Bishop-elect William T. Manning.

Dr. Manning's Consecration to Be a Part of Diocesan Convention.

The consecration of the Rev. Dr. William T. Manning as Bishop of New York, on May 11, is to be part of the Diocesan Convention, which is to sit May 11, 12 and 13. Reports current now are that Dr. Manning as Bishop will ask the convention at this time or later to elect two suffragans, perhaps to do the work of archdeacons in addition to their own work, the idea being larger and better service. New York led by electing the first suffragan, and if now it elect two, and assign missionary work to them instead of providing archdeacons, it will take another step in advance of other dioceses.

Churches, Colleges and Other Worthy Causes Benefit by Recent Wills.

Edmund C. Converse, a banker, has died and has left $2,000,000 in charities and Christian gifts. To the United Hospital Fund, of which St. Luke's Hospital is a large beneficiary, he gave $500,000. His gift to St. Thomas' Church, the Rev. Dr. Stires, of which he was a communicant, was $50,000, to be used for missionary work. To Christ Church, Greenwich, Conn., which he attended in summer, he gave $100,000 for endowment. To ten small colleges he gave $50,000 each to create scholarship funds. Among the number was Trinity at Hartford. So also was Tuskegee. To a number of social welfare charities in banks in Wall Street he gave $100,000 for endowment and equipment. These societies are made up of clerks, usually organized men and women separately. At first they were merely social. Later they took up education in banking, and within the year some have entered upon training of volunteers among their number to do such civic and church work as they elected. The Converse estate is said to be $20,000,000.

Miss Emily Southmayd and Miss Elizabeth A. Osgood give by will almost $2,000,000 to worthy causes. Grace Parish, the Rev. Dr. Charles L. Slattery, is beneficiary of both of them. Miss Southmayd in her life was interested in the Church of the Resurrection. She gives to the Cathedral of St. John the Divine, the Home for Incurables, and the Home for Old Men and Aged Couples, $50,000 each; to the Seamen's Church Institute, St. Luke's Home for the Aged, and the Sheltering Arms, $25,000 each, and makes Grace Parish, the Rev. Dr. Slattery, the residuary legatee. Miss Osgood gives to the Rev. Dr. Slattery and to the Rev. Melville K. Bailey, long assistant there, $1,000 each. From Miss Southmayd St. Luke's Hospital gets $100,000.

C.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

National Cathedral Association Holds Annual Meeting.

The regular annual meeting of the National Cathedral Association was held on Wednesday, April 12, at the cathedral close, the Holy Communion service being held in the Bethlehem Chapel, the business sessions in the Guild Hall of St. Alban's, and the luncheon in St. Alban's School for Boys. At the service of Holy Communion, the Bishop of Washington was the celebrant, with Bishops Perry and Rhinelander assisting. At the business session in St. Alban's Guild Hall every seat was taken, and all seemed to agree that it was the most inspiring meeting ever held by the Association. The Very Rev. G. C. F. Bratenahl, dean of the cathedral, in his address showed the present financial condition of the cathedral and what is needed for its completion. Sufficient funds are in hand to begin the building of the choir, but this money cannot be used for the foundation, and the architect's plans call for the completion of the entire foundation before the building of any of the parts may be started. Of the $338,000 which will be the cost of the foundation, $150,000 is already available, so that it is urgent now to raise the remainder of this sum, so that work on the foundation may begin at once. Bishop Perry, of Rhode Island, gave a strong and splendid address, making a plea for the support of the people in this cathedral undertaking. It was shown that the development of committees of the National Cathedral Association throughout the country is meeting with great success, there being now fifteen such committees actively at work, as against six this time last year. In addition, preliminary steps are being taken for the establishment of committees in nine of our largest cities and some of the summer resorts of the country.

Bishop Rhinelander, in a stirring address, stressed the necessity of the completion of the cathedral, characterizing it as a nation-wide deed, in order that the nation-wide Church might function, and said that Washington was the logical place for such a "house of prayer for all people." It was voted that the address of Bishop Rhinelander be printed and distributed as a means of arousing interest in the cathedral. Dr. Freeman, rector of Epiphany Church, sounded a new note and aroused great enthusiasm when he urged that the business men of the Church in Washington be enlisted in this great project and an effort made through them to start the work at once.

The meeting was concluded by a service in the Bethlehem Chapel at 4 o'clock.

Meeting of Sunday School Institute: The April meeting of the Sunday School Institute of the Diocese of Washington was held at Epiphany Parish Hall on Tuesday evening, April 19, when the special speakers were the Rev. C. S. Abbott, whose subject was the "Home Department of the Sunday School," and Rev. Ronalds Taylor, who told of "Our Church's Work at Maryland University." Certificates were presented to successful students in the recent Diocesan teacher training class.

St. Stephen's Church Cancels Debt: The Men's Club of St. Stephen's Church celebrated the cancellation of the final debt of the parish on Thursday, April 14, by a dinner to which all of the men of the parish were invited. The members of the Men's Club very recently assumed the task of disposing of this debt, and as a result, pledges amounting to $34,000 have been made to cover the debt of $27,000.

The Rev. George F. Dudley is rector of the parish, and in the twenty-eight years that he has served as rector, the communicant list has grown from 40 to 1,126, the Sunday school from 25 to 511, and the parish is reported to be in a splendid condition in every branch of its work.

M. M. W.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.
Rt. Rev. K. G. Finlay, D. D., Coadjutor.

Death of the Rev. Dr. John Kershaw.

News of the death of the Rev. Dr. John Kershaw, on April 7, at North Augusta, where he had sought restoration to health some weeks ago, was received with deep regret and sorrow, not only in Charleston, but throughout the Diocese.

Funeral services were held from St. Michael's Church, interment being in the family lot at Camden.

The Rev. John Kershaw, D. D., was born in Camden, S. C., January 3, 1847, the son of General John B. Kershaw, a distinguished Confederate, and one of the ablest judges of the South Carolina bench. He was ordained deacon in 1875 and priest one year later by Bishop Howe. His first charges were at Abbeville, Beaufort, S. C., and at Rome, Ga. In 1885 he took charge of the Church of the Holy Comforter, Sumter, where he remained until 1895, when he took charge of St. Michael's Church, Charleston, of which he was rector until early this year, when he resigned on account of ill health.

Dr. Kershaw served with distin-

guished success as rector of St. Michael's Church, and was deeply beloved by his congregation. Services commemorating the completion of his rectorship for a quarter of a century were held at the church on December 12 last year, at which time he delivered at eloquent sermon that was permeated by his high ideals as a clergyman. In the course of his address on that occasion he recited many interesting facts as to the activities of his parish during his rectorship.

Since the death of the Rev. Dr. P. H. Whaley some years ago Dr. Kershaw had been engaged in compiling and writing the history of the Episcopal Church in South Carolina from the beginning, and had brought this history down almost to the present time.

He is survived by his widow, a son, Theodore Kershaw, M. D., of North Augusta; a daughter, Mrs. H. G. Leiding, of Charleston, and by several grandchildren.

In writing editorially of the death of Dr. Kershaw, the Charleston News and Courier has this to say of his ministry in Charleston:

"Although he was nearing fifty when he came to St. Michael's as rector twenty-five years ago, no man has been more of a Charlestonian than the Rev. John Kershaw, D. D. He loved this city and he was saturated with its traditions. Its people loved him. His character and his bearing were always such as to command respect everywhere, and he had besides the gift of friendliness, winning and holding the affection and the confidence of those with whom he was thrown. Loss of health did not alter the brave and uncomplaining serenity of his life and at the last he awaited the end in the same quiet faith which he had exemplified through all his ministry. His influence was not confined to his own parish or to his own church. He was a community figure, and it is as a community figure that he will be remembered."

EAST CAROLINA

Rt. Rev. Thomas C. Darst, D. D., Bishop.

Thirty-eighth Council Largely Attended.

The remark of Bishop Darst in his annual address to the Council of the Diocese of East Carolina, that "in many ways the year 1920 was the most remarkable and fruitful year in the history of the Diocese," was borne out by the statistical summary of the year's activity and by every report submitted to the delegates. That East Carolina has in large measure merited the reputation which she has acquired as one of the leading dioceses of the Church was evident to the delegates who heard the address of the Bishop and listened to the reports of the diocesan officers.

The thirty-eighth Counil of the Diocese, which met this year in old St. Paul's Church, Edenton, was unusually well attended. The two-day session, April 5-6, was marked by inspirational addresses and a strict attention to the transaction of the business before it. The Woman's Auxiliary and Parochial Society, which held their business sessions in the Edenton Methodist Church, was well attended. The women of East Carolina did by far the best year's work in their history. Mrs. James Grist Staton presided over the meetings held by the women.

On Monday evening preceding the Council there was held in St. Paul's Church a service in the interest of Christian Social Service. This was featured by an address by the Rev. Charles N. Lathrop. On Tuesday morning Council convened, organizing by re-electing the Rev. R. B. Drane, D. D., as president, and the Ven. W. R. Noe as secretary. At the service of Holy Communion the Bishop delivered his annual address. The remainder of the day was given to business sessions. The report of the Diocesan Treasurer was given careful consideration. Note was taken of the fact that in 1920 the Diocese contributed $88,895.57 for the general work of the Church, as over against $34,415.21 during 1919. The statement of the Treasurer that many clergymen of the Diocese are unprotected by reason of the unsatisfactory way in which Pension Fund premiums are paid resulted in legislation that will in future protect them. Reports of the various diocesan institutions and those in which the Diocese is interested, were of an encouraging nature. The Council went on record as giving further endorsement to the Sewanee Endowment Fund.

The service Tuesday night was featured by an address delivered by the Rev. Dr. Milton, an East Carolina clergyman loaned to the New York office. Other addresses were made by Mrs. K. C. B. Wade, of New York, and by the Rev. W. W. Way, rector of St. Mary's School, Raleigh.

Wednesday was given over largely to a consideration of business. A resolution offered on the floor of the Council that the women be given seats in Council was counteracted by a message from the women that they did not desire such representation. A committee appointed to make a study of the recommendations of the Bishop's address, recommended the employment of a secretary to relieve the Bishop of much work, and gave its cordial endorsement of the work of the Archdeaconry of Wilmington.

The closing service on Wednesday night was featured by addresses by a representative of the Brotherhood of St. Andrew and a number of the fine laymen of this Diocese.

Election results are as follows: **Standing Committee**—The Rev. Messrs. R. B. Drane, F. J. H. Coffin and Archer Boogher, Messrs. Frank Wood and J. G. Bragaw, Jr. **Bishop and Executive Council**—The Rev. Messrs. W. H. Milton, G. W. Lay, J. N. Bynum, R. E. Gribben, Archer Boogher and Howard Alligood; Messrs. B. R. Huske, George B. Elliot, T. B. Smith, J. R. Tolar, Jr., and J. G. Bragaw, Jr.; Mesdames J. G. Staton, Richard Williams and W. D. McMillan, Jr. The Rev. Theodore Partrick, Jr., was re-elected editor of the Mission Herald, and Mr. T. D. Meares was re-elected Diocesan Treasurer.

T. P., Jr.

GEORGIA

Rt. Rev. F. F. Reese, D. D., Bishop.

Diocese to Have Executive Council.

Unanimous adoption of a new canon providing for an Executive Council to take effect the first of June, the passing of a resolution to hold a Diocesan Conference on Religious Education and Christian Social Service, the day before the next Diocesan Convention, which will meet in Christ Church, Savannah, May 10, 1922, a fine address from the Bishop, and eloquent addresses from the Rev. W. H. Milton, D. D., and the Rev. Charles N. Lathrop, D. D., were notable events of the ninety-ninth annual convention of the Diocese of Georgia, which was held in St. Thomas' Church, Thomasville, April 13 and 14.

The convention opened Wednesday morning with a celebration of the Holy Communion and confirmation of four candidates. The Bishop was the celebrant, assisted by the Rev. W. H. Higgins, rector of the parish; the Rev. G. S. Whitney and the Rev. S. J. French.

Discussion of the new canon came the morning of the second day, when the Committee on Constitution and Canons, appointed at the last convention, brought in its report. There was little debate on the question, and the canon was passed almost without change as presented. The canon provides for a council of six clergymen and six laymen, the Treasurer of the Diocese and the Treasurer of the Council to be elected at each annual convention, the Bishop to be President of the Council. Those elected later to be members of the Council are the Rev. John D. Wing, D. D., rector of Christ Church, and the Rev. William T. Dakin, rector of St. John's Church, Savannah; the Rev. James B. Lawrence, rector of Calvary Church, Americus; the Rev. William Johnson, rector of St. Mark's Church, Brunswick; the Rev. John Moore Walker, rector of St. Paul's Church, Albany, and the Rev. W. H. Higgins, rector of St. Thomas' Church, Thomasville; laymen, Messrs. J. R. Anderson, W. W. Williamson and O. T. McIntosh, of Savannah; F. D. Aiken, of Brunswick; O. T. Waring, of Waycross, and John D. Twiggs, of Augusta. Mr. B. B. Russell, Jr., was re-elected Treasurer of the Diocese. The Treasurer of the Council will be elected by the Council, which will hold its first meeting in May.

The Bishop, in his address, spoke most forcefully on the question of law and order, especially in connection with prohibition and mob violence, and asked the convention to adopt and to publish its condemnation of all mob violence, of all acts of injustice against the negro, and to declare its opinion that "the organization of the Ku Klux Klan is more than a mistake. It is an unwarranted and dangerous folly." This was later done by a resolution offered by a special committee and passed, approving all that was said by the Bishop as expressive of its sentiment on the subject, and recommending that the clergy read that part of the address to their congregations.

Wednesday evening reports were read by the Secretary of the Board of Missions and the Nation-Wide Campaign. $13,268.38 was the total amount of receipts from all sources received by the Board of Missions during the year. The work is now almost entirely absorbed by the Nation-Wide Campaign, and the function of the Board is confined to advising the Bishop on the missions in the Diocese. $1,700 is the average amount of salary paid where rectories are provided, and $2,000 where they are not. The total amount pledged for 1921 for the Nation-Wide Campaign is $37,259.01. Of the sum of $38,025.91 paid in last year, $25,429.83 was sent to the Treasurer of the Presiding Bishop and Council, and $12,597.08 was used for diocesan purposes. This shows an increase of 146 per cent. over the previous year.

Dean Lathrop, in his address Wednesday evening, told of the program of his department in having a uniform diocesan program, and Dr. Milton, first thanking the Diocese for the gift of its Bishop in giving his time and services to the Church, said, "If the Nation-Wide Campaign has any success it will be from men from the field like Bishop Reese."

The Rev. Mercer P. Logan, Secretary of the Provincial Board of Religious Education, addressed the convention the first day, on the Summer School for Church Workers at Sewanee, and

made a plea for a larger attendance from the Diocese of Georgia.

A resolution to change the constitution allowing for women delegates at the convention was brought in too late to be discussed, and was referred to the Committee on Constitution and Canons, to be considered next year. The convention went on record as wishing to co-operate with the proper authorities in this country of the Greek Orthodox Church in seeing that the religious welfare of her numerous communicants be more diligently looked to, and that the Bishop be requested to carry the foregoing suggestion into effect.

Elections resulted as follows:

Members of the Standing Committee—The Rev. Messrs. G. S. Whitney, J. D. Wing, D. D., J. B. Lawrence, S. B. McGlohon; Messrs. George T. Cann, J. R. Anderson, Thomas Purse and A. B. Moore.

Delegates to the Provincial Synod, which will meet in Savannah October 25—The Rev. Messrs. H. H. Barber, W. H. Higgins, J. J. Cornish, W. B. Sams, William Johnson, R. G. Shannonhouse, and the Messrs. F. D. Aiken, Marion Ridgely, J. H. Merrill, N. A. Teague, R. C. Balfour, Sr., and S. N. Conner.

The Bishop consecrated the Chapel of the Good Shepherd at the Episcopal Orphans' Home in Savannah on Friday morning, April 1. Eighteen months ago the Board of Managers bought property in the southeastern section of the city and moved the home to a more desirable location.

E. D. J.

FLORIDA.

Rt. Rev. E. G. Weed, D. D., Bishop.

Centennial of Trinity Parish, St. Augustine, and the Coming of the Church to Florida.

The hundredth anniversary of the founding of Trinity Parish, St. Augustine, and the coming of the Church to Florida was celebrated in Trinity Church on Sunday, April 10, in connection with the seventy-eighth Council of the Diocese of Florida, which was in session on the following Monday and Tuesday. The Woman's Auxiliary and the Daughters of the King also met at the same time.

As this was an extraordinary epoch in the life of the Church in Florida, and concerned the missionary jurisdiction as well as the Diocese, invitations were extended by Trinity Parish to the clergy and many prominent laymen throughout the State, many of whom were able to be present. The Bishop of Southern Florida, the Rt. Rev. Cameron Mann, D. D., unfortunately had an engagement which he found it impossible to postpone.

The Thanksgiving celebration service was held on Sunday morning. Memorials, consisting of a bronze tablet commemorating the event and a silver communion set were to have been dedicated at this service, but were not completed in time. The church was most beautifully decorated by the Altar Guild. The Holy Communion was celebrated by the Rev. L. Fitz-James Hindry, rector of the parish, and the Bishop of the Diocese, and the Rev. Melville E. Johnson, the Bishop's chaplain, assisted in the service. Upwards of three hundred persons communicated, the largest number at one service in the history of the parish. The historical sermon was preached by the Rt. Rev. Edwin Gardner Weed, D. D., and dealt with his experiences in the early days of the Diocese. At the close of the communion service, the Festival Te Deum, by Dudley Buck, was splendidly sung by the large vested choir under the direction of F. A. Henderich, the choir director. The church was packed to capacity, and many were turned away.

In the evening another service was held, at which the preacher was the Rev. Van Winder Shields, D. D., rector of St. John's Parish, Jacksonville, and president of the Standing Committee. Again the church was filled with a great throng of parishioners and visitors.

On Monday morning was held the opening service of the Council. The Bishop of the Diocese was the celebrant at the Holy Communion, and the sermon was preached by the rector of the parish, dealing with the history of the parish during the hundred years of its existence. At 8 o'clock in the evening a missionary meeting was held in the auditorium of the Parish House, when most interesting addresses were given by Hon. W. W. Hampton, Chancellor of the Diocese; H. L. Grady, of Apalachicola; Reginald White, senior warden of Trinity Parish, and Frederick Sturdivant Vaill, of Portland, Me., who spoke for the winter visitors. The historical sermons and addresses will be published in pamphlet form. At the opening session of the Council the Rev. Melville E. Johnson, rector of St. Andrew's Church, Jacksonville, was unanimously elected Secretary of the Diocese, to succeed the Ven. John H. Brown, late of Christ Church, Pensacola.

During the sessions of the Council most illuminating and helpful addresses were given by Rev. Dr. Milton, and Rev. Charles N. Lathrop, representing the Presiding Bishop and Council, and the Rev. Dr. Mercer P. Logan, of Charleston, S. C., representing the Province of Sewanee.

A feature of the Centennial Celebration was the serving of a buffet luncheon at the Parish House on Monday and Tuesday by the Trinity Service League. The Woman's Auxiliary and the Woman's Guild of the parish also gave a reception at the rectory on Monday afternoon, which was largely attended.

L. F. H.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Better and Bigger Sunday School Campaign Planned.

Plans for enlarging the membership of Sunday schools of all Protestant denominations were outlined at a rally of superintendents Friday night, April 15, in Holy Trinity Parish House.

The seven hundred and fourteen Sunday schools, which were represented by nearly one hundred superintendents, have a membership of 290,000. It was asserted there are about 1,000,000 persons in this city who might be enrolled.

Samuel B. Fares, general secretary of the Philadelphia Sunday School Association, said there was a lack of trained teachers, and Sunday schools would be seriously embarrassed by a sudden influx of new members.

Theodore Brown Williams, who presided, said the meeting was called as a result of the community mass meeting in the Academy of Music on March 31, at which resolutions were adopted challenging the Philadelphia Sunday School Association to prepare plans for a great forward movement by the Sunday schools of this city. He said the plan had been prepared and Mr. Fares would present it.

The "Better and Bigger Sunday School Campaign," which was adopted by the superintendents, embraces two aims:

First. To help the Sunday schools become better in organization, supervision, worship, instruction and service.

Second. To increase both the permanent enrollment and the average attendance, thus moving toward the goal of religious instruction for all the people by the churches of Philadelphia.

Of the 1,800,000 persons in Philadelphia fully 40 per cent. are Jews and Catholics, Mr. Fares said. That leaves 60 per cent., or 1,000,000 persons for the Protestant Sunday schools to look after.

Offices of the Diocese were moved April 19 from the Church House, Twelfth and Walnut Streets, to the new headquarters, 202 South Nineteenth Street. The Church House has been sold to the Chamber of Commerce.

Among the offices that will be located in the new building are those of Bishop Rhinelander and Bishop Garland, the executive officers, women's work, the Brotherhood of St. Andrew, and the Church Club.

R. R. W.

ASHEVILLE

Rt. Rev. J. M. Horner, D. D., Bishop.

District to Apply for Admission as Diocese.

Meeting in St. Mark's Parish, Gastonia, the Rev. J. W. C. Johnson, rector, the twenty-seventh annual convention of the District of Asheville, Bishop Horner presiding, assembled Wednesday, April 13, and continued through Thursday, the Woman's Auxiliary being in session at the same time and place.

The Bishop's announcement that the District was now ready to apply for admission as a diocese, and his formal issuance of a call for a special convocation for this purpose to be held in conjunction with the convention of 1922, were the matters of conspicuous note and development. This and earnest support of the mind of the Lambeth Conference on Christian Unity were the outstanding features of the annual address.

Visitors of prominence were the Rev. Ashton Oldham, of St. Ann's Church, Brooklyn, who spoke to the Woman's Auxiliary. The second evening, with the Rev. Warren W. Way, of St. Mary's School, Raleigh, Mr. Oldham addressed a large gathering of the convention and visitors in the First Presbyterian Church, a large church where a membership of over twelve hundred Presbyterians worship. Methodist and Baptist churches closed their prayer meetings and assembled with the convention. The two addresses on Christian Education and the Organized Advance of Christians for the Coming or the Kingdom were inspiring and timely.

The Rev. Louis G. Wood, for the Board of Missions, commented most favorably upon the earnest response of Asheville to the call of the nation-wide work, and the new day that it had created both within the district and in the attitude of the Church towards Asheville. All pledges to the Nation-Wide Campaign had been paid within 2 per cent. of the whole.

Reports were made by Archdeacon J. H. Griffith and Dean S. B. Stroup and H. N. Bowne, and from Christ School,

(Continued on page 21)

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

WISDOM FROM CHILDISH LIPS.

The following conversation took place not long ago between a four-year-old youngster and his grandfather. The latter, looking at him benignly, said:

"John, do you love your grandpa?"

"Yes, grandpa, I love you," came the prompt and hearty response.

"Well, John," said the old gentleman, "how much do you love me?"

The little fellow looked up confidingly and said:

"Grandpa, I love you with a love that's as big as I am."

Sometimes we get wonderful inspiration from the remarks of children. Here, for instance, we have a mere infant suggesting to us a measure of love that in a few words expresses the superlative amount of which any being is capable.

If we think of God as loving us with a love that is as big as He is, to what glorious infinities do we find ourselves carried?

In order to get anything like a true conception of a love that is as big as God, we must transfer our attention from the little four-year-old child to the great arch of heaven on a clear night. Here we see twinkling above us stars and stars and stars—to a number almost beyond counting. The naked eye finds thousands of them; the telescope discovers hundreds of thousands of them, and the camera shows us millions. They are suns. About them are revolving planets, as our earth revolves around the sun. Each of the forty million stars may be the centre of a solar system of its own.

There is the little constellation of the Pliades sparkling like a group of fireflies in a mist. It is millions of times further from us than the sun; many of the stars which compose it are hundreds of times larger than the sun. The spaces between these stars are billions of miles long.

The yard-stick of the sky is a light year. It is the distance that a ray of light traveling at the rate of 186,000 miles a second will accomplish in twelve months. The nearest of the fixed stars is more than four light years' distance from the earth. Some of them are so remote that their light must travel more than one hundred years before it meets our eyes, so they are more than six hundred trillion miles away.

These worlds and suns and planets are the symbols of infinity. They are merely parts of God's great machine. They make the claim of man to the ownership of the world seem ridiculous.

It is a far cry from the incalculable spaces of the heavens to the small stature of a four-year-old child, and yet from the lips of that infant God speaks to us, with the statement, "I love you, with a love that is as big as I am."

We know that He does, because the Good Book says, "God is Love."

It must have been some such gem of infantile wisdom that caused our Saviour to turn to the Pharisees, in the temple court, on the afternoon of Monday of the first Holy Week, with the exclamation, "Out of the mouth of babes and sucklings thou hast perfected praise."

Could anything be more perfect or concise than to think of God as loving us with a love that is as big as He is?

(The grandfather in the conversation above recorded is the Rev. William Byrd Lee, who has been for nearly forty years the rector of Ware Parish, and the beloved pastor of the whole of Gloucester County, Va.)

CAUSE BEFORE EFFECT.

It is almost as dangerous to play with old proverbs as it is to handle a pistol that is "never loaded."

Some years ago, when arguments on prohibition were still in vogue, an eloquent dry orator, appealing to the parents for proper training of the young, exclaimed emphatically, "Train up a child to hate the jug, and when he is old he will never depart from it."

Analogous to this is the case of the vendor of a remedy which he had recently discovered, which he felt went so to the root of the trouble that he said earnestly, "Remove the cause and the disease will follow."

In spite of this slip, it is true that if we can but get at the cause of many of our modern evils, we would make better progress than we do at present by dealing entirely with the effects.

A speaker at a recent Conference on Charities and Corrections, in defining the functions of the Church, after referring to the fact that the modern trend was for the State more and more to take over charitable institutions, and for other social agencies to deal with delinquency, poverty and defectiveness, said that he looked forward to the time when we should have "a religion of causes."

In amplifying this, he went on to say that if the Church would only discover and remedy the cause of the evil, it could safely be left to the State and to welfare organizations to do the rest. At this same conference almost every speaker went back to the origin of the evil under discussion, and it is a healthy sign that this is the direction taken by all uplifting efforts of the day.

The Juvenile Court has come into existence to get hold of the criminal in childhood, and so apply the corrective measures necessary to prevent the wayward child from becoming the confirmed adult law-breaker.

But the wayward child too often is only the result of the squalid unhappy and unattractive home, and here is a field where the Church can render a great service by encouraging the importance of home-making.

It was stated at this same conference that last year in the United States more than a million marriage licenses were issued, and that only about seventy thousand dwelling houses were built.

This means that 930,000 couples were starting out in life together in boarding houses, hotels or apartment houses. In such places it is almost impossible to create the environment that will keep children off the streets, or offer any adequate counter attraction to moving picture shows, traveling carnivals or street corner loafing. Even in a few rooms, however, a home life atmosphere can be secured, if the parents are willing to give some of their time and thought to this all-important question. Encouragement in the playing of all sorts of games, like checkers, dominoes and carrums, and even cards, is an excellent thing. If parents would organize into groups, arranging to have their children at successive homes from evening to evening, no one place need become such a continual rendezvous as to be too great a strain upon any one set of parents, and at the same time all would know where their children were and what they were doing.

Of course, when children see their elders on a perpetual drive for excitement, they will naturally follow their example, and no home life can be expected when the parents are never present or trying to make things pleasant for the children.

Let our churches do everything possible to encourage and cultivate happy homes in which children will be glad to stay and so avoid the temptations which beset them in so much of their seeking after amusement. In this way a great service can be rendered, which will go far in reducing the amount of juvenile delinquency.

The word written across the Book is "sacrifice." Life is built up of sacrifice. It is the law of motherhood and of love, the soul of heroism, the essence of nobleness. Ages sacrifice themselves for the race that follows. There is nothing diviner than for a man to die for sins not His own. The world will never be redeemed until men are ready to die for it. Caiaphas defines the meaning of Christ in history. He is the Lamb of God.—W. J. Dawson.

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The hundredth anniversary of the founding of Trinity Parish, St. Augustine, and the coming of the Church to Florida was celebrated in Trinity Church on Sunday, April 10, in connection with the seventy-eighth Council of the Diocese of Florida, which was in session on the following Monday and Tuesday. The Woman's Auxiliary and the Daughters of the King also met at the same time.

As this was an extraordinary epoch in the life of the Church in Florida, and concerned the missionary jurisdiction as well as the Diocese, invitations were extended by Trinity Parish to the clergy and many prominent laymen throughout the State, many of whom were able to be present. The Bishop of Southern Florida, the Rt. Rev. Cameron Mann, D. D., unfortunately had an engagement which he found it impossible to postpone.

The Thanksgiving celebration service was held on Sunday morning. Memorials, consisting of a bronze tablet commemorating the event and a silver communion set were to have been dedicated at this service, but were not completed in time. The church was most beautifully decorated by the Altar Guild. The Holy Communion was celebrated by the Rev. L. Fitz-James Hindry, rector of the parish, and the Bishop of the Diocese, and the Rev. Melville E. Johnson, the Bishop's chaplain, assisted in the service. Upwards of three hundred persons communicated, the largest number at one service in the history of the parish. The historical sermon was preached by the Rt. Rev. Edwin Gardner Weed, D. D., and dealt with his experiences in the early days of the Diocese. At the close of the communion service, the Festival Te Deum, by Dudley Buck, was splendidly sung by the large vested choir under the direction of F. A. Henderich, the choir director. The church was packed to capacity, and many were turned away.

In the evening another service was held, at which the preacher was the Rev. Van Winder Shields, D. D., rector of St. John's Parish, Jacksonville, and president of the Standing Committee. Again the church was filled with a great throng of parishioners and visitors.

On Monday morning was held the opening service of the Council. The Bishop of the Diocese was the celebrant at the Holy Communion, and the sermon was preached by the rector of the parish, dealing with the history of the parish during the hundred years of its existence. At 8 o'clock in the evening a missionary meeting was held in the auditorium of the Parish House, when most interesting addresses were given by Hon. W. W. Hampton, Chancellor of the Diocese; H. L. Grady, of Apalachicola; Reginald White, senior warden of Trinity Parish, and Frederick Sturdivant Vaill, of Portland, Me., who spoke for the winter visitors. The historical sermons and addresses will be published in pamphlet form. At the opening session of the Council the Rev. Melville E. Johnson, rector of St. Andrew's Church, Jacksonville, was unanimously elected Secretary of the Diocese, to succeed the Ven. John H. Brown, late of Christ Church, Pensacola.

During the sessions of the Council most illuminating and helpful addresses were given by Rev. Dr. Milton, and Rev. Charles N. Lathrop, representing the Presiding Bishop and Council, and the Rev. Dr. Mercer P. Logan, of Charleston, S. C., representing the Province of Sewanee.

A feature of the Centennial Celebration was the serving of a buffet luncheon at the Parish House on Monday and Tuesday by the Trinity Service League. The Woman's Auxiliary and the Woman's Guild of the parish also gave a reception at the rectory on Monday afternoon, which was largely attended.

L. F. H.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Better and Bigger Sunday School Campaign Planned.

Plans for enlarging the membership of Sunday schools of all Protestant denominations were outlined at a rally of superintendents Friday night, April 15, in Holy Trinity Parish House.

The seven hundred and fourteen Sunday schools, which were represented by nearly one hundred superintendents, have a membership of 290,000. It was asserted there are about 1,000,000 persons in this city who might be enrolled.

Samuel B. Fares, general secretary of the Philadelphia Sunday School Association, said there was a lack of trained teachers, and Sunday schools would be seriously embarrassed by a sudden influx of new members.

Theodore Brown Williams, who presided, said the meeting was called as a result of the community mass meeting in the Academy of Music on March 31, at which resolutions were adopted challenging the Philadelphia Sunday School Association to prepare plans for a great forward movement by the Sunday schools of this city. He said the plan had been prepared and Mr. Fares would present it.

The "Better and Bigger Sunday School Campaign," which was adopted by the superintendents, embraces two aims:

First. To help the Sunday schools become better in organization, supervision, worship, instruction and service.

Second. To increase both the permanent enrollment and the average attendance, thus moving toward the goal of religious instruction for all the people by the churches of Philadelphia.

Of the 1,800,000 persons in Philadelphia fully 40 per cent. are Jews and Catholics, Mr. Fares said. That leaves 60 per cent., or 1,000,000 persons for the Protestant Sunday schools to look after.

Offices of the Diocese were moved April 19 from the Church House, Twelfth and Walnut Streets, to the new headquarters, 202 South Nineteenth Street. The Church House has been sold to the Chamber of Commerce.

Among the offices that will be located in the new building are those of Bishop Rhinelander and Bishop Garland, the executive officers, women's work, the Brotherhood of St. Andrew, and the Church Club.

R. R. W.

ASHEVILLE

Rt. Rev. J. M. Horner, D. D., Bishop.

District to Apply for Admission as Diocese.

Meeting in St. Mark's Parish, Gastonia, the Rev. J. W. C. Johnson, rector, the twenty-seventh annual convention of the District of Asheville, Bishop Horner presiding, assembled Wednesday, April 13, and continued through Thursday, the Woman's Auxiliary being in session at the same time and place.

The Bishop's announcement that the District was now ready to apply for admission as a diocese, and his formal issuance of a call for a special convocation for this purpose to be held in conjunction with the convention of 1922, were the matters of conspicuous note and development. This and earnest support of the mind of the Lambeth Conference on Christian Unity were the outstanding features of the annual address.

Visitors of prominence were the Rev. Ashton Oldham, of St. Ann's Church, Brooklyn, who spoke to the Woman's Auxiliary. The second evening, with the Rev. Warren W. Way, of St. Mary's School, Raleigh, Mr. Oldham addressed a large gathering of the convention and visitors in the First Presbyterian Church, a large church where a membership of over twelve hundred Presbyterians worship. Methodist and Baptist churches closed their prayer meetings and assembled with the convention. The two addresses on Christian Education and the Organized Advance of Christians for the Coming of the Kingdom were inspiring and timely.

The Rev. Louis G. Wood, for the Board of Missions, commented most favorably upon the earnest response of Asheville to the call of the nation-wide work, and the new day that it had created both within the district and in the attitude of the Church towards Asheville. All pledges to the Nation-Wide Campaign had been paid within 2 per cent. of the whole.

Reports were made by Archdeacon J. H. Griffith and Dean S. B. Stroup and H. N. Bowne, and from Christ School,

(Continued on page 21)

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

WISDOM FROM CHILDISH LIPS.

The following conversation took place not long ago between a four-year-old youngster and his grandfather. The latter, looking at him benignly, said:

"John, do you love your grandpa?"

"Yes, grandpa, I love you," came the prompt and hearty response.

"Well, John," said the old gentleman, "how much do you love me?"

The little fellow looked up confidingly and said:

"Grandpa, I love you with a love that's as big as I am."

Sometimes we get wonderful inspiration from the remarks of children. Here, for instance, we have a mere infant suggesting to us a measure of love that in a few words expresses the superlative amount of which any being is capable.

If we think of God as loving us with a love that is as big as He is, to what glorious infinities do we find ourselves carried?

In order to get anything like a true conception of a love that is as big as God, we must transfer our attention from the little four-year-old child to the great arch of heaven on a clear night. Here we see twinkling above us stars and stars and stars—to a number almost beyond counting. The naked eye finds thousands of them; the telescope discovers hundreds of thousands of them, and the camera shows us millions. They are suns. About them are revolving planets, as our earth revolves around the sun. Each of the forty million stars may be the centre of a solar system of its own.

There is the little constellation of the Pliades sparkling like a group of fireflies in a mist. It is millions of times further from us than the sun; many of the stars which compose it are hundreds of times larger than the sun. The spaces between these stars are billions of miles long.

The yard-stick of the sky is a light year. It is the distance that a ray of light traveling at the rate of 186,000 miles a second will accomplish in twelve months. The nearest of the fixed stars is more than four light years' distance from the earth. Some of them are so remote that their light must travel more than one hundred years before it meets our eyes, so they are more than six hundred trillion miles away.

These worlds and suns and planets are the symbols of infinity. They are merely parts of God's great machine. They make the claim of man to the ownership of the world seem ridiculous.

It is a far cry from the incalculable spaces of the heavens to the small stature of a four-year-old child, and yet from the lips of that infant God speaks to us, with the statement, "I love you, with a love that is as big as I am."

We know that He does, because the Good Book says, "God is Love."

It must have been some such gem of infantile wisdom that caused our Saviour to turn to the Pharisees, in the temple court, on the afternoon of Monday of the first Holy Week, with the exclamation, "Out of the mouth of babes and sucklings thou hast perfected praise."

Could anything be more perfect or concise than to think of God as loving us with a love that is as big as He is?

(The grandfather in the conversation above recorded is the Rev. William Byrd Lee, who has been for nearly forty years the rector of Ware Parish, and the beloved pastor of the whole of Gloucester County, Va.)

CAUSE BEFORE EFFECT.

It is almost as dangerous to play with old proverbs as it is to handle a pistol that is "never loaded."

Some years ago, when arguments on prohibition were still in vogue, an eloquent dry orator, appealing to the parents for proper training of the young, exclaimed emphatically, "Train up a child to hate the jug, and when he is old he will never depart from it."

Analogous to this is the case of the vendor of a remedy which he had recently discovered, which he felt went so to the root of the trouble that he said earnestly, "Remove the cause and the disease will follow."

In spite of this slip, it is true that if we can but get at the cause of many of our modern evils, we would make better progress than we do at present by dealing entirely with the effects.

A speaker at a recent Conference on Charities and Corrections, in defining the functions of the Church, after referring to the fact that the modern trend was for the State more and more to take over charitable institutions, and for other social agencies to deal with delinquency, poverty and defectiveness, said that he looked forward to the time when we should have "a religion of causes."

In amplifying this, he went on to say that if the Church would only discover and remedy the cause of the evil, it could safely be left to the State and to welfare organizations to do the rest. At this same conference almost every speaker went back to the origin of the evil under discussion, and it is a healthy sign that this is the direction taken by all uplifting efforts of the day.

The Juvenile Court has come into existence to get hold of the criminal in childhood, and so apply the corrective measures necessary to prevent the wayward child from becoming the confirmed adult law-breaker.

But the wayward child too often is only the result of the squalid unhappy and unattractive home, and here is a field where the Church can render a great service by encouraging the importance of home-making.

It was stated at this same conference that last year in the United States more than a million marriage licenses were issued, and that only about seventy thousand dwelling houses were built.

This means that 930,000 couples were starting out in life together in boarding houses, hotels or apartment houses. In such places it is almost impossible to create the environment that will keep children off the streets, or offer any adequate counter attraction to moving picture shows, traveling carnivals or street corner loafing. Even in a few rooms, however, a home life atmosphere can be secured, if the parents are willing to give some of their time and thought to this all-important question. Encouragement in the playing of all sorts of games, like checkers, dominoes and carrums, and even cards, is an excellent thing. If parents would organize into groups, arranging to have their children at successive homes from evening to evening, no one place need become such a continual rendezvous as to be too great a strain upon any one set of parents, and at the same time all would know where their children were and what they were doing.

Of course, when children see their elders on a perpetual drive for excitement, they will naturally follow their example, and no home life can be expected when the parents are never present or trying to make things pleasant for the children.

Let our churches do everything possible to encourage and cultivate happy homes in which children will be glad to stay and so avoid the temptations which beset them in so much of their seeking after amusement. In this way a great service can be rendered, which will go far in reducing the amount of juvenile delinquency.

The word written across the Book is "sacrifice." Life is built up of sacrifice. It is the law of motherhood and of love, the soul of heroism, the essence of nobleness. Ages sacrifice themselves for the race that follows. There is nothing diviner than for a man to die for sins not His own. The world will never be redeemed until men are ready to die for it. Caiaphas defines the meaning of Christ in history. He is the Lamb of God.—W. J. Dawson.

Family Department

APRIL.

1. Friday.
3. First Sunday after Easter.
10. Second Sunday after Easter.
17. Third Sunday after Easter.
24. Fourth Sunday after Easter.
25. Monday. S. Mark.
30. Saturday.

Collect for the Fourth Sunday After Easter.

O Almighty God, Who alone canst order the unruly wills and affections of sinful men; Grant unto Thy people that they may love the thing which Thou commandest, and desire that which Thou dost promise; that so among the sundry and manifold changes of the world our hearts may surely there be fixed, where true Joys are to be found; through Jesus Christ our Lord. Amen.

Collect for St. Mark's Day.

O Almighty God, Who hast instructed Thy holy Church with the heavenly doctrine of the evangelist St. Mark; Give us grace that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of Thy holy gospel; through Jesus Christ our Lord. Amen.

For the Southern Churchman.

Tired Sheep.

Erroll Hay Colcock.

Upon a rugged mountain steep
It chanced that once a little sheep
  Grew weary on its way;
The shepherd, with a tender smile,
Bore it within his arms awhile,
  Lest it from him might stray.

And when the tired sheep had rest,
The shepherd, knowing what was best,
  Returned it to the fold;
"Once more within the flock," said he,
"Refreshed and able you will be
  To follow as of old."

So on life's journey as we go,
Oppressed with various ills and woe,
  We weary grow the same;
But there's a Shepherd Who doth keep
Us in His care, and knows each sheep
  Within His flock by name.

To all who heavy-laden be.
He bids them thus: "Come unto Me . . .
  And I will give you rest."
And in the Everlasting Arms
We find the Love that soothes and calms,
  Wherein each one is blest.

O tender Shepherd, then may we
With strength renewed forever be
  Upheld upon our way;
And like the little sheep of old,
Restored once more unto the fold,
  Oh, may we never stray!

Behold, I Stand At the Door.

Dr. Clarence D. Ussher, in his "An American Physician in Turkey," gives the following incident:

One day we were fifteen hours in the saddle. There was a cold October rain, and when the sun set it became so dark that I could not see my hand six inches from my face. The only way in which I could follow my guide (a zabtieh), was by laying my hand on his horse's flank as he rode along in the darkness.

Suddenly I felt the zabtieh's horse drop away, and, fearing something serious had happened, halted Nedjib. However, I heard the rattling of stones as the other horse walked on, so following, down a gully, through a small stream and up the other side, and then I heard the zabtieh dismount and grope along a wall till he found a door, on which he pounded vigorously. Soon there was a voice from within calling in Armenian, "Who is it?"

"Open," answered my zabtieh in Turkish. Three times this dialogue was repeated; the third time the zabtieh shouted, "It is a consulos (foreigner). Open the door and let him in."

"Go to my neighbor; he has a better house; my house is not fit."

"Open!"

"My house is not fit; go to my neighbor; he has a better house."

"Open!" yelled the zabtieh, and afraid to disobey any longer, the man opened the door about two inches, placing his foot firmly behind it, and against the light from within we could see the profile of a villager peering into the darkness. I addressed him in Armenian. "Open the door, brother, and let us in. It is cold and wet and dark; let us in that we may spend the night."

Surprised at hearing his own language spoken, he threw the door wide open and stood gazing while I dismounted, approached him, and again asked for admission.

"Oh, sir," said he, "my house is not fit. Go to my neighbor; he has a better house."

"That does not matter. You let us in and we will make the house 'fit,'" I replied.

With Oriental courtesy he then stepped out of the doorway, and waving his hand toward the interior, said, "Enter, the house is yours."

We passed into a large room, the roof of which was supported by posts; in the far right-hand corner it had fallen in—the unrepaired damage of massacre times. The rain was drizzling through, making a puddle on the earthen floor; close by a lot of poles were laid against the wall, thus forming a chicken coop; here, too, were a wooden harrow and a plow of the kind used in the time of Virgil—a little more than the forked branch of a tree. To the left was a large fireplace and an immense copper pot in which was stewing something which emitted a very unpleasant odor. A small jirak, or native lamp, made of a piece of clay which had been flattened and the edges turned up and then burned in the fire, was on the shelf over the fireplace. A dip wick hanging over its rim emitted a smoke that made us cough. Everything was black with smut.

"You see, sir; I said my house was not fit," said my host.

"Never mind, we will make it fit," again I replied, and calling my muleteers, I had them remove the farm implements and carry the foul-smelling pot to another part of the house. They swept the dusty earthen floor and spread my bright-colored Turkish rug at the right side of the fireplace; my folding cot-bed and camp-stools were set up on this; the provision-box was put on the other side of the hearth, the top of it forming a table; last of all I got out my American lantern with its crystal-clear chimney, lighted it, put it in place of the jirak, and lo, what a transformation!

These villagers were far from civilization and had probably never seen a lamp with a chimney before. They gazed open-mouthed, then ran to the back of the house to call the woman to come and see the wonderful light and the beautiful things the foreigner had brought. The woman in turn ran out to call the neighbors, and soon there were lined up against the wall about a dozen men, picturesque in their white felt caps and colored turbans, black and gold jackets, gaudy silk shirts and wide, straight trousers.

I invited my host to eat with me. In shocked surprise he replied, "Oh, sir, that would never do. In my house you must eat of my food, but, sir, I have nothing. Nothing but a little bread and some madzoon."

"Never mind," said I. "Bring your bread and madzoon, and I will eat of your food and you shall eat of mine."

So we sat around my provision-box, the zabtieh, my host, and I; and I questioned the young man about himself and his village. His name was Garabed and the name of the village was Kharaba.

He was about twenty-seven years of age, the head of a family of twenty, his elder kinsmen having been killed in the massacre. The village church had been destroyed and its priest slain. Once a year, at Easter, a monk from a distant monastery, would come to the village and celebrate mass. There was no school.

"Are you a friend of the Lord Jesus," I asked him.

His jaw dropped and a stupid, far-away look came over his face as he grunted interrogatively. I repeated the question with the same result, then changed the form of it, and asked, "Is the Lord Jesus a friend of yours?"

Quick as a flash he answered, "No, sir; He couldn't be."

"Why not?"

"My heart is too black. Jesus could not be a friend of mine."

"Why is your heart too black?"

Without hesitation, but with a look of sadness and shame, he lowered his voice and replied, "I swear and lie and steal. Jesus could not be a friend of mine."

I urged that he was just the kind of sinner to whom Jesus wanted to be a friend, but again came the stupid, far-away look, and he did not seem to understand. Discouraged, at last I proposed that we should have family prayers before retiring. He evidently did not know what I meant, but nodded acquiescence. Anxious to have some native do the reading, I asked for a Bible, but was told there was none in the village, and no one who could read it. I then got out my own Armenian Bible from my saddle-bags and prayed to be guided as to what to read. The book opened to Revelation 3:20, and I read, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me."

Instantly I saw the parable. I reminded the young man how I had come to his door and knocked, and he had said to me, "Go to my neighbor; my house is not fit," just as he was saying to Jesus, "My heart is too black." I reminded him that I had said, "Just let me in and I will make it fit." I had not asked him to clean up; as soon as he had said, "Enter, the house is yours," I had had my men remove his poor belongings, sweep the floor and bring in the handsome rug and the chairs and the wonderful light which he called the neighbors to

see. "Just say the same to Jesus, 'Come in! My heart and life are yours,' and He will clear away all the lying and stealing and blasphemy and make the heart a fit place for Himself. He will bring in beautiful things and a wonderful light which will attract others."

As I explained it thus a light broke over his face.

We prayed together, and then I retired, my host standing about to serve me in any way he could. As I was about to get into bed he asked timidly, "Sir, wouldn't you let me read that book?"

"What! Can you read?"

"When I was a boy I wanted very much to learn, so I ran away to a monastery, and the monks taught me a little. I think I could read it."

So I marked some passages, turned down the corners of the pages and left the book with him. I awoke at midnight to find him sitting on the carpet with the Bible on the little camp-stool and the lantern hanging from the mantel-shelf. He was following each word with his finger and spelling out every syllable. I slept and awaked at 2 o'clock and he was still poring over the book just then spelling out John 3:16, "'For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." I slept again, and when I rose at 4 o'clock he was still reading, and there was a light on his face which was not the light of the lantern.

When I left that morning I offered him money for the accommodation of the night, but he would not accept it. As I was putting the Bible in my saddle-bag, he asked if I would give it to him. Since it was the only one I had with me, and I might need it somewhere else on the road, I promised to send him another copy. This I procured the next day in Mush from a colporteur of the American Bible Society.

Garabed died three years later of cholera, but he left his mark on the life of the village. I found there, when I passed through in August, 1914, a school and a church, the fruit of that night's experience, and a neat, two-story house was standing where the dingy, ruined hovel had been.

Anniversaries.

Little family celebrations do much to strengthen family affection. Take advantage of any occasion that may prompt a gathering of the family; let not one slip away unnoticed. Marriages, births, no event of special interest should be neglected. No anniversary is more personal than a birthday, be it in youth or old age. Everybody likes to know that people are glad he is here. In the companionship of their friends, young folks are forming ties that the coming years will strengthen. And when the young people help to celebrate the birthday of a parent or elder person, they learn thoughtfulness in making others happy. As the years go by and a life of joys or sorrows is left behind, the aged person looks eagerly forward to the celebration of each coming birthday. The fewer occasions like this one may look forward to the more each anniversary means. One who has lived many years has found how fleeting is the joy in material things and has learned to value more and more love, affection and the good will that comes from the heart. In these family celebrations expense need not and should not be considered. The simplest gifts, selected with care, a flower, a card or just a loving wish carries much that makes the day happy. A letter or a card to the absent one will be a sustaining power for good when lonely, homesick or forlorn. Let the absent one know he is thought of and cared for. Do not let the birthday of any loved one pass unnoticed.—Western Watchman.

For the Southern Churchman.

Lost Opportunities.

Eva Carrington Talcott.

Oh God, forgive us for the nights when we
Shut close the outer door and drew the shade
And failed the moon and starry sky to see,
The glories which Thy firmament displayed.

Forgive those golden days when touched with frost
The trees stood forth in regal splendor dressed,
And we the joy and inspiration lost
Because some duty or some pleasure pressed.

Then, too, the sunsets, the day's new birth—
The stilly snow-storms—all the perfect book
Of nature's wonders written on the earth
And we too self-absorbed to even look.

Oh God, forgive us for our littleness,
Our blindness which does make us oft pass by
The beauty Thou hast made all paths to bless—
The wondrous beauty of earth, sea and sky!

"Safety First."

But not at all cost. Prudence is far from being the highest word in the vocabulary of the soul. Not a single great undertaking for humanity would ever have commenced on the principle of "safety first." Life's greatest achievements represent somebody's risk. The last thing that Jesus considered in His ministry of redemption was the threats of His foes. Indeed, those same foes paid Him the highest compliment possible when they said derisively, "He saved others, Himself He cannot save." "Safety first," as a caution to travelers by land or sea, is well conceived. But "safety first" as a rule for the thoroughfare of life itself may be altogether pernicicus.—George Clarke Peck.

One Result of Prayer.

Among the answers to our supplications, which we may surely expect, is clarity of mind. I once asked Dr. Wilfred T. Grenfell, the famous missionary of the Labrador, what he got out of prayer. He seemed not to notice the question, but went on talking about some irrelevant matter. Suddenly, interrupting the conversation, he said: "I have asked the Lord to help me answer your question," and added: "I get wisdom out of prayer." Here is a man who builds hospitals, establishes co-operative stores, pilots a ship through icebergs, engineers a great philanthropic enterprise and therewith lifts a hapless people out of misery and want, and he tells us that he gets wisdom by praying; by which statement he seems to mean that his mental faculties are sharpened, his judgment made sounder and truer.—Selected.

Boy and Dog.

A boy is mostly lonesome when he's little; grown-up folks
Don't understand his notions or his silly little jokes,
They think he's sulky sometimes when he's only very shy,
And they think he's up to mischief when he doesn't meet their eye.

They smile when he is earnest, at his little loves and tears,
They wonder at his laughter and they wonder at his tears;
So a boy, who must have some one who will answer to his call,
Has a dog that he can talk to and can love the best of all.

Dogs don't laugh at you and tease you when you tell your secret hopes,
They don't ask you what you're doing with your barrel hoops and ropes;
But they gaze at you as if you are a hero from a book,
With a world of trust and loving and confiding in their look.

Oh! a boy is always lonesome when he's little; grown-up folks
Think boys are either terrors or just silly little jokes;
But a dog—a dog's a comfort and he makes their spirits rise,
When he looks at them with loving in his almost human eyes.

—M. E. Sangster, in Christian Herald.

A Real Easter Lesson.

Look not, then, wistfully or hopelessly backward—the old experience cannot return. Look expectantly onward and upward, and seek that life from the dead—"out of" or "away from" the dead—which is the free gift of Him who hath in His gospel brought to light and to human use and enjoyment life and immortality. Such is the real Easter lesson. Its logic is as blessed as it is simple: "Christ rose; we, too, shall rise." Christ is victor, and we are already conquerors through Him. Wealth of Easter decoration and beauty of feast-day music emphasize this thought. If they do not they are spiritless and vain.—Christian Intelligencer.

Morning Hymn.

"Let there be light!" the Eternal spoke,
And from the abyss where darkness rode
The earliest dawn of nature broke,
And light around creation flowed.
The glad earth smiled to see the day,
The first-born day, come blushing in;
The young day smiled to shed its ray
Upon a world untouch'd by sin.

"Let there be light!" O'er heaven and earth,
The God Who first the day-beam pour'd,
Utter'd again His fiat forth,
And shed the gospel's light abroad.
And, like the dawn, its cheering rays
On rich and poor were meant to fall,
Inspiring their Redeemer's praise,
In lowly cot and lordly hall.

Then come, when in the Orient first
Flushes the signal light of prayer;
Come with the earliest beams that burst
From God's bright throne of glory there.
Come, kneel to Him, Who through the night
Hath watch'd above thy sleeping soul,
To Him Whose mercies, like His light,
Are shed abroad from pole to pole.

—C. F. Hoffman.

For the Young Folks

A Child's Prayer.

Lord Jesus, Thou Who lovest
  Each little child like me,
Oh, take my life and use it
  And let it shine for Thee.
Oh, give me bits of work to do
To show how much I love Thee, too

I know in distant countries,
  Beyond the deep blue sea,
Are many little children
  Thou lovest just like me,
But they have never heard Thy name
And do not know that Jesus came.

Lord, let me send Thy message
  Across the deep blue sea
To tell these little children
  What Thou hast done for me.
Oh, show me, Lord, what I can do
That they may know and love Thee, too.

—The Round World.

St. Mary's Hall, Shanghai, China.

The following letter to the Junior Auxiliaries of America is published here through the courtesy of Mrs. J. J. Lloyd. We are sure all Juniors will find it interesting, and will want to do all in their power to help "The Belles of St. Mary's":

Jessfield, Oct. 15, 1920.

My Dear Juniors—Shall I Say Fellow-Soldiers?

I wonder how many of you have heard of this very efficient girls' school here in Shanghai, China? This wonderfully thrilling work under the name of St. Mary's Hall?

Not a great many, I'm sure, though I may as well confess I judge so because I'd never heard of it till I got out here on a mere tourist trip, so I don't blame any Junior for such ignorance. But, having learned and been thrilled and uplifted and amazed with the extent to which missions have grown, I feel I can do no less than write you all about it; and being a very egotistical person again, I must tell of missions from what I myself am interested in, i. e., education of girls in China. Of course, education of boys is an absorbing affair, but, again, I being a woman, I can see very plainly that the girls' education is the thing of things in China, can't you?

"Do they want to go to school?" did you say? Well, they want the education so badly that they study the same English lessons as you do—your preparatory and high school in English—if you please, and at the same time take a full course in Chinese, and compiete this course in the same number of years that you take. Could you do it? Fairly good students, aren't they? And over a third of these girls take music in addition! Oh, yes, they certainly like school; the trick is to get them to stop studying, not to stop playing Can you sympathize with them? "Are they awfully solemn and stiff?" did you ask? Well, I had an idea they were till I got out here, and then to my amazement and relief I found that my idea was just about fifteen years out of date; that their mothers might have been stiff and proper and solemn, but this generation is just about as full of fun and mischief and also of ideals and love for country as you girls at home.

They have nicknames for each other that are just perfectly killing, and I've heard incidentally that they also have them for us foreign teachers, and they fit, too!

The freshmen of the class of 1914 selected for their class colors white, black and green; and why? Because one of their English teachers was going home to America and they chose black to show they mourned her going away; and white was gratitude for what she had taught them; and green was for the hope she'd come back to St. Mary's again. Yes, indeed, that teacher went back. Would you be able to stay away if you had such love shown you?

When the cable came in October, 1916, telling us of the $100,000 for the new St. Mary's, and the girls heard of the splendid way in which you Juniors had helped to raise it, they straightway made up their minds that they would have at least one of those new buildings put up by money given by Chinese alone, so that the Chinese women's love might be represented, and so the alumnae organized and have something like $12,000 for the new auditorium; and the last two thousand dollars of that twelve thousand they have just raised by giving an entertainment in a public theatre in Shanghai.

This year's Seniors vetoed a Class Day and said it will be more helpful to our school if we put in our time preparing a play, etc., and they gave in English "Ali Baba and the Forty Thieves," and "The Belles of St. Mary's," as the newspaper called them, made a wonderful success of it, and played to a packed theatre.

Did you know that the Chinese are the most dramatic people in all the world? They think nothing of giving a two or three-hour play, packed full of funny sayings and doings after just casually talking it over and merely suggesting the parts; they never write the parts out.

Last summer they prepared an original patriotic Chinese play, rehearsed it, prepared the costumes, and gave it in the Olympic Theatre and raised twelve hundred dollars, all in one week, to help establish a "ragged school," where, as they so beautifully said, "the children may learn to be patriotic and good citizens for China."

They have learned to love their country just as you Juniors love yours, but they realize as you need not that they—the educated—alone can save China, and that brings me to the point that I want especially to emphasize: Only the educated Christians can save China, and, therefore, the call for schools, and more and more schools, must be answered, and answered now.

Juniors, do you get that? Does it mean anything to you? Do you see clearly that money and lives put into schools in China now will win China for Christ? Think of it! Win one-quarter of the world's inhabitants for Him, your Captain, and mine. You worked so hard for the "great war." We all heard and read of it and just loved you for it. You didn't say, "Oh, it's such a big war; what can I do? It's no use my trying." You never dreamed of saying such a cowardly thing. Instead, you said, "It's such a big thing not one can afford to be out of it." That's the spirit which doesn't even think of defeat, and so of course it wins, and that is what you are going to do with this far greater war which is on in China—give life and money to China. Study at school with the aim in mind of just how you can use that study in great big ignorant China, to raise up splendid efficient Chinese leaders. For that is what our mission schools are here for, to raise up leaders, and St. Mary's is doing it; has been doing it for years and years; getting ready for this big fight. But the call for leaders is so much more urgent now than it has ever been that we just have to expand and put up new, up-to-date and larger buildings, and to do this requires just double what it would have done before the war. That's why we are writing you, praying and trusting that each single individual Junior in America will do her bit—her best bit—to put up the new St. Mary's this year. You will, won't you? You do care; of course you do. We are depending on you; there is no other way. Don't fail Him, will you?

Lovingly,
ELLA P. ELY.

This project is on the N.-W. C. budget.

Little Miss Tardygirl.

At bedtime she sat in the firelight's
  gleam,
And little Miss Tardygirl had a queer
  dream.
She dreamed that she'd turned to a wee
  flower-elf,
And was out in the meadow to live by
  herself.
Her breakfast was served in a big butter-
  cup,
But she came there too late, and a bee
  ate it up!
She managed to miss every thistle-down
  car
That went to the knoll where the blue-
  berries are,
And she was too late at the Toadstool
  Cafe,
And so she went hungry the long summer
  day.

At last it grew dark, and she looked for
  a bed.
"I'll sleep in that lily," she drowsily said.
To reach it she climbed up a grass-stalk
  so green;
How soft was its golden heart, a bed for
  a queen!
"Too late," said the lily, and shut her bed
  tight,
Leaving poor little Tardygirl out in the
  night.
At bedtime she sat in the firelight's
  gleam,
And little Miss Tardygirl woke from her
  dream;
She blinked her blue eyes as she rushed
  to her bed.
"Oh, don't shut it up—I am coming," she
  said.

—Mabel S. Merrill, in Youth's Companion.

On the Farm.

The first night that Donald and his sister Claire were on the farm they were homesick. They lived in a city, and when night came they said, "We didn't know it is so dark at night." They looked up at the stars and said, "Dear little stars, aren't you afraid 'way up in the big black sky?" Then they said their prayers, cried a little, and fell asleep.

Early next morning they heard a rooster crow. "Hurrah!" they cried. "Tomorrow has come." They dressed much quicker than they ever did at home and ran down stairs. Uncle Jim said, "Come, children, you must learn to feed the chickens."

They thought it would be good fun to name the chickens and teach them to come when they were called. They named one hen Specky and another

Becky, but the hens looked so much alike that the next day they were not sure which hen was Specky and which hen was Becky.

Then Donald said, "I'll tell you! I've read a great deal about the intelligence of animals. Maybe those hens remember their names. Let's get some corn and call them."

So they brought some corn and Claire held it in her hand, saying, "Come, Specky; come, Becky," and what do you think? Every hen came running as fast as she could run.

"Isn't that funny?" said Donald; "we only named two hens!"

"Perhaps they all wished they had those names," said Claire.

But Uncle Jim had heard it all and he said, "It isn't names that hens care about—it's corn."—Shepherd's Arms.

True St. Bernard Story.

This St. Bernard lived in Switzerland. His name was Santo and he belonged to an innkeeper up in the mountains. One wild, stormy night when he was lying by the hearth-fire apparently asleep, and his master and mistress were taking their ease because they knew no guests would come on such a night, Santo suddenly jumped up and insisted on going out. His master tried to dissuade him, saying: "No, Santo, you do not want to go out such a terrible night as this; see how the snow drifts and how the wind blows!" But Santo grew much excited, and in spite of all persuasion got out and started down the mountain road as fast as he could go and as if he knew exactly where he was going.

About two hours later he returned, almost exhausted, with a baby lashed to his back with a piece of harness. You can imagine how amazed the innkeeper and his wife were and how quickly she took the baby and warmed and fed him. The man roused the neighbors, who followed Santo, now restlessly waiting for them. With such things as they could carry to help those they knew they should find in dire need, they waded through the snow two miles to a gully road, where they came upon an overturned bus from which the frightened horses had run away. There they found, huddled together for warmth, seven people, including the baby's father and mother. You can imagine how happy they were to know that the baby was safe. The innkeeper and the neighbors succeeded in getting all the travelers back to the inn, and so Santo really saved all those lives.

Now how did Santo know, in the first place, that there was trouble somewhere? Shut your eyes and think, before you read the next line, and learn that what made him prick up his ears and insist on getting out was the sound of the pounding of the runaway horses' hoofs, which his keen hearing caught, above the roar of the storm. He had before associated that sound with trouble, and his instinct made him go to the rescue.—Our Dumb Animals.

Prince and the Pie.

Old Prince likes pie—oh, just as well
As I do! And he'll smell, and smell
All 'round my pockets, when I go
Into his stall, he's hoping so
That I've brought pie. And oh, one day
When he'd been working, hauling hay,
And afterward had been turned out
Just to cool off, and browse about,
He strolled up 'round the house—back side—
And he saw a window open wide—
The pantry window!—and, oh my!
On the sill, to cool, sat my saucer pie!
And when I went in after it,
Prince was eating the last wee bit!
And first I almost thought I'd cry,
For oh, I do like saucer pie!
But Prince just smiled, with his kind old eyes,
And then I wished for a bushel of pies—
Apple, and custard, and peach, and mince—
Every one for our dear old Prince!
—Our Dumb Animals.

Service Through Daily Tasks.

A task becomes of supreme value in itself and a stepping stone to something more worthy, only as we put into its performance our best of skill and devotion.

In one of our Western cities there sat one night several years ago a number of telephone girls. As they responded to the calls during the busy evening hours or talked together during the quieter hours it was not apparent that they were different from each other.

In an instant, however, everything was changed. In passing a window an operator discovered that a fire had broken out in the business section next to the telephone building.

"The whole town's on fire, girls! Run for your lives!" shouted the operator. And the girls did; deserting their posts, they started pell-mell down the stairs—all except Rose Coppinger.

A moment before Rose had been one of the group. Now she was in a class by herself. Calmly she sat at her post, called up the fire department and then began summoning aid from the country about.

No one thought of Rose Coppinger until the telephone building was in flames. Then some one remembered. Desperate efforts were made and the operarting-room was reached. Rose was found unconscious at her post with the telephone receiver strapped to her ear. Wet blankets and restorative measures brought her back to consciousness and saved her life.

When the fire had been brought under control with a part of the town still unburned the herorism of the telephone operator began to stand out. A committee of the citizens presented the brave girl a generous purse "for heroic service in saving the town from absolute destruction."

Better than any purse to Rose was the knowledge that she had taken her task seriously, and when the test came she had been faithful even at the risk of her own life.—Selected.

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Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

FAMINE RELIEF.

For the convenience of our readers we publish the addresses of the treasurers of the various Relief Funds whose appeals for the starving, and especially for starving children are so urgent and touching. The Southern Churchman will forward contributions to any of these, but to save time, postage and possibility of miscarriage, checks would better be sent directly to the treasurers as below:

Near East Relief (formerly "Armenian and Syrian Relief")—Cleveland H. Dodge, No. 1 Madison Ave., New York City.

European Relief (Central and Eastern Europe)—Franklin K. Lane, 42 Broadway, New York City; or locally for Virginia, DeSoto Fitzgerald, 218 Mutual Building, Richmond, Va.

Chinese Famine Relief—Remit through Lewis B. Franklin, Treasurer, Presiding Bishop and Council, 281 Fourth Ave., New York City.

PIPE ORGANS

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

LOANS, GIFTS AND GRANTS TO AID in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its Corresponding Secretary, 281 Fourth Avenue, New York.

SPECIAL NOTICE.

DON'T TRY ON YOUR NEW DRESSES over your old corset. Let us help you select and fit to you the corset that does greatest justice to your figure. The Corset Shop, 317 N. Fifth St. Mrs. A. J. Pyle, Prop. Phone Ran. 3397.

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THE DAUGHTER OF A CLERGYMAN desires board in the country with a Church family. Address information to the Rev. Roger Atkinson Walke, Pikesville, Md.

A GENTLEMAN DESIRES WHOLESOME country board and pleasant room with open fire, in well-bred Virginia family. Piedmont or mountains. Kindly send terms, location, etc., to "B. R.," care of Southern Churchman

CATHEDRAL STUDIO, ENGLISH Church embroideries and materials. Stoles with crosses, $7; plain, $5.50; handsome gift stoles, $12 up; burse and veil, $15, $20. Surplices and exquisite altar linens. L. V. Mackrille, 2604 Thirty-sixth St., N. W., Washington, D. C. Tel. Chev. 1915.

HELP WANTED

YOUNG WOMEN OF EDUCATION AND refinement wanted to enter the St. John's Hospital Training School for Nurses (Episcopal), Brooklyn, N. Y. Applicants required to have one year of high school or its equivalent. Course three years. A registered school of high standing. Nurses receive remuneration. Many social privileges. Home life pleasant. Graduates are now receiving $6.00 per day. Apply to St. John's Hospital, Albany and Atlantic Avenues, Brooklyn, N. Y.

SITUATIONS WANTED.

REFINED, EDUCATED WOMAN DESIRES engagement as housekeeper, house mother in school, care of gentleman's home and children, or any position where executive ability is desired. References. Address "L. S. L.," care Southern Churchman.

WANTED POSITION AS (TRAVELING) companion to a lady, by a lady of pleasing personality. For information address Rev. R. R. Phelps, 105 Pine Street, Berkley (Norfolk), Va.

A PRIMARY TEACHER OF EXPERience wishes a position during the summer months as helper in school or orphanage. Address Grace Mellichamp, Congaree, S. C.

A LADY—CHURCHWOMAN WITH BEST references—wants position as traveling companion for all, or part of summer, on very reasonable terms. Address "T," Southern Churchman.

EPISCOPAL CLERGYMAN WILL SUPply during months of July and August. Address "4," care Southern Churchman.

LADY OF REFINEMENT AND EXPERience desires the care of country home, or club: best of references. Address "M. A. B.," care of Southern Churchman

Marriages and Deaths

Marriage notices not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

RESOLUTIONS OF RESPECT.

Whereas it has pleased God in His mercy to call to his reward our most esteemed townsman and fellow-churchman, Mr. Beverly W. Stras, we, the members of the Auxiliary of Stras Memorial Church, wish to express to our beloved associates, Mrs. B. W. Stras and Mrs. B. W. Stras, Jr., who is also our President, as well as to the other members of his family, our heartfelt sympathy in their great bereavement.

Mr. Stras was a man of high character, so modest and retiring that only those who knew him well fully appreciated his great worth. He will be sadly missed in the church in whose welfare he took the keenest interest, as well as by the whole community.

Be it therefore, resolved, That our secretary be instructed to send a copy of these resolutions to the members of his family, to spread them upon the minutes of the Auxiliary and to have them published in the Southern Churchman.

By order of the Auxiliary of Stras Memorial Church.

ELIZABETH JACKSON,
Secretary.

BEVERLY W. STRAS.

The clergy and vestry of Tazewell Parish, in the Archdeaconry of Southwestern Virginia, desire to place on permanent record the esteem and veneration in which the late Beverly W. Stras was held, and to express the deepest appreciation and gratitude for the services he rendered the Church, both by the spirituality of his life and the wisdom and fitness of his counsel.

For years he served as member of the vestry, as delegate to the Diocesan Council and as a Sunday school worker in the church, which was erected by his family and friends to the memory of his mother. Many of these years were marked by anxiety and difficulty, but he never wavered in his devotion and loyalty and he never failed to render admirable support to the work of the Church.

In his personal life, his religion was the soul of his work. His high position in the community was beautified and dignified by the humility and loveliness of his spirit. To him, the personal relation to God in prayer and the worship of the Church were the important things in life; his interest in them was permanent and practical. Probably few laymen have ever had a better knowledge of the doctrine and history of the Church and the rich contents of his mind furnished material for the devotion of his soul.

He entered into life on Saturday, March 5, 1921, fortified by heavenly light and power shown in his noble character. We recognize thankfully the fine qualities of his Christian manhood. In his sudden death the Church and the community are conscious of a great personal loss.

By unanimous vote of the vestry, this memorial is to be spread upon its minutes, printed in the Southwestern Episcopalian and the Southern Churchman and sent to the bereaved family.

E. W. H.

However sinful, so we be sorry, we may pray at least, Jesus remember me when Thou comest into Thy kingdom. And it shall be with us as it was with the thief, according to the old and beautiful tale, which tells how the shadow of Christ's cross fell forthwith on the cross of the penitent, sheltering Him in His agony from the burning heat of the sun.—Bishop Bernard.

Perchance in heaven, one day to me
Some blessed soul will come and say,
"All hail, beloved! But for thee
My soul to death had been a prey."
Ah, then, what swewetness in the thought
One soul to glory to have brought.

—Selected.

Many pens have attempted to write a Life of Christ since Canon Farrar wrote his famous volume. The difficulty with most of them is that they give so much attention to technical details they do not hold the interest of the general reader. For some time there has been need of a book that would make its appeal through its clearness and charm of treatment.

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CHURCH INTELLIGENCE.

(Continued from page 12)

Arden, and Valle Crucis and Patteson Schools and the Thompson Orphanage. The Committee on Constitution and Canons reported a proposed canon on a diocesan Board of the Bishop and Council. A special Committee on Provisional Revision of the Constitution and Canons was elected as an early step looking toward diocesan organization.

Delegates to the Synod of the Fourth Province to meet in Savannah were elected as follows: The Rev. Messrs. W. G. Clark, J. W. C. Johnson, H. N. Bowne, and Messrs. W. L. Balthis, Harmon Miller and W. T. Lindsay.

The Woman's Auxiliary was honored by a visit from Miss Grace Lindley, Executive Secretary, and under the presidency of Mrs. Charles I. Minor, of Asheville, held an interesting and successful meeting, taking steps for the development of the Church Service League.

EASTON

Rt. Rev. G. W. Davenport, D.D., Bishop.

The Southern Convocation met in St. Andrew's Church, Princess Anne, the Rev. Walter Archbold, D. D., rector, Monday and Tuesday, April 11 and 12. Evening Prayer was said Monday, at which service the sermon was preached by the Rt. Rev. Philip Cook, D. D., Bishop of Delaware, from Acts 9:6, powerfully illustrating the great success of the Nation-Wide Campaign.

At the business meeting Tuesday morning the officers for the ensuing year were re-elected as follows: Rev. S. A. Potter, dean; the Rev. W. D. Gould, vice-president, and the Rev. Louis L. Williams, secretary-treasurer. An essay was read by the Rev. Herbert D. Cone, of Salisbury, on "The Present Day Call of the Ministry," which was discussed by the Bishop and other clergymen present.

In the afternoon a conference on Church Finance was led by the Rev. J. F. Virgin, of St. Bartholomew's Parish, Crisfield. His address was so highly appreciated that the convocation requested the Bishop to arrange for its repetition during the Diocesan Convention next month.

This was followed by a conference, led by the Bishop of the Diocese and the dean, on Extending the Influence of the Church in the Convocation. During the discussion which followed it developed that all the vacancies in the convocation had been filled, and all in the Diocese save one.

At the evening service addresses were made on Diocesan Missions by the Rev. Louis L. Williams, of Pocomoke City, and the Rev. W. D. Gould, of Cambridge, after which an address was made by the Rev. Rubert B. Matthews on Church Conditions.

At invitation from St. Paul's, Marion, to hold the next convocation in that parish, was accepted.

The Rev. Rubert B. Matthews, formerly a Congregationalist clergyman, has been admitted a candidate for priest's orders. He has been appointed a lay reader, and will serve wherever he may be needed, under the direction of the Bishop.

The fifty-third annual convention will be held in St. Paul's, Berlin, beginning Monday afternoon, May 2, and continuing until Wednesday. Much business is on hand and a large attendance is expected.

L. L. W.

The air we breathe He breathed—the very air
That took the mold and music of His high
And God-like speech. Since then shall mortal dare
With base thought front the ever-sacred sky—
Soil with foul deed the ground whereon He laid
In holy death His pale, immortal head?

—R. W. Gilder.

Personal Notes

The Rev. Francis M. Adams has become rector of Coventry and Wicomico Parishes, Diocese of Easton, Md. For a number of years Mr. Adams was in the office of the Brotherhood of St. Andrew, before taking orders some six years ago.

The Rev. C. R. Cody, of Duke, N. C., has been called to the work at Bersemer City and High Shoals, in the Diocese of Asheville. This is an important new work, being opened up around Gastonia.

The Rev. Henry D. Speakman has accepted an appointment to Laporte, Nordmont and Eaglesmere, Pa. He leaves Marietta on April 27, after which his address will be Laporte, Sullivan County, Pa.

The Rev. Alfred Lee Jones has become rector of All Hallows Parish, Snow Hill, Md. He was at one time rector of the Church in Elkton, Md.

The Rev. Sanders R. Guignard, formerly of Pleasantville, S. C., is rector of St. Stephen's and adjoining missions, Lincolnton, N. C.

The Rev. Gilbert E. Pember, rector of St. Michael's Church, Germantown, who was injured in an automobile accident March 18, is able to resume his work.

The Rev. J. Frederick Virgin has become rector at Crisfield and Marion, Md. For the last four years he has been engaged in general social service, as well as organization and financial campaign work.

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The Rev. Cyril E. Bentley, for many years rector of Lincolnton, N. C., and its mission stations, has removed to Atlanta to take up campaign work under Bishop Mikell.

The Rev. Edmund N. Joyner, evangelist and former dean, has retired from charge of St. James' Parish, Lenoir, N. C., and the Rev. Basil M. Walton, formerly of Wadesboro, N. C., has become rector there.

The Rev. J. Wesley Twelves, rector of St. Thomas' Church, Bethel, Conn., has accepted a call to the Church of the Holy Apostles, Brooklyn, N. Y.

The Rev. Edwin E. Knight will work under the direction of the Rev. F. D. Lobdell, rector of St. Francis' Church, Rutherfordton, N. C. Mr. Lobdell has recently been appointed chaplain at the United States General Service Hospital near Asheville.

The Rev. Ian Robertson, curate at St. Paul's Cathedral, Cincinnati, has accepted a call to be rector of Holy Trinity Church, Hartwell, Cincinnati, and expects to take charge September 1.

Ordinations.

In the Cathedral of All Saints, Albany, N. Y., on Tuesday, April 5, the Rev. E. J. Walenta, Jr., minister in charge of the Church of the Messiah, Rensselaer, and St. Giles' Church, Castleton, N. Y., was ordained to the sacred priesthood by the Bishop of the Diocese of Albany. The candidate was presented by the Ven. R. H. Brooks. The Very Rev. A. C. Larned, dean of the cathedral, preached the sermon. The Rev. Mr. Walenta, in addition to his two charges, is secretary to the Bishop, and assists in the services in the cathedral.

Bishop Lawrence ordained the Rev. Donald B. Aldrich, one of the staff of the Cathedral Church of St. Paul, Boston, to the priesthood. The Rev. Dr. Harry P. Nichols assisted. The Rev. Charles E. Jackson preached. Mr. Aldrich is a graduate of Dartmouth College, in '17, and will finish his course in the Episcopal Theological School this coming June.

Deaths.

The Rev. William Horsfall, pioneer missionary and senior presbyter of the Diocese of Oregon, died at his home in Bandon on March 31. Funeral services were conducted by Bishop Sumner.

The Best of the New Things for Springtime

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—Anon.

The grave is dark no more: a stream of light
Thou, rising, left behind for all Thine own;
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And rolled away the stone.

—Bishop Baynes.

You never can have too strong a will, but the trouble is we do not give that strong will up to God, to make it a vessel in which God can and will pour His Spirit, so as to fit it to do splendid service for Himself. Does not God give us all good gifts to enjoy? But the reality of the enjoyment is in the giving back.—Rev. Andrew Murray.

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The mother is one of thousands in China's vast famine district. Six million men, women and children are fated to die of starvation, wracked with the unspeakable pangs of hunger, unless American Christians save them. Dogs, donkeys, grass, even the bark of trees—all have been eaten. And the pitiful part of it is that millions of children, the future hope of the land, are included among the doomed unless relief comes quickly.

In this tragic hour, China stretches forth arms of supplication to America, confident that the love of Christ, whom we have preached to her, will move our hearts to compassion.

This is the hour of Christian opportunity in China. Now is the time of all times to impress upon these people that the love of Christ is something more than a beautiful sentiment. Even a heathen nation like Japan is pouring out relief with a liberal hand, stirred as never before by the overwhelming calamity which has befallen so great a multitude. Surely we can do no less. Surely we shall do much more—and do it immediately—if we are to continue in the profession of service to Him who commanded us to feed the hungry, to shield the weak, and to carry a Living Gospel into all the world, for the salvation of all who may believe.

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PRAYER FOR UNITY.

The Continuation Committee of the Geneva Conference on Church Unity, held last summer, are asking for a wide observance of the Octave of Prayer for Unity, from the Sunday after the Ascension to Whitsunday inclusive, and Dr. Manning and Mr. Gardiner are asking our clergy and people to observe this season also as an occasion for making the World Conference movement more widely known throughout the Church of Christ. The Association for the Promotion of Christian Unity and other widespread organizations with the same object are also urging the special observance of Whitsunday as a day of prayer for the unity of God's people, suggesting a particular hour in the afternoon for union prayer meetings. It is pointed out that this has been adopted as Christian Unity Day by all the associations in all countries that are working towards this end, and they are more numerous and influential than most of us know. The heart of Christ's disciples are everywhere turning that way, with whatever of doubt and perplexity as yet. The great need is more and more being felt, throughout the Protestant world at least. And if, as one proposal after another is put forth looking toward that end, the difficulties which lie in the way become better understood and seem to grow more formidable, this is no more than might have been expected. The problem is being studied from all sides in these days, and its complexities are coming more plainly into view, to the discouragement of some and to the gratification of others who see not yet with a single eye the evils of the manifold divisions in the Church militant. But those who have thought most wisely on the subject are not discouraged. The problem must be understood in all its aspects before a solution can be reached, but with each effort to grasp it or to approach it, or even to stimulate it, progress is being made because the hearts and wills of Christian men are being drawn that way. For at last unity will come not because God's people have been argued together or organized together, but because they have been drawn together. And the constraining power must be from above and be shed abroad in all our hearts by the Holy Ghost. How fitting, then, that on the Day of Pentecost our prayers should arise to claim the promise that He shall lead us into all truth, into unity of spirit and the bonds of peace, that we all may be one.

PREPARATION FOR THE MINISTRY IN "SPECIAL CASES."

In one of the departments of this paper in last week's issue was published some account of the proposed foundation of "The W. P. DuBose Church Training School," to be a Missionary College of the Province of Sewanee, which deserved a more extended notice than our space allowed. The object of the institution is stated to be "the training of Postulants and Church Workers in Religious Education, Christian Missions and Social Service; and the preparation of men desiring to proceed to Holy Orders in the Localized Ministry, as provided in Canon 5, Section IV." It is to this provision of the Canons on Ordination that we wish here to call attention.

These canons, it will be recalled, were thoroughly revised by the last General Convention in accordance with the recommendation of a Joint Commission and the General Board of Religious Education. Among the valuable changes then introduced were those designed to make considerably less stringent the educational requirements for candidates for Holy Orders in certain special cases; as, for instance, persons who have "attained the age of thirty-two years, and have shown such proficiency in business or professional life as gives promise of usefulness in the ministry," persons "of other race and speech" who are to minister among people of their own race, and ministers of other Christian Churches who have served therein with good repute for five years and present evidence of thorough theological training, for whom, however, certain special subjects are assigned for examinations. Of even wider interest is the section of the Canon noted above, which is as follows:

Canon 5, Section IV.

"The Bishop of any Diocese or Missionary District, subject to the consent of the Standing Committee or Council of Advice, may, at his discretion, dispense a candidate desiring to be ordained deacon from all examination except in the following subjects:

(a) The Contents and Interpretation of the Books of Holy Scripture;

(b) The Doctrines of This Church;

(c) The Contents and Use of the Book of Common Prayer:

(d) Church History, a General Outline, Together With the History of This Church in the United States of America; and the History of Christian Missions.

And a deacon so ordained, who has served with good repute and success for at least two years in the diaconate, may be advanced to the priesthood without further examination, **provided,** that no deacon or priest so ordained shall be transferred from the Diocese or District within the United States in which he was so ordained, until and unless the Board of Examining Chaplains shall certify that he has passed the examinations prescribed in Canon 4, Section 1. **However,** any priest or deacon so ordained who conforms to the conditions of Canon 2, Section V, Sub-section IV, and Canon 4, Section II, may be granted letters dismissory to another Diocese or District upon the request, in writing, of the Bishop of that Diocese or District."

It is not to be supposed that the Church means by these special provisions to lower her accustomed standard of ministerial education. A reading of Canon 4, "Of the Normal Standard of Learning and Examination of Candidates for Holy Orders," will dispel that idea. The curriculum has been revised, with additional stress laid upon missions and various aspects of parochial ministrations, but the former requirements of a solid grounding in the various

branches of theological study are still there, and will remain as the minimum to which, ordinarily, the candidate for ordination must attain.

But as the fullest complement of theological education cannot guarantee a man's fitness for and usefulness in the Christian ministry, so, in exceptional cases, the partial lack of such special education may be more than compensated for by qualities and attainments acquired otherwhere than in the schools. The maxim "**solvitur ambulando cum Deo**" of the ancient Church father still applies to the most vital problems of religion and of life, and a ripe experience, a sound judgment, a ready will and an humble, loving heart go far toward fitting any man for the best of service to his fellows, even though equipped at the outset with but the minimum training in divinity indicated in the Canon quoted above. The provision therein made is plainly designed to meet the case of a man of mature years, or one for whom, from other causes, a full theological course is impossible; but who, seeing a place that he can fill or a field in which no other is found to labor, is moved to offer his services to minister therein to the extent of his abilities and opportunity. Why should not such a call come to many, especially in the rural parishes and mission fields of the South?

Bishop Meade was ordained in a suit of homespun and returned to his little farm with no opening before him but to minister to his neighbors and their colored servants in a remote countryside. One of the most valued and useful clergymen in Virginia a generation ago took deacons orders when past middle age, with no thought but to help his aged rector more efficiently than he was doing as a lay reader. All of our older dioceses, doubtless, have the record of men who were thus drawn into the ministry of the Church by the appeal of a need presented to them, and who made the fullest proof of their ministry by natural ability and sincere consecration.

Book Notices

The Parish: Its Life, Its Organization, Its Teaching Mission, and Its Divine Contacts. A Handbook for the Clergy and Laity. By Rev. William A. R. Goodwin, D. D., St. Paul's Church, Rochester, N. Y. Introduction by Bishop Brent. Morehouse Publishing Co., Milwaukee. Pp. 149.

Dr. Goodwin has given us here a little work of considerable value, worthy of the study of the younger clergy especially. A high idealism is combined with practical plans and suggestions in a rather unusual way, and the spiritual end is never lost sight of in the consideration of means. The **useful** parish is conceived of as the only "live" or successful parish, one that is corporately animate and functioning throughout for ends beyond its material existence or well-being. It is first an organism, and, as such, requiring an organization for the complete fulfilment of its being, and that of the best.

The specific plan of organization presented is that of the "group system" which was so generally adopted wherever the Nation-Wide Campaign was brought to good success, enlarged in its operation to cover wider aims. It has the advantage of being adapted, with modifications, to small as well as large parishes, and even those which are widely scattered in their membership. The spirit and purpose rather than the details of organization are to be stressed. This book contains withal many hints and suggestions of an incidental nature which add largely to its value.

What Did Jesus Really Teach About Prayer. By (the Rev. Dr.) Edward Leigh Pell. Fleming H. Revell Co., New York. Pp. 203. $1.50.

Dr. Pell addresses himself to a very large class of imperfectly instructed Christians who have been taught, and have supposed the New Testament to teach, a great deal about prayer which their own experience has not corroborated. Much unbelief has been generated by the failure of prayers to receive the specific answer sought, which prayers, the author insists, were essentially pagan in their conception and in the whole thought of God on which they were based. He speaks a little strongly perhaps on the latter point and draws distinctions with a rigidity which may be discouraging, but there is no question about the grounds upon which he finds true prayer to rest in the teachings of our Lord. First, on the Fatherhood of God, "from whom every fatherhood in heaven and earth is named," perfect in wisdom, power and love; secondly, on the universal fact that the supplies for the needs of all God's creatures come through their abiding in their proper environment, that is, in harmony with His laws, or His will; which is what the Master meant to emphasize when He said, "If ye abide in Me, and My words abide in you, ye shall ask what ye will and it shall be done unto you." Or, in other words, "Whatsoever ye shall ask in My name." And these two, the great underlying factors in prayer, which at last are one, will bear and repay an immense deal of devout study and meditation.

Everyday Religion. By James E. Freeman, D. D. Fleming H. Revell Co. New York. Pp. 219. $2.00.

While rector of St. Mark's Church, Minneapolis, Dr. Freeman contributed weekly a little sermon to the columns of the Tribune of that city. The present volume is made up of selections from these to the number of nearly an hundred, with an introduction by the editor. "Dr. Freeman," he says, "came into his pulpit by way of the market place, bringing with him the appreciation and the hunger of the men of the work-a-day world for elemental truth and the practical side of religion." The sermons are readable, timely, genuine in tone, free from theological bias, but confident in their presentation of Christian truth as the solvent of the problems of life.

A Wonderful Morning. An Interpretation of Easter. By James H Snowden. Macmillan Co., New York. Pp. 154. $1.75.

A few years ago Dr. Snowden wrote "A Wonderful Night," an interpretation of the Christmas story, to which this is a companion volume. The story of the resurrection is given in detail, the accounts harmonized not exactly as is usual, the "infallible proofs" strongly emphasized and the significance of the great event elaborated. The style is attractive and popular, and the press-work worthy of so excellent a piece of work.

Fundamentals of Prosperity. What They Are and Whence They Come. By Roger W. Babson. Revell, New York. Pp. 95.

The president of an organization for compiling and studying economic statistics addresses business men, from his professional viewpoint, on the things which he finds to be of highest moment in the business world—the human element with its spiritual values, and these under the inspiration and control of religious principles. The papers are short, pithy and convincing, and are worthy of the thoughtful consideration of the business world in its endless and purblind pursuit of "prosperity."

STEWARDSHIP.

The Rev. C. C. Kemp.

Will a man rob God? Yet men have been robbing Him; and that not in tithes and offerings only, but in the "principal" of His endowment, which is vastly more serious. For is it not a primary postulate of religion that all we are—all we have of natural gifts—comes from Him, and that therefore we are but stewards in respect thereof? Thus it is obviously our manifest duty to dedicate ourselves, from the beginning and throughout all our lives, to the service of God; that is to say, to the service of our fellowmen. When, therefore, men devote themselves to the acquisition of private profit in competition with their brethren, what is that but plain robbery of God, piratical preying upon the brotherhood?

Surely they know not what they do who advocate the principle of private profit-seeking in any sphere. And in view of the nature of the present crisis in human affairs throughout all the world, it would seem to be the paramount duty of the Church at this time of all times to proclaim aloud to men, and to convict them of, the mortal sin they are committing by this radical misappropriation of fundamental trust funds.

THE STRUGGLES OF FAITH

By the Rt. Rev. Boyd Vincent, S. T. D., Bishop of Southern Ohio.

There is a subject which is vital to the thought of our time, and upon which I would seek to bring a message. It is this—the struggles of faith.

Many an earnest soul today echoes those words which were spoken to Jesus: "Lord, I believe; help thou mine unbelief."

You remember the story. Jesus had been on the Mount of Transfiguration. In the crowd, at the foot of the mount, a distressed father brings his epileptic child to the disciples to quiet his paroxysm; and they cannot. Jesus, just come down from the mount, suddenly appears.

I. But now let us gather up a little more carefully the main points in what follows:

First, notice the father's new hope. "If thou canst do anything, have compassion on us and help us," he cries out. How quickly he turns from others to the Master Himself! Jesus' whole ministry proved that He would pity and help, if He could.

Notice next the Master's encouragement. "If thou canst?" repeats Jesus, taking the man's own words out of his very month; for the real hope lay after all in the man's own faith. So the Master continues: "If thou canst believe, all things are possible unto him that believeth."

So now notice, again, the true spirit—the real essence—of faith here, after all. "Lord, I do believe," says the father. That is: I do believe in God and goodness; I do believe in that Power within us, not ourselves, which makes for righteousness. I consent to that Power; I do try to obey it. Still I know that I have no such hold on the reality of the Divine as I ought to have. Therefore, 'Help thou—help thou—mine unbelief!" Why "thou"? Because in Thee I see God and goodness as nowhere else. Never man spake as Thou dost. No man could do the wonders Thou doest if God were not with him. Therefore give me of Thine own perfect faith in God. Complete mine! Only let me be with Thee and catch the contagion of Thy words, Thy Spirit, Thy life in God. Is it any wonder that the Master saw and respecteth and wanted to help this much sincerity in the man?

And once more. Notice just where the secret, energizing, effective power of faith lies, viz., in prayer. "Why could not we cast him out?" asked the disciples. "This kind," replied the Master, "can come out only by prayer." For remember, now, where the Master Himself had been just before—on the Mount of Transfiguration. Remember what He had been doing there. Two things. First, he had been in wireless communication again, by prayer, with the Father in heaven, glorifying His name, desiring to do His will. And the answer had come directly back to his own filial spirit: "This is My beloved Son. Hear ye Him." Is it any wonder now that we are told that even "as He prayed" Jesus "was transfigured"? And so do you not see the second thing he had been doing, too, in that act of prayer? He had been recharging all His own batteries of faith with fresh power. And again, is it any wonder that with such a personality, all freshly surcharged with such a divine power of faith, He could, by a word of command, quiet the child's paroxysm—as the disciples could not?

II. And now turn to your own case.

Your faith, too, is now only a half-faith, perhaps. It may never have been the fully formulated faith of a Christian. Or it may have been that once, and is now less than that. But let us thank God together if you still have as much real faith as that father in the story; and if you do as sincerely long for more. Let us say that you, too, do really believe in God and in goodness; that you, too, do recognize "that Power within us, not ourselves, which makes for righteousness"; that you do consent to that Power, and that you are still trying to live according to it.

But this weak and wavering faith of yours is hurt and hindered, you feel, by many things. So let us look carefully now at some of these hindrances and see whether they are as hopeless, or even as real, as you think they are.

First, perhaps, there is something wrong in your own life. It may be some besetting sin; or it may be a whole lifetime of wrong-doing. God seems as if He did not care and you almost hate Him; or He seems ready to destroy you for your sin, and you only fear Him. What are you to do? Why, simply come back again to the Master and let Him give you of His reassuring faith in God. For the God of Jesus is no such angry despot as you are thinking of: He is "our Father." This is the truth which the prodigal son saw when he "came to himself"; it is this which turned his face and his feet homeward, and we know how his father received him. We remember, too, how the Master dealt with that "woman who was a sinner"; a woman swept away perhaps by the very strength of her love for some scoundrel, who takes advantage of this and then turns her adrift, until, suddenly, she finds the Master, and seeing what He is, goes to Him in tears, just because the love of God and goodness is still in her penitent heart. "Therefore," says the Master, "her sins, which are many, are forgiven her; for she loved much." Here we see the Father's real heart again in Jesus. He, too, knew what is in man—the worst in us and the best in us. He saw, even in such souls, the lingering faith in God and goodness which can still lead back to a truer faith and a better life.

Or perhaps a difficulty for your faith is the whole problem of the presence of evil in this world at all. You do not see why God permits it; or you do not see how there can possibly be a good God in a world so bad. You hold God responsible for it all. But is this fair?

Take the fact of sin. Is it here because of God's will or in spite of that? Is it God's fault or man's fault? Isn't it the result of our own abuse of that very free-will, God's noblest gift to us—our very power to choose the right or the wrong—without which we could not have been men at all?

There are all the suffering and the sorrow in the world. But why should you think and talk of these, as if they were "sent" by God? That was the mistaken old Hebrew idea. But we know today that such things are not God's "visitations"; they are the result of man's violations, somewhere, somehow, of the very laws which God meant to give us health and happiness. And even if the Father cannot spare us such things—still do you think He does not care? Did not Jesus' whole ministry to the suffering and sorrowing prove God's pity for His children? And did He not promise a coming day when we shall never have to shed another tear?

Ah, yes! you will say, but still there is that other hateful fact of death—universal death! But remember that death, universal as it seems to be at present, is neither a dominant fact nor a final fact in the universe; it is only an intermediate fact.

What, then—your little candle-flame blown out,
And all the world in darkness for a minute?
Why, even so? The stars still shine, no doubt.
Enough to strike a match by—and God's in it.

All nature shows us this: shows life always passing on, through the death of old forms, as in the seed, to new life or fuller life in new forms. So in the world of spirit; we ourselves are to live on, even though these poor houses of clay which we call our bodies perish, for God Himself, supreme in His own universe, is only Life—from everlasting to everlasting. That is the dominant fact. No fear that He will tolerate, in His own universe, such an enemy as death forever. Even it, He says, shall at last be destroyed. "Why, then," asks St Paul, "should it be thought a thing incredible with you that God should raise the dead?" And is not this what Jesus' whole work means, if it means anything? "Because I live," He says, "ye shall live also."

There is all the awful wrong and injustice in the world. What else is this, though, than "man's inhumanity to man"? And is it not God's own very spirit of justice which teaches us so to hate all that?

And there is war—horrible, hellish war! But Christianity never claimed the power to prevent that, but only to offer men a nobler ideal of their life together. So that here again, this is man's "failure"—not God's; no! not so long as the Spirit of His Son still teaches us Christians to protest so against war with all our souls.

But the difficulties for your faith may lie in quite a different direction.

It may be a difficulty about the Bible. Because modern criticism has made havoc of some man-made theories and old misunderstandings of the Bible, you think that the real authority of the Bible itself is destroyed. Not at all! For by just these new and truer ideas which we have gained, the Bible itself stands stronger and more authoritative today than ever as the record of God's revelation to man. Certain men-made theories of inspiration may have been discredited; but the fact of inspiration remains—proved, as the Bible itself claims, by its very power to "make wise unto salvation, through faith in Jesus Christ"; proved by the further fact of its "profitableness," for instruction in righteousness and in furnishing the man of God completely unto all good works.

Or it may be the nature-miracles, in the New Testament records, which trouble you. Miracles, you insist—in the light of modern science—are simply "impossible." But Huxley, one of the greatest of English men of science, just as flatly declared: "No miracle is impossible in itself; it is all a question of evidence." * * * "And there are more miracles in nature," he said, "than in all your Bible and your theology." "Daily and hourly," said Carlyle, "the world natural grows more of a world magical to me." But the Master Himself never offered His miracles as "signs" or proofs. They were chiefly object-lessons; meant

to teach spiritual truth. How often He exclaimed to His disciples, after one of His miracles, "How is it that ye do not yet understand?" Indeed, in the last analysis, the saving power of your faith does not depend at all on your acceptance of such miracles, real as they may be and helpful as you would find them. Jesus Himself said so. "Thomas," He said, "because thou hast seen, thou hast believed. Blessed are they that have not seen and yet have believed!"

Or it may be the Church's creeds themselves which are your stumbling-block. There are some of their articles which you cannot accept or profess. But may this not be so because you have so far failed to see those great spiritual truths lying back of the declared historical facts, and which give them their very highest spiritual value?

Take the virgin-birth of our Lord: you may think that you can neither accept this as a fact, nor see any reason for it. But remember that if Jesus was indeed a distinctively divine Person—the very Son of God from heaven—remember how impossible it is that such a Divine and Eternal Personality should have been derived from a human father in time. And, on the other hand, granted that the story of the Nativity may be not prose but sacred poetry, still do you not see the imperishable truth enshrined even in such popular form? For do we not all feel and know this—namely, that "the true life incarnate in Jesus Christ and in turn imparted by Him to us, is wholly a divine life?—a life which could only have come, therefore, from a divine source and in no way from mere human nature?" Why, think what St. John could say even about ourselves—that "as many as received Him (the True Light and Life of men) to them (also), He gave the right to become children of God, even to them that believe on His Name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God!" Do you not see that it is this very same sublime truth, of pure spiritual sonship in God, which is so beautifully expressed also in the story of the unique birth of Jesus Christ? Cannot your soul rest content and even rejoice in such a spiritual interpretation here?

Take the resurrection of our Lord and our own resurrection. You cannot believe that flesh and blood, once truly dead, ever did or ever can rise to life again. But do you need to believe this? The central truth of the Resurrection, as we have already seen, is not one that concerns our bodies half so much as it does our spirits. It is the one mighty truth that Jesus still lives and that we shall still live. Yet no one ever contended so strenuously as St. Paul for the reality of our Lord's resurrection and of ours. But our resurrection body, he insisted, will be like Christ's, no longer "a natural body," but "a spiritual body"—that is, a body fitted only for spiritual uses in a world of spirit; but our body still, for the identity is in us and not in it. Notice, too, that while the Apostles' Creed speaks of "the resurrection of the body," the Nicene Creed speaks only of "the resurrection of the dead."

Or take the articles about our Lord's Ascension and his Session at the Right Hand of God. It is perfectly true that the moment you pass out into space there is no such direction as "up" or "down." It is perfectly true that God Himself has no body, and so, literally, no right hand. But do you not see that the whole transaction stands as nothing else can for the truth that our Divine Redeemer—God's own Son—having finished His work on earth, simply went back to His own place of equal authority and power with His Father in heaven—until His kingdom is fully come. Why can you not say this article, honestly, in this sense then, even if you cannot say it yet in the other literal sense?

III. And now—I hope I need hardly say how wholeheartedly I say the creed myself, and therefore that I am not encouraging any other man to say his creed in any consciously dishonest sense I am not encouraging any man in any merely critical and contemptuous spirit toward any part of Christianity. What I am trying to do is to really help those souls among you—of whom the Master Himself speaks—those men of "honest and good hearts," who are involved in intellectual difficulties in their faith and who yet long to be free from those difficulties. Even Abraham Lincoln (according to Rankin) could say: "I do not claim that all my doubts . . . have been swept away. They are not. Probably it is to be my lot to go on in a twilight, feeling and reasoning my way through life, as questioning, doubting Thomas did. But in my poor, maimed, withered way, I bear with me, as I go on, a seeking spirit of desire for faith that was with him of the olden time, who, in his need, as I in mine, exclaimed: 'Help Thou my unbelief.'"

And so I bid you keep those "honest and good hearts" of yours: they are the only hopeful soil, the Master said, for all religious growth and fruitfulness. Hold fast your faith in God and goodness—so far as it goes. Follow the truth as you see it; do the good you know. This is the one thing in you that keeps you headed straight; the one thing in you on which help can really lay hold.

Then go on praying, too: pray for more faith; for Jesus Himself said that desiring is receiving in things spiritual. Pray to that acknowledged Power within you, not yourself, which so makes for righteousness. Pray as Moses prayed, as "seeing Him who is invisible." Pray as that distressed father prayed the Master: "Lord, I believe. Help Thou mine unbelief." Pray as the apostles prayed the Master: "Lord, increase our faith." Pray as the Master Himself incessantly prayed to His unseen Father, and so found His own faith incessantly increased, until at time, to the eyes of His apostles, He was actually transfigured by it. "You do not know," asks Lyman Abbott, "that God will hear you? You do not know that you will get an answer? Well, then—try the experiment," he says. "Believe the highest in yourself. Believe that you have a voice that will pierce the clouds; believe that you, too, have an eye that can see the Eternal!"

And then go back, my friends, to Christianity's Master Himself, and let Him give you more of His own faith.

Your creedal difficulties have arisen largely, no doubt, from a previous state of mind. For instance, you are more or less influenced, perhaps, by the materialistic spirit of a good deal of modern thought. You are hampered by its assumption that there is no such thing as the spiritual and supernatural, because it has not yet found such a world by its own scientific methods. But notice that this conclusion is pure assumption; not shared, even so, by many leading men of science today. What you need, then, in this case, is to test that assumption for yourself by other methods than those of natural science. For example: Does the world's whole history show another set of forces—spiritual forces—actually influencing human life and the human race quite as profoundly as those natural forces which science does recognize? "Religious forces," said Lord Acton, "are the most active forces in history. Religion is the master-key in the study of (human) life." In other words, it is a simple question of fact—of one tremendous fact, as over against all mere theories as to possibilities or impossibilities: Has there been, or has there not been, a moment in history when the spiritual, the supernatural, did actually manifest itself among men in such an undeniable way as is claimed in the case of Jesus Christ? Surely the only way in which you can settle this question for yourself is not by a priori reasoning or theorizing about it, but by an actual study and knowledge of the Christ Himself. You must go directly to Him for your conclusion. You must really live with Him long and closely, in order to decide what the mere presence of such a Being as He in this world really means, as to the whole truth of the spiritual and supernatural. And when you get this point settled favorably—this miracle of miracles—then the rest of the so-called "miraculous" will trouble you a good deal less.

Or you may have come to your difficulties through another previous state of mind. Your faith may have been only an inherited, traditional Christian faith; one in which you were simply brought up and professed, without ever thinking very much about it. Perhaps it never has had any real foundation for you in deep personal experience and conviction. But when at last you have been forced to think about the whole matter, you have probably begun at the wrong end of things. You have tried to settle, first-hand and off-hand, those most fundamental and really final questions of our Lord's Divinity and the so-called miraculous events in His life; and you have naturally failed. For that is not the true process of conviction. That is not the process by which the Master Himself educated His first disciples, for years, into that confession of Him, at last—as the God-sent "Christ"—on which He built His Church. Rather, this is the process through which your faith needs to go: Go back to that same Christ yourself, as you still find Him there in the simple gospels. Live long and closely with that Divine Man, Jesus. Hear what He says; watch the kind of things He does; catch the Spirit that is in Him; see how entirely He lives and speaks and acts, in and for and by God; feel the truth and power of all this to lift your own soul to God; do the things He bids you do; and then decide, for yourself, whether there is not in Him "all the fulness of the Godhead dwelling bodily"—that is, in visible form.

And lastly: Go back to church; keep on going to church! For your own sake and for theirs, make common cause, so far as you can, both in worship and work, with others who also believe in God and goodness. Say your creed; half of it, if you must; all of it, if you can, even in your own sense and understanding of it. There is no dishonesty in this; provided it is done not contemptuously, but humbly; provided you are sincere in what you do believe; provided that you do really long for more light—more faith.

And go back to your Lord's table; keep on going to it! So long as you do not positively deny your Lord or positively repudiate your creed; so long as there are real gratitude and love in your heart for Him; so long as you do in some sense discern the Lord's Body there, you need never fear that He will charge you with 'hypocrisy." Be sure that He will see, and understand, and pity, and be patient with, and be ready to help, your struggling faith; so long as it is sincere so far as it goes; so long as you can honestly say, "Lord, I believe. Help Thou mine unbelief." And no right-minded pastor will be any less sympathetic and patient with you in these days.

Parochialism.

The Rev. Edward Lowe Temple.

Few dangers assail our modern Christianity with more persistent insidiousness than the malign spirit of selfish parochialism. Surely the command of our Divine Lord and Master is to "love our neighbor as ourself"—not to love ourselves better than our neighbors, nor to make haste to shut ourselves away from them behind a high and cruel barbed-wire fence of our own clannishness. In this case what was once, in some sense, a virtue has degenerated into an actual vice.

Each parish, indeed, is, or ought to be, a human brotherhood with kindred aims and aspirations; but higher than this (like our own beloved "indestructible union of indestructible States") all our parishes are knit firmly together into diocesan unity; and these units together coalesce into our great American Church, whose supreme legislative organ is our Triennial General Convention, where the three orders of Bishops, Priests and the Laity in unison frame our canons and organize our aggressive missionary work.

But a still higher thought than this should surely dominate our aspirations and endeavors. All about and around us lie other bodies of Christian people whose achievements in our common Master's service so frequently put us to utter shame. We are divinely certified that "there shall be one flock, one Shepherd," where now the present joining notes of diverse organization so painfully subdivide the Christian landscape. In our own capital city, for instance (to select a few leading organizations out of many) one need only visit, if but a single time, the Presbyterian Church of the Covenant, Calvary Baptist Church, or the Methodist Foundry Church, to meet at once a hearty handclasp of welcome and brotherhood that should cause our nerves to tingle with pleasure.

These good people of the twentieth century, whom the great apostle to the Gentiles would have styled our "brethren according to the flesh," are in no sense primarily responsible for, and a large proportion of their membership are perhaps ignorant of, the original and the unhappily inherited causes—

"Old, unhapy, far-off things,
And battles long ago"—

that centuries ago, from various reasons, brought about their separation from our own historic body from which so many of them sprang. The writer was not long ago assured by one of their leading minds that there was really no greater divergence in what he deemed to be essentials between them and us than there was between different wings of churchmanship in our own body. And further, he added, with a humorous twinkle in his friendly eye, "There are High Church Presbyterians no less than High Church Episcopalians!" And, in the earnest endeavor to facilitate some loving reconcilement with our brethren at our very doors, lies a manifest duty for the Laymen's Service Association.

Unquestionably it is the function, primarily, of our own Commission on Faith and Order to seek out and further some sane method of bringing about the reunion of our now sadly divided forces, whose wanton waste of means, scattering leadership and unseemly competition furnish the heathen (both abroad and at home) so apt an occasion "to rage, and the people to imagine a vain thing." But it should be constantly borne in mind that, whatever the Lambeth Conference of the present year of grace may suggest and recommend in their supreme collective wisdom, and whatver the Anglican Episcopate may ultimately formulate as a basis for union, yet it is the combined and concentrated purpose of the laity (from whom the higher orders are necessarily recruited) that will, in the last analysis, achieve the coveted goal.

Provided only that they prayerfully seek for and grasp the great vision, and then hold their rudder true, they shall in the end, like the great mariner, Columbus, in imminent danger of mutiny, and with naught but the stars for his guide, find in the dawning their keels grate on the sands of a new world.

At the now famous Edinburgh Conference for Unity of a few years since, it was the Archbishop of Canterbury, the exalted protagonist of Anglican Christianity, who at its close uttered these pregnant words: "Should we, brethren, become finally and really united, and inscribe on our banner the word 'Missions' (the sole cause, in fact for our abiding fellowship) verily, there be some standing here who shall not taste of death before they shall see the kingdom of God come with power!" The evangelization of the world and the unity of Christendom are sure and certain pledges in the counsels of the Almighty. For, as "beyond the Alps lies Italy," so above and beyond the jarring notes of human unrest and discord shines forth, in unparalleled sublimity, the blessed vision of the face of Christ.

Young Peoples Service League

Mrs. C. S. Q.

There are many live things in Texas—but one of the livest we have seen is the Young People's Service League in action, under the immediate direction of the Rev. Gordon M. Reese.

We are hoping the plan may be a distinctive contribution to the Young People's work throughout the Church, because of its two outstanding features; first, that it keeps in line with the Church's general program, and, second, that it has a definite plan for training in Christian leadership, which is developed in summer camps and conferences.

As we survey the stream of ordinary parish life, we find a great gap between the years of fourteen and twenty, and as the Young People's Service League has slipped into this gap, connecting the activities of the children in the Church School Service League, with the work of the adults in the Church Service League, we have at last a continuous stream.

The Young People's Service League is answering the desire and longing for service in the Kingdom, which is undoubtedly hid in the heart of every normal boy and girl in the Church. The diocesan organization is, of course, representative of each parochial group, but as it is in the parish unit that we must solve our problems, we shall give a brief outline of the organization in a parish:

There is, first of all, our adult council, consisting of the rector, two men and two women. Any baptized boy or girl who promises to observe the five rules of the League is eligible for membership. These rules are as follows:

1. Rule of Prayer: To pray morning and evening for our Church and Church school, and for God's blessing on the Young People's Service League;

2. Rule of Service: To do some definite task each day for the building up of Christ's kingdom here on earth, and to try each week to lead some other boy or girl to do the same;

3. Rule of Worship: To attend the regular service of the church and church school, and to make an earnest effort each week to lead some other boy and girl to do the same;

4. Rule of Fellowship: To be friendly and courteous to others at all times, and to share with others the privilege I have received;

5. Rule of Gifts: To give to God, regularly each week, some gift which has cost me an effort.

Carrying out the idea of the Church School Service League, every unit of the League works in the five fields of service thus following the place of the Church's general program.

Meetings are usually held just preceding the Sunday evening service, and in some instances this is supplemented by a week night social meeting. Our boys and girls are developed through the League mentally, physically, socially and spiritually (Luke 2-52: "Jesus increased in wisdom and in stature, and in favor with God and man"). Each week there is sent out from the Diocesan office, by Mr. Reese, programs and suggestions for weekly meetings.

Are the young people responding? From the number of letters containing interesting reports of work done in all points of the Diocese, which come to Mr. Reese's desk, we are sure they have grasped the idea and gone ahead full speed about their work.

One of the biggest assets of the Young People's Service League is the training in Christian leadership, which is a natural outcome. On May 15 Miss Edith Parker, of Louisville, Ky., comes to assist Mr. Reese, and look after the girls' side of the work. Early in June there is to be a three-day conference in Religious Education, when one hundred picked young people will gather. A beautiful home on the bay shore near Houston has been turned over to Bishop Quin for use during the conferences. There are to be three camp sites set up in different parts of the Diocese, immediately following this training school. At each of these sites there will be conducted, first, a ten-day camp for boys, and immediately following, a similar camp for girls. The camps will, of course, be carefully supervised, and a real program of play, work and prayer will be carried out.

We see already great results from the activity of the Y. P. S. L. in Texas. In January, simultaneously with the Diocesan Council, there was held the first annual Diocesan meeting of the League. This meeting, in addition to our already organized Student Council, under the able leadership of the Rev. Harris Masterson, brings our young people in great numbers, and the older members of the Diocesan family are necessarily affected by the contagion of their energy and enthusiasm. We are thankful indeed to find the Church throughout the country answering the need of our boys and girls.

Rev. Gordon M. Reese, 1117 Texas Avenue, Houston, Tex., will be glad to exchange ideas with other people interested in this great phase of the Church's work.

The Call of Life Service.

As part of the program now being carried out in the Diocese of Virginia to present the call of Life Service to the young people of the Diocese, the following letter has been sent to every member of the graduating class of every public high school within the bounds of the Diocese of Virginia. The letter was sent by mail as a direct personal message to each one:

What Are You Going to Do With It?

It is your life we are asking about. What are you going to do with that?

You are looking forward today to your graduation from the high school, which is to come in the next few weeks, and we wish to join our congratulations with those who know and love you, that the years of faithful study at school have brought you at last to the goal which was set before you.

What Are You Going to Do After You Graduate From High School?

Through all these years of study you have been laying the foundation upon which your adult life in the world is to be built. You will go onward to the further training of college, or into business life, or else will take your place and find your sphere of usefulness in the home. But wherever you go, you must decide definitely, and give your answer one way or the other to the one fundamental question: What am I going to do with my life? Do I aim to live it for myself alone, seeking success and advancement that the world may minister to my pleasure and enjoyment; or do I desire to live such a life that the world may be a better and a happier place because I have lived in it?

We cannot but feel that any education is a supreme failure which has been unable to impress the truth that each one of us is here, not to get what he can out of life, but to give himself in a service and daily ministry of love to the world in which God has placed him. Because you have received a high school education, you are all the better equipped to render effective service to others, in your home, your community, the world.

What Are You Going to Do?

Every young man and woman, by the time of graduation from high school, should decide what his career in life is to be.

Have you decided yet what you desire to do?

This message is being sent to the graduating classes of the high schools in our State to call attention to one thing, and to ask our boys and girls to think about it. And that is the calling of life service in the Christian Church.

Every Christian Church in our country is in need of more men and women to enter the various fields of service. There are congregations of Christians everywhere which cannot secure ministers because the supply of ministers is too small for the demand. The missionary work of every church, both at home and in the foreign missionary fields, is asking for many more workers in order that the gospel of Christ may really be carried to every creature. Young men are wanted to volunteer to study for the ministry, or to prepare themselves to go as physicians, or teachers, into some part of God's great harvest field. Girls are needed to give themselves in the great sphere of women's work for Christ, to go as deaconesses, nurses, physicians, teachers, at home and abroad, to do the part that women can do best of all in bringing Christ into the home life of the world. This calling of life service is no place for the weakling, or the self-seeker. Only the best and the bravest and the truest can do the work. But wherever a young man or young woman desires to live for the betterment of human life rather than the advancement of self, wherever one would be willing to give up the prospect of worldly success and the gratification of worldly ambitions in order to find the greater joy that comes from the service of others; wherever, above all, one desires to share in the wonderful privilege of preaching Christ to a world of sinful men and women, we hope that every such an one will consider the question of devoting his life to the ordained ministry of the Christian Church, or some other form of life service.

We believe very firmly that God must call men into the ministry, and He must call both men and women to give one form of life service or another. But we think also that He calls many young men and women who do not stop to listen or to answer. We are very sure that God calls enough boys and girls in every generation to man all the places where Christ can be preached. And the fact that there is such a lack of workers today shows, it seems to us, that the boys and girls have failed to perceive that God was calling them.

Does God want **you** as one of the workers in His great vineyard? Will you not stop and think, and try to find out? When you say your prayers at night, ask Him to show you where He wants you to serve Him. We have no doubt at all that He will show you if He wants you to go into the ministry, or as a missionary, or into some other form of life work.

Talk with your mother and father or your pastor about it. They can probably help you to decide, and your pastor can show you the steps to take in preparing for your life work.

But whether or not your decision may finally be to give your life to some form of service in your Church, we hope and pray that all those who graduate from high school this year may become an ever-increasing influence for righteousness and purity and for God in this land of our love.—The Diocesan Board of Religious Education, Diocese of Virginia.

THE CHRISTIAN HOPE.

Christian hope is essentially but one aspect of Christian faith; no more, but certainly nothing less. It is not an inference from faith; it is not a natural or independent intuition; it is part of faith itself. It is the same mind which says, "Thou, O Lord, art my portion," and, "I am continually with Thee: Thou wilt guide me with Thy counsel, and afterward receive me to glory." Our relation to God in Christ, that is to say, has a future as really as a past, a future which is no mere casual or problematical appendix to the present, but its living prolongation. Apart from this the so-called Christianity which remains will issue in a pessimism not less dark than the belief in Fate which crushed the mind of Greece and Rome, from which the gospel promised emancipation, and against which were directed some of the most spiritual intuitions of the mystery religions. A purely imminent and mundane Christianity may be constructed at any time by the manipulation of ideas: what is certain is that it can never be believed. It is the living paradox of faith that the more we are conscious of receiving from God now and here, the more passionately we crave its continuance and the more ineradicable becomes the conviction that this desire will not be put to shame. The pain of loss is real only for those who have possessed. Christian hope is set not upon a mere multiplicity of things—some of which must be relative and uncertain—but upon Him Who is Last because He is First.

. . . By its very nature religion takes account of the last and final things. It is concerned with ultimate realities, which have projected themselves into our experience in the form of unconditioned values—values which flatly decline to be made relative by the leveling operations of the understanding in science or the scientific research of history. Neither science with its ultimate categories nor history with its highest terms can give or even conceive what is wanted. Complete and lasting satisfaction is vainly sought in the social experience or in any remodeled social system we can picture. But religion is religion only as it rises into the sphere of finalities, to unite us with the Eternal in modes over which change has no power. Elsewhere we have no choice but to accept the relative; faith alone has, and, better still, has promise of, the absolute.

. . . Life in Christ, felt and known within, tends to a goal by its vital movement. Victory over sin, over sorrow and over impotence is part of the gospel of promise. The soul cannot do justice to the fellowship with God inaugurated by forgiveness—cannot respond to the challenge of His redemptive action for us and in us—except as it travels forward, in desire and presentment, to an irreversible completion. Thus faith is even more than the inspiration of hope; it is its regulator, its law. We have no right to expect what is not contained by implication in the Father's self-bestowal in Jesus that would be to desert faith for uncontrolled and uninspiring reverie; but also we have no right to expect anything less than Christ's sacrifice and triumph bid us claim. . . . Hence it is a just and illuminating thought that every system of theology should be read backward at least once, commencing with the last things, since it is in the conclusion that we find the truest index of the whole. If a man has really understood what the divine Fatherhood means, or the forgiveness of sins, or the new nature; if his faith leads him, as faith in the New Testament always does, to take utter fulness of life as the divine gift, and to build his view of redemption to the scale of Christ's infinitude—all this will come out convincingly in his conception of the Church's hope.—H. R. Mackintosh, D. D., in "Immortality and the Future."

ACCORDING TO HIS WILL.

If we pray for any earthly blessing, we must pray for it solely "if it be God's will," if it be for our highest good; but for the best things we may pray without reservation, certain that, if we ask, God will grant them. No man ever yet asked to be, as the days pass by, more and more noble and sweet and pure and heavenly-minded, no man ever yet prayed that the evil spirits of hatred and pride and passion and worldliness might be cast out of his soul, without his petition being granted, and granted to the letter.—Dean Farrar.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

WANTED: RECORDS OF SACRED MUSIC FOR JAPAN.

Mr. Editor: No doubt most of your readers have heard of the Rev. P. K. Goto, of our Shitaya mission in Japan, who has been in this country for the past year, taking post-graduate work at the General Theological Seminary.

Mr. Goto is making plans to return to his people in the very near future, and will probably leave these parts within the next three weeks. He would like to take back with him some records of sacred music and Church hymns. I have wondered whether any of your readers would have some records of this character which they would be willing to give up in order that Mr. Goto might take them back to be used on his Victrola in Japan. They should be in our hands within the next three weeks.

Any such records sent to me at the Church Missions House, 281 Fourth Avenue, New York City, will be gratefully received.

JOHN W. WOOD,
Executive Secretary of the Department of Missions.

The Great Commission.

PROMISING CONDITIONS IN CHINA: IMPRESSIONS OF A RETURNING MISSIONARY.

Rev. J. M. B. Gill, D. D.

Now that I am safely back in Nanking, I want my friends to know something of the condition in which I found the work and something of its promises, and the plans which seem best fitted to fulfil those promises. You can hardly appreciate the joy it gave me to be once more in the midst of scenes and friends and helpers and work which have been upon my heart during those months of absence. It seemed so natural to be back here that my furlough time would have seemed like a dream except for the eager question I met on all sides as to things in America and what I had been able to do in the way of interesting friends at home in the future of our work in Nanking. And the friendly interest you have taken in the task means so much to us out here!

The first news I have to report is extremely distressing. Our splendid Chinese priest, Rev. Mr. Chung, is leaving on April first to take charge of St. Peter's, a self-supporting congregation of our Church in Shanghai. So well and faithfully had he led the workers and the congregation during my absence that in every department of the work is shown great progress and he has created a fine **esprit de corps** in the congregation. It is a great tribute to his worth that not only this whole congregation, but representatives of every Foreign Mission in the city, united in a petition to him to stay in Nanking. However, he cannot see his way to a reconsideration of his decision. He is going, and, humanly speaking, I do not see how we are to do without him, especially since there is no Chinese priest to take his place. Were it not for the fact that we realize that it is God's work as much as it is our own, we should indeed feel hopeless. It is our earnest hope that his going may react upon us who are left as a call to deeper consecration and more prayerful effort.

During my furlough the Bishop visited Nanking and confirmed a class of twenty-six. The work of evangelization has been vigorously carried on. I arrived here just as the China New Year week of preaching started. As usual, we sent out bands of Christians preaching on the streets, and going out with them and preaching in open places on the street, I found it not at all unusual to have from one to three hundred people attentively listening. Every evening the church was packed with attentive congregations, and while it is too soon yet to speak of actual results, one thing is very evident—the attitude of the masses of China toward the message of the gospel is undergoing a radical change. The strict attention they give and the numbers that come to hear bespeak a lively interest and a growing sense of the value of Christ's gospel for the individual and the nation. I would call to the serious consideration of this fact all those with whom I have spoken about the need for workers to take advantage of the present opportunity in China, and also those who may be in a position to help with their prayers and gifts, though prevented from coming in person.

The day schools, both boys' and girls', have prospered beyond our greatest hopes, and, best of all, the Christian teachers have seen to it that Christ is put first, and mere education is not allowed to become the end and aim of the schools' existence. I wish you could have seen the joy in the face of our boys' school superintendent when, in telling me of his work in the past year, he announced that in that time thirteen pupils had been admitted catechumens, twelve baptized and five confirmed. It seems a shame, with the school proving such a valuable agency in the winning of souls, the Department of Missions cannot see its way clear to give us an appropriation sufficient to pay one-third of the running expenses. The pupils themselves are so interested in the welfare of the school that last year they gave a play, and the proceeds, nearly one-third as much as we get from the Board, they gave toward the expenses of the school. One of our graduates has volunteered to teach the English lower classes in order to help out with the salary question. It is the general opinion and desire of the Chinese helpers and our congregation that we should add a middle school department so we can hold our boys longer under Christian influences. As Nanking is a very influential educational center, I think it would be very wise to make this advance, but where funds can be found to make it possible is a hard question to answer. It would not be very costly, either.

Our entire congregation seems heartily concerned about the growth of the Church and the spread of Christ's kingdom in China. It did me good when meeting some new Christian to hear him say, "I was brought to belief in Christ by such and such a member of the Church." They are also interested in outside charities—they gave over $100 for the relief of the terrible famine in North China—and are anxious to see the Church do social service work and exert an active and reforming influence upon society. You can always find interested listeners full of suggestions when you speak of such things.

We have been planning for a parish building which would give us a fine street preaching hall and public reading room on the ground floor and room to care for our social clubs and other activities upstairs. The estimated cost is gold $5,000, and friends at home have interested themselves in trying to raise this amount. On arriving here I was met with the news that a large Chinese official residence next door to our compound, that I have coveted for years, had been offered to us at approximately the amount we estimated for the building above mentioned. This is a wonderful opportunity, a Godsend. If we can make the deal it gives us more room than the new building would, and adds two pieces of vacant land to our present holdings. It seems almost too good to be true, and we are praying that some arrangement can be made by which we can get this property. It is ridiculously cheap, and if there is a clear title we should by all means buy the place.

The work that is waiting to be done is simply bewildering. In all soberness I cannot imagine greater opportunities for service than exist right here in China today. I could wish that this letter was full of interesting details; it will be easier to supply them when I have been here longer and am more able to gather up my personal contacts with our Christians.

The Government Orphanage, where we have had such opportunities for work is still open to us. They have one hundred more children just brought down from the famine area in the north. There are over 750 in the institution now; a large per cent. are Christians and the others are open to all the Christian influences we can bring to bear upon them.

I know that you rejoice with me over these open doors that are before us, and that you will pray with me that the Church may be enabled to enter in and occupy for her Lord.

By the ascension all the parts of life are brought together in the oneness of their common destination. By the Ascension Christ, in His humanity, is brought close to every one of us, and the words "in Christ," the very charter of our faith, gain a present power. By the Ascension we are encouraged to work beneath the surface of things to that which makes all things capable of consecration. We ponder these lessons of the Presence of Christ ascended about us and in us all the days to the end of the world, and the sense of our own weakness becomes perhaps more oppressive than before. Then it is that the last element in our confession as to Christ's work speaks to our hearts. He is not only present with us as ascended; He is active for us. We believe that He sitteth on the right hand of God the Father Almighty.—Bishop Westcott.

Church Intelligence

Centennial Celebration.

The plans for the celebration of the Centennial of the Domestic and Foreign Missionary Society and the Semi-Centennial of the Woman's Auxiliary are taking final shape. A tentative plan was approved by the Department of Missions and reported to the Presiding Bishop and Council in February. This has been given very careful consideration by a committee of twenty-three members representing all departments of the Church's work, and this committee is expecting to make a final report to the Council on April 27.

Army and Navy Commission: Chaplain Wheat Elected Secretary.

At the regular meeting of the Army and Navy Commission of the Church held in Washington on April 13, Chaplain Clayton E. Wheat, of the United States Military Academy, was elected Secretary of the Commission. All communications should be directed to him at the Cathedral Offices, Mt. St. Alban, Washington, D. C.

Statement of Distribution, Month of March, 1921.

Payments for account of voluntary and commissioned chaplains; allowances and expenses.....		$ 664.50
Expenses of administration; salaries .....$ 50.00		
Office expense..... 288.58		338.38
Total expenditures, month of March, 1921		$1,002.88

Near East Relief: Receipts and Disbursements.

$14,596,336.89 is the amount of money accounted for as receipts and disbursements during the year of 1920, according to the annual report filed with Congress by Near East Relief last week.

The total cash receipts and disbursements since the organization of the committee amount to $46,482,924.48, while the addition of flour, merchandise and items other than cash bring the total valuation of the relief administered through this organization to more than $60,000,000.

The National Office of the Brotherhood of St. Andrew has moved its new quarters in the new Church House of the Diocese of Pennsylvania, 202 South Nineteenth Street, Philadelphia. All communications to the Brotherhood for the several secretaries should be so addressed.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Colored Convocation Well Attended.

The twelfth annual meeting of the Colored Convocation of the Diocese of Virginia was held in St. Mary's Memorial Church, Berryville, the Rev. Joseph F. Mitchell, rector, April 20 and 21, with an unusually large attendance of clerical and lay delegates representing the congregations, Woman's Auxiliaries and Sunday schools in the Archdeaconry. Bishop Brown celebrated Holy Communion, and the annual sermon was preached by the Rev. Lorenza A. King, rector of Meade Memorial Church, Alexandria. Addresses of welcome were made on behalf of St. Mary's, by Mr. George W. Lightfoot; the Baptist Church by the Rev. W. L. Starre and the Methodist Church by the Rev. C. E. Lark. Reports made showed the colored work of the Diocese to be in better shape and with more promising prospects than ever before.

The principal feature of the afternoon session was the annual address of the Bishop, which was very encouraging, and will prove most helpful to the Convocation in its work along all lines in the future.

The annual meeting of the Woman's Auxiliary of the Convocation was held Wednesday afternoon, presided over by Miss Louisa T. Davis, the Diocesan President. Mrs. R. T. Barton was also present, representing the Juniors. All pledges for the past year were fully paid up, and pledges for the coming year were made by every branch. Every organized congregation and mission in the Colored Archdeaconry has a branch of the Woman's Auxiliary.

The Rev. G. McL. Brydon, Archdeacon of the Colored Work, made an encouraging address on the good work being accomplished all over the Diocese by the clergy and laymen of the several colored parishes. Much interest was shown in religious education, and a committee appointed to work with the Bishop and the Archdeacon on this important subject, composed of the Rev. J. L. Taylor, the Rev. J. D. Brown, Professor John Mayne and Dr. D. A. Ferguson, all of Richmond.

Elections were as follows: Dean, the Rev. J. L. Taylor, St. Philip's Church, Richmond; Secretary, the Rev. Edward Ellis, St. Cyprian's, Richmond; Treasurer, the Rev. L. A. King, Meade Memorial, Alexandria; delegates to the Diocesan Council, the Rev. J. F. Mitchell, of Berryville, and the Rev. John H. Scott, of Essex County; lay delegates, W. J. Edwards, of Berryville, and O. G. Conn, of Trinity, Charlottesville. The Convocation will meet next at Charlottesville.

The Albemarle Convocation will hold its spring meeting May 3, 4 and 5 in Emmanuel Parish, Greenwood, Va. Every member intending to be present will kindly notify the Rev. D. C. Mayers, rector.

The Rev. W. H. Cumpston has resigned the charge of Luray Parish, Luray, and accepted charge of the work at Lundale, Logan County, Diocese of West Virginia, to take effect May 1, 1921.

NEW YORK.

Rev. W. T. Manning, D. D., Bishop-Elect.

Dr. Drury, Rector-elect of Trinity Parish.

As stated in last week's issue, the Rev. Dr. Samuel Smith Drury, rector of St. Paul's School at Concord, N. H., has been elected rector of Trinity Parish, in succession to the Rev. Dr. William T. Manning. No information has been received, but it is understood he is to accept. The election was unanimous, no other name having been presented to the vestry. The Rev. Dr. Manning, who is still rector, presided at the meeting. The prompt decision, and the decision itself, give great satisfaction to Church people of New York, within and without the parish. Long vacancies have been found much to injure parishes and their work. Here is an election taking place even before the present rector has resigned.

It is unofficially known that names suggested to members of the vestry included three vicars of the parish, the Rev. Drs. W. W. Bellinger, Milo H. Gates and James P. McComas, and the Rev. Dr. George Craig Stewart, of St. Luke's, Evanston, Ill. It is significant, as showing the spirit obtaining in Trinity Parish under Dr. Manning, that the vicars of St. Agnes' and Intercession Chapels are to be the new Bishop's attending presbyters at his consecration.

If he accepts, the Rev. Dr. Drury will be the twelfth rector of Trinity Parish. He was born in Bristol, R. I., in 1878, the son of a prosperous physician. He was educated at Harvard and Berkeley, and ordered deacon by the late Bishop McVikar, of Rhode Island. While in deacon's orders he went to the Philippines, and while there was advanced to the priesthood by Bishop Brent. That was in 1908. In that same year he became rector of St. Stephen's Church, Boston, and two years later was elected vice-rector of famous St. Paul's School at Concord. In 1911 he became the head of the school.

It is stated that Dr. Manning will not resign the rectorship until a new rector is chosen and installed, and that he has promised Trinity vestry, personally as well as Bishop, to assist them in securing the right man for rector, should Dr. Drury not accept. For the first time it is now stated that the rectorship of Trinity Parish carries a salary of $15,000 a year, the same as that of the Bishop of New York. Rumors have had it for years that the salary was $25,000.

Unique Medical School at Seamen's Church Institute.

The Seamen's Church Institute, a part of the work of the Church in New York and in the country, has a medical school unlike every other. Its head is Captain Robert Huntington, and part of its instruction is given from the radio station on top of the great building in South Street. Three in four ships going to sea do not carry physicians, and until lately only a mere fraction took any adequate medical chests. The medical director of the school is Dr. W. A. Wilson, and he has found of late that on some ships not even bandages and other first aid were carried. Part of the work of the Institute has long been the training of sailors when ashore in medical care, but of late successful efforts have been made to supply ships with medical outfits and trained volunteers to use them.

At present there is a radio station on top of the Institute, but it is hoped to provide a more powerful one, and then, with the call KDKF, to prescribe for ships all over the world. No distinction is made as to nationality. Where too far for direct communication, one ship can relay to another, and so no matter where illness on ships may be, the Church is ready and able to give them medical care. It was found that on many ships, when flesh wounds occurred, oakum or waste was stuffed into them. Now, with the cooperation of the government, standard medicine chests are required on all ships, and the Institute by wireless teaches men all over the world to use their contents.

As many as sixty seamen a day are treated in the Institute clinic. The equipment is most complete and up to date.

"We try to give the same service as would be given—in St. Luke's, for instance," said Dr. Wilson.

"We are in touch with every social service agency in the city. We send seamen to every hospital in the city,

and we have special beds in some hospitals that are given to seamen," said the doctor. "Besides, seamen in need of every kind of medical attention, from slight matters to very important, there are men who come in here who are suffering from the results of their war experiences—shell-shocked men. Or perhaps they are just completely discouraged. Sometimes a man only needs advice. Sometimes he needs a big steak—and when he does he is sent downstairs to get it."

C.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

At the annual meeting of the Churchmen's League at the Cosmos Club, Tuesday, April 26, an address was made by the Rev. Henry M. Medary, of Philadelphia, on the subject, "Diocesan Flags With Suggestions for a Flag for the Diocese of Washington."

Officers for the ensuing year were elected and a buffet supper served.

A special admission service for the Girls' Friendly Society was held at the Chapel of the Good Shepherd Sunday evening, April 24, at which an address was made by the Rev. G. Monroe Royce, of New York.

Mr. W. M. Danner, General Secretary of the American Mission to Lepers, will be in Washington from May 6 to May 8, under the auspices of the Washington Auxiliary. His itinerary of the churches while here will include St. John's Church, Georgetown, and the National Cathedral School for Girls.

The Rev. James E. Freeman, D. D., rector of Epiphany Church, was the guest of honor at a "fellowship dinner" given by the members of his congregation on Saturday evening, April 23, at Epiphany Parish Hall. An address of greeting was delivered by the Bishop of Washington, and other speakers were Major General John A. Lejeune, W. S. M. C.; William Knowles Cooper, of the Y. M. C. A., and Colonel John Temple Graves.

Mr. Charles F. Wilson presided as toastmaster, and there were about two hundred men attending.

At the opening meeting of the National Congress of Mothers, in convention in Washington, during the week of April 25, the invocation was made by the Rt. Rev. Alfred Harding, D. D., Bishop of Washington. Addresses were made on this occasion by Philander C. Claxton, United States Commissioner of Education, the Superintendent of Public Schools in Washington, and others. The program of the week was full of interest, and included speakers of nation-wide importance on various subjects pertaining to the welfare of the children of the community and the nation.

M. M. W.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Congregational Singing.

A meeting for the discussion of congregational singing was held Wednesday night in Holy Trinity Church, under the auspices of the Church Club of Philadelphia. Professor P. C. Lutkin, dean of music at Northwestern University, Evanston, Ill., led the discussion. He is a recognized authority on hymnology and believes that congregational singing is the most important phase of church music.

Ralph Kinder was at the organ; several choirs sang, and some of the leading choirmasters and organists of the city attended. Invitations had been sent to more than 1,300 persons in the Diocese.

Among other things, Professor Lutkin says: In congregational singing neither a good voice nor a bad voice matters much. The whole thing is the intention back of it.

What is needed in hymn singing, he continued, is to get life into it. It should, above all else, be an expression of human feeling.

Dr. Grenfell on Labrador.

Dr. Wilfrid T. Grenfell spoke April 20 on "Labrador" at a meeting in St. Martin's in the Field Church, Chestnut Hill, in the interest of the International Grenfell Association, which is raising an endowment fund of $1,500,000 to perpetuate his work among the inhabitants of Labrador and Newfoundland.

"The Labrador doctor" described conditions in Newfoundland and Labrador, and told of the establishment of hospitals and community camps there.

"The Sunday school is the connecting link between the illiterate people and the high ideals of life in Newfoundland and Labrador," said Dr. Grenfell. "Many of the illiterate people in those countries cannot understand the Bible, but derive vast benefits from the influence of the Sunday school."

Large Class Confirmed at the Mediator.

A congregation that filled the new Chapel of the Mediator attended the confirmation services recently, when one hundred and one were confirmed, bringing the membership up to the 1,000, which has been the goal set for the time of the consecration of the chapel. Bishop Rhinelander officiated and delivered the address. This was also the sixth anniversary of the rector, the Rev. Phillips E. Osgood.

Woman's Auxiliary "Flying Squadron."

A novelty in the way of missionary work was instituted Monday, April 18, when a "flying squadron," formed of the Woman's Auxiliary, left the Church House on an evangelistic tour and visited suburban churches in Royersford, Oaks, Phoenixville and Lower Providence. The tour was the first of ten flying trips to be taken by the women to different parts of the Diocese to establish closer relations and better cooperation among the many parishes. Among those on the "flying squadron" are Mrs. J. Allison Scott, Mrs. Henry Dillard, Jr., Miss Mary H. Howland, Miss Sarah D. Lowrie, Mrs. J. Willis Martin, Mrs. Charles R. Pancoast and Mrs. George Wharton Pepper.

R. R. W.

TEXAS

Rt. Rev. G. H. Kinsolving, D. D., Bishop.
Rt. Rev. C. S. Quin, D. D., Coadjutor.

Great Activity in St. Paul's Parish, Waco.

Rt. Rev. George H. Kinsolving, D. D., visited St. Paul's Parish, Waco, the Rev. W. P. Witsell, rector, on Sunday, April 17, and confirmed a class of sixty-two—thirty-nine men and women and twenty-three boys and girls from eighteen to twelve. This is by far the largest class that has ever been confirmed in St. Paul's Parish, and one of the largest classes ever confirmed in the Diocese. The Bishop also addressed the Men's Bible Class and the Women's Bible Class jointly, there being present about one hundred men and about forty women.

The Lenten and Easter services were very productive of good results, the attendance during Lent being perhaps the largest in many years, and the church being unable to accommodate those who wanted to come on Easter Day.

The Young People's Service League is developing great interest among the young people, and the various subordinate organizations among the boys and girls are full of activity. There has recently been completed a campaign for funds to put the young people's activities on a large and solid basis. One feature of the plan is to secure another rectory and turn the present rectory into a young people's club-house. Changes are also being made in the yard by putting in tennis courts, volley ball courts, etc. All of this is a part of the plan to attach and hold the young people to the church.

There has also been dedicated within the past few weeks a beautiful pendant electrical cross that hangs over the altar, given in memory of the late Mr. James B. Baker, of this parish.

KANSAS

Rt. Rev. James Wise, D. D., Bishop.

The Bishop Visits "The Heart of Kansas."

"The Heart of Kansas" is the name given to that part of the Diocese to which he administers, by the Rev. R. Y. Barber. It covers all of three counties, Allen, Neosho and Woodson, and a part of Wilson; in area it is somewhat larger than the State of Delaware, with a population of about 75,000, among which are scattered some five hundred baptized persons. Ninety per cent. of them live in the three centers where we have churches, Chanute, Iola and Yates Center, while the rest are scattered in the smaller towns and out in the rural district. The real work is to minister to these scattered people and to find and reclaim the others—"the lost Churchmen."

Recently the Bishop spent a part of four days visiting this section. The first place was Grace Parish, Chanute (where the rector lives). Sunday morning he preached, confirmed a class and celebrated Holy Communion. In the afternoon he laid the cornerstone of the new plant, which is nearly completed. The new building is of Carthage stone, with a seating capacity of two hundred and twenty-five, as against one hundred and twenty-five. The chancel has been greatly enlarged; the whole interior has been changed. It is one of the most complete little plants in the West, and when complete will cost about $20,000. When the work begins in the fall Grace Church will be in the position to offer an active and an attractive program to the youth of the city.

The Bishop was driven from Chanute to St. Timothy's Church, Iola, where he held Evening Prayer and confirmed a class. The next morning he visited the high school and spoke to five hundred young people. While there he was the guest of a home which claims to have entertained every Bishop of Kansas, and the home also has a room which has never been occupied by any save a Bishop or a minister. The hostess, Mrs. Jamison, is a foster daughter of the late Mrs. Sarah Simpson, who was confirmed by Bishop Chase in

1848 at Jacksonville, Ill. The family has the confirmation certificate with his autograph—and it is in perfect condition. Mrs. Simpson, who was ninety-two when she recently passed away, left to St. Timothy's Parish a very desirable piece of property next door to the church. The Bishop next visited Calvary Church, Yates Center, where a Healing Mission was held at 3:30 P. M., to a most interested congregation, and confirmation at 4:30. At night a dinner was given in honor of the Bishop to over one hundred persons, who were later joined by others to hear the Bishop's address on the visit to the Lambeth Conference. Tuesday morning he visited the high school and spoke to over two hundred. Generous offerings were made to his purse for the Boys' Camp.

R. Y. B.

PANAMA CANAL ZONE.

Rt. Rev. J. C. Morris, D. D., Bishop.

The Nation-Wide Campaign.

At the primary Convocation of the Missionary District of the Panama Canal Zone, held in the latter part of February, Bishop Morris, in his Convocation address, after outlining the origin of the Nation-Wide Campaign and its remarkable results in the first year, said:

"This Missionary District was not created until the latter part of 1918, when the preliminary work of the campaign was finished and the actual canvass very nearly so. Naturally, no notice came nor any literature. It was properly deemed unwise to make a start without information or the means of preparation. This year, however, the case is different. We shall want, of course, to fall in line, and I know we shall do our share, whatever the share assigned to us may be. I beg the Convocation to take such action as shall secure a strong committee to bring the Nation-Wide Campaign before all the congregations and direct the movement to a successful issue."

As a result, the Convocation adopted a resolution committing the Missionary District to the full plan of the Campaign, and appointed a Campaign Committee to take immediate steps to put the plan in operation.

MICHIGAN.

Rt. Rev. Chas. D. Williams, D. D., Bishop.

Women to Sit As Part of Diocesan Convention.

For the first time in the history of the Diocese of Michigan, a House of Churchwomen with certain legislative functions will sit as a part of the eighty-eighth Diocesan Convention to be held in Ann Arbor on May 11 and 12. It is expected that there will be more than two hundred women in attendance at the convention, and as many laymen from parishes throughout the eastern part of the State will probably be in attendance.

On the first night of the convention, May 11, the entire convention will join in commemorating the fifteenth anniversary of the ordination of the Rt. Rev. Charles D. Williams to the Episcopate. At this celebration, which will take the form of a testimonial dinner to be held at the Michigan Union, it is expected that several speakers of national prominence will be in attendance.

Among the important business which will come before the convention will be the report of the new Executive Council, and special reports by the Nation-Wide-Campaign Executive Committee.

Church Club to Establish Boys' Camp: Plans have been made for the establishment of an Episcopal Diocesan Boys' Camp at Lotus Lake, about eight miles north of Pontiac this summer. The property for the camp is just opposite that of the Boy Scouts, and was left to the Diocese by the late George N. Brady. The Church Club of the Diocese has charge of the development of the camp, and plans to put up a building this year which will accommodate between fifty and sixty boys, and which will be the first step toward developing the property to the extent where it can be used for clergy meetings, social conferences and so forth.

I. C. J.

NORTH CAROLINA

Rt. Rev. Jos. B. Cheshire, D. D., Bishop.

Dr. Glazebrook Speaks to Men of Raleigh.

Dr. Larkin W. Glazebrook, a prominent physician of Washington, D. C., came to Raleigh on Sunday, April 17, and made an address in Christ Church in the morning and the Church of the Good Shepherd at night. The addresses of Dr. Glazebrook were heard by large congregations made up chiefly of men, as his message is for men, and the Brotherhood of St. Andrew of the city had made an effort to get the men out. Dr. Glazebrook spoke most interestingly of the work of the laymen in Washington. Dr. Glazebrook himself has had no small part in this work, as he has put the men of his neighborhood in all of the churches to work. He does not confine his efforts to the Episcopal Church, but has organized a league of the churches about him, made up of men. It was an inspiration to hear this layman tell of the pleasure he found in working for Christ, and his urgent appeal to other men to get into the same sort of thing was one of the most moving addresses heard in a Raleigh church. No body of laymen could listen to Dr. Glazebrook and not be aroused to the need of putting their shoulder to the wheel, and he points out definitely what they ought to do.

C. A. A.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.
Rt. Rev. K. G. Finlay, D. D., Coadjutor.

Dr. Patton Conducts Conferences for the N.-W. C.

The Rev. Dr. Robert W. Patton, campaign director, completed a series of conferences in the Diocese of South Carolina during the second week in April. The first part of the week was spent in Charleston, where he preached in four different parishes on Sunday, and in the two succeeding days held four conferences on the Church's Mission, at which practically all of the parishes in the city were represented and all of the clergy, including some from nearby towns. There was also a special meeting with the clergy for the purpose of going over the plan of work for 1921 and initiating preparation for it at once.

The two days following were spent in Columbia, S. C., where nearly all of the clergy in the northern part of the State, together with both Bishops, were present.

The preliminary work for these conferences was well handled by the Rev. L. G. Wood, Field Secretary, who for many years past has been Dr. Patton's co-worker in holding these missions for the Church's Mission.

OKLAHOMA.

Rt. Rev. T. P. Thurston, D. D., Bishop.

Memorial Service for the Rev. Vincent Colyer Griffith.

On Sunday, April 17, a service commemorating the life and ministry of the Rev. V. C. Griffith was held in St. John's Church, Norman, Okla.

Vincent Colyer Griffith was born fifty-four years ago in Brooklyn, N. Y. He was graduated from the Polytechnic Institute, and from Columbia University School of Architecture. He practiced his profession until about twelve years ago, when he came to Oklahoma.

He was ordained deacon in 1911 and priest in 1913 by Bishop Brooks, and remained in charge of St. John's Church, Norman, until September, 1920, when he resigned because of failing health.

"To those who knew him, Mr. Griffith was a rare soul, deeply spiritual, keenly intelligent and earnestly desiring to do the Master's work. He labored uncomplainingly, with meagre equipment, and small show of results. But he never worried. His great outward monument in Oklahoma is the fine new building for King Hall, at Norman."

His last days were spent in St. Luke's Hospital, New York, where he died Friday, March 11, 1921.

J. W. D.

NEW MEXICO.

Rt. Rev. F. B. Howden, D. D., Bishop.

Additions to Clerical Workers.

Three names have recently been added to the force of clerical workers: The Rev. William B. Allen has taken the work at Tucumcari, and has moved his family there. The Rev. F. A. T. Eller has gone to Carlsbad. The congregation there have recently renovated the rectory in preparation for their new pastor and his family. Also, the Rev. F. M. Johnson now takes charge of the church at Marfa, Tex., and the associated missions of the "Big Bend" region.

The Bishop has set apart eighteen days (April 21 to May 6) for addresses in St. Louis, Kansas City and elsewhere in behalf of the Nation-Wide Campaign. He is to preach the convention sermon on May 8 at Keokuk, after which he has a long list of visitations in New Mexico.

D. A. S.

MILWAUKEE.

Rt. Rev. W. W. Webb, D. D., Bishop.

What One Church Did for the China Famine Sufferers.

The people of Eau Claire were asked to reduce their Sunday dinner on April 17 to the simplest possible fare, and to give the money so saved to the China Famine Relief Fund. The rector of Christ Church, the Rev. Frank E. Wilson, sent out to each member of his congregation an appeal for these suffering people, asking that they make their dinner as plain as possible on that date and give to starving China the financial benefit. As a result the offering on Sunday morning was $155.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

THE COMING COUNTRY CHURCH.

In the past month or so a handsome new parish house has been dedicated in one of our Southern country parishes. One of the features of the dedication ceremonies, which extended over two or three days, was a mass meeting of the farmers, at which the Governor was to speak, and matters of importance and interest to more scientific agriculture and better farming were to be discussed.

Some may wonder what such discussions have to do with Church work, and why they should be a part of the dedication of a parish house, but to us it is a splendid indication that the country church is awakening to its opportunities and its responsibilities in this way.

Our Saviour said: "I came that ye might have life, and have it more abundantly." One of the ways to have life more abundantly is to produce life in greater plenteousness. When a large part of God's children are starving today, surely it is fitting that God's Church should be a place to point the way to more efficient tilling of the soil. If farmers have learned methods of producing better crops at a church building, they will certainly be more ready to divide their products with the needy in God's family at the call of that church.

It is a glorious thing to see the country church taking its proper place in the leadership of its community. It should become the centre for every sort of social activity. A library, a well-equipped kitchen for serving suppers, should all be an important and essential part of the modern church in the country.

Its organizations, too, should include a committee for visiting the sick and strangers in the neighborhood. If our churches had given these matters the attention that they deserve, we should not have seen the growth of so many lodges bearing the names of all the birds and beasts like the Owls, the Eagles, the Elks and the Moose.

These societies have only grown up to feed the natural appetite of mankind for friendly intercourse with his fellows.

All forms of wholesome recreation should be centered around the church, especially the country church. There is nothing more striking about St. John's gospel than the fact that the second chapter opens with the words, "And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And Jesus was called and His disciples to the marriage." The interesting thing is that this marriage feast was the first public occasion to which our Saviour went accompanied by His disciples, and He went there immediately after His own baptism and this selection, serves to show to the world that He had not chosen them to lead a life of seclusion set apart from the innocent pleasures of life. On the contrary, He exerted His divine power to add to the hospitality of the occasion.

THE GROUP SYSTEM.

During the Nation-Wide Campaign most of our parishes organized prayer circles, composed of from twenty-five to fifty persons, in the same locality for holding the cottage prayer meetings.

One city parish that we know of has been wise enough to make this arrangement permanent and to utilize it for greater efficiency in parish administration.

The original prayer leader has become the group leader, or captain, and tries to keep in touch with all the families in the group which he or she presides over. The purpose now is not to conduct prayer meetings, but to keep the rector informed of the condition of the congregation. In a large church this means a great deal, for so often there is a new baby to be baptized or some family has moved from one part of the city to another, or a new family has moved to the town or city, or some one has lost a relative who was not a member of his or her own church.

All these are matters of the inner life of people which the most attentive clergyman could not know, but which one living in the locality would naturally hear about.

By meeting once each month with his group captains, the rector can keep himself so well informed about his flock that he will not lose any time calling at out-of-date addresses, and can often make an opportune call in time of distress or trouble of which he would not otherwise have known at all.

Of course, this plan requires co-operation of the congregation itself, but that forms one of its advantages because it builds the members of the church into a closer union, and offers to many a field for service and an opportunity for doing something for the church which is just the thing that many people need to awaken their sympathy and interest in the church.

Such a parish organization, too, tends to make the church more of a "going concern," so that if they should lose their rector they would hold together and keep up their interest through a period of change that would be impossible without some such method.

If this plan were carefully carried out in large parishes it could almost double the efficiency of the rector's visits by enabling him to go always where he was most needed.

THE RURAL RECTORY.

The writer has recently had the pleasure of spending a Sunday in a country parish. The rectory in which he was entertained had a hot water furnace, and was equipped with an air compression water system, the water being pumped from a spring on the church property.

It is good to find such comfort and convenience in the rural rectory, and it should be so in every parish of this character. The work in the country is necessarily more arduous than that in the city, and the salary is usually lower, the parson therefore is entitled to as much ease when he is at home as possible. These household helps are not so important, however, to the rector as to his wife, and here again she is entitled to every possible advantage to offset the isolation of a country home.

There is another reason also why it is important properly to equip our out-of-town rectories with modern conveniences, and that is that by so doing we can render a real service to the country at large. There is a serious drift from the farm to the city in these days, and it is largely due to the fact that people think that they can live with so much more comfort in a town than it is possible to do in the country.

It is a good thing to have the church demonstrate the fact that a country home can be made just as comfortable and attractive as the city house.

In agitating for these improvements in his rectory, the country parson need not feel that he is acting from a purely serfish motive, but that he is rendering a real service both to his church and to his country in making the rectory a model of what is attainable in every country home.

It would be well, too, for our vestries in the rural parishes to take note of the fact that they can never expect to keep a rector unless they give him the right kind of a house to live in.

The work in the country is just as important as that in the cities, and it deserves the attention of just such a type of clergyman to carry it forward, and it should be made attractive in every way possible, so that the country clergyman will feel that his services are appreciated by the interest that his parishioners take in his residence.

Family Department

APRIL.

1. Friday.
3. First Sunday after Easter.
10. Second Sunday after Easter.
17. Third Sunday after Easter.
24. Fourth Sunday after Easter.
25. Monday. S. Mark.
30. Saturday.

Collect for Fifth Sunday After Easter.

(May 1.)

O Lord, from Whom all good things do come; grant to us, Thy humble servants, that by Thy holy inspiration we may think those things that are good, and by Thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

Collect for St. Philip and St. James' Day.

(May 1.)

O Almighty God, Whom truly to know is everlasting life; Grant us perfectly to know Thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of Thy holy apostles, Saint Philip and Saint James, we may steadfastly walk in the way that leadeth to eternal life; through the same Thy Son Jesus Christ our Lord. Amen.

Collect for the Ascension Day.

Grant, we beseech Thee, Almighty God, that like as we do believe Thy only begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

The New Prayer.

We pray no more, made lowly wise,
For miracle and sign;
Anoint our eyes to all within
The common, the divine.

And nobler yet shall duty grow,
And more shall worship be,
When Thou art found in all our life,
And all our life in Thee.

—Frederick L. Hosmer.

With the Gunners.

The auctioneer glanced at his book. "Number 29," he said, "black mare, aged, blind in near eye, otherwise sound."

The cold rain and the biting north-east wind did not add to the appearance of Number 29, as she stood, dejected, listless with head drooping, in the center of the farmers and horse dealers who were attending the sale of cast army horses. She looked as though she realized that her day had waned, and that the bright steel work, the soft, well-greased leather, the snowy head-rope and shining curb were to be put aside for less noble trappings.

She had a curiously shaped white blaze, and I think it was that, added to the description of her blindness, which stirred my memory within me. I closed my eyes for a second and it all came back to me, the gun stuck in the mud, the men straining at the wheels, the shells bursting, the reek of high explosive, the two leaders lying dead on the road, and, above all, two gallant horses doing the work of four and pulling till you'd think their hearts would burst.

I stepped forward, and, looking closer at the mare's neck, found what I had expected, a great scar. That settled it. I approached the auctioneer and asked permission to speak to the crowd.

"Well," said he, "I'm supposed to do the talking here, you know."

" 'It won't do you any harm,' I pleaded, 'and it will give me a chance to pay off a big debt.'

"Right," he said, smiling; "carry on."

"Gentlemen," I said, "about this time a year ago I was commanding a battery in France. It was during the bad days, and we were falling back with the Hun pressing hard upon us. My guns had been firing all the morning from a sunken road, when we got orders to limber up and get back to a rear position. We hadn't had a bad time till then, a few odd shells, but nothing that was meant especially for our benefit. And then, just as we were getting away, they spotted us, and a battery opened on us good and strong. By a mixture of good luck and great effort we'd got all the guns away but one, when a shell landed just in front of the leaders and knocked them both out with their driver; at the same time the gun was jerked off the road into a muddy ditch. Almost simultaneously another shell killed one of the wheelers, and there we were with one horse left to get the gun out of the ditch and along a road that was almost as bad as the ditch itself.

"It looked hopeless, and it was on the tip of my tongue to give orders to abandon the gun, when suddenly out of the blue there appeared on the bank above us a horse, looking unconcernedly down at us.

"In those days loose horses were straying all over the country, and I took this to be one from another battery which had come to us for company.

"I turned to one of the men. 'Catch that mare, quick.'

"In a few minutes we had the harness off the dead wheeler and on the new-comer. Pull? Gentlemen, if you could have seen those two horses pull!

"We'd just got a move on the gun when another shell came and seemed to burst right on top of the strange mare. I heard a terrified squeal, and through the smoke I saw her stagger and with a mighty effort recover herself. I ran round and saw she'd been badly hit over the eye and had a great tearing gash in her neck. We never thought she could go on, but she pulled away just the same, with the blood pouring from her, till finally we got the gun out and down the road to safety.

"I got knocked out a few minutes later, and from that day to this I've often wondered what had happened to the mare that had served us so gallantly. I know now. There she stands before you. I'd know her out of a thousand by the white blaze; and if there was a doubt there's her blind eye and the scar on her neck.

"That's all, gentlemen; but I'm going to ask the man who buys her to remember her story and see that her last days are not too hard."

She fell at a good price to a splendid type of West country farmer, and the auctioneer whispered to me, "I'm glad old Carey's got her. There's not a man in the country keeps his horses better."

"Old Carey" came up to me as we were moving off. "I had a son in France," he said, "in the gunners, too; but he hadn't the luck of the old mare" —he hesitated a moment and his old eyes looked steadily into mine—"for he'll never come back. The mare'll be all right, sir," he went on as he walked off, "easy work and full rations. I reckon she's earned them."—London Punch.

"Tomorrow and Tomorrow and Tomorrow."

"I would do great things in the world," he said,
"Such fancies run in my head alway:
But today it is spring and the sky o'erhead
Is cloudless blue and the soft winds play.
Then today let me idle, for work will stay,
But the sweet springtime will so soon be fled."

"I will do good deeds for the world," he said,
"When the winter comes with its sleet and snow.
Then the sick must be cheered and the poor be fed
And the naked be clothed when the cold winds blow;
But today, when the summer is all aglow
I will bask in the warmth of the sun instead."

"I will do great deeds in the world," he said,
"When the balmy days of the springtime come,
But today, when the sky is a roof of lead,
And the thick snow falls and the birds are dumb,
The very heart in my breast is numb."
And he stirred the fire to a glowing red.

So the seasons pass and the years are sped,
And the deeds we dream of are left undone,
The sick uncheered and the poor unfed,
The work unfinished that was begun.
And we die at last with the prize unwon,
And the Riddle of Life—which is plain—unread.

—Gus Gordon.

The Eager Foreign Mothers.

"I know no English—only my man and childer." One of the most tragic aspects of life among our newly arriving Americans is that mother gets left behind. Father picks up English by going to work. The children at school enter a new world. Soon a big gulf separates them from the mother at home, "who don't know nothin'." At the International Institutes, centers of Y. W. C. A. work for the foreign-born, special classes are held for her. "Her eagerness to learn is pathetic," says one of the workers. "One Hungarian woman gets up at 4:30 to study her lessons. Another does her spelling lesson while washing the dishes. All display with pride their new accomplishments at home. Their sole anxiety is whether the classes are to be continued. If the home-life is to be saved, the prestige of these mothers in the eyes of their family must be restored."

Side-Tracking the Fruit Salad.

Nina smiled as she cut up the cranges and bananas and opened the can of pineapple. What a happy thought it was to make this fruit salad for young Mrs. Hastings! How pleased she would be! There was no one quite so lovely and sweet and charming as was she. At least, that was what Nina thought.

With deft fingers Nina soon had the fruit ready, and then prepared to whip the cream. She was so glad she had thought of it!

Just as she had her task completed, mother came into the room. "Dear," she said. "I wish, as you go to Mrs. Hastings', you'd stop in and ask Mrs. Prisby if she can wash a white counterpane for me tomorrow. It's right on your way."

Nina nodded. She was thinking how pretty the fruit salad looked and how pleased young Mrs. Hastings would be. "Certainly, mother," she replied a little absently.

With the covered dish in her hands she started out, a moment later, in her blue gingham morning dress with its white collar and cuffs.

It did not take her long to reach Mrs. Prisby's little gray cottage with its weather-beaten walls and sagging gate.

She went in holding the covered dish carefully.

There was no sign of life in front, and she went around to the rear door. It was open, and in the center of the kitchen, before two tubs full of clothes, stood Mrs. Prisby. Her face was beaded with perspiration, for a fire burned in the range, and the steam from the boiler made the room stifling.

Nina wondered how Mrs. Prisby could stand it.

"Good morning, Mrs. Prisby," she began. "Mother sent me over to inquire if you could wash a counterpane for her tomorrow."

Mrs. Prisby smiled. "Surely I can, Miss Nina," she replied.

Nina looked at her. "Have you a large washing today, Mrs. Prisby?" she asked gently.

Mrs. Prisby nodded. "Yes, with two extra pair of blankets; but I ought to be glad to have the strength to do my work; and I am, Miss Nina."

Nina stood there on the threshold with the dish of fruit salad in her hands. She had made it for young Mrs. Hastings, but somehow, as she looked at Mrs. Prisby, she wavered. She stood there undecided a moment—then she knew.

"Mrs. Prisby," she said finally, and with a sweet smile, "wouldn't you like this dish of fruit salad? I made it this morning."

She uncovered the dish as she spoke, and held it out in all its cool, appetizing temptingness to the little tired woman whose face was beaded with perspiration.

Mrs. Prisby stared. "Oh, Miss Nina!" she cried. "Fruit salad. Would I like it? Why, it would be the greatest treat in the world."

Nina smiled. "Then it certainly shall be yours."

Without another word she set the dish of fruit salad on the kitchen table from which Mrs. Prisby ate her scanty meals.

A moment later she was on her way home.

There was a new expression on her sweet young face as she walked along. She had made the fruit salad for young Mrs. Hastings, but she had given it to Mrs. Prisby, and somehow she could not be sorry.

An extra dish of fruit salad meant nothing very much to young Mrs. Hastings; but with Mrs. Prisby it was an event. Nina could see yet the look of joy on the thin, tired face when she had offered it.

She would have been more convinced she had done the right thing if she could have seen Mrs. Prisby, after she left her in the hot kitchen, as she toiled over the bubbling clothes, for Mrs. Prisby was singing, in a thin, cracked voice:

"Jerusalem the golden,
With milk and honey blest;
Beneath thy contemplation
Sink heart and voice opprest."

All at once she stopped. "It's a nice place here," she whispered, "especially if you're going to have fruit salad for dinner."—Selected.

The Openers of Wells.

"And so you are much discouraged, Ruth?"

"Yes, Dr. Rankin, I'm just a sort of second-hand worker. I'm not original. The only talent I have is to cheer people along; I have never done an original bit of good in my life."

Dr. Rankin smiled into the earnest young eyes. "Listen to what I have just been reading: 'And Isaac digged again the wells of water which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham.'

"In the old Hebrew days the well-digger was a benefactor, for water was scarce. Isaac was esteemed just as highly for reopening the wells that the Philistines had filled as Abraham had been for digging them in the first place. Do you catch my point "

Ruth shook her head in perplexity.

"Why, Ruth, there is no more important business in the world than just keeping open the wells which the Philistines of sin and discouragement and weakness are continually trying to fill up. And from what I hear you have quick sympathy and understanding, contagious cheerfulness and energy—the very qualities needed for keeping open the well-springs of courage. Do you see what I mean?"

"I think I am beginning to understand."

"The Suez Canal cost a hundred million dollars and nobody knows how many lives," Dr. Rankin went on. "It is worth all it cost, but it would be worthless if dredge boats were not continually at work keeping the channel free of the sands that are always drifting in and that would soon close it again. In the same way the drifting sands of temptation and weakness would soon fill up the channels of communication with God—which somebody has opened—if it were not for constant watchfulness and helpfulness on the part of persons like yourself. Do you see now?"

"Dr. Rankin," cried Ruth, "that's the best sermon you ever preached! Won't you preach it some time from the pulpit? There are so many second-hand people like myself whom it would help."

"I might," said Dr. Rankin thoughtfully. "The Openers of Wells—that would not be a bad subject."—Youth's Companion.

The Hidden Life.

There is an old and beautiful Spanish legend of a certain convent of St. Benedict, not far from the old city of Toledo, which was the retreat of a sisterhood embracing some of the noblest blood of all Spain. When the Moors overran the country, after Don Roderick and his fine chivalry were slain, they came to this convent and vowed its destruction. But just as they were making their final assault the convent disappeared. Cloisters, cells, chapels, belfry, with their inmates, sank underground. Forty years after, a lonely traveler, journeying through the forest at eventide, heard in an open space of rising ground the mysterious echoes of vesper bells and voices floating on the still evening air, as they breathed forth the praise of evensong. Nothing but a moss-grown stone pinnacle, surmounted by a cross, broke the dark glades of forest on either hand. Yet the harmonies from that buried convent thrilled his heart with wonder and awe. Such is the Christian life ever since the first Easter day, buried away out of the sight of men, stolen from the grasp of the boasting foe, "hidden in the sealed stone," yet still exerting its powerful spell over the hearts of men. It is a life hid with Christ in God. It lies beyond the grave; therefore it is safe from the defiling touch of men.—Diocese of Chicago.

A Plea for Work.

"Work!
Thank God for the might of it,
The ardor, the urge, the delight of it;
Work that springs from the heart's desire,
Setting the brain and the soul on fire—
Oh, what is so good as the heat of it,
And what is so glad as the beat of it,
And what is so kind as the stern command,
Challenging brain and heart and hand?

"Work!
Thank God for the pace of it,
For the terrible, keen, swift race of it;
Fiery steeds in full control,
Nostrils a-quiver to greet the goal.
Work, the power that drives behind,
Guiding the purposes, taming the mind,
Holding the runaway wishes back,
Reining the will to one steady track,
Speeding the energies faster, faster,
Triumphing over disaster.
Oh, what is so good as the pain of it,
And what is so great as the gain of it?
And what is so kind as the cruel goad,
Forcing us on through the rugged road?"
—Y. M. C. A. Bulletin.

A New Star.

Astronomers have discovered a new star which is arousing unusual interest. It is known as the Nova Sagitarii star, or "novae." Stars of this kind burst suddenly into flame and then fade away until they are invisible to the eye. Sometimes they can still be seen by powerful telescopes, while again they disappear entirely. During the past four hundred years twenty-four such stars have been discovered. Astronomers have many theories to account for the sudden disappearance of such stars, but they still remain a mystery. Some of them appear regularly at intervals of centuries. There have been more of them in the past thirty years, but this is explained by the fact that more powerful telescopes are in use and more astronomers are constantly on the lookout for them.—Ex.

If there is anything good in you, anything fine or promising, work will bring it out. Talents do not, as a rule, start up as the grass and wild flowers do in the spring, obeying some magic mysterious summons. They are more like the grain which must be planted, watered, kept free from weeds and watched incessantly until the time of harvest.

Earth grows into heaven, as we come to live and breathe in the atmosphere of the Incarnation. Jesus makes heaven wherever He is.—F. W. Faber.

For the Young Folks

The Twinkle-Tinkle Time.

Oh, the tinkle-tinkle-tinkle
Of the merry drops that twinkle,
All advancing, dancing, prancing,
On the shining window-pane!
With the tinkling and the twinkling
All the garden they are sprinkling!
Was there ever such entrancing,
Dancing, prancing April rain?

All the little flowers are peeping
From the beds where they were sleeping,
So beguiling is the smiling
Of the raindrops' tricksy ways;
Up they spring, all brightly, lightly,
Oh, so eager and so sprightly,
Each one shining with the smiling
Of the joyous April days!

Now a gleaming and a beaming
From the April sky is streaming!
'Tis the sun, who'll wait no long time
For the rain to make his call;
Gaily winging birds are singing,
All the air with joy is ringing!
Oh, the merry, cheery song-time,
And the joy-time of us all!
—Minnie L. Upton, in St. Nicholas.

Margie's Charm.

"What is it that makes every one love Margie Fitch so?" said Jennie Howard. "She isn't pretty nor stylish. Now what is it, do you suppose?"

"I think I know the charm. Perhaps you would better set yourself the task this week to discover it," answered her mother, busily putting the sitting-room to rights.

The next day at school Jennie followed Margie like a detective. The first thing she noticed was Margie's kindness to Alice Ross, a shy, new scholar, who stood quite alone, looking wistfully at the others at their gay sports. Margie went over and made her acquaintance, and after a little urging the girl joined the merry group, and was soon laughing with the rest.

When school was called Margie laid a rose on the teacher's desk as she passed and smiled a cheery "Good morning," and received an appreciative smile in return.

About an hour later Jennie saw the new pupil sitting with head bent forward regarding her work with a hopeless expression. Up went Margie's hand for permission to leave her seat; it was granted, as were all her requests, for the teacher knew they were never of a trifling nature. With a little help in the right place from Margie, the troublesome examples were conquered, and the girl lifted a grateful face to Margie's as she thanked her.

On their way home a troop of girls were working off their spirits in a game of tag. Margie, in whirling suddenly, came in collision with a gentleman, knocking his cane from his hand.

"Oh, I beg your pardon, sir," said Margie, covered with confusion as she returned the cane to him. "I'm afraid I have hurt you, sir," and she looked up with frank solicitude in her eyes.

"Not at all, my dear," he responded heartily, pleased by her courteous manner. "Go on with your play and be happy. I am proud to doff my hat to so polite a young lady." Which he did with a stately bow, and passed on.

"How did you dare? I should have been too frightened to have said a thing," exclaimed one of the girls.

"So should I," chorused the others.

There was a social in the church parlors that week Jennie still hovered near Margie, learning a sweet lesson every day from her. As they sat turning the leaves of a hymn book, finding their favorite songs, a lady paused to speak to them. Margie instantly arose and stood while talking to the lady.

The two girls started for another room where the young people were preparing for games. Just then Margie espied a solitary figure sitting in the corner. This was the deacon's wife, who was deaf. After a handshake and a sentence through the ear-trumpet, people usually left her to herself. But Margie crossed the room to her, and taking the trumpet in her hand, being careful to articulate plainly, she sat and chattered half an hour away, amusing the dear old lady by repeating the pleasantries and jokes which were flying from lip to lip of those around them.

"You have been a comfort to me, my bonnie lass," said the old lady, patting the hand that held the trumpet. "Now, go and play with the rest. I thank you, my dear, for your thoughtfulness to an old woman like me." And Margie went away quite happy.

"I think I have found out Margie's charm," said Jennie to her mother the next morning. "It is because she is good to everybody."

"Yes, that is it," answered her mother. "She is thoughtful, kind, polite and obliging. I think she must carry the Golden Rule in her heart."—Advance.

For the Southern Churchman.

The First Easter.

(Lois Hedrick, Aged 13.)

Samuel was playing with his boy companions, outside of his cottage door. His father had died, leaving his mother with a little baby boy to raise, and he had been a great help to his mother as he grew up, and was now playing with his companions after his evening meal. He had heard a great deal about the man who claimed He was the Son of God, and Who had healed many. He had also seen Him as He toiled wearily along with His cross on His shoulders and the look on His face was so beautiful that Samuel asked his mother if he could go help Him with His burden. But his mother was afraid of the people's wrath, and restrained him. When he saw Simon help Him he was glad, because he loved this sorrowful looking Man, Who on Mount Calvary had died on the cross. He was not so merry as usual, and his playmates tried to make him play, but he just sat and thought, so they went off to find pleasanter company.

Samuel thought all night, and decided he would go to the garden where that sorrowful looking Man now lay in His tomb. He could not go on the Sabbath, but he went early on the morning after, and as he approached he saw the form of a woman, who was weeping, of whom he knew enough to recognize her as Mary Magdalene. He looked toward the tomb, and lo! the stone across the door was rolled away, and as he looked in the tomb was empty! He happened to glance up then and saw the Man approaching Mary Magdalene, and as she started when she saw Him, He said, "Be not afraid," and He told her to go and proclaim to His disciples that he was risen. Samuel then knew that this wonderful Man was the Son of God. When Samuel grew old and his grandchildren clustered around him, he would tell them of Christ, and that first Easter Day in the garden.

A Garden Party.

The Cabbages—their heads together—
planned this summer fete:
The Parsley and the Watercress helped
to decorate.

The Onions were so strong that they
could carry things around;
The Brussels sprouts laid carpets on rough
places on the ground.

The Pumpkins' jack-o'-lanterns lighted up
the scene with ease;
The first guests to arrive were Lettuce,
Radishes and Peas.

The Tomato shunned the Beet—she said,
"Her red just spoils my gown!"
The Potato's brand-new eyeglasses were
always tumbling down!

At little vege-tables tea was poured for
every guest;
And fair young Peas ran round with cups,
fulfilling each request.

The Celery and Lettuce served a most
delicious salad;
The Corn, though somewhat husky, sang
a plaintive little ballad.

(Her ancestors, you know, were colonels
all along the line);
Professor Bean's string orchestra, accompanying, was so fine

That the Turnips, Beets and Carrots
seemed just rooted to the spot;
And the Muskmelon for once her melancholy mood forgot.

But all things end, so when the Moon
arose in heaven's blue dome,
The Pumpkins blew their lanterns out,
and every one went home.
—Exchange.

How Animals Sleep.

Elephants sleep standing up. When in a herd, a certain number will always stand watch while the others sleep, for the big, powerful beasts are timid and cautious at night and will not go to sleep unguarded.

Bats sleep head downward, hanging by their hind claws.

Birds, with few exceptions, sleep with their heads turned tailward over the back and the beak thrust beneath the wing.

Storks, gulls and other long-legged birds sleep standing on one leg.

Ducks sleep on open water. To avoid drifting ashore, they keep paddling with one foot, thus making them move in a circle.

Foxes and wolves sleep curled up, their noses and the soles of their feet close together and blanketed by their bushy tails.

Lions, tigers and other cat animals stretch themselves out flat upon the side. Their muscles twitch and throb, indicating that they are light and restless sleepers.

Owls, in addition to their eyelids, have screens that they draw sideways across their eyes to shut out the light, for they sleep in the daytime.—Selected.

Flying.

You do not need an airplane
To skim above the world:
A tall tree and a strong bough,
And a long rope curled—
And whisk, your toes are near the clouds,
Your skirts are in the sky!
You do not have to be a bird
To fly, fly, fly. —Selected.

Little Yellow Bill.

He didn't know why he did it, but he kept jerking his head back, and with each jerk the upper part of his bill would strike something hard. After keeping this up for about a half a day, all of a sudden a little crack appeared, and the light streamed through just as it does through a key-hole. While he was wondering what it all could mean, the crack got wider, and his head pushed out and buried itself in soft, warm feathers above. When his eyes got used to the light he looked around and saw a whole lot of little yellow, fuzzy creatures, about a dozen of them; some were standing up, some were sitting down, and some were trying to shake off pieces of white shelly stuff that seemed to cling to their persons. Giving his shoulders an upward hunch, and at the same time kicking out with his feet, the shell cracked in two, and there he stood, a little wild duck, very young, but very beautiful. The mother seemed real proud of the little yellow things, and she would put down her head and say "howdy-do," in low, duck language, as she cleared up the nest of the broken shells and flew away with them, so that no one would ever suspect that there was a duck's nest anywhere about.

All of his little brothers and sisters were just exactly alike; their bills were flat, and the color of gold; and each one wore the cutest fuzzy-wuzzy jersey, that fitted just like skin, over their heads, necks and bodies clear down to their short, bare legs. All of them had black hat-pin eyes, and feet thin like postage stamps.

That afternoon their mother took them all down to the water, and she waded out and out, and when it got too deep for wading she just sat down and floated about like a chip. It was very wonderful, and they all ran out in the water to see how she did it, and before they knew what was happening, the water got too deep for their ducky legs, and there they were, floating like so many chips, too. It was the greatest fun they had ever known; just to sit on the soft, wet water, kick their feet out behind and feel themselves going wherever they wished. It was so much easier than walking, and one kick would send them a lot farther than ever so much walking. And then the water was so much softer to their feet than the hard, dry sand. While they were thinking how happy they were, and wondering what new joys lay ahead of them, a curious thing happened to their mother; she soused her head and neck under, gave two or three kicks right up towards the big yellow sun—and, she wasn't there any more! They wondered what could have become of her; and each little duck began to feel lonesome and afraid, and a lump got in their throats that would not go down. Just when they thought she had left them for good, she popped up right before their eyes, and there was not a drop of water on her beautiful dress. So our little duck thought he would try sticking his head under, and kicking up at the sun, and see what would happen. To his surprise, he went down and down, and saw many wonderful things that he had never dreamed of before. He passed some little fishes that were bright and shiny, just like the new shiny dimes; and some wore white, wavy whiskers, and hat-pins sticking up on their backs; and some seemed to be nearly all eyes and mouth, and he thought maybe he had better go back where his mother was; so as he looked up where the light came from he felt himself rising, and before he knew it he was floating on the surface, in the midst of his folks. When they got tired of swimming their mother would come out on the bank, stand up very straight, flap her wings a while, and then waddle away through a path in the rushes that led to an open place, where there was plenty of sunshine, and just dozens and dozens of little fat, green grasshoppers that were so young they could hardly jump at all. After eating all their little round stomachs would hold, they told themselves they never, as long as they lived, wanted anything more to eat. Their first day had been about a week long, and stuffed chuck full of surprises and delights, so now they began to grow tired, and their wings drooped down, and their feet dragged as they walked.

The sun had turned red now, and was slowly sinking behind the canebrakes; long, dark shadows crept farther and farther across the marsh; big white birds with long legs dangling behind flapped lazily towards their roosting place in the cypress swamp; a long line of buzzards made ink spots across the sky as they sailed steadily to their boarding house in the dead trees down the river. The marsh folks were going to bed. So the mother duck got in front, the thirteen children in single file behind, and waddled off to the home nest under the log. So with many soft, peeping good nights, they cuddled down under their mother's breast, and were soon dreaming of the queer, big-eyed fish they saw under the water.

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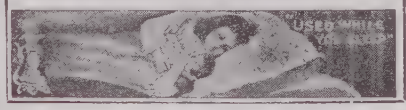
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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

FAMINE RELIEF.

For the convenience of our readers we publish the addresses of the treasurers of the various Relief Funds whose appeals for the starving, and especially for starving children, are so urgent and touching. The Southern Churchman will forward contributions to any of these, but to save time, postage and possibility of miscarriage, checks would better be sent directly to the treasurers as below:

Near East Relief (formerly "Armenian and Syrian Relief")—Cleveland H. Dodge, No. 1 Madison Avenue, New York City.

European Relief (Central and Eastern Europe)—Franklin K. Lane, 42 Broadway, New York City; or locally for Virginia, Desoto Fitzgerald, 218 Mutual Building, Richmond, Va.

Chinese Famine Relief—Remit through Lewis B. Franklin, Treasurer, Presiding Bishop and Council, 281 Fourth Avenue, New York City.

Acknowledgments.

Trinity Church, Bedford, Va.....$12.00
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SPECIAL NOTICE.

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THE DAUGHTER OF A CLERGYMAN desires board in the country with a Church family. Address information to the Rev. Roger Atkinson Walke, Pikesville, Md.

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WANTED—TO EMPLOY A CLERGYMAN as superintendent of small orphanage in North Carolina. Correspondence solicited. Address Rev. E. A. Penick, Jr., Charlotte, N, C.

WANTED—A HOUSEKEEPER FOR A church institution. Apply at office of Southern Churchman, Richmond, Va.

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WANTED POSITION AS (TRAVELING) companion to a lady, by a lady of pleasing personality. For information address Rev. R. R. Phelps, 105 Pine Street, Berkley (Norfolk), Va.

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Marriages and Deaths

Marriage notices not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Hawkins: Entered into rest at his home in Raleigh, N. C., April 14, DR. ALEXANDER BOYD HAWKINS, age ninety-six, son of the late Colonel John D. Hawkins and Jane Boyd Hawkins.

"Father, in Thy gracious keeping.
Leave we now, Thy servant sleeping."

Scott: At the home of her brother, Rev. F. G. Scott, Petersburg, Va., in the early morning of Tuesday, April 12, 1921, NELLY BARBOUR SCOTT, of "Clifton," Orange County, Va., in the eighty-sixth year of her age.

"Her works do follow her."

RESOLUTIONS.

On the death of Rev. Arthur L. Seiter, President of the Norfolk County School League:

Whereas, it hath pleased Almighty God, in His wise providence, to call from us our most beloved and honored president, the REV. ARTHUR L. SEITER, whose wise leadership as an organizer and as a presiding officer of our County School League, had won for him the highest esteem and admiration of the members of that organization from the various sections of the county, and

Whereas, we are constrained to give expression to our feeling of sadness and bereavement at the loss of so noble a character; therefore

Be it resolved, that in the death of the Rev. Arthur L. Seiter, of Meadowbrook, Norfolk County, Va., the league has lost a most faithful and efficient officer, the county a valued citizen, and the community at large a man of great power for the uplift and establishment of every cause that stands for the moral, spiritual and educational advancement of his fellowman.

Resolved, further, that these resolutions be spread upon our minutes; that a copy of the same be sent to the family of the deceased, and that a copy be sent to the local press and also to the Churchman for publication.

NORFOLK COUNTY SCHOOL LEAGUE,
By MRS. R. N. BARROWS, Secretary.

JAMES CARSTAPHEN PURNELL.

Entered into eternal life, April 9, 1921, at Battle Creek, Mich., in his seventy-fifth year, JAMES CARSTAPHEN PURNELL, of Winona, Miss. The funeral services were held at Immanuel (Episcopal) Church Tuesday afternoon, April 12, 1921, by the rector, George Vernon Harris, and Rt. Rev. William Mercer Green, after which the Masons conducted a most beautiful service at Oakwood Cemetery, where the body was laid to rest amid a wealth of beautiful flowers. Besides his wife, Mr. Purnell is survived by the following sons and daughters: Frank M. Purnell, Memphis, Tenn; Miss Jennie H. Purnell, James C Purnell, Jr., and Mrs. Eunice P. Cameron, all of Winona, Miss., and Rhesa H. Purnell, of Roanoke, Va.; and seventeen grandchildren; two other daughters, Mrs. T. U. Sisson and Mrs. William C. Ward, having died several years ago. Many relatives and friends from a distance came to pay a last tribute to his memory.

Mr. Purnell was born at his father's plantation home, near Duck Hill, Miss., March 17, 1847. He was educated in Salem and at Horner's School, Oxford, N. C. No doubt the early religious training and influence of these schools helped to mould his character and caused him ever to strive to do good and to help his fellowman. He entered the Confederate Army, and in May, 1865, surrendered with the Twenty-eighth Mississippi Cavalry at Gainsville, Ala. He wished to perpetuate the memory of these companions in gray, and presented to Statham-Farrel Camp a beautiful monument which was placed in the court-house yard at Winona.

Mr. Purnell was twice married. His first wife was Miss Jane Boyd Hawkins, of Carroll County, Miss. After her death, he was later married to Miss Helen Purnell, of Eupora, Miss. Mr. Purnell became a member of the Episcopal Church in 1873, and was the first junior warden of Immanuel Parish. In 1896, after the death of his father-in-law, Major Frank Hawkins, he was made senior warden, which office he held until his death. As evidence of his love and devotion to his church, he and his wife had built and presented to the congregation in 1910 a beautiful new church of brick and stone. He was treasurer of All Saints' Episcopal College in Vicksburg, Miss., for several years, and gave much of his time and energy towards building that institution. He was many times delegate to the General Episcopal Conventions. His favorite verses were the fifth and sixth verses of Proverbs 3.

"Trust in the Lord with all thine heart, and lean not unto thine own understanding.

"In all thy ways acknowledge Him, and He shall direct thy path.'

It may indeed be truly said that this was the guiding influence throughout his life, and he never failed to quote it to those he loved, begging them to let it be to them the helpful guide which it had always been to him. He assisted many young men and girls in obtaining an education; several of whom are now prominent in business and church circles.

He was a charter member of Winona Lodge, No. 48, F. & A. M., since 1875, and filled many positions, last of which was Worshipful Master. He loved children, and when the public school became overcrowded he built and presented to the city of Winona a substantial school building to be used by the primary grades, which is now known as Purnell Hall. He was a successful business man in mercantile, planting and banking circles. As his home paper stated, "In the death of Captain Purnell, Winona loses one of its most beloved and useful citizens, the State one of its most substantial men, the nation a 100 per cent. American."

IDA LEE RUST.

There passed away in Washington on Easter Monday, at the age of eighty years, MRS. IDA LEE RUST, daughter of the late Edmund I. Lee and Henrietta Bedinger Lee, of Leeland, Shepherdstown, W. Va.

Mrs. Rust was the widow of Colonel A. T. M. Rust, and she is survived by a brother, the Rev. H. B. Lee, D. D., of Culpeper, and a sister, Mrs. Charles W. Goldborough, of Shepherdstown. Mrs. Rust was the mother of eleven living children, eight sons and three daughters.

A member of an old and distinguished family, she represented the highest type of Virginia's gentlewoman. Colonel Rust, her husband, died thirty-four years ago. He was an officer in the Regular Army, and graduated at West Point. In '61 he volunteered his services to the Confederacy.

The last twenty-five years of Mrs. Rust's life were spent in Leesburg Va. The strong impress of her splendid life was made on this community. It is indeed difficult, in fact impossible, to record the power of the life of this woman of God.

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VOL. 86 RICHMOND, VA., MAY 7, 1921. No. 19.

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God's power to uphold me;
God's wisdom to guide me;
God's eye to look before me;
God's ear to hear for me;
God's word to speak for me;
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God's path to lie before me;
God's shield to protect me;
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Rejoice, ye humble,
And exalt, ye poor!
God's kingdom yours
If ye but walk in truth.
—Thomas a Kempis.

The true conquest and peace of faith, as well as the solution of the mystery of sorrow, lie in our willingness to suffer, so far as it may bring us to the society of our Lord.—Bishop Huntington.

The world is wide
In time and tide,
And God is guide;
Then do not hurry.
That man is blest
Who does his best
And leaves the rest;
Then do not worry.
—C. F. Deems.

Yet a little while.
Yet a little way;
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—Christina Rosetti.

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SEEKING POWER FOR A GREAT ACHIEVEMENT

Last week we called attention editorially to the appeal of the Continuation Committee of the Geneva Conference and the Commission of the World Conference on Faith and Order that the days beginning May 8th and ending with Whitsunday shall be used as a special time of prayer for the reunion of Christendom. Now on the eve of that period we would re-emphasize that appeal.

This is our chance to show, in the first place, our belief in the reality of the supreme source of power.

We know the value of machinery. The most marked characteristic of our time is its genius for organization; and organization has its immense importance. It is the vehicle through which the spirit must express itself. It fulfils the same function in all moral and spiritual work that the delicate balance of wheels and rods and pistons fulfil in the engine if the steam is to be turned into effective power. Yet organization, by itself, like dead iron and steel by themselves, is a mere cumbrous mass unless the fires be kept burning within from which the vital power flows.

Therefore, we need prayer. If we set about God's work, we cannot accomplish it simply by the multiplication of our human expedients. We must be in touch with His inspiration. We may plan as much as we choose for Christian reunion; we may turn upon it the ripest wisdom of all our scholars; we may have a thousand men ferreting out the historic causes of division, and seeking some basis of agreement; but all this will be in vain unless we gain the warmth and glow of that consciousness of God which can make us spiritually sympathetic, and open to His purposes which are larger than all the fragments of our partial knowledge. If Christian reunion is to come, it will come only to a people on their knees.

In the second place, these days of special prayer may be made an occasion for that actual co-operation into which we pray increasingly to be led. It can be easily possible for our own churches to arrange in town or country neighborhoods a series of brief services at some central point and invite the ministers of other communions to have part in these. There need be no elaborate program. What we want is a gathering together of those who will lift up our common petition to God for the spirit of fraternity and wisdom and obedience. Who can set limitations to the unseen influences of this simple assembling of ourselves to be led in prayer and meditation by Christian men of different names with whom we may all realize more consciously our union in fundamental loyalty to the purpose of Jesus? In some communities it will be possible to awake wide public interest in such a series of services for united prayer, and many may come. But if only a few came, the promise is of avail that where two or three are gathered together in Christ's name, there He will be in the midst of them. And if from our divided Christendom we can touch Him, we shall begin to be bound together by the only attraction which can permanently hold.

A FALSEHOOD SMOKED OUT

The news columns in the morning papers of May 1 contain a dispatch from Washington which illustrates the sort of misrepresentation to which movements for moral betterment are frequently liable. It begins thus:

"Another moral crusade has now been repudiated by professional reformers. The anti-tobacco movement, supposed to have the full and enthusiastic support of many, if not all, the national reform organizations, has gone the way of the Sunday blue law campaign. It is disowned and discredited by its alleged authors."

The first impression the casual reader would get from these words is that "professional reformers" had intended to carry forward some extreme and fanatical programs of theirs, but had thought better of it and had retreated. The article then goes on to discuss the proposed crusade against tobacco, which was alleged to have been a part of the purpose of the "Women's Christian Temperance Union," the "Anti-Saloon League," and various other bodies. As a matter of fact, these organizations have not, and never have had, any such purpose. The National Women's Christian Union declares that it—

"brands as untrue the charge that we are engaged in a secret campaign for an amendment to the Constitution prohibiting tobacco. We will, however, continue our educational campaign; we will urge the strict enforcement of the laws forbidding the sale of tobacco to minors; we will continue to protest against untruthful and misleading advertisements and against the increasing habit of smoking among women."

And other organizations announce their attitude similarly.

It has been of late a favorite method of the opponents of social betterment to allege all sorts of exaggerated purposes in connection with the forces they fear, and to arouse public hostility on the basis of these trumped-up caricatures. By this means they trade upon the gullibility of many well disposed but indolent people, who, believing this nonsense, assume an air of pitying superiority to those earnest forces which they ought to understand and be fighting for. Looking back now, every one can recognize how the prohibition cause was libelled and distorted; and the enemies of prohibition, beaten now on the essential issue, are at the old game of ascribing to those influences which secured prohibition all kinds of fanatical further purposes which they hope will create a reaction in public opinion. The story, so sedulously spread, of the inauguration of the crusade against the use of tobacco is the illustration of this which is at the moment most plain.

It behooves the people of our churches to be very slow to believe stories which tend to make any organization for moral reformation ridiculous. They had better stop and look and listen, for there is something in ambush along that path of credulity on which they are invited to go.

Particularly does this apply to us who are members of the Episcopal Church. As a body, we did not bear a leading part in the achievement of prohibition. The great majority of our people recognize now that prohibition has been a benefit to the country, and those who voted against it when the matter was at issue are frank to acknowledge that they would never vote again for the open saloon. But we cannot take much pride in this belated wisdom. The fact remains that in the large the membership of other communions bore a more conspicuous part than ourselves at the time when the fight brought odium and reproach. We ought, therefore, to chasten particularly in ourselves the temptation to that sort of supposed superiority which makes one smile indulgently at the purpose of those whom he calls fanatics, believe exaggerated falsehoods in regard to them, and find in these ideas an excuse for sitting down and doing nothing when there is genuine work that calls still to be done. Such legislative advance as national prohibition, and all other registrations of the public will to achieve moral and social improvements, can be made good only by the continual strengthening of the morale of all those who stand for the best things.

WAS DR. MANNING RIGHT?

The last issue of "The New Republic" has an exceedingly interesting and important article, entitled, "Dr. Manning's Social Creed," in which there is a distinct challenge for the thought and will of the Church.

It seems that a few weeks ago Bishop Williams, of Michigan, preached in New York in the Cathedral of St. John the Divine. In his sermon he used much of the material of one of the lectures which lately he had delivered on "The Lyman Beecher Foundation," at Yale University. He spoke with a bold plainness of certain industrial injustices of our time, and of the duty of Churchmen, as he believed, to sympathize with the aspiration of the laboring class for a larger democracy in industry. On a following Sunday Dr. Manning, the Bishop-elect of New York, from the same pulpit repudiated Bishop Williams' message. "It is," he said, "our duty to meddle as little as possible, as a Church, with definite political or economic issues, as to which few representatives of the Church are qualified to speak wisely." He declared that we must not take sides in industrial conflict; but, as the New York Churchman has somewhat grimly reported, a layman who had listened to Dr. Manning was heard to remark as he went out from the service. 'Dr. Manning did take sides, and the side he took will not interfere with the building of the cathedral.

The "New Republic" says: "The newspaper extracts from his sermon do not tell us why he regards the application by the Anglican Church of Christian principles to industry as 'meddling,' but it is not because industry is a human activity to which the Christian gospel is irrevelant. For he declares in the same sermon that 'if we will bring Jesus Christ into our problems, personal, social, industrial and national, we shall find their right solution.' The combination of these two statements of Dr. Manning leads to a startling conclusion. If the 'bringing' of Jesus Christ into 'industrial problems' will result in finding the right solution, yet if at the same time few representatives of the Anglican Church are qualified to 'speak wisely' on economic issues, we must infer that few representatives of the Anglican Church are capable of applying the gospel of Jesus to the practical problems of life."

Now, goes on The New Republic, "here is a fundamental contradiction of thought." Christians must believe, as Dr. Manning says, that the Christian gospel provides the clue to the right conduct of political and economic affairs. If it did not provide the clue, if it were possible to segregate the business in which the great majority of people are occupied for so much of their time and to classify it as outside of the realm of Christian truth, either Christianity would not be a religion, or religion would not reveal an inclusive way of life. Yet, as a matter of fact, the political and economic activities of the modern industrial community are conducted with only the most occasional and remote regard for Christian truth. Politics is fundamentally a matter of power and business a matter of self-interest. Politicians and business men, while they usually call themselves good Christians and pray to a God who is Father of Jesus Christ, ignore the Christian gospels in the conduct of their affairs. If a group of men who are trained to interpret the gospels seek to advise them in the conduct of industry or government or object to their existing practices, they regard it as mischievous 'meddling.' No politician or business man would think of consulting with clergymen about the policies he ought to adopt. The function of the clergy, as he sees it, is to bathe in the odor of sanctity institutions and enterprises whose nature laymen have determined on wholly secular grounds.

"Dr. Manning, in the sermon from which we have quoted, reflects the consequences of this anomalous situation. As a Chirstian he was bound to believe that, if business men conducted their affairs according to the light of Christian truth, they could deal rightly with the human problems of industry. Yet as a man of the world he knew that in the opinion and according to the practices of the great majority of business men, clergymen ought not to 'meddle' in questions of business policy, and that when they do 'meddle' they do not 'speak wisely.' He regarded the business man's opinion of clerical meddling as more important and more true than the clergyman's view of the present conduct of industry. If the spokesmen of Christianity could not, from a business man's point of view, 'speak wisely' about 'economic issues,' their lack of wisdom was mischievous and deserved rebuke at his hands. But it never occurred to him that perhaps the inability of 'the representatives of the Church' to 'speak wisely' about 'economic issues' was due not so much to the foolishness of his fellow-clergymen as to the past negligence of the Church in permitting industry to depart so far from Christian truth and yet to remain complacently self-righteous."

We believe this secular journal, turning the cool and critical idea of the world-at-large upon the Church, has revealed in this last sentence a truth which we do well to recognize. "The past negligence of the Church in permitting industry to depart so far from Christian truth, and yet to remain complacently self-righteous"—here is an indictment which brings our thought to sudden arrest. We cannot escape the recognition that before the bar of human judgment today the Church has got to plead "guilty" or "not guilty" to that charge, and if guilty she needs a transformation of mind and heart.

We believe that in large measure the charge is true, though happily its weight is qualified by that word "past." For too long a time the Church preached a gospel which was merely individualistic. She did not grapple with the crying problems of our complex civilization, and her interpretation of her own gospel did not keep pace with the needs of a swiftly changing life. Of late there has been a tremendous new realization of the Kingdom of God as the central message of the Master, and of its implications as affecting our responsibility to bring the ideals of Jesus to bear upon the determination of those actual conditions under which men live and work, make money, employ and are employed, every day. But we have by no means caught up with the problem. Only little by little, and through a few voices crying in the wilderness, have we set ourselves to remedy our past negligences in "permitting industry to depart so far from Christian truth." Industry has been largely built on selfish competition, with cynical distrust of co-operation as a really practicable motive. We have allowed men to be hard and rapacious in their commercial transactions, and still maintain their standing as Christian communicants, and even as leaders in the Christian Church. We have made it plain that there are certain standards of personal morality which are expected of Christian disciples and without which a man immediately loses caste, but we have not yet made either clear or commanding a standard of social idealism to which it shall be equally a matter of course that those who claim to be Christians shall pledge their allegiance.

Nobody imagines that any individual, or group of individuals, will be so wise about practical matters that they can tell the whole Church exactly what it ought to think and do. Some reformers are extremists and some are unwise, but we believe that the Church will arrive at truth, not through stifling the voice of any courageous spokesman, but through listening to what any man whose soul

is on fire with a desire for a new social righteousness has to say concerning the way his Christian conscience makes him believe that righteousness should be sought. Organizations like the League for Industrial Democracy have an invaluable place in compelling the thought of the Church, whether we agree with all its particular views or not; and preachers like Bishop Williams, who fearlessly speak their challenge to the comfortable complacency of much of our ecclesiastical thinking will, we believe, be far more likely to lead the Church forward into truth than preachers who cry "Hush, hush," and "Hands off," lest you be thought to "meddle!"

Book Notices

"The Problem of Christian Unity." By Various Writers. The Macmillan Company.

This brief book, issued under the auspices of the Christian Unity Foundation, will be of great value and of distinct encouragement to all who are thinking upon the matter of the possible reunion of divided Christendom. The average person has the feeling that there has been much discussion, still vague to him, on this matter, with, so far as he can see, little result, and he is not hopeful as to any tangible success. But this book is likely to produce a completely different temper of mind, and to warm the whole atmosphere of expectancy into which the matter of Christian unity may be lifted. For here are gathered the utterances of a group of most distinguishd Christian leaders, and, with one possible exception, all are not only vitally interested in the reunion of Christendom, but are distinctly optimistic as to progress in this direction. The writers include the President of Union Theological Seminary, two bishops of the Episcopal Church, a Congregational minister, a Presbyterian minister, a Methodist bishop, and the head of the Foreign Missions Board of the Presbyterian Church. Particularly striking is the chapter by President McGiffert, of Union Seminary, on "Causes Leading Up to Disunity," and that by the Rev. Henry S. Coffin, on "The Mind of the Master."

"Religion and Business." By Roger W. Babson. The Macmillan Company.

Mr. Babson's name is widely known in the business world as head of a great statistical organization. His message, therefore, will doubtless be listened to with particular respect by many who might think that ministers, when they speak of religion, speak **ex-parte.** What is the judgment of a man whose occupation it is to deal with cold figures, and to sum up the trend of practical affairs with a detached and impartial judgment?—this is worth knowing for all who want to estimate the place of religion in modern life.

For these reasons, and because of the fact that it is written with great clearness and force, this book of Mr. Babson's is of high value He sets forth with frankness the faults and limitations of the Church, but always with such a genuine message of its tremendous possible power that he stirs a desire for the better intelligence and will that shall clear the road through those mistakes toward the Church's maximum service. The character of the book is indicated by the titles of certain of its chapters, "Business Men and the Church," "The Greatest of Undeveloped Resources—Faith." "The Religion Which Will Finally Survive," "The Great Opportunity for Religion in Industry," "Immediate Problems Facing the Church." And his whole message is perhaps summed up in this sentence at the end of the chapter on "Business Men and the Church"—"These investigations have led me to believe that religion is the great undeveloped resource of America today."

"The Pulpit and American Life." By A. S. Hoyt. The Macmillan Company. Price $2.50.

Professor Hoyt, of Auburn Theological Seminary, here adds another valuable book to his two other volumes on preaching which have appeared before. This latest work of his is a review of the power of the pulpit in American life, as illustrated through the personalities of some of the great preachers. There is a chapter first on the Puritan preacher; then, in succession, chapters on Jonathan Edwards, Lyman Beecher, William Ellery Channing, Horace Bushnell, Henry Ward Beecher, and that supreme figure in the Episcopal Church, Phillips Brooks. From the lessons of these great men and prophets, considered one by one, Professor Hoyt then turns to certain general considerations affecting the opportunity of the pulpit today, and discusses these in five chapters, entitled, "The Old and New Evangelism," "Some Distinctive Contributions to the American Pulpit," "The Present American Pulpit," "The Pulpit and Social Welfare," and "The Pulpit and the Nation."

Students in our theological seminaries, and all men starting upon their ministries with the freshness of its undiscovered field still before them, will find in this book the thrill of a great encouragement if they will see that the minister has been, and still can be, the voice of a great authority for conscience of each time, and that men who listen to the voice of God, and seek thereby to be His prophets, possess a privilege of service unsurpassed in power and joy. In the words of Professor Hoyt in his chapter on "The Pulpit and the Nation," when he has reviewed the names of some of the great spokesmen of the Church, "These are great names, ranking with the highest in any calling. But the same truth holds of the rank and file of the pulpit. We could not live without the truths they declare. We could not grow in worth without the ideals they represent. As Mr. Wilson said at Carlisle, England, in the church once served by his maternal grandfather, 'From such quiet places as these go forth influences that bless the life of the nation.'"

HIS LOVE.

"He loved His own unto the end,"
And asked their love;
He said, "I call you each My friend,
And not My servant; and I send
One from above,
Who shall reveal such grace and truth to you
As in My sojourn here ye never knew."

"But why depart?" they cry, "why will
To leave us here?
Thou sayest that Thou dost love us still;
Can it be love if thus Thou fill
Our cup of fear?
O Master, Master, shouldst Thou now depart,
All sorrow needs must overwhelm our heart."

Yet it is love; He said, "I go;
For could I stay,
Your earth-bound thoughts would never know
Love's fullest mysteries, which flow
From Me alway;
My human heart might linger with you yet,
But now affections must on heaven be set.

"You could not know Me more, unless
My Spirit came
And taught the ways of righteousness,
How sin and judgment to confess,
How learn to blame
All clinging to inferior things of earth,
Blind to the glory of your heavenly birth.

"My peace I leave with you, but not
As this world gives;
My Spirit comes to you, yet what
He teaches shows no earthly lot;
He ever lives,
The world must learn. I hear the Father's call
Away from earth—awhile I leave you all.

"Arise! let us go hence." He rose,
And, as He spake,
Calmly He moved, as one who knows
The coming onset of His foes;
The winds shake
With distant sounds, as through the olive grove,
"Let us depart," is echoed from above.

—W. J. Irons.

It is a great encouragement to Christians that every sin and vice is shown in its true character in the Bible and that sinners are made to understand that their actions are not only disapproved by men, but judged as utterly unworthy by a God of unerring justice. Mere censure of wrong cannot reform the wrongdoer. Only the gospel of Christ can effect that inward change in men that causes them to hate vice and to follow after virtue. But what would this world come to if sins were no longer reproved?—Exchange.

ADVENTURERS FOR GOD

The Rt. Rev. Beverley D. Tucker, D. D., LL. D.

A special service, which attracted quite a representative congregation, was held at Cape Henry, Va., on the afternoon of April 26. It was at this point that the adventurers, who afterwards settled at Jamestown, forming the first permanent English settlement in America, made their first landing on April 26, 1607, and raised a cross. The exercises were held near the old lighthouse which marks the traditional spot where the cross was raised three hundred and fourteen years ago, and consisted of a special service arranged by the Bishop. The service was taken by Bishop Thomson, and the Rev. Messrs. H. H. Covington, D. D., M. B. Marshall, J. F. Coleman and R. J. Alfriend. Bishop Tucker made the address, which follows:

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went."—Heb. 11:8.

It is just three hundred and fourteen years ago that the first permanent settlement of the English people, and the establishment of the English religion, had their beginning at this place. If we would understand the spirit in which this adventure was undertaken we must go back to the old records of the Virginia company.

The age of Elizabeth, and of the reign that followed it, was a period of expansion. Those old Devonians, who had followed Drake around the seas, and who had sailed with Raleigh, had fired the imagination of the English people, and they were looking beyond the Atlantic, not only for new territory for the English crown, but for the planting of the faith of Jesus Christ. The Rev. Richard Hakluyt, whose body is buried in Westminster Abbey, was the leader in this effort to make the people of England realize that it was not enough to extend the commerce and to enlarge the boundaries of their country, but that they owed it to themselves, as a Christian people, to propagate the faith of the gospel, and to send the blessings of the Church of God wherever they planted their material civilization. In the patent for Virginia obtained from the king, it was expressly stated that one object of the undertaking was that "so noble a work may, by the providence of God, hereafter tend to the glorie of his divine Majestie, in the propagating of Christian religion to such people as sit in darkness and miserable ignorance of the true knowledge and worship of God, and may in time bring the infidels and savages, living in those parts, to human civility and quiet government." And so it happened that when the first company sailed, one of their number was a minister of the Church, appointed for this service by the Archbishop of Canterbury, who was Bancroft. Mr. Wingfield, the first president of the colony, says of Hunt:

"For my first worke, which was to make right choice of a spiritual pastor, I appealed to my Lord of Canterbury, his grace, who gave me very gracious audience at my request. And the world knoweth whom I took with me."

And so Robert Hunt, godly, full of zeal, became the herald of the gospel to America.

The first colonists set sail in three small vessels, of an aggregate tonnage of three hundred tons, on the 19th day of December, 1606, from Blackwell. The Goodspeed, the Susan Constant, the Discovery, this was the fleet that bore the advance guard of the English race to America. It was a hazardous voyage whose difficulties came in the very beginning. For six weeks they were kept on the coast of England by contrary winds. Dissension and strife threatened in the very beginning to ruin the undertaking. "It was then that Mr. Hunt, by his prudent conduct and pious exhortations, allayed," says Stith, "their fury and dissension. This good man, although he was so sick and weak the whole time that few expected his recovery, bore all with meekness and patience. He never betrayed the least desire to leave the business, although his habitation was but twenty miles from the Downs, but preferred the service of God and his country in so good a voyage before all private respects or considerations whatever."

Captain John Smith was put in confinement, and it was not until after the landing when the sealed instructions were opened that they found his name included in those which were to make up the Council.

Passing the Canary Islands and the West Indies, they steered for the north shores of America, but driven by winds they reached the opening of the Chesapeake Bay which had not been discovered before. They called this point Cape Henry, after the son of James the First, who died at nineteen years of age, but who had already proved himself a man of noble spirit. It was this Prince Henry who planned the first University at Henricopolis, for the training not only of the colonists, but of the Indians. His early death prevented the fulfilment of his high ideals for the colony. The other point was named for his younger brother, who became Charles the First. They landed here from their ships, and doubtless knelt, as was their wont, for prayer. They were suddenly assaulted by five Indians, who wounded two of them. From here they passed to Point Comfort and then up to the Island of Jamestown, where they made their first settlement.

It is difficult for us, standing here today, surrounded by that wonderful civilization which has transformed America from a wilderness to a nation equipped to lead the world, to picture those men as they landed for the first time on the shores of the new world. They had their dreams of colonization, but they could not have realized then what would be their fulfilment today. And yet they had come, turning their backs upon home and ease and safety, to set forward human progress. They were called "gentlemen adventurers," men who had a vision and who dared to follow it. The spirit which drove them through storm and tempest and over uncharted seas was the spirit which, through all history, has made possible the advance of the human race.

It was a venture not only for England, but for God, and (if America is true to the spiritual leadership He has given), for **humanity.** They had the faith and the courage of the great adventurers of all the ages—daring all for the quest they set before them.

The spirit which prompted them, as they left the safe shore of old England, was the spirit of Tucer, as he said:

"Nil desperandum auspice Teucro, et Teucro duce,
"Cras, ingens mare transibimus."
"Tomorrow we cross the Great Sea."

It was more than this. In the heart of Captain John Smith and Robert Hunt it was a venture for God. They went out, like Abraham, not knowing whither they went, but following the call of God, seeking another country. They were men of mixed character, with their faults and human passions, but of high resolve; and back of all the frailty of their human nature was the spirit of seeking something higher and nobler in the land of which they dreamed. They were adventurers, like Sir Humphrey Gilbert, who, as his ship was sinking, sat at the prow with a book in his hand and called to his men, "Be of good cheer; we are as near to heaven by sea as by dry land!"

It is in virtue of the dreams of these men that you and I are here today. We can overlook their weaknesses and make allowance for their faults as we recall their high courage and their thought that they were to win a land for God and for Christ.

This place marks the beginning of the English settlement in America, but it marks also, as yonder cross will tell, the beginning in English America of the Christian Church. We trace back through the centuries and tell the marvelous story of the development of our great nation, but we also tell the story of the building up of the faith of Christ, a story full of cause for gratitude, and yet, as we look around, of ground for reproach, for we feel how much in human thought and human life is still unconquered for the Christ.

And so we look back, not simply to glorify the past and to praise these men who came in their frail ships to build a nation in this new world, but to get from them that spirit of high resolve, of faith and of courage, which will lead us to consecrate ourselves not only to the task of doing our part as citizens of a great republic, safeguarding its future and making it in all things worthy of its glorious past, but of going forth as adventurers for God and for Christ over the troubled seas of humanity.

This was the spirit of Abraham as he obeyed the call of God. It was the lure that drew St. Paul as he saw the vision of the man of Macedonia and heard the pleading, "Come over and help us," or as he cried, "I must also see Rome," or dreamed of taking his journey to Spain, or it may be to Britain. It was the spirit of Ufilas as he carried the gospel to the Goths, of Xavier as he went to India, of Henry Martyn in Persia, of Livingston and Hannington in Africa, of Boone and Thomson in China, of Patterson in the isles of the sea, of Williams in Japan, and of Stuck in the Arctic regions.

Their spirit is but the faint reflection of that of the great Adventurer—of Him Who, not counting the cost, left the glory and the peace and the safety of His heavenly home and came to what was to His experience an unknown world of trouble and sorrow and sin, that He might colonize it for God!

O, my friends, let us look to Him, the Author and the Finisher of our faith, Who in His heroic quest for souls left the splendor of His throne and the glory of the heavenly country to become an adventurer for God!

Let us consecrate ourselves to the work of laboring to hasten the time when His cross, with its message of salvation, shall be planted in all parts of the world. Then shall we prove ourselves worthy of our spiritual ancestry, of the inheritance of the saints in light, kinsmen of the glorious company of the apostles, of the goodly fellowship of the prophets of the noble army of martyrs; nay, worthy to be called brethren of the ascended Christ, sons through Him of the living God.

Counsel for the Times

From the Convention Address of Bishop W. F. Faber, D. D., of Montana.

I cannot pass over the remarkable "Appeal to All Christian People," made by the Lambeth Conference, which opens with the significant words, "We acknowledge all those who believe in our Lord Jesus Christ, and have been baptized into the name of the Holy Trinity, as sharing with us membership in the Universal Church of Christ which is His Body." It is well that this great truth, which has been, so to speak, kept under cover among us, or, at least, too timidly affirmed, should be thus positively and without qualification affirmed by the Bishops, and followed by a frank confession that guilt of "crippling the Body of Christ and hindering the activity of His Spirit" is shared by us along with them. There is a restatement of the familiar "Lambeth Quadrilateral," the fourth article ("the Historic Episcopate") being put thus: "A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the Commission of Christ and the authority of the Whole Body." Then follows a plea for the Episcopate as the one means of providing such a ministry; and a suggested offer to accept from the authorities of other communions a form of commission or recognition of our ministry by them; thus in effect inaugurating reordinations or superordinations all round.

Bishop Gailor said that it was "realized that these approaches would meet some rebuffs and disappointments"; and they have. An American writer in **The Hibbert Journal** for January confirms this expectation. "There is," he says, "not the least possibility of this path to unity being taken by the great non-Episcopal communions." I regret to say that I agree with him. But if the unity of His people is the will of Christ, it shall come in spite of all prejudices and blunderings, later if not soon. If it be said, "He prayed for a spiritual unity, not one of organization," I reply, "It is the spiritual unity that we are lacking." Every day we are suffering for it in the results of our work. The whole world, long before the war and in the horror of the precipitation of the war and since the armistice, has suffered and been helpless and is helpless today, so far as the checking and guiding influence of organized Christianity is concerned, through the disunion of the Church. We here in Montana have but slight opportunity to call conferences to discuss Lambeth proposals with our brthren, but at least we may cultivate cordial good will, and we may further co-operate with them in ways which in no wise compromise any convictions or principles, or even scruples. And many, perhaps most of us here, are doing so now. Let brotherly love abound more and more. And let us, too, study this question with an open mind, and pray to be guided into paths of fellowship and peace.

A recent writer in a popular weekly asks petulantly, "Why don't the churches settle things?" Admitting the truth of some of his complaints—the futile character of much which is miscalled "preaching," and the rage for machinery and efficiency—experts in attempts to make churches "business-like" (to mention but two)—I fail on the whole to follow his argument as to what it is that needs to be "settled." He speaks of the pathetic craving of the man in the Pullman smoking apartment, whose soul is hungry for spiritual things, for real religion. He dwells upon the fact that increasing multitudes have a tremendous interest in religion and less interest than ever before in the Church. Well—the latter may or may not be true; as to the former, if they have this enormous interest in religion, we can only say they have queer ways of showing it. They might, for example, take a little more interest in churches, these being, after all is said, the only organizations in the land which are distinctly committed to the maintenance and propagation of religion. These same men continue zealous adherents and supporters of one or another political organization, all the while distinctly disapproving of some of its methods and some of its leaders. Or, still keeping aloof from the churches, they might take seriously to heart the unrest and misery of the world, and set themselves to righting some of its wrongs and relieving some of its woes and bringing into effect, so far as in them lies, the Golden Rule, which is surely quite unecclesiastical.

No, I strongly suspect that the unhappy frame of mind of many men today is chiefly due to an apprehension that the unsettled spirit of the world may dispossess them of privilege or property, and they wish the Church to appease that spirit and serve to stabilize the old order. That, I think, is one of "the things" which many men today want the churches to "settle." I cannot think otherwise, being constantly bombarded with the literature of such propaganda.

Meanwhile, what is first needed is a religion of genuine repentance. Panic fears of "revolution," along with boundless frivolity, greed of pleasure and shameless flaunting of indecency, all of them evidences of a self-centered interest, call aloud for a "change of mind," which is what true "repentance" means. And with all this there is a growing callousness to the suffering and ruin of unprecedented multitudes of our fellows and frightful outrages upon justice, so long as these are perpetrated against other races, or peoples, or classes, than our own. For much of this the war—once hailed as sure to purify and humanize and ennoble us—must be held to answer. And still there are men who coolly talk of "the next war," the very suggestion of which every decent man should curse!

My brethren, unless we steadfastly set our faces against it our churches and our Christianity will be depraved—perhaps already they are. We need the reaffirmation of the supremacy of Jesus Christ. What the princes of this world have now too long been bidding us to do is to shout with the ecclesiastics of Jerusalem, "We have no king but Caesar!" The war is over. Caesar then assured us that was to be "the war to end war," to save civilization and democracy and the equal God-given rights of oppressed peoples and races and classes. Let us stand upon the promise! Let us preach peace and justice and brotherhood. We must do it as Christians; we must do it as patriots. "America first" is a poor slogan for Americans if it is to mean callous indifference towards others, as we have allowed it to become toward Armenia, to mention no more. Let it not be said that Prussianism has taken possession now of State and Church! Let us not disappoint the generous trust of England's singer in our loyalty to the best:

"But you, O land, O beautiful land of freedom,
Hold fast the faith which makes and keeps you great.
With you, with you abide the faith and hope,
In this dark hour of agonized mankind.
Hold to that law whereby the warring tribes
Were merged in nations, hold to that wide law
Which bids you merge the nations, here and now,
Into one people. Hold to that deep law
Whereby we reach the peace which is not death,
But the triumphant harmony of Life,
Eternal Life, immortal Love, the Peace
Of worlds that sing around the throne of God."

RACIAL RELATIONS.

Bishop Reese, of Georgia, in his late Council address, spoke with emphasis of a matter of grave concern to the South.

"The race question is too complicated and too serious to be disposed of by any off-hand judgment of ignorance and prejudice. It is not only the future of the negro which is at stake, but the future of our own peace and security. For the violence and the domination by force of one race over another race cannot produce anything but loss and disaster to both races. It is not a question of white control. Of the loss of that I have no fears. It is a question of **how** we shall maintain it—whether by force or by just administration of law and by the inevitable working out of natural law. Every exhibition of threat breeds violence after its kind, and the end is destruction and a scarcely concealed anarchy.

"I hereby protest most solemnly and earnestly against such methods. I protest against the misguided, if not criminal, folly of those who have disturbed the situation and created distrust and apprehension among the better negroes by organizing a secret society under a name which can only recall the lawless violence of those who perverted the purpose of the original society so named a generation ago. No patriotic or sensible man could for one moment consider it anything but folly to organize a Ku Klux Klan at this day. The name condemns it. It is not necessary. It can only be, at the least, a serious error. It canot fail to be perverted, even if in its origin not unlawful, to unlawful and dangerous purposes.

"I think Christian people and good citizens should utter their minds and express their convictions about matters of grave significance to social well-being. I think the Church should bear witness in such matters. It should condemn evil and evil customs. It should stand for law and order against secret or open violence. It should take its stand to protect the weak. And I believe that at this time of serious issues it should proclaim its moral judgment against wrong and injustice."

In one of our churches in Washington recently a Presbyterian woman of education and intelligence witnessed the baptism of several persons, children and adults, and afterwards asked her friend if it were not possible for her to receive the Sign of the Cross. When baptism was next administered her request was granted.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

FINAL REPORT OF COMMITTEE ON PRAYER BOOK REVISION.

Mr. Editor: At the meeting of the General Convention in Detroit, the suggestions for the revision of the Psalter text, which were at that time presented by the Prayer Book Commission, were referred back to the Commission for further study and revision, and it was noted that the report on this matter should be published at least one year before the next meeting of the convention.

The final report of the committee which has had this matter in hand is now in press, and the pamphlet will soon be published by the Macmillan Company. It is the desire of the Commission to call this matter to the attention of the Church, in order that those interested may make a study of the report and send any criticisms or suggestions in regard to it to the Secretary of the Commission.

JOHN W. SUTER,
Secretary of the Prayer Book Commission.
24 Chestnut St., Boston 9, Mass.

The Great Commission.

EDUCATIONAL NEEDS IN CHINA.

"We are being flooded with a rush of students," writes the Rev. Walworth Tyng, of Changsha, China. "Sixty used to be a good enrollment in the upper primary boys' boarding school (St. James). Last term we thought we were swamped with 120 boys. This year we already have over 140. I have advised the headmaster to make some limits to the numbers, as we simply do not have the room, the buildings, or the staff. But he says: 'What can we do? Just as we think we have enough, the Military Governor sends along two of his cousins (one of his brothers was formerly in the school), and we have to take them.' So many boys turn up who present strong reasons for giving them a Christian education. They come recommended by Christian missionaries, church members, or good friends of our school. The government schools are almost out of business. The pressure is very strong. Boys come in 100 or 150 miles from the country with no friends in city. Can pay fees. But nowhere else to go.

"So we are improvising as best we may. The carpenters (for the new house) are shoved out of the shed they were working in; the old shack is patched up to tide over this term. A new teacher or two is picked up, and on we go, so crowded in the class-rooms that there are two to a single desk."

In this emergency Mr. Tyng resourcefully formulated the following plan: He needs $5,000 for a new school. He has $1,500 in special gifts he will contribute. The Chinese who value educations for their sons will raise $1,500. Mr. Tyng hopes that friends in the United States will give $1,500. That makes $4,500. The last $500 Mr. Tyng believes will come somehow.

Those who wish further information about interesting developments at Changsha can obtain it from Mr. John W. Wood, Secretary, Department of Missions, 281 Fourth Avenue, New York City.

HOW THE CHINESE HELP THE FAMINE SUFFERERS.

That the Chinese people are doing considerable in helping provide for the famine-stricken sufferers of the northern part of their country is evident from a letter which found its way to Bishop Charles D. Williams' office this week from Mrs. Gillman, wife of the President of Boone University, the College of the Episcopal Church in Wuchang, China. The letter reveals something of the interest and the assistance which the missionaries and the native citizens in the Yang Tse Valley are giving to the famine problem.

Wuchang, across the Yang Tse River from Hankow, is not far removed from the famine district, the Hankow-Peking Railway running through the devastated portions of China.

President Gillman has been the Treasurer of the Wuchang Famine Fund and has personally directed the campaign for contributions. Great wooden boxes have been placed at street corners of the city into which the people have thrown their money, ranging from copper cash valued at about one-tenth of a Chinese copper cent to bank notes of large denominations.

When the boxes were brought to Mr. Gillman's home and emptied on the parlor floors the committee handled the coins with shovels in order to sift out the ten-cent pieces and bills. Fifty Chinese college boys spent a day counting the coppers and cash.

About $9,000 was raised in this way, with total contributions from Wuchang, Hankow and Han Yang, the industrial city opposite Hankow, amounting to over $185,000.

Dr. Gillman says that the wonderful thing about this great calamity has been the drawing together of all classes, the self-denial which has been practiced particularly among the students in order to give relief to famine sufferers, and the knitting together of China with a sense of brotherhood and into a national consciousness.

NEAR EAST RELIEF CLOTHING CAMPAIGN.

Last year America sent 750 tons of clothing to the Near East, but the supply is exhausted and the clothing worn out. A tremendous need for clothing now exists, as is shown by such recent cablegrams as the following::

Erivan; "Urgent need for food and clothing." Constantinople; "Refugees arriving from Caucasus, escaping persecution, naked, destitute." Beirut; "Aintab still ravaged by battle, cold and lack of supplies. Aleppo refugee problem growing worse. Cargo old clothing welcome for refugees. New tragedies along Turkish frontier. Probable American relief only hope for thousands."

During a three-inch snowfall in Kars on October 30, 1920, fifty thousand Armenian men were stripped of everything by the invading army, to be driven into the plain unclad. Edward Fox, district manager of Near East Relief, had no clothing to give the men. He did have in his warehouse twenty thousand empty flour sacks. These he distributed as far as they would go, and the men were driven off to the wintry plain with only these for covering.

The recent deportations and the great influx of refugees to the Near East Relief stations places an added burden upon these stations which were already in desperate need of clothing for the 100,000 orphans under their care.

The clothing cast aside as worthless by our people here in America would provide comfortable covering for every unclad one in the Near East, and would be an untold blessing to thousands who have been stripped of all their possessions.

It is such a little thing to dig those cast-off garments out of the clothes' box and send them down to the bundle station, but to at least one, and perhaps several, human beings in that far-off land, it may mean the difference between life, hope, strength and almost certain death.

On June 1st Near East Relief bundle stations will be opened, **for one day only,** in all the larger cities. Please leave your bundle at the station, or send by parcel post to Near East Relief warehouse, 549 West Thirty-ninth Street, New York City, N. Y.

IS IT WORTH WHILE?

Is it worth while with life's fierce storms to wrestle,
To face and fight the drifting wind and rain;
To stretch and strain each bone and nerve and muscle.
O'er flaunting foes a victory to gain—
Is it worth while?

Is it worth while the steep ascent of heaven
To climb with aching limbs and weary feet,
By hope and duty ever onward driven,
Deaf to the siren ease, with songs so sweet?
Is it worth while?

Is it worth while to sow beside all waters
The precious seeds of faith and hope and love,
To rest not till earth's many sons and daughters
By righteous fruits make glad e'en heaven above—
Is it worth while?

O gracious Christ, at Thy dear feet low falling,
In Thy dear wounds our trembling hands we press,
And Thee our Pattern and our Lord now calling,
We lose the doubts our hearts at times confess—
Is it worth while?

For Thou didst bravely give Thy life for others,
Didst bear the cross and walk the way of shame,
So naught for men whom Thou didst call Thy brothers
Should daunt the hearts that bear Thy blessed name.

—Rev. L. M. Gordon.

Church Intelligence

Meeting of the Presiding Bishop and Council.

The regular meeting of the Presiding Bishop and Council of the Church was held April 27, preceded by meetings of all the departments as well as the Committee on the Priority of Funds, twenty-one of the twenty-six elected members of the Council being present.

A request had been received from the World Alliance for International Friendship through the churches to appoint delegates to the sixth annual Conference to be held in Chicago from May 17-19 of this year. The Council very gladly appointed the Bishops of Chicago, Western New York and Southern Ohio, the Rev. Drs. Wilmer, of Atlanta; Freeman, of Washington; Phillips, of St. Louis, and Washburn, of Kansas City; and Messrs. George Foster Peabody, Robert H. Gardiner and B. C. Howard as such delegates.

It was learned that the United Society of Christian Endeavor was to hold a conference in New York City on July 6th. The Council adopted a resolution conveying to the Board of Trustees of the Christian Endeavor a cordial welcome to the members who will be present.

The Treasurer submitted an interesting report showing that the total received from dioceses and districts on account of 1920 amounted to $3,071,401.06, as against receipts from the same sources in 1919 of $1,411,771.69, being a gain of 117 per cent. The receipts on account of the 1921 quota to March 31 from the same sources amount to $375,457, as compared with $330,010 for the same period last year.

It was noted with appreciation that the contributions to the China Famine Fund through this office up to the close of business April 25 amounted to $108,570.

The Department of Religious Education reported that it had appointed a commission of nine members with the Rev. E. L. Sunderland, of New York, as chairman to take charge of the development of the Daily Vacation Bible School Movement in our Church. Messrs. Burton Easton, of New York, and the Rev. Charles W. Findlay, of Massachusetts, had been added to the Commission on the Church School Service League. In this connection the Council was addressed by President Sill, of Bowdoin, and President Ogilby, of Trinity, and Vice-Chancellor Bishop Knight, of the University of the South. The Council, at the request of the Department of Religious Education, adopted resolutions urging all Church members to recognize, assert and defend the principle that the maintenance of Christian educational institutions is one of the first indices of the vitality of Christian convictions. That means be provided by which the undoubted Christian convictions of Church men and women today may be manifested, as our forefathers manifested their convictions, i. e., by the maintenance of Christian educational institutions as one of the best contributions of the Church to the national well being. That the means be as follows: the establishment by the Department of Religious Education of a commission of six persons (men or women) of recognized ability, who, with the President and with the co-operation of all existing organizations of the Council, will formulate a policy for the support and development of Church colleges and other Church educational institutions, this commission to report to the Council. The term "Church college" is defined as meaning an institution of higher learning, of college or university rank, organically or traditionally and avowedly connected with the Protestant Episcopal Church. That the Presiding Bishop and Council commends the work of such colleges and their appeals for financial support to the people of the Church.

The Department of Missions nominated the Rev. Carroll M. Davis, D. D., of Christ Church Cathedral, St. Louis, as Domestic Secretary. Dean Davis is now a member of the Department of Missions, and is an Assistant Secretary of the General Convention. The Council confirmed the nomination.

It was reported that an anonymous gift of $20,000 had been made for a theological school in Brazil. A very desirable property was available in Porto Alegre, and the Bishop was authorized to use this money to purchase this property.

St. John's Church in Christiansted, in the Virgin Islands, had made a most remarkable record in the Nation-Wide Campaign, increasing its contributions to the Church's Mission from $187 to $3,747. The work had increased to such an extent that an assistant was necessary, and the Council voted an appropriation of $600 from the proceeds of the Nation-Wide Campaign for this purpose.

The Department of the Nation-Wide Campaign asked that Bishop Johnson, of Colorado, be made an additional member of the department, which request was adopted.

The American Church Institute for Negroes made a most interesting report through its General Secretary, Dr. Patton. There are now 2,844 pupils in the ten schools under the direction of the Institute. Fort Valley School, in Georgia, which came under the influence of the Church, has now 603 students.

Meeting of the Department of Missions and Church Extension, April 26.

This department had a meeting at which a great deal of important business was transacted. In addition to the items reported in the proceedings of the Council, the following appointments were made:

Deaconess Muriel A. Thayer, Miss Katherine W. Bridgeman, Miss L. J. Hanes and Mr. J. B. Bentley to Alaska; Miss Grace E. Sherman to the Philippines; the Rev. and Mrs. F. E. A. Shepherd, who have been employed in the field, were regularly appointed to Hangkow.

The Rev. Warren A. Seager and Dr. J. K. Snoke to Shanghai. Dr. Snoke had been a physician employed in the field in Shanghai, and had done such splendid work that the Bishop asked for his regular appointment.

Miss Gladys G. Spencer and Miss Rosalyn Wells Andrews were appointed to Tokio. Miss Andrews is a daughter of one of our missionaries in Japan.

Through a special fund known as the Jane Boland Fund, the income of which was given for the promotion of Church knowledge, by means of books and tracts, the department was able to make a small appropriation to the District of Kyoto to aid in the publication and circulation of Church periodical literature among the teachers and students of Japanese government schools. From the same fund it was also enabled to assist in the publication of a hymnal in Spanish and one in Italian.

Dr. Joseph L. McSparran, our missionary physician in the District of Kyoto, accompanied by Mr. Wilson, our building expert in Japan, appeared before the department in the interest of the rebuilding of the new St. Barnabas' Hospital in Osaka. Most of the money for this enterprise is in hand as proceeds from the sale of the old St. Barnabas' Hospital, which had become utterly inadequate for our purposes. $25,000, in addition to that which is in hand, is needed, and the department gave its consent to Dr. McSparran endeavoring to enlist the aid of friends in this country in behalf of this enterprise.

In El Paso, Tex., there is a Mexican population estimated at 52,000. $25,000 has practically been guaranteed by the people of El Paso to start a humanity center among these people. The help of the Division for Foreign-Born Americans was asked that a like sum might be contributed to aid in the securing of property and payment of the stipend of a missionary who would take charge of this work. The department voted this sum from the appropriation to the Division for Foreign-Born Americans, with the understanding that an equal amount would be raised locally.

Mr. Herbert Lee Upjohn, a New York architect, had offered plans for a portable chapel which would serve as a model for the building of such a chapel which could be used in any part of our mission field. The department accepted these plans with an expression of its appreciation.

The Executive Secretary reported that he had received work from the field that Christ Church, Osaka, one of the self-supporting congregations, had just raised the salary of its rector and secured an assistant clergyman as well as increasing the salary of the Bible woman connected with the parish. Bishop Tucker considers that this is an indication of the value of providing a church with good equipment in the way of building. The congregation is now paying salaries twice the size of those paid three years before the church was completed.

Presiding Bishop and Council to Meet in Washington July 13.

The Council at the February meeting decided to hold extended sessions at the time of its July meeting for the purpose, among other things, of (1) studying the policies, work and expenditures of the several departments, with a view to making definitions and any necessary revaluations, and (2) considering and defining the general policies of the work of the Church, such as, for example, the development of the provincial system and the increased powers of the provinces.

In order that the members of the Council might be entirely freed from any interruption in their work, it was determined to meet at a place distant from New York, and therefore the cordial invitation of the Bishop of Washington to meet in the close of the Washington Cathedral was accepted. The sessions will begin on July 13.

Workers Among the Foreign-Born to Meet.

The Division for Work Among Foreign-Born Americans has issued a call to all Church workers among foreigners to attend the National Conference of Social Work in Milwaukee, June 22 to 29. Problems arising from the foreigner will occupy a large place in the proceedings of the National Conference. In addition, special lectures on the distinctive work of the Church will be given on June 23, 24 and 25, under the auspices of the Foreign-Born Division of the Church. These lectures will be arranged at hours not conflicting with the proceedings of the Na-

tional Conference.

This special conference will follow immediately after the National Conference of our Church's Social Service Workers, who meet from June 20 to 23. It is expected that many who are interested in the social service will remain for this other conference on the social and religious problem of the foreigner which complicates so many of our social troubles.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Unusual Service at Virginia Seminary.

An unusual and beautiful funeral service was held on Friday, April 29, at the Virginia Theological Seminary, when Miss Helen Somerville Packard, who died at Saranac, N. Y., was buried with full military honors. Miss Packard, who was the daughter of Rev. Thomas J. Packard and granddaughter of Rev. Dr. Joseph Packard, for many years dean of the Seminary, went to France as a nurse with the Johns Hopkins Unit in June, 1917. She was sent home in May, 1918, ill with tuberculosis contracted during her arduous labors, and remained at Saranac until her death. There are twenty-four men studying at the Seminary who had been in the service, and when these men heard the circumstances they insisted on giving her a burial fitting for one who had died for her country. The full military ritual of a soldier's burial was carried out in a most impressive manner. The service was read by the Rev. Dr. W. C. Bell, who went to France as chaplain in 1917, and who wore his uniform, and the organist, Mr. Kirkland, wore the Canadian uniform in which he served from 1914 on. The pall-bearers, all in uniform, were a striking body of men: Captain Jensen, of the Canadian Black Watch, from 1914, gassed at Ypres, badly wounded, wearing a Mons medal and other decorations; Major Sanborn, Canadian Army from 1914, U. S. A. from 1917, staff officer in both armies, wounded at Ypres, wearing the King's medal given only for special services not to be mentioned in dispatches; Captain Cox, U. S. A. 1917, who fought in three battles; Captain Bentley, U. S. A.; Captain Ridout, U. S. A.; Private Baker, wearing the Croix de Guerre. All were overseas men and all had been in battles, and wore various decorations, wound-stripes, etc. The coffin, covered with a flag, and with a Red Cross nurse's cap resting on it, was carried high on their shoulders into the chapel, after the student choir, nearly all of them service men, had sung the national hymn. The prayers used were those for a soldier's burial, and the coffin was carried out of the church to the solemn strains of the Dead March. After the interment in Ivy Hill Cemetery, Major Sanborn formed the men into a firing squad, and three volleys were fired over the grave of the young girl who had given her life in the service of her country. It was a fitting and beautiful tribute to one who had made the supreme sacrifice, rendered with full hearts by those who had been her comrades in the war.

Successful Meeting of Valley Convocation.

Two facts will stand out in the minds of those attending the Valley Convocation in Harrisonburg, on April 19, 20 and 21, one the unbounded hospitality of the Harrisonburg people; the other the splendid showing of the Auxiliary and the inspiration of "Auxiliary Day."

Dr. Berryman Green, D. D., of the Theological Seminary, was to have been the preacher at the opening service of Convocation, but illness prevented him from being present. The Rev. Charles T. Warner, of St. Alban's Parish, Washington, very kindly consented to take his place, and the whole Convocation feels indebted to him for the timely message which he brought.

On Wednesday morning the preacher was the Rev. Malcolm S. Taylor, of Berryville. A large congregation listened with deep appreciation to a sermon on the text, "The letter killeth, but the Spirit giveth life." Following the sermon, Holy Communion was celebrated by the Rev. W. H. Compston and the rector, the Rev. Walter Williams.

The business session Wednesday afternoon dealt with the missionary work of Convocation, and how best to forward Mountain Missions. A resolution was adopted expressing regret that the Rev. Josiah R. Ellis had retired from his work at Yancey and wishing him God's richest blessing in his new field.

The meeting at night was addressed by the Rev. Norman Binsted, returned missionary from Akita, Japan, who presented conditions in Japan to his audience in a way that made every one feel that Christianity has taken a strong hold in that kingdom, and that the yeast is working its way in many ways and through many agencies.

Thursday was "Auxiliary Day," and in spite of the fact that most of the delegates had to come a long distance, nearly a hundred assembled for celebration of the Holy Communion in Emmanuel Church at 11 o'clock. A busy day's program followed this service. Miss Davis, President of the Auxiliary in Virginia; Miss Sallie Dean, of Richmond; Miss Mann, and the Rev. Norman Binsted, of Japan, all made addresses that were crowded with inspiration and helpfulness.

A feature of the day was the series of splendid reports from the different Valley branches, showing that the work of the Woman's Auxiliary is taking a deeper and deeper hold upon the imaginations and hearts of the young women of our Church.

A telegram was sent by the Auxiliary to Mr. and Mrs. Ellis, expressing regret at their absence.

The invitation of the dean, the Rev. B. Duvall Chambers, to hold its fall session at Boyce, was accepted, and the Convocation adjourned, to meet at Boyce, October 4, 5 and 6.

G. B. P.

Meeting of Piedmont Convocation.

The Piedmont Convocation held its one hundred and seventh semi-annual meeting in St. Timothy's Church, Herndon, April 27 and 28.

Wednesday, Morning Prayer was said by the Rev. Messrs. Everett and Rudderow. A careful conference was then held discussing the proper material for a booklet for rectors to give their confirmation candidates in training for that service, where prevented from attending the class instructions.

At the afternoon business session parochial reports were heard, and at night a missionary service was held, when the Rev. Cary Montague described in detail the work of the Richmond City Mission.

Thursday morning the Quiet Hour was conducted by the Rev. B. J. Rudderow. The dean, Dr. Woodward, was celebrant at the Holy Communion, assisted by the Rev. Mr. Burwell. The Rev. Mr. Bowden preached from the text, 2 Tim. 1:7.

The business session was held in the afternoon, the dean presiding. By rising vote, a letter of sympathy and good fellowship was ordered sent by the secretary to the Rev. Dr. Morris, now in Brazil, who was formelry a member of this Convocation. Dr. Woodward and Mr. J. T. Ramey were elected delegates from the Convocation to the Diocesan Missionary Society. Conferences were held on the needs of the vacant parishes. An invitation was accepted for the autumnal meeting in St. Mark's Parish, Culpeper, to be held in September in association with the Centennial of St. Stephen's Church. At night a service was held, with addresses on Christian service.

Send In Your List.

The Rev. W. Roy Mason, Christ Church, Charlottesville, Va., member of the Committee on Entertainment for the Diocesan Council, has issued an urgent appeal to rectors throughout the Diocese to forward without delay the names of delegates who will attend the Council. Up to the present time, Mr. Mason states, very few lists of delegates have been received. The Council meets at Charlottesville May 18.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

The Rev. Mr. Hall Called to St. Paul's, Alexandria.

The Rev. Percy Foster Hall, one of the clergy of Epiphany Parish, has been called to become rector of St. Paul's Church, Alexandria, Va. He has accepted, to take charge about June 1.

Mr. Hall was born in Leeds, Eng., in 1863, and came to New York in 1879. He is a graduate of Columbia University, holding the degree of Master of Arts. He studied at the General Theological Seminary, New York, and was ordained as deacon by Bishop Littlejohn in the Cathedral at Garden City, L. I., in 1889, and as priest in 1893. He served as assistant minister of Grace Church, New York, under Dr. W. R. Huntington, and was at the same time instructor in the New Testament in St. Faith's Training School for Deaconesses.

Other charges of Mr. Hall's have been St. Timothy's Church, Catonsville, Md., and churches in Oakland and Cumberland, Md., and Wheeling, W. Va. He was appointed first assistant minister of the Church of the Epiphany under the late Dr. McKim in October, 1914, which position he has held until the present time.

Meeting of Church School Service League.

A meeting for all members of the Church School Service League of the Diocese was held on Saturday, April 30, at Epiphany Parish Hall, when the special speaker was Mrs. Harrington Littell. This meeting was held in place of the "annual meeting of the Junior Auxiliary" of former days. The Church School Service League, embracing all Sunday school children, holds great possibilities for the children of the Diocese, and given a few years for growth and better understanding by the Church people, will prove its worth and right to a hearty co-operation by all.

The annual convention of the Daughters of the King of the Diocese of Washington was held on Thursday, April 28, at the Chapel of the Good Shepherd, beginning at 10 o'clock with a Quiet Hour conducted by Rev. C.

Dexter Weeden, followed by a celebration of the Holy Communion by Bishop Harding, assisted by Rev. C. S. Abbott, vicar of the chapel.

After luncheon the afternoon was given over to business, and in the evening there was a very helpful and inspiring service, when the Rev. C. T. Warner, of St. Alban's Parish, was the preacher.

By the will of Susan B. Ferguson, St. John's Episcopal Orphanage has been left $1,000 to purchase shoes and stockings for the children.

The Episcopal Eye, Ear and Throat Hospital is also to have $1,000 for free beds. The Rev. E. S. Dunlap, assistant rector of St. John's Church, Sixteenth and H Streets, is to receive a bequest of $2,000.

M. M. W.

NEW YORK.

Rev. W. T. Manning, D. D., Bishop-Elect.

Hospitality for Wounded Soldiers: Work of Churchwoman's League for Patriotic Service.

As a result of the regular monthly meeting of the Churchwoman's League for Patriotic Service, an organization of the Episcopal Church, founded in April, 1919, to continue the spirit of helpfulness and self-sacrifice called out by the war, held in the Plaza Hotel, New York City, on the afternoon of April 27, the Patriotic Welfare Committee succeeded in raising the sum of $4,000. This amount insures the continuance of the League's activities in connection with a dormitory for wounded soldiers at 153-155 East Thirty-sixth Street, New York. Here men discharged from hospitals can have a good bed, breakfast and the use of an attractive reading room for a small weekly payment.

The Rev. Dr. Herbert M. Shipman, of the Church of the Heavenly Rest, New York City, made a touching appeal on behalf of the wounded ex-service men alone in New York City, urging his audience to let religion and patriotism join hands, and individual sympathy, tact and kindness supplement government aid. He cited individual cases of ill and destitute men gathered in the metropolis from all parts of the Union, imploring the men and women before him to extend hospitality to all.

The speakers who followed Dr. Shipman were Dr. John Erskine, Mr. Russell E. Sard, Past Commander, American Legion, New York State; Mr. Stephen H. P. Pell, and Lieutenant-Colonel Garnett Lee Day.

The utmost enthusiasm was evinced by members of the Churchwoman's League, and the appeals in the name of the Church were responded to instantly and liberally, one member pledging one thousand dollars towards the humane work of the Patriotic Welfare Committee.

The officers of the Churchwoman's League for Patriotic Service include the National President, Mrs. Hamilton R. Fairfax; the Diocesan President, Mrs. Henry Gansevoort Sanford; First Vice-President, Miss Agnes Emily Warren; Second Vice-President, Mrs. Richard Aldrich; Secretary, Miss Emie S. Day, and Treasurer, Miss Violet Bennett. The League in New York is maintaining headquarters at 8 West Forty-seventh Street.

New York Bible Society's New Home.

At the New York Bible Society's dedication of its new building the Rev. Dr. William T. Manning made the prayer of dedication. The occasion was a picturesque one, for the first part of the service took place in the Collegiate Church of St. Nicholas, and clergymen in robes, followed by a large congregation, marched across Fifth Avenue, traffic stopping meanwhile, to complete the service in the society's building. Others to take part included the pastor of St. Nicholas', the Rev. James M. MacLeod, a Presbyterian and a Congregational pastor, and the secretary of the society, the Rev. Dr. George William Carter.

The new building, standing on only a twenty-five foot lot, cost with the land $250,000. It is a memorial of the late James Talcott, who was a business man, but who, in early life, was ordained a Presbyterian minister. It is a marvel of completeness as well as of beauty, with a striking front, a hall seating two hundred and fifty, and meeting rooms for allied organizations. The society has no connection with the American Bible Society, but co-operates with it, and its chief work is the free distribution of Bibles at the Port of New York.

New Dean of St. John's University, Shanghai, Well Known in New York.

Professor John A. Ely, who has just been elected dean of St. John's University, Shanghai, that the president, the Rev. Dr. F. L. H. Pott, may be relieved of administrative details, was for seven years treasurer of the Seabury Society of New York, and, more than any other man, he made financially possible the early Summer Conferences at Cambridge, inaugurated by the society, and now grown into many other summer meetings for Church workers. As Seabury man and lay reader, Mr. Ely founded Holy Nativity Mission, now parish, in Bronx Borough, New York City. Mr. Ely went to China at his own cost.

Sunday School Lenten Offering Presented.

Swarms of children from almost every part of the Diocese, with their elders and teachers, filled the cathedral on the last Saturday in April and presented $27,600 for general missions. It was the Lenten offering. The Rev. Dr. Manning made the address and presented the banner for largest gifts. Nearly 1,000 vested choir boys and girls, from forty-nine parishes, filled the cathedral stalls and sang missionary hymns. The heavy rain did not dampen the ardor a bit.

Anniversary of Washington's Inauguration Observed.

On April 30 the one hundred and thirty-second anniversary of the inauguration of President Washington was observed in St. Paul's Chapel of Trinity Parish, in which the President had a pew. Upwards of forty patriotic societies were represented. The Rev. Dr. McComas gave the address and the Rev. Frank W. Goodman read the lesson from Washington's Bible—the one on which he took the oath of office. New flags were blessed and placed in the chancel to remain there one year. St. Cornelius' choir, from Governor's Island, led a vested procession from St. Paul's House, following the route taken by Washington, and members of Congress of his day.

The Church Club of New York has issued invitations for May 16 to a dinner at the Waldorf Astoria in honor of the Rt. Rev. Dr. William T. Manning, Bishop of New York. The invitation states that the cover charge will be $7. A reception will precede the dinner.

C.

GEORGIA

Rt. Rev. F. F. Reese, D. D., Bishop.

Meeting of Woman's Auxiliary.

Thirty-seven delegates, representing fifteen parishes and missions, attended the twenty-ninth annual meeting of the Georgia Branch of the Woman's Auxiliary, in St. Mark's Church, Brunswick, April 20 and 21. At the opening service of the Holy Communion the Bishop was the celebrant, assisted by the Rev. William Johnson, rector of the parish. The Bishop addressed the delegates at the business session which followed, urging greater zeal and enthusiasm, reminding them that it is through prayer that their work must be accomplished. The reports of the four district vice-presidents showed a total amount of $2,190 in contributions from twenty-seven parochial branches. This is an increase over the year 1919 of $400. A resolution preparing the way for a Diocesan Council of the Church Service League was passed authorizing the president in consultation with the Bishop to take the initial steps. Pledges to the amount of $201 were made to the Emery Fund. Resolutions of greetings were exchanged with the Colored Woman's Auxiliary meeting at the same time. The meeting closed with a Quiet Hour conducted by the Rev. Mr. Johnson, the second afternoon. Mrs. A. B. Hull, of Savannah, was re-elected diocesan president.

Meeting of Colored Council.

The sixteenth annual Council of the Colored Churchmen of the Diocese was held in Brunswick, at St. Athanasius' Church, April 19, 20, 21. The Bishop presided and gave his annual address. The Rt. Rev. H. B. Delaney, D. D., Suffragan Bishop of North Carolina, was present at all sessions, delivered an address, and assisted in the services. Before the Nation-Wide Campaign the Colored Council gave for missions $250. After the campaign, $1,-885.61. This represents paid pledges of 822 negro communicants. The Colored Council is now building a new church at Waycross and a new school building at Albany.

An annual offering of $190 was made by the Colored Woman's Auxiliary of the Council of Colored Churchmen of the Diocese at their meeting held in St. Athanasius' Church, Brunswick, April 19, 20, 21. The appropriations were as follows:: Liberian work, $50; school building, St. John's, Albany, $25; scholarship for girl at St. Athanasius', $60; building fund for St. Ambrose, Waycross, $10; United Thank Offering, $5; Archdeacon's fund, $10; Pennick School, $10. The total appropriations for missionary work after the second year of its organization amount to $315.

Correction: The name of the Rev. H. H. Barber, rector of the Church of the Good Shepherd, Augusta, should have been given as a member of the Executive Council, instead of that of the Rev. James B. Lawrence, of Americus, as reported in the issue of April 23.

E. D. J.

NEWARK

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

New and Larger Diocesan Offices.

The large house at 21 Washington Street, which has been for many years the home of Bishop Lines, has been given up by him in order to take a small house, and it has now been fitted up for the offices of the Diocese to be a center of all diocesan work, the rooms at 49 Halsey Street having become entirely inadequate. The large library of the Diocese will now have sufficient room, and the Bishops, the Secretaries for Missions, Social Service and Religious Education, the Nation-Wide Campaign, the Church Mission of Help, the stenographers, will all have separate rooms. A little chapel has been made near the entrance. The work of the Woman's Auxiliary, the G. F. S., the City Mission, the Registrar, etc., will be provided with workrooms and offices, and in connecting rooms as many as two hundred people may be seated, and so it is hoped that present activities and new ones also will find sufficient room for development.

In the death of the Rev. William J. Tilley the Diocese has lost one of its most faithful and best loved clergymen. He was for many years the rector of Christ Church, Harrison. His earlier ministry had been especially in Vermont and at Amherst, Mass. He was compelled last year, on account of failing health, to give up the chaplaincy of the Old Soldiers' Home.

Ordinations of men to the diaconate who will proceed no further have been approved by the Standing Committee in order to meet the great need of ordained men for mission churches or assistants in large parishes.

A new rectory has been planned for Trinity Church, Newark, on Mt. Prospect Avenue.

MICHIGAN.

Rt. Rev. Chas. D. Williams, D. D., Bishop

Lay Preaching Organization Formed.

A lay preaching organization, with an initial membership of almost fifty men, was formed and a meeting held this week at St. Paul's Cathedral under the auspices of the Church Club of the Diocese of Michigan. There were more than twenty men from Detroit present at the meeting, and the other members of the organization, who come from all parts of the eastern portion of Michigan, will be kept in touch with the organization through branches which will be formed in two or three central places. Lawrence Midworth, who was appointed by the Church Club to organize the League, presided at the meeting and explained the purposes of the organization. He said that throughout the Diocese there are a large number of small missions and parishes which are from time to time without regular clergymen to conduct services. In these cases a lay reader will be sent regularly who will hold the service and carry on all the activities of the mission except those which are expressly forbidden him, such as solemnizing marriages, administering the Holy Communion, etc. He also explained that the men will be used as supply preachers and lay readers at parishes in and around Detroit, where the clergy are absent on summer holidays.

A regular course of study will be followed by the men, who will meet weekly at St. Paul's Cathedral and at the other branch centers of the League, and there will be a faculty, including Archdeacon H. K. Bartow, of Detroit; the Very Rev. Warren L. Rogers, dean of St. Paul's Cathedral; Archdeacon Charles L. Ramsay, of the Southern Archdeaconry; Mr. Francis Mackay, master of the choristers of St. Paul's Cathedral, and the Ven. E. B. Jermin, Archdeacon from the northern part of the Diocese, each of whom will have charge of different courses.

It is expected that later in the year, after the members of the League have been engaged in active work for a considerable period, a large public service will be held, at which they will be set apart by Bishop Charles D. Williams for the special work they will perform.

Practically all of the men who have undertaken the work in the League are men prominent in business and professional life in their own community.

The Rev. Otey R. Berkeley, assistant minister at St. Mark's Church, Toledo, O., has accepted the call to the rectorship of St. Columba's Church, on Jefferson and Manistique, Detroit, Mich., and will enter upon his new charge on May 15, immediately following the Diocesan Convention in Ann Arbor.

St. Columba's Church has been without a rector since the resignation of the Rev. C. L. Ramsay, who gave up parish work on January 1 of this year upon his election as Archdeacon of the southern part of the Diocese of Michigan.

I. C. J.

ERIE.

Rev. Jno. C. Ward, Bishop-Elect.

The Rev. John C. Ward Accepts Election.

In the following letter to the Rev. Dr. Aigner, President of the Standing Committee of the Diocese, the Rev. John C. Ward accepts his election to be Bishop of Erie:

Buffalo, April 23, 1921.

The Rev. Martin Aigner, D. D., President of the Standing Committee of the Diocese of Erie:

Reverend and Dear Sir:

Since the surprising announcement of the action of the special committee of your Diocese came to me, I have done my best to gain by thought and prayer a clear vision of my duty.

My love for Grace Parish and my other Buffalo ties have made it most difficult for me to come to the decision which I have reached. Slowly, however, the conviction has forced itself upon me that this call to serve the Church as Bishop in the Diocese of Erie is in reality an order which I have no right to disobey.

I therefore accept this election, subject to the approval of the Bishops and Standing Committees.

Most sincerely yours,

John C. Ward.

MAINE.

Rt. Rev. Benj. Brewster, D. D., Bishop.

Successful Mission in Presque Isle.

The Rev. Walter E. Bentley, rector of St. Stephen's Church, Port Washington, L. I., and National Secretary of the Actors' Church Alliance, held a very successful ten days' mission at St. John's Church, Presque Isle, Me. (the Rev. Lewis Chester Morrison, rector), from April 7 to 17. Services were held every evening (except Saturday), and on Tuesday and Thursday afternoons for women and Wednesday and Friday for chilren. On both Sundays mass meetings were held in the Opera House at 3:30 and 7:30 P. M., and the attendance was phenomenal. At the evening service the Methodist pastor closed his church and brought his people to the mission, taking part in the service. Both the Advent and the Baptist pastors attended several of the services, and the Roman priest prayed for the success of the mission. With this fine Christian spirit the mission naturally gripped the town.

There were many special requests for prayer. The question box was a big feature, so many questions being received it took the missioner nearly an hour each evening to answer them. As a result the influence of the Church in Presque Isle has been greatly strengthened. On Tuesday, April 12, the Protestant clergy of Arostook County held their regular monthly meeting in the town, and by request Mr. Bentley addressed the body on "The Relation of Amusements to Religion," and on the following Saturday evening, in answer to an unanimous appeal, he gave a lecture on "The Relation of the Church to the Theatre," in the Berry Theatre, following it with Shakespearian selections.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Mr. Ira W. Stratton, of Reading, was elected Secretary of the Diocese of Bethlehem, to succeed the late David Jarvis Pearsall, at a meeting of the Standing Committee in Wilkes-Barre on April 19. Mr. Charles J. Smith, of Honesdale, was elected a member of the Standing Committee, to succeed the late Joseph N. Welch.

The Rev. H. P. Walter, Executive Secretary of the Diocese, has lately conducted missions at Christ Church, Forest City (Mr. F. A. Van Sciver, minister in charge), and at Christ Church, Slatington (the Rev. O. P. Steckel, rector). The former resulted in the organization of a parish council and the reorganization of the Church school, while the latter resulted in the introduction of the Duplex envelope system and the promise of the mission to contribute toward the rector's salary and the organization of a Woman's Auxiliary.

The Lenten Offering of the Church schools of the Diocese presented recently at the Pro-Cathedral, Bethlehem, amounted to $6,300, an increase of $500 over last year.

WESTERN MICHIGAN

Rt. Rev. J. N. McCormick, D. D., Bishop.

Death of Three Good Church Women in One Day.

St. Paul's Church, Grand Rapids, suffered the sad loss of three of the oldest active women workers of the parish on the same day, Sunday, April 24. These were Mrs. Emma A. Konkle, a member of St. Paul's for forty years; Mrs. Eunice M. Rockwell, for several years choir mother, and energetic in guilds and all Church affairs, and Mrs. Anna Kurkjian, born in Palu, Armenia, and the mother of the first Armenian family to settle in Grand Rapids. Unable to speak English fluently, she yet enjoyed the services of the church

(Continued on page 21)

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

AN AWAKENING.

It is gratifying to note that the Governor of Georgia is taking cognizance of the tremendous injustices that are practiced in that State upon the negroes.

At a recent conference of the Interracial Committee, Governor Dorsey read a booklet on the subject which he had prepared upon information voluntarily sent to him by citizens of his State.

In presenting this matter to the committee the Governor classified these injustices as falling under four heads, as follows: (1) Lynching, (2) peonage, (3) organized lawlessness against the negroes, (4) individual cases of cruelty and injustice.

He does not stop at pointing out evils, but offers a constructive program to remedy conditions, as will be seen from the following suggestions:

"(a) Establishing a State constabulary under proper safeguards and authorizing the Governor, upon his own motion, to send members of such force into any county of the State to quell disorder or to protect the life and property of any citizen.

(b) Imposing a financial penalty upon any county in which a lynching may occur.

(c) Authorizing the Governor of the State to appoint at any time any three judges of the Superior Court to act as a commission to investigate any lynching occurring in any county of the State and empowering the Governor to remove from office any public official found by such commission to have failed to enforce or uphold the law.

(d) Giving the Governor the discretion and power in any case of mob violence or lynching to authorize and direct any judge of the Superior Court to draw grand and petit juries from the State at large for the consideration and trial of such cases, and authorize the Governor to designate the place at which the trial or trials shall be held."

We also quote some of the Governor's comments on conditions:

"In some counties the negro is being driven out as though he were a wild beast," writes the Governor. "In others he is being held as a slave. In others no negroes remain. No effort has been made to collect the cases cited. If such an effort were made, I believe the number could be multiplied. In only two of the 135 cases cited is crime against white women involved.

"If the conditions indicated by these charges should continue, both God and man would justly condemn Georgia more severely than God and man have condemned Belgium and Leopold for the Congo atrocities. But worse than that condemnation would be the continued toleration of such cruelties in Georgia.

"I place the charges before you as they came to me unsolicited. I have withheld the names of counties and individuals because I do not desire to give harmful publicity to these counties, when I am convinced that, even in those counties where the outrages are said to have occurred, the better element regret them. I believe that the better element in those counties and in the whole State, who constitute the majority of our people, will condemn such conditions and take the steps necessary to correct them when they see and realizee the staggering total of such cases, which, while seemingly confined to a small minority of our counties, yet bring disgrace and obloquy upon our State as a whole and upon the entire Southern people. The investigation and the suggestion of a remedy should come from Georgians and not from outsiders."

In his booklet the Governor refers to some specific cases, which we also print, because, when they come from such good authority, we feel that they must be true:

"October, 1919, a negro was taken from the sheriff, who was carrying him from one county to another for safekeeping, and lynched. The negro was a preacher and teacher. Schools and churches were closed on account of influenza, and the negro went to work for a farmer.

In a dispute about extra work the farmer attacked the negro with an axe. The negro raised his gun. The farmer turned and received a load of birdshot in the back. The negro fled, but was brought back.

The sheriff heard a mob threatening, and removed the negro to another county. The sheriff of this county, hearing of a mob, started with the negro to another county, but was overtaken, as described above.

The man shot by the negro is alive."

These statements are not cited for the purpose of bringing discredit upon one of our Southern States, but because we know that most of our Church people have no idea of the reality of the position in which negroes find themselves in many parts of the South, and an honest and impartial investigation will bring to light facts and conditions which it is the duty of all Christians to try to remedy.

MOTHER'S DAY.

A custom has grown up in recent years, which bids fair to become as much a universal practice and a day of national importance as has Thanksgiving Day. Already in most of our States Governors have issued proclamations calling attention to the second Sunday in May and setting it aside as a special day, on which to pay tribute and honor to our mothers if living, or to their memory if dead.

It is natural and proper that Mothers' Day should be a Sunday, for when we turn to the pages of Holy Writ we see coming towards us a long procession of sacred women, who have all distinguished themselves in the capacity of maternity.

We are told that the first consolation and joy that came to Eve, after the expulsion from the garden, was in the birth of her first son.

The greatest tribute that is paid to the beautiful Rebecca is that she "entered into the tent of Isaac, her husband, and consoled him for the loss of his mother."

When we come down into the land of Egypt, with God's chosen people, we find perhaps the greatest tribute in all history, paid to the resourcefulness and ingenuity of motherhood. In the face of the opposition of a monarch backed by all the wealth and resources of a vast domaine, the mother of Moses was able, not only to save her son alive, but to procure for him both the best possible bringing up and the most efficient training in leadership for his subsequent career.

The book of Ruth presents a charming Biblical romance built around one of the mothers of our Saviour.

We are told of Hannah, the mother of Samuel, that she "made him a little coat and brought it to him from year to year," when he was serving with Eli, the priest and judge of Israel, thereby typifying the way in which every mother weaves a garment for her children, from year to year, out of the loving thoughts and tender care which she bestows upon them

We may well pause on the second Sunday in May to think whether we are keeping clean and pure that sacred garment that has been woven for us, and placed about us by the tender hearts of those in whose honor this day is kept.

It is fitting that this long line of mothers should have its last and greatest figures in the gospels, where we find that sweet scene, presented to us by St. Luke in the interview between Elizabeth, the mother of the eloquent forerunner of the Master, and Mary, the mother of our Lord and Saviour—when the latter gave to us that melodious chant which rings through our churches from Sunday to Sunday, as our choirs render the Magnificat.

It is equally appropriate that the day for commemorating the love of the woman to whom we owe the most in life should occur in the month of May—when the universal mother, Nature, is daily producing for us new treasures of beauty and fragrance, from the inexhaustible resources of her treasure house.

The following lines combine a tribute to this quality of nature and to the same attribute in the human race—to motherhood:

"I know a dimple in the mountain side,
Where winds the road and moss-clad boulder hide,
And here in perfumed fellowship I find
A goodly company of all of nature's kind.
Only a dimple in the mountain side, you say,
Yet holds a hint of all the world's array.
I know one woman's mind so high and pure,
That here all strongest faith and hope have store.
Only one small human mind, you say,
Yet holds enough of God to point me out the way."

Family Department

MAY.

1. Fifth (Rogation) Sunday after Easter. SS. Philip and James.
2, 3, 4. Rogation Days.
5. Thursday. Ascension Day.
8. Sunday after Ascension Day.
15. Whitsunday.
18, 20, 21. Ember Days.
22. Trinity Sunday.
29. First Sunday after Trinity.
31. Tuesday.

Collect for Sunday After Ascension Day.

O God, the King of Glory, Who hast exalted Thine only Son, Jesus Christ, with great triumph unto Thy kingdom in heaven; we beseech Thee, leave us not comfortless, but send to us Thine Holy Ghost to comfort us; and exalt us unto the same place whither our Saviour Christ is gone before, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

For the Southern Churchman.

Such Was Thy Courage, Lord.

Jane Dalziel Wood.

Alone in lands where ruled by the foe,
Who tempted Him in vain,
He proved to Satan, once for all,
It is His right to reign,
And later at His mere command
His hosts fled one insane.

Addressed His Father's worshippers—
(Though Him they did not know),
He called Himself the Son of God,
And frankly told them so;
Denounced the worship of their lips,
And classed them with the foe.

When challenged by traditions old
That were at best hearsay,
Proclaimed the Spirit's liberty—
Healed on the Sabbath day,
Urged mercy for the folk whom they
Would sacrifice alway.

Confronted by the Moral Law—
Revealed it to the soul,
Laid claim to all that hearts of men
Have need to make them whole;
Unflinchingly declared the cross
The way to heaven's goal.

Accused of treason and of sin,
Nor law nor friend claimed He,
But dared to leave the record here,
"HE DIED UPON THE TREE":
Then overcame the power of death
And set His people free.

Exalted to the throne of God,
Left fishers to record
The life, the death, the saving grace
Of Jesus, Son of God;
And what they wrote, men have proved true;

. . . . . .

—SUCH WAS THY COURAGE, LORD.

The Inverted Bowl.

"Cheer up, Daisy. There's no day without its bit of sunshine," sang Rob as his sister started out grimly for the office.

"I guess you don't have to sit all day taking dictation from a man who is cross enough to bite a nail in two," Daisy Reynolds retorted, as she fastened on her small velvet hat. It was becoming, that was one comfort, and the knowledge almost brought a smile to her set lips.

"No, but I have to sit here," was the quiet reply.

Daisy cast a quick, repentant look at the figure in the rolling chair and went up to Rob to kiss him on his cheeks.

"I'm sorry," she whispered. He held her hands fast.

"I was reading something the other day and I wanted to tell it to you, dear. It is a very ancient Chinese proverb. I expect that the old Mandarins in their round caps and scarlet gowns used to say it. 'The sun cannot shine into an inverted bowl.' "

"You mean that I am like—a bowl turned upside down so that it cannot receive anything from the outside into itself?"

"Something like that, or a flower that shuts its petals tight together and does not let in the cooling raindrops or the fine beak of a humming-bird, or a stray sunbeam."

"I must be off. Now, Bob, have you everything that you need?"

"Yes, my pitcher of milk and a plate of bread, a basket of rosy apples, and two fresh eggs, and the egg-beater. Oh, I'll not starve before you get back, little sister; never fear."

Daisy was late. She hurried along the slippery street to catch the car, and when she reached the proper corner, alighting, she rushed on through snowflakes that were whirling in the air as lightly as if they were indeed, as the old legend tells us, the feathers out of the witches' bed thrown down upon the earth.

Turning the corner, she ran plump into a big man in a rough coat who helped her to regain her footing. The surprise was mutual. Mr. Podgett looked into the face of his stenographer, and Daisy Reynolds, for the first time in the year that she had worked for him, caught a smile of amusement on her employer's face.

He lifted his hat courteously and walked on, while she slipped into a side entrance, and when he entered the office was already busy at the machine, copying some delayed work. Her face was as stern as ever. Mr. Podgett had often wondered whether she was more than a human automaton who entered at nine and left at five, who spoke to no one and resented any attempts at conversation on the part of the two other girls in his employ.

All the morning the words spoken by Rob kept repeating themselves—the Chinese proverb—"The sun cannot shine into an inverted bowl. Daisy Reynolds wanted the sunshine so much, her life was so dull and gray. She could remember her father as a prosperous business man; that was five years before. The crash came and broke his courage, so he gave up hope and life. Her mother died. Rob had a good place as shipping clerk in government employ. He was struck down one day by an immense derrick, spent months in the hospital, and was now, though regaining strength, apparently helpless.

On Daisy devolved the support of them both, and she worked—as Mr. Podgett had said—like a machine. At home she was all sweetness; outside she was as sour as a persimmon and as prickly as the strange fruit that grows on the Sicilian cactus.

Yet Daisy Reynolds dearly desired sympathy and friends; she wanted to know the other girls who laughed and joked, but who had long ago given up trying to thaw out "that cold Miss Reynolds, with her head in the air." Daisy's head was not in the air at all. Part of her coldness was caused by shyness, part by a desperate fear that she would not do her work well and might lose her job. That would be a disaster, for good jobs were hard to find, and Mr. Podgett, big all over, ungainly in figure, with immense hands, a large nose and thick lips, was at least a gentleman. He had a very pleasant voice and remarkable eyes. Daisy had now learned that he could smile, a real discovery, and one which attracted her.

She ate lunch at the noon hour in the intervals of copying letters, and meditated. Was she an inverted bowl? Was that the reason why so little sunshine, so few friends, had fallen to her lot? She had blamed Providence and fate, everything but herself. Now, Rob's words had cut to the very core of the whole trouble. Rob had a way of doing this; he was clear-sighted and he lived—yes, he lived very close to God. Maybe he had plenty of chance to do this because he was alone all day and could think.

"I'll take an interest in other people," Daisy resolved, and before she had time to grow timid and draw back into herself she spoke aloud to the only other person left in the office, a slender, pale girl in black.

"It's going to be quite a storm, isn't it?"

If the sphinx in Egypt should suddenly speak, it could scarcely have made more impression than those simple words of "silent Miss Reynolds."

Ruth McCabe smiled. She, too, longed for friends.

"The flakes are coming down fast. Do you live far from here?"

"Not so very. I guess I can go home all right, even though it does drift. Maybe you have further to go?"

"Clear the other side of town, and I didn't bring any rubbers." Ruth laughed cheerfully and Daisy wondered why she had never noticed before what a sweet face she had. Ruth was a young girl, not more than eighteen. "I live in a boarding-house since Janey died. She was my sister. Do you—do you live at home?"

Neither girl knew that Mr. Podgett had returned earlier than usual on account of the storm, and, hearing the girlish voices, waited outside the door. He could not help hearing the words, either. Surely that was Miss Reynolds' voice! Could it be possible that she was willing to make friends with that poor little Ruth McCabe?

Mr. Podgett was a good man and a kind employer, though he had such an unfortunate cast of face that it made any one who did not know what a tender heart he had think that he was cross and ill-natured. Like Daisy, he was timid, except in business matters, and he made friends slowly. Even his employees did not realize that their employer was a friend to the unfortunate and helpless. Had they realized it, they would have trusted him more.

Here were three people longing for friends—Daisy, Ruth, and rich Mr. Podgett, who lived in a great house filled with works of art, of which he was very fond, alone with a woman who had kept house for his mother and called him Tom.

"I live with my brother. He's a cripple, but we hope that some day he'll walk, only it costs so much to have specialists that we must wait till I can earn enough money. I put by a little each week, but it's so little."

Decidedly the bowl was right side up now, and Ruth's comforting hand laid

on Daisy's was some of the sunshine coming into her soul.

"I know just how it is, dear. But it's so nice to come home to somebody you love! I'm all alone, and in the evenings I read—study, but it's—well, not lively." She laughed again, but the tears were near the surface.

The men began to come back in. Daisy returned to her place, feeling strangely exhilarated. Sunshine has a splendid effect on the nerves, and in spite of her loneliness Ruth McCabe was full of sunshine and she emanated it. Mr. Podgett sauntered in, as if he had heard nothing, and went on monotonously dictating letters to Daisy. Outside the snow fell constantly until the whole town was covered with a white mantle. The wind arose and whistled around the building. Ruth looked out anxiously as the darkness fell early. How was she to get home? Her coat was none too heavy and she had no rubbers.

Daisy saw that she was anxious, noting it with her new sense of interest. It was five o'clock and she closed the machine. Mr. Podgett seemed to be engrossed in reading and signing letters, and one by one the men were leaving.

She went to Ruth's side.

"Don't you want to come home with me We can wade that far through the drifts. I think that the cars have stopped running. It isn't very far."

Ruth's face was illuminated with pleasure.

"Oh, I'd love to, if you'll let me."

"Of course I will, and be glad to have you." Daisy scarcely knew her own self as she spoke. She, the girl who kept herself apart from others, was actually inviting some one to visit her. What would Rob say?

The two put on coats and hats and started toward the door.

A man's voice—could it be Mr. Podgett's—said, "Young ladies, it is a bad night. My car is waiting for me. If you will come with me, I think that I can guarantee you a safe arrival."

Had the heavens fallen?

"Thank you," they murmured, clinging to each other as they entered a large car, warm, sheltered, lit with a tiny electric lamp. Through the snow they went, pitying the poor pedestrians who were fighting their way along. Mr. Podgett, out of office, was a different man. By a few questions he found out all about Rob and his illness. When he left them at Daisy's door he went on his way, smiling as he had not done for some time, as if something very pleasant lay before him. He knew a doctor who could do marvelous things He could try his skill on Rob. And Daisy should have her salary raised. He'd find some way to help Ruth, too. Maybe, in seeking for happiness outside, he had neglected the opportunities for giving happiness to those whom he saw every day.

"Oh, Rob!" exclaimed Daisy, bursting into the room where her brother sat reading. "I've brought Ruth, my new friend, home to stay all night. And we came in Mr. Podgett's car. He wants to know you and will pay you a visit soon."

Rob stretched out a welcoming hand to Ruth.

"And, Rob, dear, you were right. When the bowl of one's heart is inverted, the sunshine cannot come in. Mine's right side up now, and it's going to stay so."—Felicia B. Clark, in Western Christian Advocate.

The Three C'S.

The three C's will carry you through almost any situation.

I will be cheerful.—The grouch never gets anywhere. If he happens to have an idea, no one is willing to help him work it out, and one cannot do much all alone. It takes cheerfulness to grow success, just as it takes sunshine to grow flowers.

I will be courageous.—Courage begets confidence. Face one difficulty and you will gather confidence to face a greater one. And there is nothing to be afraid of, if we only knew it. If you set out to do a thing that is right, and worth doing, man cannot stop you unless you are a coward and let him.

I will be creative.—This does not mean that you must paint a great picture, or write a great book, or build a great building. It means that you must think your own thoughts, plan your own plans, work out your own ideas. The individual that never tries anything except what some one else has tried before will soon get into a hopeless rut. Strike out along new lines occasionally. Create something for yourself.—Selected.

On the Wycombe Road.

Singing he took the Wycombe Road,
When all the earth with May was sweet—
To travel down to London town,
And youth and courage winged his feet.

White was the hawthorn hedge, but he
Saw evermore the mighty state,
The river, and the palaces,
Where the great queen in glory sate.

Clear was the linnet's call, but he
Heard evermore the minster bell;
Beheld the magic web of life,
And dreamed the dreams youth dreams so well.

High hope and daring thought of fame
Wrought in his blood with the sweet May—
So, singing down the Wycombe Road
Went young Will Shakespeare on that day.

—Eva Mabel Sadler, in American Poetry Magazine.

The Tired Little Hamal.

On the sleeping porch for tubercular patients I ran across a case—one of those products of the deportations which still drift into Near East Relief hospitals—which left me heartsick.

Gray blankets covered the child completely from head to foot, so that indeed you might not have guessed there was any one in the bed at all, so thin, so emaciated was she. The chart informed me that she was Hunazant Kevorkian, fifteen years old, of Paloo, a nearby town, the diagnosis—creeping paralysis.

Except for an uncle in America, by name Merscob Fushdian, and one ten-year-old brother who is a slave in a Turkish home, she has no one. Her mother died before the deportations and her father was killed at that time. The little girl, then ten years old, was seized by a Turk and used by him for a hamal, a porter, a little dray animal, for five years. She wore on her back the hamal's saddle, whereon she carried loads of wood and the tall wicker baskets which the farmer brims with fifty or sixty pounds of fruit or vegetables. That was her daily burden, over the hills and to the Harpoot bazaar. Her shoes wore out in the course of this daily trudging and were not replaced by her Turkish master. She did not even have what horses and packasses have—shoes. Horses and packasses cost gold liras; Armenian children cost nothing in 1915.

After a year the little dray animal began to stagger under her loads. Sometimes she fainted, and would have to rest for hours, during her climb up Harhoot hill. Instead of half a day, the round trip would take her until evening, when she would be beaten for having loitered on the way. Sores appeared on her back, where the saddle rested; these turned to ulcers.

One morning she could not get up from the mat on which she slept. Her master stirred her with his heavy foot, but she only lay there, looking at him with strange, puzzled eyes. For though she had seen his foot touch her, she could feel nothing. The Turk did not know what paralysis was, but he saw one thing plainly enough, that it would be stupid to waste food on one who could no longer work. Next morning the Near East Relief nurse found her lying on the hospital steps. She had been left there, just as railroad hands will shunt a worn-out locomotive off the track of its daily run and into the junk-heap.

"She will live about ten days more," said the nurse, "and I hope the end will come even sooner, for she suffers a great deal, notwithstanding that half the spine is paralyzed."

I cannot describe, cannot convey to you the look on that little brown face, nearing its last sleep. Long sufferings had effaced all suggestion of childhood and had stamped thereon a great sweetness, a great wistfulness, and a premature womanhood. So sweet, so grave, she might have been a Madonna of Sorrows. Yet she was nothing but a little dray animal, long an alien to all earthly affection. Hopeless suffering had been the Via Crusis where her face had caught that gleam of divinity. One could most truly say of her that which, long ago, was said of all children—of such is the kingdom of heaven.—The New Near East.

The Prayer of Faith.

The most wonderful thing in our daily life is prayer. It may sink into the merely trivial and commonplace through the vain repetition of familiar words. The light and splendor of communing with God, may have passed by imperceptible degrees into the light of common day, and become merely a part of the daily routine.

But whether we realize it or not prayer is the most wonderful of the daily happenings; and if the scene of wonder has been lost, if the eye of the soul has become dimmed by the too close contact and communion with earthly things, then we must recover for ourselves the lost wonder, we must look and look away from earth till the hidden realities become once more clearly visible.

Prayer without faith is a mere formula. Prayer with faith added can enable us to reach out and lay hold of the divine strength which will make us almost equal with the angels Angelic service we can render here on earth for we need not wait till we have passed within the veil, but we must have the faith to make prayer a real grasping of the power which we need to do the things which need doing, but which are not done. Yes, not done because they are beyond our own strength, and we have not had the faith to believe that we could use more power than we naturally have.

We read of many besides Elias in the Bible, who while "subject to like passions as we are," yet flame out from the pages of history, as a result of the prayers of faith. They were men and women like ourselves, and we are men and women as they were, but without that which made their lives so different, so many worlds apart from our own.

But we, too, have the key that unlocks the treasure house, which places at our complete disposal all that made them what they were and enabled them to do and attain to what they did—Rev. F. W. Neve.

For the Young Folks

His Loving Care.

Jesus takes care of the little birds
'Way up in the treetops tall;
He helps the mother bird care for them
So that they will not fall.

Jesus takes care of the little flowers
That grow in the earth so brown;
He gives them the sun to keep them warm
And sends the raindrops down.

All day He cares for the little child
Till the stars begin to peep;
He bends His head to hear its prayer,
And His angels guard its sleep.

—Sunbeam.

The Path of the Sky.

PART I.

Deacon Jimmy Wadsworth was probably the most upright man in Cornwall. It was he who drove five miles one bitter winter night and woke up Silas Smith, who kept the store at Cornwall Bridge, to give him back three cents over-change. Silas' language, as he went back to bed, almost brought on a thaw. The deacon lived on the tip top of the Cobble, one of the twenty-seven named hills of Cornwall, with Aunt Maria, his wife; Hen Root, his hired man; Nip Root, Hen's yellow dog, and—the Ducks. The deacon had rumpled white hair, a serene, clear-cut face, and, even when working, always wore a clean white shirt with a stiff bosom and no collar; while Aunt Maria was one of the salt of the earth. She was spry and short, with a little face all wrinkled with good-will and good works, and had twinkling eyes of horizon-blue. If any one was suddenly ill or had unexpected company or was getting married or buried, Aunt Maria was always on hand helping. As for Hen, he cared more for his dog than he did for any human. When a drive for the Liberty Loan was started in Cornwall, he bought a bond for himself and one for Nip, and had the latter wear a Liberty Loan button in his collar. Of course, the farm was cluttered up with horses, cows, chickens and similar bric-a-brac, but the Ducks were part of the household. It came about in this way: Rashe Howe, who hunted everything except work, had given the deacon a tamed decoy-duck who seemed to have passed her usefulness as a lure. It was evident, however, that she had been trifling with Rashe, for before she had been on the farm a month, somewhere in sky or stream she found a mate. Later, down by the ice pond, she stole a nest, a beautiful basin made of leaves and edged with soft down from her black-and-buff breast. There she laid ten blunt-ended, brown eggs which she brooded until she was carried off one night by a wandering fox. Her mate went back to the wilds, and Aunt Maria put the eggs under a big, clucking brahma hen, who hatched out four soft yellow ducklings. They had no more than come out of the shell when, with faint little quackings, they paddled out of the barnyard and started in single file for the pond. Although just hatched, each little duck knew its place in the line, and, from that day on, the order never changed. The old hen, clucking frantically, tried again and again to turn them back. Each time they scattered and, waddling past her, fell into line once more. When at last they reached the bank, their foster-mother scurried back and forth, squawking warnings at the top of her voice; but one after another each disobedient duckling plunged in with a bob of its turned-up tail, and the procession swam around and around the pond as if it would never stop. This was too much for the old hen. She stood for a long minute watching the ungrateful brood, and then turned away and evidently disinherited them upon the spot. From that moment she gave up the duties of motherhood, stopped setting and clucking, and never again recognized her foster-children, as they found out to their sorrow after their swim. All the rest of the day they plopped sadly after her, only to be received with pecks whenever they came too near. She would neither feed nor brood them, and when night came they had to huddle in their deserted coop in a soft little heap, shivering and quacking beseechingly until daylight. The next day Aunt Maria was moved by the sight of the four weary, but still pursuing the indifferent hen, keeping up the while a chorus of soft, sorrowful little quackings which ought to have touched her heart—but didn't. By this time they were so weak that if Aunt Maria had not taken them into the kitchen and fed them and covered them up in a basket of flannel, they would never have lived through the second night. Thereafter the old kitchen became a nursery. Four human babies could hardly have called for more attention or made more trouble or have been better loved than those four fuzzy, soft, yellow ducklings. In a few days the whole home-life on top of the Cobble centered around them. They needed so much nursing and petting and soothing that it almost seemed to Aunt Maria as if a half-century had rolled back and that she was once more looking after babies long, long lost to her. Even old Hen became attached to them enough to cuff Nip violently when that pampered animal growled at the new-comers and showed signs of abolishing them. From that moment Nip joined the brahma hen in ignoring the ducklings completely. If any attention was shown them in his presence, he would stalk away majestically, as if overcome by astonishment that humans would spend their time over four yellow ducks instead of one yellow dog.

During the ducks' first days in the kitchen, some one had to be with them constantly. Otherwise, all four of them would go "Yip! yip! yip!" at the top of their voices. As soon as any one came to their cradle or even spoke to them they would snuggle down contentedly under the flannel and sing like a lot of little tea-kettles, making the same kind of a sleepy hum that a flock of wild mallards give when they are sleeping far out on the water. They liked the deacon and Hen, but they loved Aunt Maria. In a few days they followed her everywhere around the house and even out on the farm, paddling along just behind her in single file and quacking vigorously if she walked too fast. One day she tried to slip out and go down to the Sewing Circle at Mrs. Miner Rogers' at the foot of the hill, but they were on her trail before she had taken ten steps. They followed her all the way there and stood with their beaks pressed against the bay-window, watching her as she sat in Mrs. Rogers' parlor. When they made up their minds that she had called long enough, they set up such a chorus of quackings and so embarrassed Aunt Maria that she had to come.

"Those pesky ducks will quack their heads off if I don't leave," she explained shame-facedly.

The road uphill was a long, long trail for the ducklings. Every now and then they would stop and cry, with their pathetic little yipping note, and lie down flat on their backs and hold their soft little paddles straight up in the air to show how sore they were. The last half of the journey they made in Aunt Maria's apron, singing away contentedly as she plodded up the hill. As they grew older they took an interest in every one who came, and, if they did not approve of the visitor, would quack deafeningly until he went. Once Aunt Maria happened to step suddenly around the corner of the house as a load of hay went past. Finding her gone, the ducks started solemnly down the road, following the hay-wagon, evidently convinced that she was hidden somewhere beneath the load. They were almost out of sight when Aunt Maria called to them. At the first sound of her voice they turned and hurried back, flapping their wings and paddling with all their might, quacking joyously as they came.

Aunt Maria and the flock had various little private games of their own. Whenever she sat down they would tug at the neatly tied bows of her shoe-laces until they had loosened them, whereupon she would jump up and rush at them, pretending great wrath, whereat they would scatter on all sides, quacking delightedly. When she turned back they would form a circle around her, snuggling their soft necks against her gown, until she scratched each uplifted head softly. If she wore button shoes, they would pry away at the loose buttons and pretend to swallow them. When she was working in her flower-garden they would bother her by swallowing some of the smallest bulbs and snatching up and running away with larger ones. At other times they would hide in dark corners and rush out at her with loud and terrifying quacks, at which Aunt Maria would pretend to be much frightened and scuttle away, pursued by the whole flock.

All three of the family were forever grumbling about the flock. To hear them, one would suppose that their whole lives were embittered by the trouble and expense of caring for a lot of useless, greedy ducks. Yet when Hen suggested roast duck for Thanksgiving, Deacon Jimmy and Aunt Maria lectured him so severely for his cruelty that he was glad to explain that he was only joking. Once, when the ducks were sick, he dug angleworms for them all one winter afternoon in the corner of the pig-pen, where the ground still remained unfrozen, and Deacon Jimmy nearly bankrupted himself buying pickled oysters, which he fed them as a tonic. It was not long before they outgrew their baby clothes and wore the mottled brown of the mallard duck, with a dark, steel-blue bar edged with white on either wing. Blackie, the leader, evidently had a strain of black duck in her blood. She was larger and lacked the trim bearing of the aristocratic mallard. On the other hand, she had all the weariness and sagacity of the black duck, than whom there is no wiser bird. As the winter came on, a coop was fixed up for them not far from the kitchen, where they slept on warm straw in the coldest weather with their heads tucked under their soft, down-lined wings up to their round, bright eyes. The first November snowstorm covered their coop out of sight; but when Aunt Maria called they

quacked a cheery answer back from under the drift.

Then came the drake, a gorgeous mallard with a head of emerald-green and snow-white collar and with black-white-gray-and-violet wings, in all the pride and beauty of his prime. A few days and nights before he had been a part of the far north. Beyond the haunts of men, beyond the farthest forests where the sullen green of the pines gleamed against a silver sky, a great waste-land stretched clear to the tundras, beyond which is the ice of the Arctic. In this wilderness, where long leagues of rushes hissed and whispered to the wind, the drake had dwelt. Here and there were pools of green-gray water, and beyond the rushes strefched the bleached brown reeds, deepening in the distance to a dark tan. In the summer a heavy, sweet scent had hung over the marshland, like the breath of a herd of sleeping cattle. Here had lived uncounted multitudes of waterfowl.

As the summer passed a bitter wind howled like a wolf from the north, with the hiss of snow in its wings. Sometimes by day, when little flurries of snow whirled over the waving rushes; sometimes by night, when a misty moon struggled through a gray rack of cloud, long lines and crowded masses of water-birds sprang into the air and started on the far journey southward. There were gaggles of wild geese flying in long wedges, with the strongest and the wisest gander leading the converging lines, wisps of snipe and badlings of duck of many kinds. The widgeons flew, with whistling wings, in long black streamers. The scaup came down the sky in dark masses, giving a rippling purr as they flew. Here and there, scattered couples of blue-winged teal shot past the groups of the slower ducks. Then down the sky, in a whizzing parallelogram, came a band of canvasbacks, with long red heads and necks and gray-white backs. Moving at the rate of a hundred and sixty feet a second, they passed pintails, black duck and mergansers as if they had been anchored, grunting as they flew. When the rest of his folk sprang into the air, the mallard drake had refused to leave the cold pools and the whispering rushes. Late that season he had lost his mate; and lonely without her and hoping still for her return, he lingered among the last to leave. As the nights went by, the marshes became more and more deserted. Then there dawned a cold, turquoise day. The winding streams showed sheets of sapphire and pools of molten silver. That afternoon the sun, a vast globe of molten red, sank through an old-rose sky which slowly changed to a faint golden-green. For a moment it hung on the knife-edge of the world and then dipped down and was gone. Through the violet twilight, five gleaming, misty-white birds of an unearthly beauty, glorious trumpeter swans, flew across the western sky in strong, swift, majestic flight. As the shadows darkened like spilt ink, their clanging notes came down to the lonely drake. When the swans start south it is no time for lesser folk to linger. The night was aflame with its million candles as he sprang into the air, circled once and again, and followed southward the moon-path which lay like a long streamer of gold across the waste-lands. Night and day and day and night and night and day again, he flew, until, as he passed over the northwestern corner of Connecticut, that strange food sense, which a migrating bird has, brought him down from the upper sky into the one stretch of marshland that showed for miles around. It chanced to be close to the base of the Cobbie.—Samuel Scoville, in St. Nicholas.

Playthings for Kittens.

You purchase toys for girls and boys;
Perhaps you do not know
That kittens need some playthings, too;
But, listen, it is so!

We like some spools to roll about,
Some strings and things to catch;
Just tie a paper to one end
And hang it from the latch.

Please help us frolic, romp and chase;
Our wants are very small,
Though sometimes we would like the loan
Of your nice knitting ball.

—Florence Stirling Laight, in Christian Advocate.

Dogs of the Far North.

To those who are blessed with the benefits of modern transportation facilities it is hard to realize that there are parts of the continent where nature is so wild and rough that it is almost impossible for man to travel. In broad sections of the forest and mountain districts of Northern British Columbia this is particularly true, travel being possible in any season only to men on foot and to the most agile of animals. Horses or others of the usual beasts of burden can make no progress through the tangles of fallen timbers, swamps, rocks and jungle. Yet man's best friend has proven his ability again to come to the assistance of his master. In summer, spring and fall he is the pack-dog, bearing on his back such supplies as his master cannot carry; in winter he is the sled-dog, drawing the loaded sled. Dogs and men live on the game killed and on the essential tea and sugar and bacon carried in the packs.—Selected

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For the convenience of our readers we publish the addresses of the treasurers of the various Relief Funds whose appeals for the starving, and especially for starving children, are so urgent and touching. The Southern Churchman will forward contributions to any of these, but to save time, postage and possibility of miscarriage, checks would better be sent directly to the treasurers as below:

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European Relief (Central and Eastern Europe)—Franklin K. Lane, 42 Broadway, New York City; or locally for Virginia, Desoto Fitzgerald, 218 Mutual Building, Richmond, Va.

Chinese Famine Relief—Remit through Lewis B. Franklin, Treasurer. Presiding Bishop and Council, 281 Fourth Avenue, New York City.

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Marriages and Deaths

Marriage notices not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Tarry: On February 27, 1921, HENRIETTA MARIA HAMILTON, widow of Samuel Tarry, of Ivy Hill, Mecklenburg County, and eldest daughter of Charles Hamilton and Jane Coleman. She was born in 1843 at "Nine Oaks," N. C., adjoining Burnside, the home of her grandfather, Patrick Hamilton, who came to America in 1807 from Burnside, Scotland. She was a member of the Episcopal Church from early girlhood, was deeply interested in all good works, and did what she could. She leaves three children, Charles Hamilton, Lucy Davis and Samuel Tarry.

"Blessed are the pure in spirit, for they shall see God."

Lee: Entered into rest at the home of his brother, Loxley Simkins Lee, in Philadelphia, March 3, 1921, GOODWIN LEE, aged sixty-four (real gentleman and scholar), first son of Major Baker P. Lee and his wife, Mary Esther Simkins. Interment in the Lee family lot in St. John's Church yard, Hampton, Va.

"To live in hearts we leave behind is not to die."

Carter: Entered into rest from her home at Haymarket, Va., on April 28, 1921, LUCY MEADE CARTER, beloved wife of the late Charles Shirley Carter and daughter of the late Ann Randolph Meade and Hugh Holmes Hite.

McIver: "Safe in the arms of Jesus," April 7, 1921, little MARIANNA IRVINE, fourth child of Mittie Hayne and Henry McIver. Born in Albany, N. Y., March 19th. Interment among many relatives in the beautiful church yard of Christ Church, Greenville, S. C.

"There's a home for little children
Above the bright blue sky,
Where Jesus reigns in glory,
A home of peace and joy,
No home on earth is like it,
Nor can with it compare;
For every one is happy,
Nor could be happier there."

MISS JENNY NELSON.

The death of this dear lady has brought sorrow to many. The daughter of the Rev. George W. Nelson, Sr., whose father had been General Washington's private secretary, and sister of the Rev. George W. Nelson, Jr., she grew up from early childhood at "Mont Air," in Hanover County, where, after her father's death, her mother had married Philip Nelson, Esq.

There, in a home of culture and refinement, among books and educated people, she grew to love all that was good. Graduated from the Virginia Female Institute (Stuart Hall), ever afterwards a faithful student, she became in some branches the most learned Virginia woman of her day. When her brothers were graduated from the University she was their equal in classical scholarship.

When the war ended, in which, like so many other women, she bore a noble part, she opened a school at her home and taught some of the best-known citizens of the Commonwealth. To them she was ever a devoted friend and the model of all that was charming. As teacher of Latin in Wellesley College, she matched the high standards of that institution. Resigning under the protest of the college authorities, that she might assist in the education of those dear to her, she attained a great measure of success and made learning loved for learning's sake.

Deeply religious from childhood, knowing the Bible thoroughly, living the life she taught, her sympathy with suffering humanity was a marked characteristic. The inmates of the jails were her especial charge. In 1865 she had built on the corner of the plantation, and taught the first negro school perhaps in the South. Wherever she was a colored Sunday school was her mission, and when laid to rest at the old Fork Church in St. Martin's Parish, where her Aunt Thomasia Meade (the Bishop's second wife) had also been buried, there was no more beautiful floral tribute than that sent more than a hundred miles by "her colored friends who loved her."

Free from fads and affectation, and enjoying in the fullest degree perfect health, her great intellect and lovely life of service and devotion cheered and gladdened all who came within its influence. In her eighty-fourth year, in the full possession of her wonderful mental faculties, overborne by a sudden attack which required the aid of a surgeon, this cheerful, happy woman, whose life had blessed so many, fell asleep in the sure confidence of a blessed immortality through the merits of the Saviour, Whom she had so faithfully followed and served.

A brother with whom she lived in Campbell County, Judge Frank Nelson, and many relatives and friends, survive to mourn their loss.

ROSEWELL PAGE.

Each day is a new life and an abridgement of the whole. I will so live as if I counted every day my first and my last: as if I began to live but then, and should live no more afterwards.—Bishop Hall.

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not live to save them? He died for all, but "all" do not know it. Two of every three of the world's population live in lands where His love has never been told.—Homer-Dixon.

Absenting myself from the Holy Communion is a crime against my spiritual life for which I am accountable to Christ as well as to His Church.

If Jesus simply gave you life, and then left you to sink or swim, there can be no doubt what the issue would be.—W. G. Blaikie.

CHURCH INTELLIGENCE.

(Continued from page 12)

at which she was a regular and devout attendant.

Mrs. Konkle was the mother-in-law of the Rev. Edward M. Duff, rector of St. James' Church, Grosse Ile, Mich., at whose home she died.

Holy Trinity Church, Manistee, Mich., the Rev. Dr. Wilkinson, rector, by the will of the late E. Golden Filer, millionaire lumberman, is the recipient of a legacy of $5,000. All the other religious and philanthropical societies of the city were likewise remembered. The Methodist and Congregational churches received $10,000 each; the Baptists, $5,000, and twelve other bodies, Danish, Swedish, German and Norwegian, $2,500.

F. O. G.

Personal Notes

The Rev. Duncan H. Brown, rector of Christ Church, New Brighton, Staten Island, N. Y., has accepted the call to become dean of St. John's Cathedral, Denver.

The Rev. R. Wyndham Brown has resigned the charge of Newton Parish, Front Royal, Va., to take effect May 31. Mr. Brown, having passed the age of retirement, will retire from the active work of the Church.

The address of the Rev. William Schouler is changed from 3507 Springdale Avenue to 2809 Mount Holly Street, Baltimore, Md.

The Rev. W. Russell Bowie, D. D., rector of St. Paul's Church, Richmond, was elected a member of the Board of Trustees of the John F. Slater Fund, at the annual meeting held in New York last week. Dr. Bowie will fill the vacancy on the board caused by the death of Mr. Francis Lynde Stetson. Dr. James H. Dillard, of Charlottesville, was re-elected president.

The Rev. George McKinley has been appointed to take charge of St. Paul's Church, White Haven, Pa.

St. Stephen's Church, Wyandotte, Mich., has extended a call to the Rev. F. K. Hughes, of Paquette, Can., to succeed the Rev. E. N. McConomy, who resigned to accept a rectorship in the South. Mr. Hughes expects to arrive and assume his new duties on May 15.

The Rev. C. S. Sargent has found it necessary, on account of ill health, to resign the charge of Trinity Church, Marshall, Tex.

The Rev. Murray Bartlett, president of Hobart College, spoke at the commencement exercises of the Episcopal Church Normal School, of the Diocese of Long Island, on Wednesday, April 27.

The Rev. Arthur R. Price, rector of Grace Church, Monroe, La., has accepted the call to Genito Parish, Powhatan and Cumberland Counties, Diocese of Southern Virginia. Mr. Price took charge of this work the first of April.

The Rev. Francis Van R. Moore, rector of Trinity Church, Vineland, N. J., has been called to the rectorship of Nelson Parish, Jefferson County, W. Va.

The Rev. Wythe L. Kinsolving has completed six months of ministry at St. Paul's Church, Jackson, Mich., during the illness of the rector, the Rev. W. H. Poole. Mr. Kinsolving has served most successfully and the work of the church has progressed along all lines during these six months.

The Rev. Joseph Groves entered upon the rectorate of St. Clement's Church, Wilkes-Barre, Pa., on April 1.

The address of the Rev. Dr. W. T. Manning is changed from 4 Washington Square to Bishop's House, Amsterdam Avenue and One Hundred and Tenth Street, New York City.

The Rev. Edgar Jones, of Newfoundland, has accepted the call to St. Thomas' Church, Newark, Del., and will take charge about June 1. Newark is seat of the University of Delaware.

The Rev. George S. Southworth, of Worcester, Mass., has accepted a call to the rectorship of Holy Trinity Church, Harkwell, Cincinnati.

Bishop Talbot has appointed the Rev. J. A. Winterstein to head the Associate Mission of the Diocese, Leonard Hall, Bethlehem, Pa.

The Rev. Harold I. Fair has left Emmanuel Church School, Boston, where he has been assistant, and will become rector of St. Mary's Church, Reading, Pa., on June 1.

The Rev. Harmon C. St. Clair, for over twelve years curate of Holy Innocents' Church, Hoboken, N. J., has accepted the rectorship of St. Stephen's Church, Ferguson, Mo., and has taken up his new duties.

Ordinations.

On St. Mark's Day, April 25, Mr. Herbert E. Catlin was ordained to the diaconate in Mt. Calvary Church, Baltimore. The Rev. Herbert S. Hastings was the preacher. The Rev. William A. McClenthen, D. D., rector of the church, presented the candidate.

At the pro-cathedral, Baltimore, on May 1, St. Philips' and St. James' Day, Mr. Edmund L. Gettier and Mr. Victor S. Ross were ordained deacons. The Rev. W. Weir Gilliss presented Mr. Gettier; the Rev. W. B. McKinley, Mr. Ross. The preacher was the Rev. William Dunbar Gould, rector of Great Choptank Parish, Cambridge, Md., and

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An ordination of unusual interest occurred at St. Paul's Church, Norfolk, on the morning of the First Sunday after Easter, when Mr. Robert McDonad Kirkland, of the Theological Seminary in Virginia, was ordained to the diaconate by Bishop Tucker. The Rev. Bland Tucker, of Lawrenceville, Mr. Kirkland's classmate at the Seminary, presented the candidate. The Rev. Dr. Green, of the Theological Seminary, preached the ordination sermon. Three other classmates were present. The Rev. Dr. Covington, rector of St. Paul's, took part in the service.

Mr. Kirkland was transferred to Southern Virginia from the Diocese of New Jersey, and has been assigned to the four churches at Surry, Dendron, Wakefield and Waverly, and expects to take charge of this interesting field in June.

On Thursday, April 28, 1921, the Rt. Rev. Ethelbert Talbot, Bishop of Bethlehem, ordained to the diaconate at St. Mark's Church, Dunmore, Mr. Jacob Ashton Winterstein, presented by the rector, the Rev. E. A. Heim. The Rev. W. B. Beach preached the sermon.

In St. Luke's Church, Rochester, N. Y., Raymond H. Fuller was recently ordained to the diaconate by the Rt. Rev. David L. Ferris, Suffragan Bishop of Western New York. The Rev. Samuel Tyler presented the candidate, the Rev. William C. Compton read the Litany, and the Rev. Frederick C. Lee read the Epistle. Bishop Ferris preached the sermon. Mr. Fuller is a graduate of Cornell University, 1911, and a senior at the Episcopal Theological School, Cambridge.

Deaths.

The Rev. Dr. George F. Breed, retired, died April 18 at his home in Mt. Airy, Philadelphia, after a long illness. He was seventy-two years old. Bishop Rhinelander officiated at the funeral Wednesday morning in Grace Church, Mt. Airy.

The Rev. G. F. G. Hoyt, for fourteen years rector of St. Paul's, Columbia, died suddenly April 18, 1921, aged fifty-four.

Funeral services for the Rev. Edward J. d'Argent, a non-parochial priest of the Diocese of South Dakota, were held on Monday afternoon, March 14, in St. Thomas' Church, Sturgis, S. D., by Bishop Remington and the Rev. William R. Campbell, and interment was at the cemetery there.

The Rev. Francis F. Rice entered into life eternal on Thursday, April 7, 1921, at his home, Montour Falls, N. Y., in the eighty-third year of his age.

The Rev. George N. Eastman, rector of the Church of the Epiphany, Walnut Hills, Cincinnati, for twenty-two years, and rector-emeritus of the same parish eight years, died April 20 in his home in that suburb, aged seventy-one years.

The Rev. Charles Hamilton Brown, minister in charge of Christ Church, Mandan, N. D., died on April 8, at the Deaconess' Hospital, Mandan, after a brief illness of pneumonia. The funeral was on April 11 from Christ Church, with interment at Mandan Cemetery. The burial service was read by Bishop Tyler, assisted by the Rev. Messrs. C. G. Fox, Thomas Dewhurst, H. H. Welsh and Alexander Coffin.

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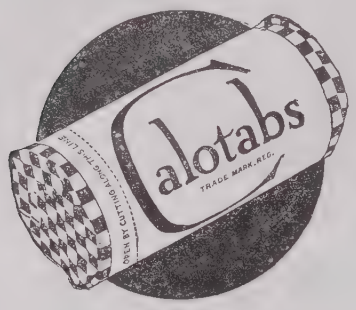
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Southern Churchman

VOL. 86 RICHMOND, VA., MAY 14, 1921. No. 20.

A Prayer to the Holy Spirit

Stay, gentle spirit, stay!
Keep near me, close beside!
'Tis easy here to stray,
The world is wide.

Strange paths oft cross our own,
We know not where they lead,
Oh, leave me not alone,
'Tis thee I need.

Stay, gentle spirit, stay!
The distance is not far
Where lies that silent way
Vnd shadows are.

Soon I shall enter there
And light no longer see;
Hear Thou my last low prayer,
And comfort me.

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Thoughts For the Thoughtful

They conquer who believe they can.—Virgil.

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To find a dozen faults is easier than to mend one.

A man who yells at the top of his voice seldom wins an argument.

Having a little rightly used brings better returns than having more poorly used.

God never disturbs the joy of His children but to prepare them for one more certain and durable.—Manzoni.

Only to trust, and do our best, and wear as smiling a face as may be, for others and ourselves.—Robert Louis Stevenson.

The community of confession before we go to the Lord's table has a quickening influence on us all, and strengthens us in the assurance of our cleansing.

Blessed are the happiness makers. Blessed are they who know how to shine on one's gloom with their cheer. —Henry Ward Beecher.

Who is thy neighbor? It is the sufferer, wherever, whoever, whatsoever he be. Wherever thou hearest the cry of distress, wherever thou seest any one brought across thy path by the changes of life (that is, by the providence of God), whom it is in thy power to help—he, stranger or enemy though he be—he is thy neighbor.—A. P. Stanley.

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No man in daily life ought to be satisfied with what his life now is. He ought every day to be looking forward to some of the possible improvements. —E. E. Hale.

They live with us, the deeds that we have done,
Become a part of heart
And being and of brain,
Woven among the past with subtile thread,
A power of possibility for joy or pain.

We are quick to criticize, and criticism has its own place in life; we are slow to cheer, and therein we waste one of the resources of power given to us by God, and we lower the temperature of life. Believe me, men and women round us are hungering and thirsting for a friendly world and a kindly greeting, and I care not whether they be high or low, they would count it a benediction.—John Watson.

Thou Who bestowest sevenfold grace
Evermore replenish us.
As the wind is Thy symbol
So forward our goings.
As the Dove,
So launch us heavenwards.
As Water
So purify our spirits.
As a Cloud
So abate our temptations.
As Dew
So revive our languor.
As Fire
So purge out our dross.
—Christina Rossetti.

Surrender is what we may call the human side of faith. We cannot surrender to Christ till we have faith in Him, nor can we believe that His grace is sufficient until we have yielded to Him completely. Christ is able to meet every need of the life under the one condition that the life be put into His hands. His grace is sufficient because His power is made perfect in weakness. So long as there is a conviction that self has some strength there will not be the surrender, and the grace of Christ is hindered. Full surrender is testimony to the fact that we are weak, utterly helpless to control the life. The right place for self is at the bottom. Surrender is not the annihilation of self, but putting self into the control of the One Who alone can regulate the life that He has created.—C. G. Trumbull.

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Southern Churchman

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VOL. 86 RICHMOND, VA., MAY 14, 1921. No. 20.

THE BAPTISM OF FIRE

With the coming of Whitsunday there should awake in the minds of Christian people one clear remembrance from the past, and one supreme question for today. On Whitsunday the spirit of power came upon the Church. To the baptism of water was added the baptism of flame. Christians who had received the knowledge of their Master were given the inner gift of the Holy Spirit that they might live His life with overcoming strength.

Today, as in those days at the beginning, the Church needs power. We do not lack for knowledge. We do not lack, either, for the things of this world that ordinarily are accounted the materials of power. We have among our people ability and influence. We have the accumulated prestige of the centuries of organized Christendom. We have wealth. But what we need is the flaming baptism of tremendous purpose which will set all these latent energies free in irresistible expression.

In order that this power may come upon us, we must first of all desire it. That means that we must look upon the facts of our world that cry for a Christianity made effective. The trouble with many of us is that our church loyalty tends to become an absorption with small routine and trivial particularities so that though we may be "good churchmen," we are, in the crusading meaning of that word, very ineffective Christians. We tend to become satisfied if our congregations seem reasonably successful in their small enterprises—if bills are paid, and the pews fairly well filled on Sunday, and the choir singing well, and everybody comfortable. But when we lift our eyes and see the fields white with harvest, when we think of all the mighty service that might be rendered in the world today by a Christian Church really on fire with the ideals of Jesus, we cannot be satisfied with pettiness, but we cry for a strength that shall make us measure up to the Master's purpose. The reason so much of our industry is hard and pagan, and our international relationships still are governed mostly by motives of barbarians, is because we have not sufficiently either dreamed or desired the application in power of the ideals of Jesus to the problems of the whole of life.

When we do begin to desire the power of a vital Christianity, we shall begin to feel, as we said last week, the pitifulness of our Christian divisions. The Christian Church will never be the mighty army which we sing of until we can say in truth that

> "We are not divided,
> All one body we."

The challenge of Whitsunday could lead to no finer result than to make us all consider with prayerful earnestness the lamentable fact of our Christian divisions, and the hope of bringing these to an end. We should like to believe that every reader of these words might study the three books which have been reviewed in the Southern Churchman—two of them, "Christian Unity, Its Principles and Possibilities," and "The Call to Unity," reviewed this week; the other, "The Problem of Christian Unity," reviewed a week ago. If the message of these books came home to Christian consciences, we should have the atmosphere of a great desire into which the tongues of flame might come with heavenly power.

THE LAW OF THE SABBATH

Several letters have lately come to our desk indicating misunderstanding or perplexity in regard to this subject, and one, at least, asking specifically "whether the Church considers the Fourth Commandment now binding." The subject is, of course, too wide for comprehensive treatment in this place, but a few considerations thereon may prove suggestive.

The Fourth Commandment, in its essential character, is no exception to that moral law applicable alike to Jew and Gentile, "written on their hearts, their conscience bearing witness therewith," of which the Ten Commandments are an epitome. This may be seen, we think, if we turn back to that wonderful "Hymn of Creation" as it has been well called with which our Bible opens. It is a tragedy that this piece has been marred, and its meaning almost obliterated for the ordinary reader, by an arbitrary division between chapters which runs through the midst of it, cutting off the conclusion and climax from the rest of the sacred poem and attaching it, as part of chapter 2, to another document altogether which begins with chapter 2, verse 4. This story of creation and its meaning runs through the third verse of the second chapter of Genesis, and forms the introduction to that book of "Generations" and to the whole Bible. It contains, not a modern scientific account of the creation (which would have been meaningless at the time of its composition and probably would be almost as meaningless today), but a marvellously concise and logical presentation of the fundamental facts upon which all religion is based. God, the One original and supreme, in Whom all powers subsist, author and Father of all things, working by methods of progress and development, created Man in His image and after His likeness (with spiritual, in addition to his animal, endowment and faculties), and so not only His creature but His child, providing for his social nature also, to subdue, enjoy and have dominion over the physical creation, therefore not to be dominated by it, but to grow up like his Father, as the plant or the animal grow "after their kind," and to this end, by example and precept as a Father should, God appointed for him and gave him a recurring Day of Rest which He blessed as well as hallowed for his use. So the inspired poem culminates in its seventh stanza.

The unspoiled religious instincts even of primitive man could not fail to interpret the intent of this sacred institution of the sabbath-rest nor its consonance with the facts of his own nature. It told him that while his world-work was appointed to him he was not to be enslaved by it—he should have his "day off" and still not fail to win and maintain his mastery over material things. It broke in upon his work-day routine lest by force of habit he become too engrossed in the inferior things of life. It insured for him the necessary element of time both for physical recuperation and for the exercise of religion. It was divinely "blessed and hallowed" for worship and commu-

nion with God and the cultivation of the spiritual. He would realize that "the Sabbath was made for man" by the Maker of man, as a necessary provision for his needs and both an incentive and an answer to his spiritual aspirations as a child of God.

Long after a fallen world in its fleshly wisdom had forgotten God the tradition of the Sabbath day lingered, at least in some parts; though its highest significance was not recognized, save perhaps by a small remnant who preserved the sacred history of their race, of whom the family of Abraham was representative. The land of Egypt, however, so far as discovery has gone, knew nothing of such a beneficent institution, and its religion therefore was peculiarly materialistic and degrading. Doubtless to the Israelites during the centuries of their sojourn there, and particularly during the long years of cruel bondage, the Sabbath had become little more than a tradition and its uses were forgotten. Immediately after their deliverance, however, its observance was enjoined upon them as a national ordinance, and, very significantly, in connection with a divine provision for their daily bread. When they went forth to gather the manna on the first day that it fell in the wilderness they were bidden to gather an omer for each person, that being sufficient for a day's supply. Of course in gathering it far afield and in sufficient measure for a whole household they could only guess at the exact quantity secured; but when they came home and measured it up they found that each had just the omer required. "He that gathered much had nothing over, and he that gathered little had no lack." So it went for five days; but on the sixth day, either because the manna was much more plentiful and they were advised what to do, or, as some think, not without reason, because it was miraculously increased in their hands, it measured up two omers to a person. And Moses explained that this was Jehovah's word to them that "Tomorrow is a solemn rest, a holy sabbath unto Jehovah," and commanded a continued observance of the seventh day of rest, promising God's provision that they should not be the losers thereby. It was their first lesson in the fundamental principle, "Man doth not live by bread only, but by everything that proceedeth out of the mouth of Jehovah doth man live." Note that this was not the institution of the Sabbath, but a re-institution of its observance by this peculiar people of God. Moreover, it fixed the day in their calendar which should be recognized by them as the "seventh day"; namely, the seventh day after the manna began to be given as Jehovah's pledge of His care and provision for them as His Covenant people.

A little later (see Exodus 31:12-17) a very strict law of Sabbath observance was incorporated in the national code of Israel and was reinforced with the severest penalties. The Sabbath was peculiarly "a perpetual covenant," a "sign" between them and Jehovah, a token and acknowledgement that God had sanctified or set them apart for Himself and they had accepted this covenanted distinction; so that a disregard of this day and its sanctions was distinctly a violation of the covenant, an act of disloyalty and high treason punishable with death. So it was considered by the prophets. In the time of our Lord the Sabbath law was, by many, considered "the first commandment of the law," and was hedged about with so many artificial and burdensome regulations that its real significance was quite obscured.

To this Jewish law as such we, as Gentile Christians, are under no obligations. But it deserves our reverential study that we may be the more impressed with the dignity, the purpose and the supreme importance of the original institution of the Seventh Day of Rest, the observance of which is of such universal application and necessity that it was incorporated in the code of moral law which we know as the Ten Commandments proclaimed from Sinai. But these did not originate then or there. They had been impressed upon the very constitution of man from his beginnings as the conditions of his well-being and progress religiously and socially. Always experience has borne witness to their necessity and reason has testified to their righteousness, the Fourth Commandment with the rest. That, too, is needful if man is to attain his spiritual statue, to fulfil his duty to himself and to God and, in so doing, to his neighbor also. As it stands in the first table of the law it is emphatically a part of that law which the Master came not to destroy, but to fulfil, and which we are assured shall never pass away. Those, therefore, if any there be, who speak of the Fourth Commandment having been "read out of the Decalogue," or not being of force for Christian people, have utterly mistaken its meaning and the teachings of our Lord.

The Christian Church among the Gentiles has from its beginnings kept the first day of the old Jewish week, the day of its birth and of its baptism by the Holy Ghost, as its Seventh-day of Rest or of Sabbath (Cessation). This fills the requirement of the Commandment, viz.: that it shall follow six days of labor. It is peculiarly fitting also, since it adds to all former associations and meanings attached to this day the memorial of the resurrection, the completion of our redemption and the pledge of that "sabbath-rest that remaineth for the people of God." The civil government also, so far as it speaks on the subject, and by common consent the community in general, recognizes Sunday as our day of rest.

How, then, shall the Christian "keep" his Sunday, and the Fourth Commandment?

To lay down minute rules and hard and fast limitations as of general application is as futile here as it would be in regard to the Fifth Commandment or the First, though, wisely made, they are useful in the household for the guidance of children and formation of their habits, and the mature Christian will have certain established rules to govern his own conduct. There are, however, three words indicative of the Divine purpose which ought to go far in determining the proper observance of the day.

The Day of Rest is "given" to us, not imposed upon or required of us. It was "made for man." It should not be lightly esteemed or disposed of as a gift of no value, but be received gratefully and spent in accord with the spirit of the Giver.

It was, above other days, "blessed" of God and "hallowed"; to be a blessing to His people and to further their holiness. It should be regarded not with superstition, yet not without a feeling of its sacredness, and so spent that God may be glorified and worshipped, our own souls be refreshed, strengthened and enlightened and the world about us be made better, purer and happier by whatever means and opportunities may be given us.

"ANXIETY OR CARE?"

It is human to be "anxious," or, as we say, to worry. The person who has never woried is deficient in the sense of responsibility. Anxiety disappears as we approach that higher conception of life which rests in the belief that amid all its changes and chances God does "care," and that a wisely ordered plan is part of His loving purpose for us. Our strength is in quietness and in confidence. So, if by nature we are subject to anxiety, if freedom from anxiety comes only as we approach the Divine, then we should understand as best we can what it means to cast upon God all our anxiety. Does it not mean such a habit of living as can come only through constant practice in the little things of life as well as the big? We are creatures of habit, and with reason we speak of its force. More processes in life are habitual. Without this power we would make little progress. Sometimes we overlook the fact that it is just as easy to form good habits as it is to form evil ones. The apostle admonishes us to form the good habit of getting rid of our anxiety by casting it "all" upon God. Life is a discipline; we are in school; we have a lesson to learn, of which this is a part, and which takes both time and practice; and the goal for which we strive is a Christ-like character.—Bishop D. L. Ferris.

Book Notices

Great Leaders of Hebrew History From Manasseh to John the Baptist. By Henry Thatcher Fowler. Macmillan Company, New York. Price $2.50.

This book, by the professor of Biblical Literature and History, in Brown University, is the third of a series of volumes made up each one of short biographical studies of leaders in successive periods of human history. As the preface by the general editor of the series states, "These books aim to meet the needs of moral and religious secondary education. Adolescence is preeminently the period of idealism. . . . Most biographies of great leaders appeal strongly to the adolescent. . . . The Great Leaders' series will include a large number of volumes devoted to the study of some of the greatest moral and spiritual leaders of the race. Although designed primarily for use in the class-room, they will serve admirably the purposes of a general course of reading in biography for youth."

The present volume contains studies of the kings, prophets and statesmen in the history of Israel from the time of Manasseh through the rest of the period of the Jewish nation, including the great struggle under the Maccabees, down to the time of the coming of the Romans and the period of Herod the Great. The style is simple and interesting, and the thread of Jewish history is linked with the history of the rest of the world in a way that should excite the imagination and lead to wider study.

B.

Christian Unity, Its Principles and Possibilities. By the Committee on the War and the Religious Outlook. Association Press, New York. Price $2.85.

This book is the fourth volume in the series of reports issued by the committee of able leaders from many associated Churches who, while America was at war, were constituted by the joint action of the Federal Council of the Churches of Christ in America, and the General Wartime Commission of the Churches "to consider the state of religion as revealed or affected by the war, with special reference to the duty and opportunity of the Churches, and to prepare these findings for submission to the Churches." As the editorial preface in the present volume states: "The peculiar significance of the Committee lies in the fact that it was appointed to do nothing except to **study.** It has proceeded on the assumption that the Churches need to do serious thinking and to **think together."**

Previously there have been in this same series of reports volumes on "Religion Among American Men," "The Missionary Outlook in the Light of the War," and "The Church and Industrial Reconstruction." For those who have read these former issues, it will be enough to say that the present volume under review maintains the extraordinarily high standard already set. It is an extensive survey of the facts in our present Christian world which bear upon the hope for Christian unity, authoritative in the accuracy of its statement, clearly written well arranged, and admirable in its catholic emphasis upon those things which belong to our common Christianity, rather than upon its divisions.

After the introduction, which is written by Professor William Adams Brown, of Union Seminary, New York, the book is divided into three parts. Part One deals with "The Present Situation," and under this heading there is a chapter by Dr. Robert E. Speer, on "The War and Christian Unity," a long chapter divided into sub-sections, written by representatives of the different communions of Christendom, on "The Present Situation in the Denominations," a third chapter on "The Present Status of Local Co-operation," a fourth on "The Present Situation in the Church as a Whole," and a fifth on "Present Problems in the Movement Toward Union."

Part Two deals with "The Historical Background," surveying the forces that made, on the one hand, for division, and on the other for unification, in the Christian Church prior to the American period, the development of the denominations in American Christianity, undenominational movements in America, and inter-denominational movements.

Part Three deals with "The Future," and a discussion of the principles which underlie further progress.

In the Appendices is a chapter on "Movements Toward Union in Other Countries," "The Plan of the American Council on Organic Union," "The Lambeth Statement on Reunion," an account of "The Geneva Conferences in 1920," and a selected bibliography.

Every thoughtful Christian who feels the weakness and inefficiency of our present divided Christendom, who wants to see a better reorganization of the army of Christ, and who wonders whether this desire is only an impossible dream or whether there is hope of its realization, should read this book and take courage. It sets forth with clear truthfulness the obstacles, past and present, in the way of Christian union, but it is, nevertheless, full of the fine optimism of a belief in spiritual powers in Christendom capable of grappling with the task of its larger consolidation. "We desire to record the conviction," say the committee of men who are responsible for this book, "which has been formed in us as a result of this investigation, that the movement toward union is an irresistible movement. It may be delayed; it cannot be permanently checked."

B.

The Call to Unity. By William T. Manning. The Macmillan Company, New York. Price $2.

This small volume of 162 pages is another valuable contribution to the number of books which have recently been published on the subject of Christian unity. It is a happy index to the living quality of this whole question that books upon it are thus multiplying.

As the author of the original resolution, eleven years ago, which called for the appointment by our General Convention of the Commission to prepare for a World Conference on Faith and Order, Dr. Manning has long been known as a deeply interested advocate of Christian reunion. The fact that the World Conference is now an assured development is an achievement the honor for which Dr. Manning and the indefatigable secretary, Mr. Robert H. Gardiner, share between them.

The present book of Dr. Manning's is made up of four chapters on these subjects: The Call to Unity, The Present Outlook for Unity, the Approach to Unity, and The Call to the Anglican Communion. The theme is treated with great earnestness and generosity of spirit. It is good to know that Dr. Manning's high position as the new Bishop of New York will give him enlarged opportunity to work for the cause he has at heart.

Of much value for reference is the appendix to the book, which includes the texts of the chief pronouncements and propositions for Church reunion which have recently been made.

B.

BARABBAS.

By Mary Day Winn.

"So this is where He died, the Nazarine?
Thou sayest, Micah, that they took His body
And laid it in a new-made sepulchre?
I hear it said that He hath prophesied
That He will come to life again today;
Such power smacks of witchcraft. If indeed
He spoke the truth, surely one might have thought
He would have saved Himself from such a death
Had He but had the power so to do."

"And yet, one thing I noticed, Micah, when
We two stood bound upon the palace steps,
And that pale-livered Roman washed his hands,
Afraid because his wife had had a dream!
The Nazarine stood with a face so calm
And pitying, I scarce could look away,
When my own pulse was beating to the tune
Of Pilate's words, 'Which one shall I release?'
When the rabble yelled, 'Give us Barabbas!',
What a surge of gladness filled my body,
And made me feel a living man again!
Then I looked at the Nazarine, and saw
His face as calm and pitying as before,
As tho' the cry He scorned, and then forgave.

"O, Micah, if He be Jehovah's Son
As He hath claimed, I know not; this alone
I know, and never shall forget—that He
Hath died here on the cross they built for me!"

LEADERSHIP.

There are two classes of leaders. In the first class are those who stand out distinctly from the crowd, and speak bravely for new principles, which, as a rule, are rejected in their own day, but eventually are accepted for the greatest good. In the second class come those who keep their ear close to the ground, and, having determined what the crowd, or, at least, a majority of the crowd, wants, stand forth and lead the crowd in the direction it wishes to go.

Young men in the colleges of the country must determine squarely in their own minds whether they wish to be leaders or merely followers. If they wish to be leaders they must be willing to speak out truthfully their own convictions, despite criticism and abuse which may result from such action. They must be ready, possibly, to suffer crucifixion. If they will be mere followers of the crowd, then ruined lives and disaster will result.—Bishop Brent.

THE HOLY SPIRIT IN THE CHURCH

Extracts from the Sermon of Bishop Gailor at the Consecration of Dr. Manning as Bishop of New York.

"Take heed unto yourself and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood." (Acts 20:28.)

This text is taken from the passage of Scripture appointed to be read as an alternative epistle in the office for the consecration of Bishops—the very beautiful and moving farewell of St. Paul to the Elders of the Church at Ephesus.

It declares the responsibility, the meaning, the purpose of the Christian Ministry: and the words to which I particularly desire to call attention are these, "In which the Holy Ghost hath made you overseers." The commission comes from the Holy Spirit, and this Holy Spirit is not a mere influence, not a vague expression of divine favor, but a definite Person who fulfils and carries on the work of Christ. We must insist upon this truth as the differentiating claim of the Christian religion. There is a Holy Ghost, the Eternal Spirit, the Lord, and the Giver of Life.

Into this Holy Spirit Christians, by Christ's command, were baptized, and it was the Lord Who said, "When the Holy Ghost is come upon you ye shall receive power." And it was this power that transformed a little band of timid, disheartened disciples into courageous, heroic leaders, whose preaching shook the Roman Empire to its foundations and made the cross of Jesus Christ the symbol and witness of victorious sacrifice and redeeming love.

It is this power of the Spirit which has given Christianity every victory it has ever won in creating the ideals of human civilization. It has revealed a moral and internal holiness in the lives of plain men and women. It has made heroes and prophets and saints and martyrs for the truth. It has inspired men and women of the noblest genius and the most exalted station to forsake all to imitate Christ in his self-sacrifice for the betterment of the conditions of the world. And it still manifests itself in the lives of many thousands, who in the discharge of daily duties, in the routine of the common life, shed a light upon the world about them, which we who have seen it know to be a light from heaven. As our Lord said, "It is the Spirit that maketh alive." This is the very essence of the gospel.

. . . We may indeed believe that the kingdom in its ultimate scope, its eternal significance, transcends the visible Church: but for us men and women in our mortal life, as we deal with that which we see and know and not with that of which we dream, the kingdom is here, the Church is the Body of Christ, the kingdom in the making, the organic medium of the Spirit. As Clement of Alexandria expressed it 1,700 years ago, "As the will of God is His work and this is called the Kosmos: so also His purpose is the salvation of men, and this is called His Church." Or to translate this into our modern mode of speech, the Holy Spirit is the Spirit of love, as it is written, "The love of God is shed abroad in our hearts by the Holy Ghost." Therefore the Spirit is, in His very nature, not individualistic but social: and the Church, which is the organ of the Spirit, as a recent writer says, "Is the institution where the life of service is systematically cultivated: where the principles of the kingdom are systematically taught; where the motives of loyalty are systematically inculcated."

We are assembled here today to consecrate one of our brethren, who was elected by the free votes of the clergy and laity of this Diocese, to be a Bishop and Chief Shepherd in the Church of God. The solemn rite and ceremony which we use in this service has come down to us through more than fifteen centuries; and it is worth our while to reflect for a few moments upon what the Church stands for and what this rite and ceremony means:

I. And first of all, we must insist that Christianity from the first claimed to be a revelation; not a new religion in competition with other religions, but a revelation of the source and significance and satisfaction of all religions. As Bishop Temple says: "The Christian does not go to Christ with preconceived notions of who God is and what man is, to see whether Christ's views coincide with his: but he goes to Christ to learn about God and man and to take His word for it," and this makes all the difference in the world.

In the conflict of varying opinions about God that are prevalent in our time, we are more and more reminded of the Gnosticism of the first and second centuries, which embroidered its terminology with Christian phrases and tried to parade as a Christian philosophy. One of our most popular American writers on religious subjects told us the other day that "The modern man will submit to no God Who exercises authority. God is love, that is, He is being kind and good to one another." In other words, this preacher turns the Christian precept round and says, "Love, that is, kindness and benevolence, are God"; but he says nothing of worshipping that kind of God. We might as well worship gas or electricity.

The same criticism is true of much popular literature which speaks about the "Fatherhood of God and the Brotherhood of Man," about immortality and the forgiveness of sins. They are Christian phrases, indeed, but all the pith and marrow and substance are eliminated from them. In the effort "to justify God's ways to man" to accommodate the teachings of Christ and the facts in the life of Christ to the demands of modern psychology, it would seem that the objective reality of Christian truth has faded away into a mist of conjecture, and we are told that dogma is discredited and has disappeared. In other words, there is nothing about God or the eternal world that we can know certainly, and we ourselves

> "Are such stuff as dreams are made of
> And our little life is rounded by a sleep."

As a contrast to this, it is worth while to heed the recent warning of one of the leaders of Modern Philosophy, Professor Taylor, of St. Andrew's, who says, "It is high time that philosophers ceased to treat the gospel history as a fable. We must be prepared to reckon with the possibilities that the facts recorded in the gospel happened and that catholic theology is, in substance, true. We cannot afford to have any path leading to the heart of life's mystery blocked for us by placards bearing the labels 'reactionary' and 'unmodern.' That what is most modern must be best, is a superstition strange in an educated man."

So the Church of Christ, unterrified by that kind of New Testament criticism which begins in misbelief and ends naturally in unbelief, and which ignores the witness of the Spirit in the living Body, still maintains that there is a faith which was once for all delivered to the saints. And that faith is not an unknown quantity. It is declared in the two great creeds, which are built up on the central dogma of the unique sonship and divinity of Jesus Christ. It is not a question whether this attitude is popular with "the intellectual proletariat of the moment" or not—whether it attracts or repels them. Christianity began as a paradox and must ever be a challenge to faith. As St. Paul said to Timothy: "Guard that which is committed to thy trust"; "Take heed unto thyself and unto the doctrine," and again, "No man can call Jesus the Lord but by the Holy Ghost."

II. Once more, the Church stands for the gospel of the grace of God, because grace as well as truth came by Jesus Christ: and that grace of God through the agency of the Holy Spirit brings salvation. Man cannot save himself. "By grace ye are saved through faith, and that not of yourselves: it is the gift of God." And here again the teaching of the Church runs counter to much of the intellectual religion of the day. In fact, we are boldly told that "religion contains no real perceptions of extra-human force or person." "It is only the effect of the super-individual collective consciousness that we share." "Humanity idealized" is all we need: and "we shall not brook an eternally perfect Being."

I think that it can be demonstrated that the true significance of the imminence of God and the divine birthright of man grew out of our fuller understanding by the Holy Spirit of the dogma of the incarnation of God in Jesus Christ, and these truths have certainly widened our vision of responsibility and privilege, as children of God, to believe in and render service to our fellowmen. But by a strange perversity in some quarters these sublime truths have been so exploited as to lead to a denial of the incarnation and seemingly to exalt man into the place of God.

And of course humanity so exalted needs no salvation, and is independent of the grace of God. As one of our leading American professors has told us, reinterpreting his German teacher, "To distinguish works of grace from works of nature is sheer superstition, so also is the belief in miracles, the belief in mysteries and the belief in the means of grace." And this confidence in the natural sufficiency of humanity is asserted in spite of the manifest decadence of moral standards, the degradation of marriage and the home, and, as Professor Fitch reminds us, in the face of humanity's "latest debauch of bloody self-destruction in the recent war."

This philosophy has no place for sin or redemption or salvation; only for the mere machinery of social service without regard to the nature or quality of the service. And although the names of many of those who in greater

or less degree are preaching this philosophy are widely advertised, and although they claim that this kind of Christianity is the only reasonable and up-to-date Christianity, it is certainly not the Christianity of history nor the Christianity of the New Testament. "No man cometh unto the Father but by Me," said our Lord, and "I am with you always, even unto the end of the world." "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." "Whoso eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day." "I came that ye might have life and that ye might have it more abundantly." "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This is the Christian gospel.

If it were true that man is sufficient for himself, needing only the influence of a great example to evoke his own inherent moral and spiritual power, then the gospel might be a poem or a picture of incarnate goodness, and it would satisfy all his needs. But if man is not sufficient for himself—if, as a down-right fact, he is weak and helpless, if there be such a thing as sin—sin which is more than "maladjustment to environment," sin which is wilful lawlessness, which means that man has "missed the mark," missed the end for which he was made, and that so deeply as to have drawn the very purpose of God into his finite failure—if this be so, and we believe that it is so, then man needs more than example. He needs Help. Redemption, Rescue, Healing.

All the painful, passionate yearning of forty centuries of heathenism cried out for this, and it was given to us in Christ. "Behold the Lamb of God that taketh away the sin of the world," and "while we were yet sinners Christ died for us." This is the creed of the Church: the Divine Father and forgiveness, the Divine Son and redemption, the Divine Spirit and abundant life. Therefore the Church still insists upon the creation of moral rectitude and spiritual character as the end and purpose of religion, aye, as the basic problem underlying all questions relating to human life—social, industrial, civic and political. The Church still preaches the gospel of the grace of God. . . .

There are some important lessons that we may all take home to ourselves this morning.

In the first place, we should realize that Christianity is not a mere intellectual system, a philosophy or interpretation of life. On the contrary, it is primarily an agency for conveying the grace of God and for developing in men and women the capacity for worship and communion with God. Ideas alone do not save men. Sermons, messages, brilliant utterances do not save men. Salvation comes by the power of the Spirit and not by mental pyrotechnics. This is the more abundant life that all men need. . . .

We shall not be content to criticize and find fault with our own age and time, but rather we shall pray for the power to see within its questionings and unrest and discontent, aye, its recklessness and apparent failures, the strivings of the Spirit of God. But each man has to win for himself the conviction of the reality of the spiritual order and the spiritual life. Therefore, let us believe in and practice the worship of God, "praying always," as St. Paul says, "with all prayer and supplication in the Spirit"; or as St. Jude, "Building up yourselves on your most holy faith, praying in the Holy Ghost."

THE FARM VERSUS THE JAIL

By the Hon. Louis Brownlow, City Manager of Petersburg, Va.

I believe that the jail should be displaced by the farm in the prison system of the country. But because I believe that, it does not follow that I consider any prison farm better than any jail, for I have seen farm prisons that were far inferior to some jails. I do mean that I believe that the properly planned and properly conducted prison farm offers opportunity for actual rehabilitation of men and women that cannot be found in even the best of the prisons of the jail type.

Almost everybody nowadays is engaged in searching out and loudly explaining the causes of the sag in the morale of the people. There are innumerable theories of what caused a reaction from the wartime exaltation of the spirit, and curiously enough not a few of these theories lay the blame on everything that is either spiritual or exalting.

In the particular field of municipal or State government it is becoming every day more fashionable to ascribe every evil thing of the hour to what are represented as the misguided efforts of impracticable idealists, and so we must face a reactionary influence that is striving to turn back the clock and to undo everything that has been done to humanize the practice of penology in this country. A sensational chief of police attributes a crime wave to the parole system; a choleric correspondent of the morning newspaper writes to the editor that crime is encouraged because prisoners are not sufficiently punished; the whipping-post survival again attains front-page prominence.

Now I believe that the best way to combat this reactionary tendency, the most efficacious method of saving the good that has already been done, is to press forward with renewed vigor for further reforms. I believe that most men who have studied the problem will agree with me that the one thing that most needs reform in our penal system is the jail, the city and the county jail.

My suggestion is that all of us who are at all interested in the problem should agree on this end to be worked for: That the county jail be abolished and that there be substituted for it a series of district prison farms under State supervision and control so disposed geographically as to meet the convenient needs of the cities and counties of the Commonwealth.

If we can agree upon that proposition, I think that next we can agree that it is impractical and even impossible to attempt to install such a radically different system over an entire State at one time. Those who will not agree to this second proposition we would do well to drop at this stage of the game. Probably they wouldn't be of much use anyhow.

Is it not, then, clear that we should endeavor to enlarge the scope and usefulness of prison farms already established by bringing together several neighboring counties and cities to share in the work; and that we should endeavor to obtain the establishment of at least one or two district farms for the express purpose of displacing the jails in a certain area?

If so, we shall have to be able to show to the people and to city and county governments and to legislators that a farm really is better than a jail.

When we begin that exposition we should remember that we are under a peculiar psychological handicap. Approach the average citizen. Say to him, "Mr. Jones, I believe it would be a good thing to abandon the jail and take the prisoners out to a farm in the country so that—" but you can't get any farther. Mr. Jones interrupts. Mr. Jones has a sudden flare of enthusiasm. Mr. Jones takes you up. Mr. Jones proceeds for you, "So that they could raise their own grub and make a little something more and not be an expense on the public." Now Mr. Jones is all hot for the change and for his own reasons, and he is almost sure to add, "I have been saying so for years, but nobody would listen to me. It's an outrage to keep those able-bodied, good-for-nothing, lazy scoundrels up there in jail feeding them up."

Then you have to explain to Mr. Jones that the farm would most probably not be self-supporting. And he cools off. Then you have to go on and explain to him that you think the farm would be better than the jail not solely because it would be cheaper, but mostly because it would be better for those good-for-nothing, lazy scoundrels who are locked up. Mr. Jones becomes frigid. There is nothing to do but begin all over again and try to convince him that your idea of a change is a good one, and your task is all the greater because he has suffered an affront of a kind that no one of us relishes—a gentle contradiction of a pet notion evolved out of a flash of thought without basis in fact or inquiry.

I have no objection to a prison farm that becomes self-supporting. I am absolutely opposed to a prison farm conducted with the purpose of showing a profit. Except under very unusual conditions I do not believe there is a chance to make such a place self-supporting unless there is first a definite abandonment of a purpose to make a profit for the State. If you will begin by saying that after the expenses of the institution are met the prisoners will be paid wages out of the surplus, then you will have a chance to see a surplus, and you will have furnished your prisoners with a motive for working.

Almost anybody who has had to do with prison labor will tell you that it is inefficient, that it takes two or three prisoners to do the work of one free laborer, and the like. There is a good reason, of course, for much of this inefficiency. It is a result of mental or physical deficiency, the very self-same mental or physical lack that made the man a prisoner instead of a free worker. But much of the comparative inefficiency is the result of a lack of motive. Let him who has never drawn a lazy breath cast the first stone.

Give your prisoners a wage, even if it be only a contingent wage, and you will have supplied a motive to induce him to work. And if you can get him to work as a man works on a farm, not as a man who works in a prison contract shop; if you can get him in the habit of working, you

have done the biggest thing you can do for the average prisoner. You have given him something that he may carry beyond your prison gates that will keep him from returning to you.

At one time at Occoquan, the farm in Virginia which is the workhouse of the District of Columbia, there were eighty employees, and of that eighty no less than thirty-eight had first come to that institution as prisoners. That a man might have a chance to get a job right on the very farm where he was doing time furnished the motive to many men to work. No wages were paid or promised, but the Penal Commission of the District of Columbia, after a study made in collaboration with the National Committee on Prison Labor, last summer recommended to the President of the United States that a wage system be installed at Occoquan.

What are the substantial reasons for the change from jail to farm? Let us first consider the problem as it affects the community and then as it affects the individual. In the first instance, I do not know of a jail that has a wholesome effect upon its immediate surroundings. I do know of prison farms that have been a distinct advantage to the vicinity. Occoquan is a case in point. I have a jail for a close neighbor in Petersburg. My office and the jail are about fifty feet apart. It is a better jail than some I have seen. But I am too close to it to permit myself to believe that it is doing much good for its inmates, or that it is "punishing" them for the good of the community to any effective degree. It is simply confining them, that's all.

The prisoner serving a term in jail under ordinary jail conditions has nothing to think about but his quarrel with the society that has deprived him of his freedom. He takes the thirty, the ninety or the hundred and twenty days that the judge has given him in which to repent of his offense, and employs them in cultivating a habit of thought that brings him each day into increasing hostility to society.

The prisoner on the farm has work to do—work in the open air that makes for him a good appetite and sound sleep. He has his work to think about and his hunger. The days of his confinement are devoted to inculcating the habit of work. And when he gets through it is likely that he will try to find a job and turn that newly-formed habit into a thing profitable for him and profitable for the community.

Of course most of the people we put in jail are there because they think things that we don't think. Their mental gears do not mesh in with ours. They are defective. Now there is no use in punishing them for that defect. But we ought to find them out and do what we can for them. It would be difficult, indeed, if not impossible, to provide psychiatric examinations throughout a State at city and county jails under diverse and purely local control, but it would be comparatively easy to provide that service at a series of district prison farms under unified State control.

Objection will be made that jails must be maintained in any event to serve as places of detention for persons awaiting trial. I do not believe the objection is valid. If the Legislature will authorize the detention of such persons at prison farms, the telephone, good roads and the motor vehicle will produce the body of the prisoner at the bar of the court without undue inconvenience or expense.

There are now as many methods of penal administration in our jails as there are jails and the office of jailer is still an office to be sought for because it pays a living. A series of district farms would permit the development of a uniform method of administration applied by a personnel selected with no other end in view.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE PURE GOSPEL.

Mr. Editor: We re-echo heartily the Southern Churchman's recent editorial exhorting the Church, in view of the world's pitiful plight, to preach a gospel that is militant and aggressive, dealing openly and directly and courageously with present day conditions, as against a gospel segregated and constricted and which, like the stony-hearted Levite, passes by on the other side. But it is certainly wide of the mark to say the latter attitude is what we mean by the "pure gospel," and the writer has missed the true content of that term when he says, "By this they mean a gospel which confines itself to personal morality and holds aloof from the problems included in a wider civic consciousness." If there is an abused word in the English language it is the word "gospel." People often say, "That was a good gospel sermon," when there was perhaps not a line of gospel in it. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." What saith the Scripture It defines the gospel. In the fifteenth chapter of I Cor. St. Paul says, "I declare unto you the gospel," and then proceeds to define it—"how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again, according to the Scriptures." These are the basic facts, and in that masterly treatise on the gospel, the Epistle to the Romans, St. Paul develops the great theme of salvation. The gospel, he says, "is the power of God unto salvation to every one that believeth." He grapples with the problem of how a bad man can be made good. He sweeps away the false coverings of morality and even church profession, concludes all under sin, for there is no difference, and all are guilty before God. This is article one of the pure gospel—ruin by the fall. Then comes the remedy, redemption by the blood; "being justified freely by His grace through the redemption that is in Christ Jesus." How vividly this is pictured in the Old Testament. The ark contained the memorials of Israel's sin. But how is it that God says, "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel?" He does not say it was not there, but He does not see it. Surely He could see through the lid of the ark. But a great transaction took place on the Day of Atonement, when the high priest sprinkled the seat of the ark, God's abode, with the blood of the sacrificed lamb. For this reason He cannot see iniquity in Jacob. Hence, "Blessed is the man unto whom the Lord will not impute iniquity, whose sin is covered." The key to this is given in Romans, "Whom (Christ) God hath set forth to be a propitiation (rendered elsewhere 'mercy seat') through faith in His blood; to declare His righteousness for the remission of sins that are past through the forbearance of God."

A little girl was once asked if there was anything God could not do. She replied, "Yes, He cannot see my sins through the blood of Christ." Precious fact. And the apostle goes on to establish the great facts of justification, sanctification and glorification, until mounting step by step, he sees sin wholly vanquished and in exultant tones exclaims, "If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things." That's good news, and it is the meaning of the word gospel. "If any man preach any other gospel, let him be anathema."

If ever we needed to stand for this pure gospel, it is now. Salvation through faith in the atoning blood of Christ is not generally preached. When do you ever hear a sermon on justification? We are being corrupted from the simplicity that is in Christ. The preachers of the pure gospel do not preach personal morality as the gospel—far from it. There is a counterfeit gospel of humanitarianism and ethics. "I believe," writes John Ruskin, "that the root of every schism and heresy from which the Christian Church has suffered has been the effort to earn salvation rather than to receive it, and that one reason why preaching is so ineffective is that it calls on men oftener to work for God than to behold God working for them."

According to this, there are a good many heretics in the social service camp. The Church seems to be forgetting that its citizenship is in heaven, but is bent on making a heaven of this earth by civic agencies, often in the hands of unregenerate men who are therefore walking according to the prince of this world, who is the devil. Beecher said, "When the angels want amusement they read commentaries." We might add also they are amused at the unscriptural programs vociferously agitating the air these days. We make a plea for the old gospel. People are hungry for it. Those who preach it are eager to combat all forms of darknss. But they believe the heart is the citadel and the regenerate heart the goal, rather than to get bills through the Legislature or to link up with civic bodies where often Christ is eliminated and the believers unequally yoked with unbelievers. It is the pure gospel the world needs, and preached in all its fulness, it "is the power of God unto salvation."

We want such a message as is given in the following stanza, which has had a remarkable history in transforming lives and bringing comfort and peace.

"In peace let me resign my breath,
And Thy salvation see.
My sins deserve eternal death,
But Jesus died for me."

Buffalo, N. Y. P. W. Reed.

FROM A SCHOOL CHAPLAIN.

Mr. Editor: In an excellent article published in your educational edition about a year ago, Dr. Bowie lamented the fact that chaplains of Church schools frequently failed to notify the rectors of boys and girls who had been confirmed during the school year. Recently I had occasion to notify some ten or fifteen clergymen of girls who had been presented for confirmation by me as chaplain of Stuart Hall, telling each of them that if he would advise me that the name of the girl had been entered on the register of her home parish no further transfer would be necessary.

How many of these clergymen granted me the courtesy of a reply, do you suppose? Just one lone rector. Is it strange, therefore, if we chaplains feel, "What's the use"?

Both the rector of Trinity, the Rev. Mr. Gravatt, and myself try to look after the Episcopal cadets at the Staunton Military Academy. Out of one hundred or more boys from our Church homes we are notified of not more than a dozen each year.

A little more concern on the part of the home rector himself might prevent boys and girls from being lost to the life of their parish during the years they are off at school.

J. LEWIS GIBBS.

Emmanuel Church, Staunton, Va.

"AND SMILE, SMILE, SMILE."

Mr. Editor: In a current popular magazine there is a suggestive and enlightening article on "You Folks in the Audience," by Ellis Parker Butler. He cites three kinds of people he always finds in every audience. There is the "eager young woman" who leans forward smiling—a good listener. Then there is the middle-aged man who, despite his wife's protests, "insists upon going to sleep." Then there is the man who sits solemnly back in the seat and says, "I will not smile, and I dare you to make me smile!"

The last named, says Mr. Butler, used to make him fret, until one day, when he was mentioning this type to the chairman of the Entertainment Committee, that dignitary replied, "Oh! I know who that is; that is our minister!"

Now, the lecturer does not simply mention this as an isolated case, but as a "type." And the editor has this statement in a "box" at the beginning of this article in the May issue of the American Magazine (incidentally an article well worth the parson's reading).

Do ministers not smile? Is it unorthodox to laugh? Do we lack a sense of humor? Are we a class of people who are sober and reserved and unsmiling? The writer in the American does amplify his statement a bit, but the impression he seems to leave with you is that the parson defies any one to make him smile!

If this is a true bill (and I have seen some whose face would all but crack if a good-sized smile or a hearty laugh hit it from the inside)—if it is true that we, as a class, do not smile, or have given the public the impression that we do not smile enough, or even on slight provocation—then is it not time that we "limber up" a little and teach our faces the calisthenics of a smile The psychological effect on both ourselves and those with whom we are thrown will be worth many sober sermons and many "godly admonitions"!

Personally, I have always considered the parsons the greatest "jokesters" and the jolliest "type" of folks as a class that I am thrown with. If there is a more needed business in the world today than to "be cheerful" and to carry good cheer and Christian optimism around with us, I do not know what it is. In fact, I humbly suggest that the very genius of Christianity is cheerfulness, gladness, buoyancy. A man may "smile and smile and be a villain," but I seriously question whether he may "refuse to smile" and be a Christian! Three good, hearty laughs a day would not hurt the dignity of any minister of the glad gospel of Christ, but they would dispel many a lowering cloud for him and his people, too.

THOMAS F. OPIE.

Red Springs, N. C.

If we would love one another as Christ loved us, there is but one effectual instrument, but one genuine spring of such love. No mere admiration will effect it; no mere sensibility will call it forth; no romance of benevolence will keep it up; it can come from nothing but faith in Him; that faith which purifies the heart. It alone is powerful to dethrone self in a man by setting up Christ instead; and until self is put down within, there can be no real presence of love, and none of its genuine fruits; until Christ reigns in a man's heart there can be no imitation of His love, for it will never be understood by me till I behold it as a personal matter; till I measure its height by the depth of my unworthiness of it, its vastness by my own nothingness.—Dean Alford.

The Great Commission.

SUNDAY SCHOOLS IN JAPAN.

Japan is steadily domesticating the Sunday school as an important part of Church work. One of our missionaries at Nara says:

"The most encouraging feature here, I think, is our Sunday school, which is steadily increasing in enthusiasm as well as in numbers. One of the vestrymen attended the Sunday School Convention in Tokyo last autumn and returned with some ideas which he has been working out. . . . As I was passing through the grounds of a Shinto Shrine a few Sundays ago a woman stopped me and asked if I would not take her little girl to Sunday school, that she was crying to go, but didn't know the way, and there stood the child, a little girl of about nine, with the tears rolling down her little face. I grabbed her by the hand and off we both ran, and her name was put on the register. The mother told me afterwards that the elder sister was also going now.

"The Methodists held a series of meetings here the 8th, 9th and the 10th instants. I was told that 800 were present one day. They came from all over Japan, and even from Korea. They seem to have aroused a great deal of enthusiasm, and the Japanese, rich and poor, are giving most generously. One, I am told, sold his auto for 5,000 yen and gave the whole amount. Day laborers, laundrymen and so forth give one or more days' income. I hear the Japanese themselves have raised 60,000 yen."

ST. MARGARET'S, TOKYO.

At the recent entrance examinations for St. Margaret's School, Tokyo, 265 girls applied for admission. Only 120 new pupils could be accommodated. The total number of pupils enrolled for the new term is 450. This is a high-water mark for St. Margaret's. Every nook and corner of the buildings, both in the dormitories and class-rooms, is packed full to capacity. The Educational Department of the Japanese Government is so greatly impressed with the value of St. Margaret's and the quality of its work that it has given Bishop McKim the assurance that no middle school for girls will be established in the ward in which St. Margaret's is located so long as St. Margaret's maintains its present high standards. It is evident that the time is not far distant when St. Margaret's must be enlarged in order to meet the increased demands being made upon it.

Miss Gertrude Heywood, principal of St. Margaret's, asks urgently for a missionary-hearted young woman with experience as a teacher of the piano and of class singing. She also needs at least one additional young woman on the staff who can teach English.

Mr. John W. Wood, 281 Fourth Avenue, New York City, is ready to give information about these posts.

GRATEFUL SELF-SUPPORTING CONGREGATIONS.

Contributions for the Church's work in the United States have recently been received from Trinity Cathedral and St. John's Church, both in the city of Tokyo. These congregations follow the example of Christ Church, Tokyo, in sending a yearly offering to the Church in the United States in recognition of the help that has been given to them in the past, and as a thanksgiving for the fact that they have become entirely independent of all foreign assistance. These three congregations, in common with many others in Japan, are now fully self-supporting.

CHINESE DECORATION FOR DR. POTT.

By a presidential mandate dated February 3, 1921, the Government of China conferred upon the Rev. F. L. Hawks Pott, D. D., President of the St. John's University, the third-class Chia-ho decoration for valuable service rendered to the Chinese nation. The alumni of St. John's are jubilant at this honor bestowed upon the president of the institution, of which they are all so proud. The Hon. H. C. Suez, the Chinese Consul in New York, himself a graduate of St. John's and a Churchman, has interpreted the meaning of the decoration as follows:

"I would say the Chia-ho decoration is the civil decoration conferred by the Chinese Government to those who have given excellent service to the nation. It means the Excellent Grain, the Chinese Republican national symbol of prosperity."

Church Intelligence

Consecration of the Rev. Fred Ingley, Coadjutor-elect of Colorado.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Fred Ingley, Bishop-Coadjutor-elect of the Diocese of Colorado, as follows:

Time: St. Barnabas' Day, Saturday, June 11, 1921.

Place: St. John's Cathedral, Denver, Col.

Consecrators: The Presiding Bishop, the Bishop of Pittsburgh, the Bishop of Colorado.

Preacher: The Bishop of New Jersey.

Presenters: The Bishop of Wyoming, the Bishop of Western Nebraska.

Attending Presbyters: The Rev. Henry S. Foster, the Rev.. C H. Shutt.

Master of Ceremonies: The Rev. F. W. Oakes.

DANIEL S. TUTTLE,
Presiding Bishop.

May 7, 1921.

Publicity.

Announcement is made by the Publicity Department of the Presiding Bishop and Council that three publicity conferences are to be called. One will be held in New York on June 21 and 22, one in St. Louis on June 28 and 29, and one in San Francisco in the early fall, at a date to be announced later.

Each Diocese and Missionary District will be asked to send its publicity director or some other official representative to one of these conferences. The attendance will not be confined to these official representatives. All who are definitely interested in Church publicity will be made welcome. It is hoped that every Diocese and Missionary District will be represented at some one of these conferences.

The Department of Publicity has also announced a change of plans in regard to the Church at Work. It has been decided to omit the May number; the June number will appear as previously announced. In the fall only two numbers will be issued, instead of three as originally planned.

National Committee of the Church Service League.

The spring meeting of the National Committee was held at the Church Missions House on Friday, April 29. Twenty-seven members were present, representing all the seven organizations federated in the Service League, three of the provinces and one of the departments of the Presiding Bishop and Council. The resignation of Mrs. Simkhowitch was accepted with much regret, and a message was also sent to Mrs. Haley Fiske regretting her inability to represent the League for Patriotic Service on the National Committee this year.

Interesting and encouraging reports were made by the various committees, and plans and recommendations concerning the future of the Church Service League were freely discussed and will be considered carefully by the various organizations.

Plans were made to have the Church Service League presented at all the summer conferences by persons duly authorized to do so.

The Church Service League is now organized in about forty dioceses, and is being appreciated and welcomed wherever it is really understood.

General Theological Seminary.

The program for commencement week, 1921, at the General Theological Seminary is as follows:

Monday, May 23.

8 P. M.—Evensong and Baccalaureate sermon by the Rt. Rev. Philip Cook, D. D., Bishop of Delaware.

Tuesday, May 24, Alumni Day.

7 A. M.—Celebration of the Holy Communion.

10:30 A M.—Business meeting of associate alumni in Sherred Hall.

12 M.—Reading of Alumni Essay in the chapel. Essayist, the Rev. Robert P. Kreitler, '99. Subject, "The Stabilizing of National Character."

Report of Necrologist.

1 P. M.—Alumni luncheon in the gymnasium.

2 P. M.—Meeting of Board of Trustees in Sherred Hall.

4-6 P. M.—Faculty reception to the trustees, the alumni and friends in the gymnasium.

Wednesday, May 25, Commencement Day.

7 A. M.—Celebration of the Holy Communion.

11 A. M.—Commencement exercises. Address by the Rev. John William Nichols, dean of the Theological School, St. John's College, Shanghai, China.

12:30 P. M.—Senior class luncheon in Hoffman Hall (admission by card).

University of Virginia's Centennial.

It is said that the most distinguished and representative, if not the largest, assembly of educators gathered together in the last quarter of a century will take part, as delegates, in the University of Virginia Centennial exercises, from May 31 to June 3, inclusive.

The delegates will come from nine foreign countries and from thirty-three States of the Union. They will represent one hundred and twenty-six universities, foundations, institutes and colleges. Fifty-two of the delegates are university or college presidents and eighty-three have earned the title of "doctor" of law, philosophy or literature.

In addition to the officially credited delegates, one hundred and eighteen statesmen, lawyers, authors and men of letters, many of them college presidents, will be the guests of the University of Virginia during the four-day celebration.

Conneaut Lake Summer School.

Vacation and Vocation. How often are these two associated? The founders and promoters of the Conneaut Lake Christian Nurture School have brought these two ideas together splendidly in their plan. Back in 1914 Bishop Israel and the Rev. E. J. Owen brought the vocation of a Sunday school teacher to the beautiful little Lake Conneaut in their Diocese, and there had a program for instructing and enriching that vocation during the vacation season. Two years later the Rev. Messrs. R. S. Chalmers, R. E. Schulz and R. N. Meade joined in the work of building up this Summer School for Sunday School Teachers. The school has enjoyed a very steady growth and last year nearly two hundred persons were in attendance, some coming fram far off Nebraska.

The circulars for this year's school are now ready. The school begins Monday, June 27, and closes Friday, July 30. Registration is $2.50 and accommodations are $12 to $14 for the school term. Special railroad fares are available to Chautauqua, Niagara Falls and other nearby points. The Bishop of Pittsburgh is president of the school; the Rev. T. J. Bigham, 159 La Belle Street, Pittsburgh, is registrar. There will be four lectures each morning on live topics. Two additional courses will be offered ("The Pupil" and "How to Teach the Life of Christ") for those who desire to secure the credit certificate offered by the General Board of Religious Education. In the afternoons there will be interesting conferences, and in the evenings there will be an Easter mystery play and other entertainments and social features.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Richmond Convocation Meets at Brook Hill.

The Richmond Convocation convened in Emmanuel Church, Brook Hill, Henrico County (the Rev. E. E. Osgood, rector), Tuesday, May 3. The Quiet Hour, which opened the program, was impressively conducted by the Rev. C. C. Randolph. The Rev. J. Haller Giboney preached at the Morning Prayer service immediately following. A business session preceded the luncheon, which was beautifully and bountifully served at "Brook Hill," the home of the Misses Stewart. The afternoon session was entirely taken up with parish reports, which were unusually interesting, and showed a fine state of vitality in the Church throughout the Convocation. At the night service, in the interest of Religious Education, the Rev. J. Francis Ribble, D. D., presided, and gave some interesting information about the Summer School to be held conjointly by the three Virginia Dioceses at the University of Virginia in August. The Rev. Phillips E. Osgood, of Philadelphia, was the special speaker for the evening, and emphasized the importance of modern methods, especially pageantry in Church and Sunday school work. Mr. Osgood was also the preacher at the communion service on Wednesday morning, and delivered an inspiring sermon on the Divinity of Man. A discussion of the new Missionary Canon, led by the Rev. W. D. Smith, D. D., took up the rest of the morning session. Luncheon was served in the parish house on the second day. The essayist was the Rev. B. N. de Foe Wagner, who read an interesting and inspiring paper on the Influence of Art on the Christian Church. The speaker at the missionary service on Wednesday was the Rev. Dr. Yonan, a native Persian, who has done missionary work in Armenia.

The subject of the essay for the next meeting will be "The Place of Woman in the Coming Church," and the essayist will be the Rev. J. Y. Downman, D. D.

Service in Behalf of Religious Education.

On Tuesday evening, May 17, the night before the meeting of the Diocesan Council, a service will be held at 8 o'clock, under the auspices of the Diocesan Board of Religious Education.

A report of the Board of the past year's work will be made by the president, and several short addresses given on important subjects. It is earnestly hoped that all the clergy and lay delegates will try and be present for this meeting.

Improvements in Grace Church, Berryville.

Through the untiring efforts of the rector, the Rev. Malcolm S. Taylor, ably assisted by members of the choir, the chancel of Grace Church has been enlarged, choir stalls and robing rooms built, and the choir, consisting of fourteen members, are in vestments.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robt. C. Jett, D. D., Bishop.

Church Activities in Lexington.

Saturday night, March 31, the rector and vestry of Grace (R. E. Lee) Memorial Church, Lexington, entertained at supper the men of the congregation and a number of cadets from the Virginia Military Institute and students from Washington and Lee University. Major W. A. Anderson welcomed the men of the congregation; Judge Burkes welcomed the young men, and General Nichols introduced the Bishop. The Bishop expressed great satisfaction at the revived interest and activities which the men of the church are evincing.

Sunday morning the Bishop confirmed a class of twenty-one and celebrated the Holy Communion. He also confirmed three persons in private, one of whom was sick.

The Rev. G. Otis Mead, rector of Christ Church, Roanoke, who recently underwent an operation at the Jefferson Hospital, is convalescing. His devoted people hope soon to have him in his pulpit again.

The work at Buena Vista and Glasgow is taking new life under the rectorship of the Rev. Normand E. Taylor. The Bishop visited Glasgow March 29 and confirmed thirteen, and Buena Vista Sunday night, May 1, and confirmed ten.

The Council, which convenes in St. John's Church, Wytheville, May 18-20, promises to be particularly interesting. The evening before its sessions are opened there will be a laymen's meeting under the directorship of Mr. W. D. Mount, of Lynchburg. It is expected that the attendance of laymen of the Diocese will be large. The conference, which will be presided over by Mr. C. E Michael, of Roanoke, will be followed by a social hour.

Miss Maria Williams, the beloved deaconess in charge of the work at Dante, who was recently operated on, is making a satisfactory recovery. She is greatly missed, and on her return to her duties will be warmly welcomed.

SOUTHERN VIRGINIA

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor

Woman's Auxiliary.

In Trinity Church, Portsmouth, a half-day session of the circles of the Woman's Auxiliary of Trinity and St. John's Churches was held April 8, when representatives from many branches in the vicinity gathered to meet Mrs. Darling, of Hampton, the newly elected Diocesan President. A corporate communion was held, the Rev. Mr. Brown, rector of St. John's, and the Rev. Newton Middleton, rector of Trinity, officiating. After this service an informal conference followed, opening with a greeting to and from Mrs. Darling, who briefly outlined the history of the Woman's Auxiliary, its purpose and achievements; also presenting and explaining the object of the Jubilee (Emery) Fund.

Miss Sallie Dean, of Richmond, spoke of the value and inspiration of the Summer Conference at Blue Ridge, N. C., urging all who could possibly do so to attend the June session.

Miss Martin, of Norfolk, made a short but strong appeal in behalf of the Letcher Memorial, which is intended to perpetuate in some active way the work of the late Diocesan President.

Bishop Thomson spoke briefly on the merit and schedule of the Summer School at Charlottesville, Va.

The Rt. Rev. St. George Tucker, of Japan, had as his theme "The Inspiration of Woman's Work."

Miss Jane Neely talked a short time on the old and the new missionary box system, urging members to observe the rules and avoid confusion.

An offering of $30 was taken up for the Chinese Famine Fund. Bishop Thomson pronounced the benediction.

ALABAMA

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Convocation of Mobile Meets at Fairhope.

St. James' Chapel, Fairhope, is one of the latest additions to the physical equipment of the missionary activity of the Convocation of Mobile. It was purchased from the Baptists in January of this year, and, with a small expenditure, adapted to our uses. It is remarkable that, within a very few days, from the evening that the dean visited the mission for his monthly service, to the consummation of the purchase, 75 per cent. of the cost or purchase and remodeling was pledged by Fairhope and Mobile people, assuming that the Church Building Fund Commission will, when this is paid in, make a gift of the remaining 25 per cent., as is its custom.

The chapel is an attractive little building, erected within the past two years, finished with stucco and having a neat tower at the entrance. It will seat about a hundred and stands upon a lot near the centre of the town, that gives room for enlargement whenever it may be necessary.

Fairhope is a year-round resort for tourists and Mobilians, across the bay from Mobile. It is, next to the county seat, the largest town in Baldwin County and a thoroughfare for travel east and west that must be ferried across the bay.

With the equipment above described, the dean was encouraged to call the annual meeting of the Convocation in Baldwin County instead of the city, where it has usually met, and a most interesting meeting has just been concluded at Fairhope, May 3 and 4. By a remarkable coincidence it was possible to have three visitors representing the larger life of the Church beyond the bounds of the Convocation: The Rev. Cameron F. McRae, of the China Mission; Dr. R. C. Macy, the Church's only medical missionary in Mexico, and Mr. Lionel F. Capers, the field secretary of the Diocesan Laymen's Church Extension organization. Inspiring addresses from these men, a sermon by the Rev. N. C. McMaster, and reports and discussions from the local field, occupied the two days. Dr. Macy is himself a communicant of one of the missions of the Convocation, who responded to the call of the Nation-Wide Campaign in 1919, and has been doing a most valuable service in our sister republic.

A Live Parish.

One of the strongest parishes in the Diocese of Alabama is St. John's, Montgomery. Its church building, which is one of the most beautiful, is also one of the most historic in the South, for when the capital of the Southern Confederacy was located at Montgomery, President Jefferson Davis and many high Confederate officials worshipped there.

For the past two and a half years the Rev. Richard Wilkinson, D. D., has been rector of St. John's. Dr. Wilkinson is not only an eloquent preacher and faithful minister, but he is a man of great energy, and as an organizer he has few equals. He is distinctly a leader, and during his rectorate St. John's has taken on new life, a new spirit pervades, and her services are attended by capacity congregations.

Three hundred and thirty-six names have been added to the church roll during his term, ninety-nine being by confirmation, and the church now has over eight hundred communicants. The old Sunday school building has been completely remodeled and added to at a cost of several thousand dollars, and is now a handsome and commodious parish house. The church building has been greatly improved by the installation of a new heating plant and by the re-decoration of the interior of the church building. Several handsome and useful memorials have also been presented to the church.

The growth of the Church school has been most gratifying, the attendance having increased over 300 per cent. The school is still growing and the young people of St. John's are faithful and devoted in the performance of their church duties.

Under Dr. Wilkinson's leadership the entire membership of the parish has been formed into a group organization. There are twelve groups, each with its own officers and territory, and each responsible for the work assigned them. In this way every member of the parish has some duty to perform, and is thus brought into active touch with the Church and its work. A Good Fellowship Club has also been organized among the men of the parish, which meets twice a month in the parish house, and is largely attended by the men of the parish and their friends. Another club has been organized for the young people of the parish, and an interesting social session is held semi-monthly.

The church has been placed on a solid financial basis, and is fast approaching a realization of the slogan adopted, "Every member a contributor." Although a large number of old debts have been wiped out, many valuable improvements made, and all the obligations and assessments of the church promptly and fully met, the church is practically out of debt, and except for one small note, which will soon be paid, it would be free of all debt.

NEW YORK.

Rev. W. T. Manning, D. D.,
Bishop-Elect.

Dr. Drury Declines Rectorship of Trinity Parish.

Nobody in New York supposed that any ordained man called to the place would decline the rectorship of Trinity Parish. There is no record that any one ever did before. Yet that is what the Rev. Dr. Samuel S. Drury, rector of St. Paul's School, Concord, has done. At this writing his letter to the ves-

try has not been made public, but word from Concord says that the rector feels his work at St. Paul's is far from completion, and that it is his duty to stay and complete it.

It is now stated that the vestry of Trinity has no man in mind whom it can elect at once, and that it is likely that the Rev. Dr. Manning will remain rector (even until the fall) until a rector can be chosen and can enter upon the work. The word wired from Concord is to the following effect:

"I regard the rectorship of Trinity as one of the most enviable posts in or beyond the Episcopal Church," said Dr. Drury, "but it does not serve the cause of religious progress in America for a man to leave one form of religious activity half done in order to take up work elsewhere. I rejoice that the trustees and friends of St. Paul's School feel that I can be of service here, and, as I am thoroughly aware that my share of the work is incomplete, I gladly undertake to carry forward in better spirit and in better shape than I have done it before."

On Ascension Day Trinity observed the seventy-fifth anniversary of the completion of the present Church at the head of Wall Street. An address was delivered by the rector. The first Trinity Church was built on the present site in 1737. It was burned in 1776, and the second building on the site was torn down in 1839.

C.

Dr. Manning's Consecration.

The consecration of the Rev. Dr. William T. Manning, rector of Trinity Parish, as tenth Bishop of the Diocese of New York takes place Wednesday morning in the Cathedral of St. John the Divine, and will be the largest and most impressive consecration ever held in the Diocese, and the first ever held in the Cathedral. Dr. Manning's first address as Bishop will be delivered in the afternoon, at the opening service of the one hundred and thirty-sixth convention of the Diocese.

Twenty-five bishops and four hundred clergymen, together with bishops of the Eastern churches and clergymen representing other churches in New York, will march in the consecration procession. Invitations have been sent to President Harding, Secretary of State Hughes, the British, Italian, French and Belgian Ambassadors, Governor Nathan L. Miller and Mayor John F. Hylan. General Robert Lee Bullard and General John F O'Ryan will represent the Army and Admiral Henry B. Wilson and Rear Admiral House the Navy.

The Rt. Rev. Daniel Sylvester Tuttle, D. D., Presiding Bishop of the Church, and Bishop of Missouri, will be consecrator, assisted by Bishop Boyd Vincent, of the Diocese of Southern Ohio, and Bishop William Lawrence, of Massachusetts.

The Rt. Rev. Thomas F. Gailor, D. D., Bishop of Tennessee and President of the Presiding Bishop and Council, will preach the sermon.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Prominent Churchmen Attend American Waldensian Convention.

Great interest centered around the first national convention of the American Waldensian Aid Society, which was recently held in Washington, and in which many clergy and leaders in the community took an active part. Rev. V. Alberto Costabel, of Milan, was the delegate from the Waldensian Church of Italy to the United States, and in ar address told of the growth of the Waldensian Church and the strides which had been made in the last few years toward cementing good will and fellowship among all nations. The Rt. Rev. James H. Darlington, Bishop of Harrisburg, presided at one of the sessions; Rev. Henry C. Sartoris, of the Episcopal Chapel of St. Francis Assisi of Boston, was one of the speakers; Dr. Herbert Welch, of Philadelphia, a layman of the Episcopal Church, addressed one of the meetings; grace was offered at the banquet held at the close of the session by the Rt. Rev. Alfred Harding, Bishop of Washington, and the Rev. Charles Lewis Slattery, rector of Grace Church, New York, was one of the principal speakers. Other speakers of interest were the Rev. John A. Marquis, General Secretary of the Presbyterian Board of Home Missions; Philander C. Claxton, United States Commissioner of Education, and Rev. Vincent Ravi-Booth, minister of the Congregational Church at Old Bennington, Vt. Dr. Ravi-Booth gave a brief history of the Waldensians from the time of the formation of the order by Peter Waldo in 1175 at Provence, France, until they won their ultimate religious freedom in 1848. The keynote of the convention was the need of a closer relationship between the churches of America and the foreign born for the sake of Americanization. The convention was attended by high Church officials of Italy, together with delegates from every section of the United States.

The Laymen's Service Association of the Diocese of Washington held its annual meeting in Epiphany Parish Hall Monday evening, May 2, when William Mather Lewis, chief of the educational department of the civic development of the United States Chamber of Commerce, delivered an address. Election of officers for the ensuing year was held, after which a social hour was enjoyed.

The Girls' Friendly Society of the Diocese began its annual service and members party on Saturday morning, May 7, with Holy Communion at St. John's Church. The Rev. C. F. Bratenahl was the celebrant. On Saturday evening a pageant, "America in the Making," was given and a silver offering taken, to be used for the Roberts memorial, which is to take the form of a National Girls' Friendly Society rest-room in Washington. The annual festal service was held at Epiphany Church Sunday evening, May 8, when the Rev. Dr. Freeman was the preacher.

Mr. Thom Williamson, Jr., has been called as rector of the Church of the Advent to succeed the Rev. Edward Mott, who has recently retired. Mr. Williamson is now taking a special course at the Virginia Theological Seminary, and will finish in June. He was born at Portsmouth, N. H., the son of the late Rear Admiral Thom Williamson, and educated in the schools of the District and the Virginia Theological Seminary. He held a commission in the supply corps of the navy for more than fifteen years, and served in the World War. He resigned his commission in 1919 and is now enrolled in the fleet reserve. Mr. Williamson comes to Washington for the Sunday services now until June, when he will take over the full charge of the parish.

The Rev. Roland Colton Smith, rector of St. John's Church, Sixteenth and H Streets, has returned after a leave of absence on account of ill health, and was in his pulpit at St. John's on Sunday, May 8. The Rev. George William Douglas, who has been acting rector of St. John's during Dr. Smith, absence, has returned to New York, where he will resume his duties as canon of the Cathedral of St. John the Divine. In his farewell sermon to the people of St. John's on Sunday, May 1, he reminded them of his rectorship there almost twenty-seven years ago, and spoke of the renewal during the past six months of the old ties and feelings he had for the parish. Perhaps the most notable services held at St. John's during his stay here were the unity Lenten services, at which ministers of other churches were the preachers, and which were largely attended every afternoon.

M. M. W.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Some of the Important Actions Taken by Diocesan Convention.

The one hundred and thirty-seventh annual convention of the Diocese of Pennsylvania was held in the Church of St. Luke and the Epiphany, Philadelphia, May 3 and 4.

Some of the more important actions taken by the convention were:

1. Favorably reported to the next convention for final action an amendment to the Constitution which would permit women to be delegates to the convention.
2. Defeated immediate action on proposed proportional representation which would give large parishes increased power in the convention.
3. Changed system of election of officers, excepting bishop, and adopted the preferential ballot plan.
4. Established $25,000 trust fund, the interest to go to the Bishop-Suffragan as a "residential fund."
5. Defeated proposal for a referendum vote among women as to their wish for representation in the convention.

The new Church House at 202 West Rittenhouse Square, Philadelphia, was open for inspection by members of the Diocesan Convention on Tuesday afternoon, May 3. The Pennsylvania Branch of the Church Service League invited those who desired, after the inspection, to attend the missionary mass meeting in Holy Trinity Church in the evening, to an informal supper in the new Church House at 6:30 o'clock.

At the missionary mass meeting addresses were made by the Rev. Dr. W. H. Milton, who spoke on the work of the Presiding Bishop and Council; Mr. Edward H. Bonsall told of the work of the Church in the Diocese, and the Rev. Samuel B. Booth spoke of the work of the Diocesan Missions.

The Rev. Harry G. G. Vincent, rector of the House of Prayer, Branchtown, was instantly killed by a motor car near his home early in the evening of May 3. He had spoken at the meeting of the convention of the Diocese late in the afternoon the day of his death. The opening of the convention the next morning took the form of a memorial service, and resolutions of sympathy were offered by the clerical and lay deputies for the family. The burial service was held in the church Saturday morning by Bishop Garland, the Rev. J. O. McIlhenny and the Rev. L. N. Caley, D. D.

The annual service of the Church
Continued on Page 21)

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

CONNECTING THE PAST WITH THE PRESENT.

The date of this issue of the Southern Churchman marks an anniversary which has a value for the Protestant Episcopal Church in the United States that should not be overlooked. Just three hundred and fourteen years ago the first English service rendered to God was offered on Jamestown Island by the Rev. Robert Hunt and his companions.

There are those today who object to hearing ministers emphasize the application of Christian methods to business principles, and who seem to think it a modern innovation. It would be well for such critics to cast their eyes back to the days of the first settlement in the United States. Although this adventure was not a religious movement, as was that of the arrival of the Pilgrims a few years later, nevertheless, in those days people were not so averse to mixing religion with business, as some of them profess to be now. In the paper of instructions we find the following words, which well might be borne in mind today, and applied to the United States Steel Corporation, the Standard Oil Company, and other modern business enterprises: "The way to prosper and achieve good success is to make yourselves all of one mind for the good of your country and your own, and to serve and fear God, the Giver of all goodness, for every plantation which our heavenly Father hath not planted shall be rooted up."

The Association for the Preservation of Virginia Antiquities arranges for a "pilgrimage" to Jamestown Island upon this date every year. What a splendid thing it would be if an association could be formed for the preservation and application of the above practical and godly advice to the present industrial world!

A plan is now on foot to make the spot where this first English service was held a place of national importance and of religious significance.

The Colonial Dames of Virginia have secured permission from the Church authorities and of the Association for the Preservation of Virginia Antiquities to erect a marble memorial shrine in which will be placed the bronze tablet portraying this first service, which is now in old Bruton Church at Williamsburg. The plan being to place a communion table in this edifice where an annual celebration of the Lord's Supper can be held from year to year.

In view of the fact that the Colonial Dames is not composed exclusively of Episcopalians, the development of this plan and its consummation in a great communion service to which persons of many different Church affiliations will be welcomed, may prove to be a step towards Church unity as well as the beautiful marking of a spot that is already pregnant with sacred and historic interest.

WHAT DO PRISONERS READ?

The following communication is somewhat local, but we feel that what Chaplain Lancaster says is equally applicable in other States, and that often Church people can make good use of unused books by getting in touch with the authorities of their own State penitentiary, so we publish it in full:

"No one has measured the inspirations that have come from good books, and no one can estimate the value of good books as preventives of perverse currents of thought. The statement could be proved that the readers of good books make good citizens and do not make criminals. A taste for good literature is a fine inheritance, and there is an immeasurable loss when circumstances shut one out from access to good reading. Lately, under the inspiration of the Governor and of the president of the Prison Board, much is being done to help the prisoners in Virginia to better things. It is not too much to say that there has been a revolution in the plans and ideals for the men in the penitentiary. We are working along vocational, educational and religious lines for the purpose of making the men better citizens when they leave us than they were when they came to us. We would like, at least, to eradicate the "repeater." One of our new plans is to secure an ample supply of wholesome reading matter for the men. A good book is a great preacher, and an hour of good reading is a safeguard for a whole day. But we are working in the face of a total lack of money for this purpose, and therefore have decided to appeal to the generous spirit of our people to supply the need. We feel sure that if you do not send a book you will send the price of a book.

Books belonging to the following classes will be acceptable: Wholesome clean stories, books of adventure, nature books, books bearing on industrial vocation, elementary science, books of humor, short stories, social uplift, stories of religious life and experience, history, war stories, popular poetry, elementary agriculture, short biographies and books of reference.

These books will not only be used in Richmond, but our plan is to organize a circulating library scheme also, by which the State farm and the road camps may be supplied with reading matter. Most of our men are not very highly educated, and such books as the Henty and Aljer books would come in well.

Address al letters and packages to R. V. Lancaster, Religious and Educational Director, the Penitentiary, Richmond, Va."

HELPING THE CHILD.

Delaware has been very far behind in some of her laws, and it is good to see that she is taking better care of her children from the following clipping from the Survey:

"Delaware has relegated the bound out child to the limbo of the scrap heap. The State Legislature has recently repealed an old law providing for an apprentice system whereby children could be bound out by the justice of the peace. However, of even more moment than the repeal of this old statute is the passage of another bill which strikes at the heart of the child-placing problem within the State. In substance this bill provides that any society or individual wishing to place a child in a foster home in the State must first give a bond of $3,000 to the State Board of Charities. Under the terms of such a bond a child shall not be sent into the State who is incorrigible, of unsound mind or body, or mentally subnormal. The provisions of the bill also enable the State Board to remove a child from a home when it is ascertained that it has been placed in an improper one. The crux of the situation seems to rest in the power of enforcement, $2,000 being appropriated to carry out the provision of the bill. Further, the State Board of Charities is largely made the final arbiter since any person or association placing any child in the State must abide by all rules made by the State Board 'pertaining to the rejection, importation, placing, supervision, education, health, removal and general welfare of all such children.' In spite of the condition of the placed out children in the State as disclosed in the study made by Jessie Logie for the Delaware Children's Bureau, this bill has not as yet been signed by the Governor.

Until 1914 this organization made no mental or physical examination of the child by specialists. Now, such examination is made upon acceptance of the child by the society.

The majority of the 178 children placed in Delaware by the society are boys who have been placed upon farms. In many instances their attendance at school has not been enforced, and they have been allowed to work long hours."

Making Rural Life Attractive.

A conference has just been called to meet in one of our Southern cities for the purpose of discussing plans to make life in the country more interesting and attractive.

The speakers include such prominent men as Hon. Henry C. Wallace, Secretary of Agriculture, and ex-Governor Harding, of Iowa.

The topics to be discussed carry every phase of rural life, sections being devoted to education, church and recreational activities.

Such a conference has a distinct religious value, because children reared in the country are less exposed to temptations that are too strong for their immature resisting powers than those in the towns.

A recent examination of a State industrial school for boys showed the writer that fully 85 per cent. of the inmates came from the cities, and the same proportion would be found in correctional institutions for girls, so that anything that can be done to prevent the drift from country to town should have the support of Church people everywhere.

Family Department

MAY.

1. Fifth (Rogation) Sunday after Easter. SS. Philip and James.
2, 3, 4. Rogation Days.
5. Thursday. Ascension Day.
8. Sunday after Ascension Day.
15. Whitsunday.
18, 20, 21. Ember Days.
22. Trinity Sunday.
29. First Sunday after Trinity.
31. Tuesday.

Collect for Whitsunday.

O God, Who as at this time didst teach the hearts of Thy faithful people, by sending to them the light of Thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and ever more to rejoice in His holy comfort: through the merits of Christ Jesus our Saviour, who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. Amen.

For the Southern Churchman.

God's World.

Eleanor S. Johnson.

I thank Thee, Lord, that I can read
The message that Thou sendest me,
In quickening seed, in flowering mead,
In every skylark's ecstasy.

I thank Thee for the sweet, wet earth,
The rain on my uncovered head;
For azure mists that bring rebirth
To myriad things a twelve-month dead.

I thank Thee for the budding trees
That bring the busy robins back,
And for the cheerful hum of bees—
Thy creatures all, who nothing lack.

I thank Thee, Lord, that strengthened by
These signs of grace, this gracious Peace,
My coward heart can still its cry,
From doubt that mocks, and find release.

The Second Mile.

Joe's father was to be away a month. During that time it was the boy's place to take over all the chores, to do the errands, to tend furnace, and to save mother all the steps he could. To get this extra work done before school, it was necessary for him to get up quite early.

Joe started out with high spirits, determined to get up without being called, and to surprise his mother with his industry. He took the alarm clock to his room, set it for six, and for a whole week he did surprise and please his mother with his attempt to fill his father's place. The kitchen fire burned brightly when his mother came down, the furnace was ready for the day, the chickens well cared for, ashes emptied, all the little extra morning chores taken care of in good time

But by the end of the week it had become an old story. He was no longer helped out by the interest that came with new and different work. The bed felt so good. He dreaded jumping out into the cold, crisp air. He snuggled under the covers while he dreaded it, and the next thing he knew his mother was calling him for breakfast.

Haven't you noticed that it is harder to keep a good resolution after it has grown cold; after the first fresh enthusiasm has worn off; after it ceases to be new and interesting? It is like the second mile of a hike. Those who are not well hardened to walking often start out with a great deal of vigor and spirit. It seems such a pleasure to walk. The air is so fine. They feel as if they could walk forever. But the first mile wears out this feeling of freshness. Feet begin to tire; the back muscles begin to become weary. The air is no longer a delight.

That is the second mile. Yet all hikers know that if one sticks it out and plods on through the second mile, he comes again to a vigor like the beginning. His muscles have adjusted themselves to the task; they move steadily and with rhythm; he breathes deeply and evenly. There is not so much enthusiasm as at first, perhaps, but there is more real power.

All our good resolutions have the second mile, the time when it is hard to hold ourselves up to the mark we have set. It isn't fun any more. It is just hard work, and we are tempted to give it up, to take the easier way. But if we hold ourselves hard and compel ourselves to keep on with the task we have undertaken, we get past the second mile to the time when it is no longer hard. We do not have to make ourselves do it then; what we resolved to do has become natural to us.

When interest flags, and it seems not worth while to keep our good resolutions; when we think, "Oh, it's too much bother; and I don't believe it matters much, either way," let us remind ourselves that this is the second mile; this is the time to hold strictly to the bargain we made with ourselves; the time to take a fresh grip on our resolution and to stick it out. For when we have passed the second mile we shall find ourselves with new strength.—Selected.

The Life Eternal.

There is no death—
They only truly live
Who pass into the life beyond and see
This earth is but a school preparative
For larger ministry.

We call them "dead"—
But they look back and smile
At our dead living in the bonds of flesh,
And do rejoice that, in so short a while,
Our souls will slip the lease.

There is no death—
To those whose hearts are set
On higher things than this life doth afford;
How shall I their passing leave one least regret,
Who go to join their Lord?

—John Oxenham

The Spirit's Love.

If God is love, then the Spirit is love, because the Spirit is God. He, as one of the parties in the everlasting covenant, loveth His people with an everlasting love. By Him also they are made sensible of the love of the Father and of the Son, when He sheddeth forth His own love upon their hearts. Without the love of the Spirit, they could not know, so they could not come up to, the love of the whole Trinity; for by Him alone it is shed abundantly upon all that are His, both in earth and heaven.—Ambrose Serle.

Any One But Amy!

"Another cup gone! O Amy, you reckless, wretched creature! Now we've not enough left to go round that match!"

"Well, you needn't be so tragic about it, Prue, and anyway, it wasn't my fault. The old thing's been cracked for ages and its time had come—it simply went to pieces in my hand."

"Quite simply—after you'd knocked it against the faucet. It naturally would," said Prue, dryly.

Sally and May, busy putting back glass and china on the shelves of the cozy living-room, after the tea, laughed and exchanged a meaning look.

"Why, Prue, of course it wasn't Amy's fault," said Sally, with over-emphasized reproachfulness. "How could you think it for a minute?"

"No, of course it wasn't!" added May sweetly. "Most likely it was no one's fault at all; but if it was any one's, it certainly was any one but Amy."

That night, as Amy brushed her hair before the glass, there was a worried pucker between her brows. A broken teacup more or less did not matter much, but there had been something in the girls' tone that did matter. They were joking, of course, but it was something she did not like—something different; almost as if they had been talking of some one else—of a girl less popular and petted and admired than Amy Alston. Bother the miserable cup! If Sally or May had broken a dozen cups she would have sympathized with them; she would not have made invidious remarks. What did May mean with her hateful "Any one but Amy!" She had never considered herself as infallible.

Amy paused with her head bent sidewise midway of a brush stroke down her smooth, brown locks. There had been that loaf of cake that was burned, but that never would have happened if Sally had not called her off to consult her about something quite unnecessary. She had hurried back as quick as she could; and they could use most of it by cutting off the bottom and one corner. She brushed again, hard. Sally ought to have known better. Cake required a person's whole attention!

"Any one but Amy!" To be sure, the time she forgot to snap off the store-room light, and it was on for three days, until the next meeting, she had pointed out that, if Isabel had gone the rounds carefully before locking up, it could not have happened; and if the girl who had the key was not responsible for going the rounds, who was? Why, Isabel had acknowledged that she ought to have made sure about every light, even though she did not know any one had been to the store-room. No! Isabel never tried to squirm out of a hole. She accepted consequences.

Just there Amy laid down her brush and sternly addressed the sober young face confronting her in the glass.

"My child," she told it, "you've always considered yourself a pretty good sort, and in particular an all-round, good comrade. Let's hope you are. But there's one thing you've got to learn thoroughly and right away, and that's the art of owning up. You'd be decent enough to take the blame for anything big, I honestly believe, if you deserved it; but it's mean and disgraceful to try to slip out of small responsibilities.

"Now, my dear, you can't drop the best club salad bowl tomorrow and nobly and spectacularly confess the crime, as you'd like to do, because the bowl can't be spared; but you can and will buy six new penitential teacups and present them to the club, to make good

with interest for the one you smashed; yes, smashed! That is the word you'll use, and you won't even hint that it was cracked! After this, every blessed blunder, fault and accident for which you are responsible is yours, and yours only; you won't let any one else claim a share if she wants to! Not any one but Amy!"—Youth's Companion.

Providence.

It may be hard at times to believe that one man out of the fifteen hundred millions that are alive upon this world today can matter much to God. And the difficulty seems exaggerated even when we remember the countless generations of men there have been upon our earth, and that perhaps there are thousands of other worlds besides our own. But whether our trouble in so believing is insuperable or not depends altogether on what kind of God we are thinking of. Given a God who could make such a universe as ours is, and who is really the Father of the spirits of the men and women who are born into it, and we haven't much of a problem left. If Jesus was right in the tremendous emphasis He laid upon the Fatherhood of God, and that wonderful thought is to be taken in its living, vital meaning, then a special providence for every man and a place in God's heart and plan for each human child, is not only a possibility, but an inevitable sequence. If God is a real Father, as Jesus claimed, then our difficulty about Providence seems to quite disappear.—The Christian Guardian.

A Tough Customer.

"I was clerk behind the counter of a large retail store in Boston, at a small salary. I had been out of work some time, and when I secured the position in Boston I was thankful, and made a mental promise that I would perform my duties thoroughly. I had been working for two days with poor success; trade had been quiet, and it was difficult to get any customers. I felt somewhat down-hearted because my counter had been idle for some time. A customer making appearance, I tried my utmost to effect a sale, but do what I might, I could not please the man. Everything was either too light or too dark, and if the color was selected for his satisfaction the quality was not what he desired. I have a quick temper, and at times during the transaction I felt that I could strangle the customer, but I quickly curbed my temper. I felt that my reputation as a salesman was at stake, and it was a question of conquer or to be conquered. At last I made the sale, and with it came a great satisfaction; but I was not done with the man yet. I wanted to sell him more. He said something about sending his wife around to look at some dress goods. I promised to send some samples of new patterns as they arrived. The customer thanked me and said:

"'It has taken you a long time to sell me a few goods. Are all of your customers as hard to please as I?'

"'It takes some customers but a short time to make their selections, while others wish to go slower; we are bound to please them all,' I answered.

"'Does it pay your house to devote so much time to so small a sale?' he inquired again.

"'Yes,' I replied. 'I have taken pains to give you what you want. I know you will find the goods as I say. You will have confidence and come again, and the next time it will not take so long.'

"After getting his package he walked out of the store. In three days I mailed samples of the new dress goods to his wife, and the circumstances passed entirely out of my mind. In about a month I was transferred to another counter and received a slight advance in wages. Much to my astonishment, I was taken away from this department after only a month or six weeks' trial, and placed in another position. I could not believe that I was not giving satisfaction, because with each change an increase of wages was made. One morning I was informed that Mr. B. wished to see me. I went to the office with surprise and some fear. I was more surprised when I saw sitting beside my employer my customer of a few months back. He proved to be the moneyed partner of the concern, whose business interests kept him away from the dry goods' store almost entirely, and he was known to but few of his employees, although he knew that I was a new man as soon as he saw me, and thought to see what metal I was made of. That he was satisfied is proved by his making me a buyer of the several departments where I sold goods. My prosperity began with the tough customer, and now I thank goodness that I got him, and that I did not show my disposition to strangle him."—Exchange.

The Peacemakers.

By David A. Robinson.

We who remain shall speak the word of peace,
Its terms—shall they be ours to frame? oh, no;
Graven long since earth's charter of release.
Sealed with the million graves that daily grow.

Ours still the faith that burned in their young eyes,
Who, naught withholding, took the way untried.
Freedom their watchword, liberty the prize,
Honor their only and unquestioned guide.

Not ours their terms to whittle nor increase,
They, giving all, on our sure faith relied—
All valiant dead who warred that war war might cease
What peace seek we save that for which you died?

—The London Chronicle.

America in the East.

A thoughtful Englishman, who has been traveling in the East, makes this observation: "Wherever the Germans go you will find an arsenal; wherever the French go you will find a railroad; wherever the British go you will find a custom house; wherever the Americans go you will find a schoolhouse." He says that 500 American mission schools are scattered between Constantinople and the Nile, and the American teacher is always accorded the right of way in the East. "The leading men and women of that territory are graduates of American schools." America is in the East, whether we will it or not.—Exchange.

The Wonders of Machinery.

A story concerning a conversation between an American and an Englishman, in which the Englishman met the American on his own ground, not without success, was told by General Pershing while he was in London recently.

"My countryman," said the general, "was telling one of yours a tall story about a wonderful sausage-making machine they had in Chicago.

"'It's a big affair,' he explained, 'but quite simple. All you have to do is to drive a pig up a plank, through a hole in the machine, and, five minutes later, out come thousands of sausages.'

"'What becomes of the hide?' queried the Englishman.

"'The hide, sir?' retorted the American. 'Oh, that falls out of another slot in the machine, and out come portmanteaus, purses, or, if you like, shoes or saddles. It's merely a matter of turning a screw.'

"'Oh, is that all?' said the Englishman. 'We've used that machine in England for the last thirty-five years. What's more, we've improved on it. Sometimes we find the sausages not up to the standard. Well, what happened? All we had to do was to put them back in the machine, reverse the engine—'

"'Go, on,' said the American. 'What happened?'

"'Why, out walks the pig, as fit as a fiddle.'"

The Life Beyond.

Although its features fade in light of unimagined bliss,
We have shadowy revealings of the Better World in this.

A little glimpse, when Spring unveils her face and opens her eyes,
Of the Sleeping Beauty in the soul that wakes in Paradise!

A little drop of Heaven in each diamond of the shower,
A breath of the Eternal in the fragrance of each flower!

A little low vibration in the warble of Night's bird,
Of the praises and the music that shall be hereafter heard!

A little whisper in the leaves that clap their hands and try
To glad the heart of man, and lift to Heaven his thankful eye!

A little semblance mirrored in old Ocean's smile or frown
Of his vast glory who doth bow the heavens and come down!

A little symbol shining through the worlds that move at rest
On invisible foundations of the broad Almighty Breast!

A little hint that stirs and thrills the wings we fold within,
And tells of that full Heaven yonder which must here begin!

A little springlet welling from the Fountain-head above,
That takes its earthly way to find the ocean of all Love!

A little silver shiver in the ripple of the river,
Caught from the Light that knows no night forever and forever!

A little hidden likeness, often faded and defiled,
Of the great, the good All-Father, in his poorest human child!

Although the best be lost in light of unimagined bliss,
We have shadowy revealings of the Better World in this.

—Gerald Massey.

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him He gives him for mankind. The different degrees of consciousness are really what make the different degrees of greatness in men.

For the Young Folks

Where Go the Boats?

Dark brown is the river
Golden is the sand,
It flows along forever,
With trees on either hand.

Green leaves a-floating,
Castles of the foam,
Boats of mine a-boating—
Where will all come home?

On goes the river
And out past the mill,
Away down the valley,
Away down the hill.

Away down the river,
A hundred miles or more,
Other little children
Shall bring my boats ashore.
—Robert Louis Stevenson.

The Path of the Sky.

PART II.

All night long he fed full among the pools. Just as the first faint light showed in the eastern sky he climbed upon the top of an old muskrat house that showed above the reeds. At the first step there was a sharp click, the fierce grip of steel, and he was fast in one of Hen's traps. There the old man found him at sunrise and brought him home wrapped up in his coat, quacking, flapping and fighting every foot of the way. An examination showed his leg to be unbroken, and Hen held him while Aunt Maria, with a pair of long shears, clipped his beautiful wings. Then, all gleaming green and violet, he was set down among the four ducks who had been watching him admiringly. The second he was loosed he gave his strong wings a flap that should have lifted him high above the hateful earth where tame folk set traps for wild folk. Instead of swooping toward the clouds, the clipped wings beat the air impotently and did not even raise his orange-webbed feet from the ground. Again and again the drake tried in vain to fly, only to realize at last that he was clipped and shamed and earth-bound. Then for the first time he seemed to notice the four who stood by, watching him in silence. To them he fiercely quacked and quacked and quacked, and Aunt Maria had an uneasy feeling that she and her shears were the subject of his remarks. Suddenly he stopped, and all five started toward their winter quarters; and lo and behold, at the head of the procession marched the gleaming drake with the deposed Blackie trailing meekly in second place. From that day forth he was their leader, nor did he forget his wrongs. The sight of Aunt Maria was always a signal for a burst of impassioned quackings. Soon it became evident that the ducks were reluctantly convinced that the gentle little woman had been guilty of a great crime, and more and more they began to shun her. There were no more games and walks and caressings. Instead, the four followed the drake's lead in avoiding as far as possible humans who trapped and clipped the people of the air.

At first the deacon put the whole flock in a great pen where the young calves were kept in spring, fearing lest the drake might wander away. This, of course, was no imprisonment to the ducks, who could fly over the highest fence. The first morning after they had been penned they all sprang over the fence and started for the pond, quacking to the drake to follow. When he quacked back that he could not, the flock returned and showed him again and again how easy it was to fly over the fence. At last he evidently made them understand that for him flying was impossible. Several times they started for the pond, but each time at a quack from the drake they came back. It was Blackie who finally solved the difficulty. Flying back over the fence, she found a place where a box stood near one of the sides of the pen. Climbing up on top of this, she fluttered to the top rail. The drake clambered up on the box and tried to follow. As he was scrambling up the fence, with desperate flappings of his disabled wings, Blackie and the others, who had joined her on the top rail, reached down and pulled him upward with tremendous tugs from their flat bills until he finally scrambled to the top and was safely over. For several days this went on, and the flock would help him out and into the pen every day as they went to and from the pond. When at last Aunt Maria saw this experiment in prison-breaking she threw open the gate wide, and thereafter the drake had the freedom of the farm with the others. As the days went by, he seemed to become more reconciled to his fate, and at times would even take food from Aunt Maria's hands, yet certain reserves and withdrawings on the part of the whole flock were always apparent to vex her.

At last and at last, just when it seemed as if winter would never go, spring came. There were flocks of wild geese beating, beating, beating up the sky, never soaring, never resting, thrusting their way north in a great black-and-white wedge, outflying spring, and often finding lakes and marshes still locked against them. Then came the strange wild call from the sky of the killdee, who wore two black rings around his white breast, and the air was full of robin notes and bluebird calls and the shrill high notes of the hylas. On the sides of the Cobble the bloodroot bloomed, with its snowy petals and heart of gold and root dripping with burning, bitter blood, frail flowers which the wind kisses and kills. Then the beech-trees turned all lavender-brown and silver, and the fields of April wheat made patches of brilliant velvet-green. At last there came a day blurred with glory, when the grass was a green blaze and the woods dripped green and the new leaves of the apple-trees were like tiny jets of green flame among the pink-and-white blossoms. The sky was full of water-fowl going north. All that day the drake had been uneasy. One by one he had molted his clipped wing-feathers, and the long curved quills which had been his glory had come back again. Late in the afternoon, as he was leading his flock toward the kitchen, a great hubbub of calls and cries floated down from the afternoon sky. The whole upper air was black with ducks. There were teal, wood-ducks, bald-pates, black-duck, pintails, little blue-bills, whistlers, and suddenly a great mass of mallards, the green heads of the drakes gleaming against the sky. As they flew they quacked down to the little earth-bound group below. Suddenly the great drake seemed to realize that his power was upon him once more. With a great sweep of his lustrous wings he launched himself forth into the air in a long, arrowy curve and shot up through the sky toward the disappearing company—and not alone. Even as he left the ground before Aunt Maria's astonished eyes, faithful, clumsy, wary Blackie sprang into the air after him, and with the strong, awkward flight of the black-duck, which plows its way through the air by main strength, she overtook her leader, and the two were lost in the distant sky.

Aunt Maria took what comfort she could out of the three which remained, but only now they had gone did she realize how dear to her had been Greentop, the beautiful, wild, resentful drake, and Blackie, awkward, wise, resourceful Blackie. The flock, too, was lost without them, and took chances and overlooked dangers which they never would have been allowed to do under the reign of their lost king and queen. At last fate overtook them one dark night when they were sleeping out. That vampire of the darkness, a wandering mink, came upon them. With their passing went something of love and hope, which left the Cobble a very lonely place for the three old people.

As the nights grew longer, Aunt Maria would often dream that she heard the happy little flock singing like tea-kettles in their basket or that she heard them quack from their coop and would call out to comfort them. Yet always it was only a dream. Then the cold came, and one night a great storm of snow and sleet broke over the Cobble and the wind howled, as it did the night before the drake was found. Suddenly Aunt Maria started out of her warm bed and listened. When she was sure she was not dreaming, she awakened the deacon, and through the darkness they hurried down to the door, from the other side of which sounded tumultuous and familiar quackings. With trembling hands she lighted the lamp, and, as they threw open the door, in marched a procession. It was headed by Greentop, resentful and reserved no more, but quacking joyously at the sight of light and shelter. Back of him, Blackie's soft, dark head rubbed lovingly against Aunt Maria's trembling knees with the little caressing, crooning note which Blackie always made when she wanted to be petted. Back of her, quacking embarrassedly, waddled four more ducks, who showed their youth by the size and the newness of their feathering. Greentop and Blackie had come back, bringing their family with them. The tumult and the shoutings aroused old Hen, who hurried down in his night-clothes. These, by the way, were the same as his day-clothes, except for the shoes, for, as Hen said, he could not be bothered with dressing and undressing except during the bathing season, which was long past.

"Durned if it ain't them pesky ducks again'" he said, grinning happily.

"That's what it be," responded Deacon Jimmy. "I don't suppose now we'll have a moment's peace."

"Yes, it's them good-for-nothin'—" began Aunt Maria, but she gulped and something warm and wet trickled down her wrinkled cheeks as she stooped and pulled two dear-loved heads, one green and the other black, into her arms.—Samuel Scoville, in St. Nicholas.

IGNORANT MR. TURTLE.

Said Mr. Turtle, "It is queer—
The things I often see and hear;
Some things are hard to quite believe,
And must be told just to deceive.
"Strange things do happen, I'll admit,
I've not a single doubt of it,
They tell me boats 'turn turle,' though,
But they can't make me think it's so."
—Lutheran.

When the Cap Fitted.

Duke looked up from the bone he was gnawing and glared at his little mistress and her visitor. His bushy tail did not even hint at wagging; there was a fierce light in his eyes, and a low growl rumbled down in his throat.

Ruth caught Marian by the arm. "Oh, let's run!" she cried. "He's going to bite us."

"No, he won't, if we don't touch his bone."

Marian felt ashamed of her dog, and vainly tried to think of some excuse for his conduct. "I don't know what makes him act so," she said as the two girls walked on.

"Is he always as cross as he has been since I came?" asked Ruth.

"He didn't used to be," returned Marian sorrowfully. "But now he's getting crosser and crosser all the time."

They had reached the front porch by this time, and behind the woodbine stood Marian's brother, Paul. His face was red with anger and his fists were clinched. "I am going straight to mamma, miss!" he exclaimed as he saw Marian. "We'll see if she lets you talk that way!"

"What way?" asked Marian in astonishment, and Ruth thought of her own brother, and felt very glad he was not as ill-tempered and unreasonable as Paul.

Paul paid no attention to his sister's question, but went into the house and slammed the door very hard. A few moments later mamma's sweet voice called, "Marian, dear, I want to see you."

Marian obeyed quickly. Mamma was waiting for her in the sewing-room, and her face looked puzzled and sad. Paul sat by the window, and it was plain that he had been crying. Marian looked from one to another in astonishment.

"How is this, my daughter?" mamma began. "Paul tells me he heard you saying to Ruth that he is growing crosser all the time."

Marian stared, then broke into a merry laugh.

"Why, mamma, we weren't talking about Paul at all. Duke growled at us, and Ruth asked me if he always acted so cross; and then I said he is getting crosser and crosser all the time."

"Oh!" said mamma, and then she, too, laughed. "Run back to your play, dear," she said cheerily. "It was only a mistake, it seems."

When Marian had left the room mamma looked over at Paul. His cheeks were redder than before, but now it was shame that colored them instead of anger. "I just heard them talking about being cross, and I s'posed that meant me," he explained.

"It was a rather queer mistake, wasn't it?" mamma asked. And Paul made no answer.

"If your father had overheard that conversation," mamma continued, after waiting a moment for Paul to speak, "would he have thought the girls were talking about him?"

"Of course not!" said Paul indignantly.

"But why not?" persisted mamma.

"Because he isn't ever cross, and they couldn't have meant him." Paul spoke earnestly, though he could not help smiling as he met his mother's meaning look.

"Exactly," said mamma, nodding her head. "And it was easy for you to make the blunder, because you have been cross and ill-natured through almost all of Ruth's visit. The cap fitted you, and you put it on without waiting to see if it was meant for you or not. Uneasy conscience, my boy, makes people very sensitive about what they happen to hear.

"A boy who tries his best to do right doesn't need to worry over what people say about him. And that sort of boy will not be likely to think that all the unpleasant things he overhears are meant for him."—Weekly Welcome.

Noises of the Night.

The baby's tooth was coming through,
And it was aching hard,
Which made him cry so loud he woke
The watch-dog in the yard.

The dog, suspicious and alert
For wrongs to set aright,
Patrolled the grounds with hasty feet
And barked with all his might.

The inmates of the poultry-house,
From peaceful slumber stirred,
Began to cackle and to crow,
Till every voice was heard.

Out on the streets a fire-alarm
Was told with clang of bells—
And lively boys went racing by
With sympathetic yells.

The wakeful hours wore on and on,
And it was almost day
Before the noises of the night
Had wholly died away.

But when the morning fairly dawned,
With sunshine, bloom, and dew,
The house was calm, the yard was still,
The baby's tooth was through.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

FAMINE RELIEF.

For the convenience of our readers we publish the addresses of the treasurers of the various Relief Funds whose appeals for the starving, and especially for starving children, are so urgent and touching. The Southern Churchman will forward contributions to any of these, but to save time, postage and possibility of miscarriage, checks would better be sent directly to the treasurers as below:

Near East Relief (formerly "Armenian and Syrian Relief")—Cleveland H. Dodge, No. 1 Madison Avenue, New York City.

European Relief (Central and Eastern Europe)—Franklin K. Lane, 42 Broadway, New York City; or locally for Virginia, Desoto Fitzgerald, 218 Mutual Building, Richmond, Va.

Chinese Famine Relief—Remit through Lewis B. Franklin, Treasurer, Presiding Bishop and Council, 281 Fourth Avenue, New York City.

Acknowledgments

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SPECIAL NOTICE.

MEETING OF TRUSTEES.

The Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia will meet at the Seminary on Wednesday, the first day of June,
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WANTED—CLERICAL SUPPLY FOR ST. Paul's Church, Newport News, Virginia, months of June and July. Address Rev. H. G. Lane.

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A LADY OF REFINEMENT AND EDUcation desires position as traveling companion, governess, or to do clerical work. References. Address "H. G. H." care of Southern Churchman.

Marriages and Deaths

Marriage notices not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Bartlett: Following a long illness, and a third stroke of paralysis, Mrs. HARRIET BARTLETT, widow of the late Dr. Edward H. Bartlett, died in the early morning of May 7th 1921 at her residence in Oakland, Garrett County, Maryland.

Mason: Entered into rest on Sunday April 17th at her residence in Washington, SUSAN H. B. MASON, daughter of the late Hon. John Y. and Mary Anne Fort Mason. Funeral Service in Washington, April 18th. Interment in Richmond, Virginia.
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CHURCH INTELLIGENCE.

(Continued from page 14.)

Schools of the Diocese for the presentation of the Lenten and Easter offerings was held Sunday afternoon, May 1, in the Church of the Holy Trinity, Philadelphia. Addresses were made by the Rt. Rev. Philip Cook, D. D., Bishop of Delaware, and by the Rev. George H. Toop, D. D., rector of Holy Apostles'. A pageant, "The Gift of Self," was presented under the direction of Mrs. Sara F. Price.

The treasurer, Mr. George W. Jacobs, who announced the offerings, said the actual amount received by him was $47,161.05. But if the Sunday schools which have not made their returns give as much as they did last year, the total will be $50,796.98. The goal set for the schools was $50,000. The Holy Apostles' Sunday school was far in the lead, with an offering of $7,055.13.

A week of service, celebrating the seventy-fifth anniversary of the Church of St. James the Less, Falls of Schuylkill, Philadelphia, began Sunday, May 1. The church was established April 30, 1846, at a meeting in the home of Robert Ralston, and is now one of the beautiful church properties in Philadelphia. Four bishops of the Church are buried in its famous church yard—Bishops Stevens, Onderdonk, Perry and Whittaker. The Rev. Edward Ritchie is the present rector.

Chapel in Diocesan Headquarters Dedicated: Ascension Day, Bishop Rhinelander dedicated a room in the new diocesan headquarters, to be used as a chapel. A pretty altar, which was removed from the assembly hall of the old Church House, has been placed in the new chapel, and a number of additional furnishings will be placed there at an early date. Services are held every afternoon for about fifteen minutes, mainly for persons who work in the offices in the Church House, although the place of worship will be open to everybody.

The Guild of St. Barnabas for Nurses has opened a club-room at 616 South Broad Street, Philadelphia, adjoining the Pro-cathedral of St. Mary. It is for the use of nurses and girls in training at hospitals in the neighborhood. The Guild held its annual Florence Nightingale service, in commemoration of the one hundred and first anniversary of Miss Nightingale's birth, Thursday evening, May 12, in St. James' Church. The singing was led by a choir of uniformed nurses, and the Rev. Dr. John Mockridge delivered the address.

Death of Colonel Pierce's Wife: Mrs. Pierce, wife of Colonel Charles C. Pierce, D. D., rector-emeritus of St. Matthew's Church, Philadelphia, died April 22 at the American Hospital in Paris. Colonel Pierce is in Europe in connection with his duties for the War Department. He is head of the commission to make the final layout of the four permanent cemeteries in France and one in England. His duties will take him also into Italy, Belgium, Luxembourg and Germany.

Mr. S. Tudor Strang, who had been organist of the Church of the Redeemer, Bryn Mawr, for seven years, dropped dead April 28 at the station in Bryn Mawr, following the usual Friday night choir practice.

Mr. Strang was a pupil of the late David Wood, noted blind organist, and also studied under Guilmant in Paris. He leaves a widow and son.

Mr. Henry Budd, for forty-three years a vestryman of the Church of the Good Shepherd, Kensington, and for some years prior to 1918, when he resigned, Chancellor of the Diocese, died April 28 at his home in West Philadelphia. He was a widely recognized authority on canon law and was a trustee of Burlington College and of St. Mary's Hall and of the General Theological Seminary.

Mr. R. Montgomery Haines has been confirmed by the Executive Council of the Diocese of Pennsylvania as Secretary of the Department of Social Service. He succeeds Dr. William H. Jefferys, Superintendent of the Philadelphia City Mission, as secretary.

R. R. W.

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EASTON

Rt. Rev. G. W. Davenport, D.D., Bishop.

Meeting of Annual Convention.

The fifty-third annual convention of the Diocese met in St. Paul's Church, Worcester Parish, Berlin, Tuesday, May 3, 1921.

Preliminary conferences were held Monday afternoon and evening. At 2:30, in the parish house, Miss Laura F. Boyer, of the Church Missions House, led the Conference on Woman's Work, which was listened to by a large attendance of ladies from the Diocese. At the same time the Rev. Charles E. McAllister, of Hyattsville, conducted a Conference on Religious Education, featuring especially Sunday school work and workers. At 7:30 P. M. the Rev. Charles N. Lathrop, Secretary of the Department of Social Service, led the Conference on Social Service, after which a reception was held in the parish house, a large number being present.

On Tuesday morning there was a celebration of the Holy Communion, at which service the Bishop read his address, full of good suggestions, and showing a work of seven and a half months crowded with activities and successful accomplishments.

Immediately after service the convention was called to order by the Bishop. The roll call showed an unusually large attendance of clergy and a full delegation of laymen from the various parishes.

The large numbers who came in automobiles attested the value of Maryland's good roads.

Mr. S. E. Shannahan was re-elected secretary.

Motions of condolence were offered on the death of Judge James A. Pearce, Chancellor of the Diocese, and of the Rev. Henry B. Martin, D. D., member of the Standing Committee; also resolutions of sympathy to Rev. S. S. Hepburn, D. D., who recently lost a son by death.

The following resolution was adopted: Resolved, that the convention of the Diocese of Easton do seriously and solemnly urge upon our national authorities the taking of action without delay, looking to an International Conference in reference to the reduction of armaments in the interest of world peace.

Chester Parish, Chestertown, was chosen for the next meeting of convention.

The elections resulted as follows:

Standing Committee—Rev. S. A. Potter, Rev. Henry Davies, Rev. George C. Sutton, D. D., and Judge W. H. Adkins and Mr. Edwin Dashiell.

Deputies to the Provincial Synod—Rev. S. S. Hepburn, D. D., Rev. Louis L. Williams, Rev. Walter Archbold, D. D., and Rev. Herbert D. Cone. Lay Deputies—Edwin Dashiell, S. E. Shannahan, W. M. Cooper and Colonel W. H. Gibson.

Alternate Clerical Deputies—Rev. S. Borden-Smith, Rev. S. A. Potter, Rev. W. C. Marshall and Rev. J. F. Virgin. Alternate Lay Deputies—E. Thomas Massey, Thomas Perkins, H. L. Constable and C. M. Dashiell.

Tuesday evening addresses were made as follows: On the Program of the Presiding Bishop and Council, by the Rev. Charles N. Lathrop; an address by Rev. Dr. Pardu, on the Church Building Fund Commission, and one on Church Finance by the Rev. J. F. Virgin.

L. L. W.

GEORGIA

Rt. Rev. F. F. Reese, D. D., Bishop.

Initial Meeting of Bishop and Council.

A full attendance, with the exception of the Treasurer of the Diocese, Mr. B. B. Russell, Jr., marked the initial meeting of the Bishop and Council, which was called by the Bishop and held in Christ Church, Savannah, May 3. The business of the meeting consisted in electing the Secretary and Treasurer of the Council, and the organization of the several departments. According to the new canon, the Council will not function until the first of June, but the way has been prepared for the transaction of business when that time comes. At the evening session the Constitution and By-Laws were adopted. Power was given to each department to add to its members, others not members of the Council and having a vote in the department, but no part in the deliberations of the Council. The Bishop is chairman of each department, and vice-chairmen who were elected to serve are as follows: Missions and Church Extension, the Rev. J. D. Wing, D. D.; Religious Education, the Rev. W. T. Dakin; Christian Social Service, the Rev. H. Hobart Barber; Finance, Mr. W. W. Williamson; Publicity, the Rev. John Moore Walker; Nation-Wide Campaign, the Rev. J. D. Wing, D. D.

Mr. Twiggs was elected Recording Secretary of the Council and Mr. Lee Treasurer.

E. D. J.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Laymen's Banquet.

Laymen of the Archdeaconry of Altoona held a banquet in the Trinity Church Parish House (the Rev. F. T. Cady, rector) on April 26. There were seventy-five men present, fifty being from Tyrone and the rest from neighboring parishes. Mayor Beaston, of Tyrone, was the toastmaster. The speaker of the evening was Thomas H. Hammond, Esq., of Williamsport. His subject was the Relation of Men to the Church. Men from other parishes also spoke. One marked feature of the occasion was the silence of the clergy; the laymen did all the speaking. It was decided to organize a permanent Men's Club for the Archdeaconry. Looking to that end a committee was appointed consisting of Dr. White, Philipsburg; K. H. Rymer, Huntington, and W. B. Seward, Altoona.

TEXAS

Rt. Rev. G. H. Kinsolving, D. D., Bishop.
Rt. Rev. C. S. Quin, D. D., Coadjutor.

Preaching Mission: Bishop Quin conducted an eight days' preaching mission in Calvary Church, Bastrop, some weeks ago, with most extraordinary results. His subject was the "Christian Program," and was thoroughly thought out, compactly reasoned, and delivered with immense driving force. The Bishop has called a Clergy Conference May 11.

The twenty-fifth anniversary of the ordination of the Rev. George B. Norton, D. D., rector of St. George's Church, Port Arthur, was recently observed. The Rev. A. D. Ellis and the choir of St. Mark's, Beaumont, participated in the special services. Dr. and Mrs. Norton were handsomely remembered by gifts and personal good wishes.

The young people's work, under the care of the Rev. Gordon Reese, is going forward with rapid strides. The aim now is to organize the Young People's Service League in every parish and mission. Two summer camps are being planned.

W. M. D.

EAST CAROLINA

Rt. Rev. Thomas C. Darst, D. D., Bishop.

St. Stephen's, Red Springs and St. Matthews, Maxton, are now in charge of the Rev. Thomas F. Opie, who came from the Diocese of Southwestern Virginia the first of January. This is a missionary work in two important little towns, one of which, Red Springs, is the home of the large Presbyterian school, Flora MacDonald College. The county of Robeson was settled by the Scotch, and Presbyterians are the predominating denomination. Since Mr. Opie's coming the relationship of the whole community towards the Episcopal Church has been most kindly. A short time ago Mr. Opie was called on to conduct the Methodist prayer meeting in the absence of the pastor, and Sunday, May 1, he conducted a special service at the Presbyterian College. On May 15 he will preach the commencement sermon for the high school in the Presbyterian Church, St. Stephen's being too small to accommodate the students. On the fifth Sunday after Easter there was a special service held by request in the Episcopal Church in commemoration of the one hundred and second anniversary of the founding of the Independent Order of Odd Fellows. The local lodge attended in a body, and Mr. Opie preached the sermon. In this way the prejudice that has existed against the Episcopal Church here, as in so many small towns where it is little known, is being dissipated and the whole community is coming to take a different view of the Church.

MARYLAND

Rt. Rev. J. G. Murray, D. D., Bishop.

The annual presentation service of the Sunday schools of the Diocese was held Sunday, May 1, in St. Michael and All Angels' Church, Baltimore. The grand total of offerings for the five fields of service amounted to $9,029.26, of which amount $6,667.94 is applied to the Nation-Wide Campaign quota. The largest total offering was made by the Sunday school of St. Michael and All Angels' Church, $989.36. The largest per capita offering was that of Grace and St. Peter's Church, being $11.72 for each member of the school.

R. F. H.

ERIE.

Rev. Jno. C. Ward, Bishop-Elect.

Erie: A few days ago the Bishop-elect, the Rev. John C. Ward, of Buffalo, made a special visit to the See City to meet the members of the Standing Committee, and also the Cathedral Chapter. The consecration of Mr. Ward will take place (if the Dioceses and Bishops give consent to his election) in Grace Church, Buffalo, some time in September.

About fifty members of the Woman's Auxiliary of St. Paul's Cathedral met in a social way and gave the dean and Mrs. Van Meter, who had been active workers, some mementoes of appreciation.

Ridgway: At the monthly meeting of the Men's Club of Grace Church Parish, the Rev. Jenkin Watkins, B. D., of St. Mary's, gave a remarkable address on "What Is Man?"

NEW JERSEY

Rt. Rev. Paul Matthews, D. D., Bishop.

In Trinity Church, Swedesboro, N. J., on Sunday, May 1, there were used for the first time the memorials which have been in the process of erection for some time. The first was a set of altar lights given in memory of Helen Mitchell, wife of James J. Davidson, Jr., a pulpit of white paneled columns with mahogany rail and brass trimmings in memory of Isaac H. Vanneman and Marietta Hewes, his wife. Mr. Vanneman was for almost fifty years a vestryman of the parish and grandson of Isaac Vanneman, who in 1784 was the master mason who built the church, and he was a grandson of Eli Vanneman, who lies buried in the old church yard, with a headstone dated 1721. A new eagle lectern, all of cast brass, a memorial to Revilla H. Poinsett, wife of William R. Poinsett, and an altar rail of white enameled spindles with mahogany top, given in memory of George Z. and Anna F. Mitchell, completes the list. The old church is of colonial design, and extreme care was used to have the new memorials harmonize with the general scheme of architecture, and the work has been well carried out, so that in all there is no clash of the old with the new. The church, which is an old colonial landmark, was built in 1784 and took the place of an earlier building erected by the Swedes in 1703, and is visited yearly by hundreds who come to admire the beauty so carefully preserved.

The Rev. Edgar Campbell has for nine years been rector of the parish.

FLORIDA.

Rt. Rev. E. G. Weed, D. D., Bishop.

Bishop Confirms Large Class: In the Church of the Good Shepherd, Jacksonville, on Sunday, May 1, Bishop Weed confirmed a class of fifty-eight, presented by the rector, the Rev. M. R. Worcham.

Prayerlessness.

Much is said, and many complaints are made, about the feebleness of the Church to fulfil her calling, to exercise an influence over her members, to deliver them from the power of the world, and to bring them to a life of holy consecration to God. Much is also spoken about her indifference to the millions of heathen whom Christ entrusted to her that she might make known to them His love and salvation. What is the reason why many thousands of Christian workers in the world have not a greater influence? Nothing save this—the prayerlessness of their service. In the midst of all their zeal in the study, of all their faithfulness in the study and conversation with the people, they lack that ceaseless prayer which has attached to it the sure promise of the Spirit and the power from on high. It is nothing but the sin of prayerlessness which is the cause of the lack of a powerful spiritual life.—Andrew Murray.

When Shall We Learn?

What a vast portion of our lives is spent in anxious and useless forebodings concerning our own future or that of our dear ones! Present blessings slip by, and we miss half their sweet flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us. We, who are so mutable, so faulty, so irritable, so unjust; and He, who is so watchful, so pitiful; so loving, so forgiving. Why cannot we, slipping our hand in His each day, walk trustfully over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?—Phillips Brooks.

That which is built on selfishness cannot stand. The system of personal interest must be shivered to atoms. Therefore we, who have observed the ways of God in the past, are waiting in quiet but awful expectation until He shall confound this system, as He has confounded those that have gone before.—F. W. Robertson.

Personal Notes

The Rev. James H. Lamb, Jr., has been appointed by Bishop Rhinelander missionary in charge of the Mission of the Advent, Hatboro, and of St. Anne's, Willow Grove.

The Rev. Percy Foster Hall, of Epiphany Parish, Washington, who has accepted the call to become rector of St. Paul's Church, Alexandria, Va., will assume his duties May 15 and attend the Diocesan Council of Virginia May 18. He succeeds the Rev. Dr. P. P. Philips, who resigned several months ago, on account of ill health.

The Rev. Henry Attwell Post has accepted a call to the rectorship of Christ Church, Coudersport, Pa., and is to be addressed accordingly. He has been transferred to the Diocese of Harrisburg from the Missionary District of Nevada.

The address of the Rev. Francis W. Bliss, former rector of St. John's, Covington, Ky., will be St. Ann's Church, One Hundred and Fortieth Street and St. Anne's Avenue, the Bronx, New York City, after May 15.

The Rev. William Way, rector of Grace Church, Charleston, S. C., has accepted an invitation to preach the Baccalaureate sermon for the South Carolina Military College on June 12.

Ordinations.

Mr. Cornelius N. Dawson was ordained to the diaconate in St. James' First African Church, Baltimore, Ascension Day, May 5, by Bishop John G. Murray, D. D. The Rev. Dr. George F. Bragg, Jr., rector of the parish, preached the sermon. Archdeacon E. T. Helfenstein, D. D., presented the candidate. The Rev. Mr. Dawson will have charge of the colored congregation of St Philip's Chapel, Cumberland, Md.

How many kinds, measures and tones of meaning are comprehended in this word "Love"! So it is the common language, and even when one specific use of it has been excluded. So it is in Scripture. There is a difference in the love of God as God, of Jesus Christ as Saviour, of our friends and relations, of our neighbors, of our enemies, of our people, of our kind. It is all love, but with what various combinations of idea and measures of feeling! So on the divine side. The Father loved the Son; the Son loved the world; Jesus loved His own (in that common character); He loved them as individuals; He "loved Martha and Mary and Lazarus," and there was one disciple "whom Jesus loved." We are all sensible of the differences of impression conveyed in these connections, though it would be vain to attempt to describe them.—T. D. Bernard.

Dear Lord, let me follow in Thy footsteps here that at length I may see Thee face to face at the journey's end. May my work be so faithfully done and my loving faith so steadfastly stand that no pain may be hard to bear, no misunderstanding resented, since they prove me Thy servant. And as I look up to Thee for guidance, let some ray of light shine out from the eternal heaven that I may know my toil shall not be in vain. For Christ's sake. Amen.—Dr. Floyd Tompkins.

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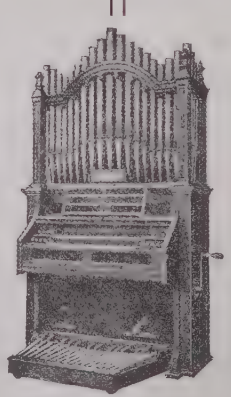
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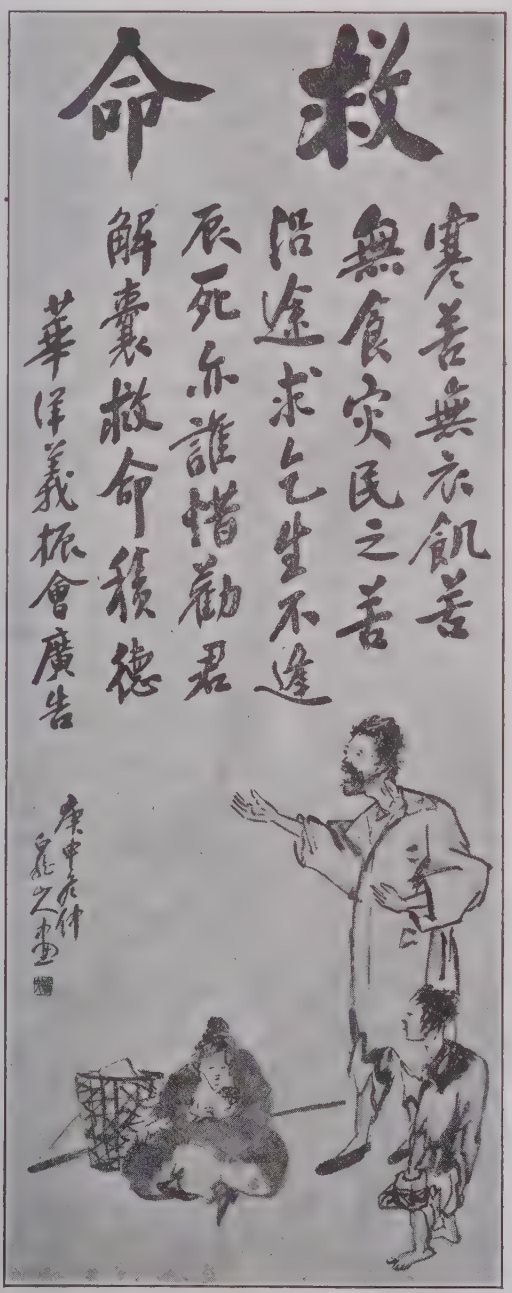
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Thoughts For the Thoughtful

If we do not worship God it is a sign of not knowing His blessings.

It is well for us that we do not choose our own trials.

"No work is futile that is nobly planned,
No deed is little if but greatly done."

The truth we hate most is the one that points out the sin we love most.

It is still as safe to trust God as it was in the days of Job.

The piety which is honored in the home will easily stand any other test.

Industrial equity without religion is a light brig on a smooth sea. When the tidal wave comes it will be engulfed

We cannot follow Christ and neglect our daily work; but when it is well and faithfully done, in His name and for His sake, He is as near us as when we kneel before Him in the place of prayer.—Dr. A. Smellie.

If thou wouldst not slip back into sin, thou must stretch forward to Christ and His holiness.

When Christ is made by a sinner only his medicine, not his meat, things are all wrong. He must be not only all our salvation, but all our desire.

If the God of love is most appropriately worshipped in the Christian temple, the God of nature may be equally honored in the temple of science. Even from its lofty minarets the philosopher may summon the faithful to prayer and the priest and sage exchange altars without the compromise of faith or knowledge.—Sir David Brewster.

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Absolute sincerity is a primary requisite today for any one who hopes to become a leader. A happy aptitude of expression and a good vocabulary, of course, will help, but no words can long veil our purpose, or make up for a fundamental lack of moral earnestness. The soul will express itself even when our words seek to create a totally different impression.—Arthur Wallace.

No man can do his praying a week ahead, any more than he can do his breathing today for tomorrow.

Him evermore I behold
Walking in Galilee,
Through the cornfield's waving gold,
In hamlet, in wood and in wold,
By the shores of the Beautiful Sea
He toucheth the sightless eyes;
Before Him the demons flee;
To the dead He sayeth: Arise!
To the living: Follow Me!
And the voice still soundeth on
From the centuries that are gone,
To the centuries that shall be!
—Longfellow.

The highest angel does not tempt us because he is of another race from us; but God is our continual incitement, because we are His children.—Phillips Brooks.

There is no calm like that when storm is done;
There is no pleasure keen as pain's release;
There is no joy that lies so deep as peace,
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—Helen G. Cone.

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VOL. 86 RICHMOND, VA., MAY 21, 1921. No. 21

THE TRINITY IN LIFE

No man has ever yet explained to the satisfaction of Christian people all that is meant by the doctrine of the Trinity, and it is not likely that any one ever will. It is a mystery too vast for human fathoming. It is like the infinite spaces between the stars which we know are there, but upon the fringes of which the farthest searchlight of our human knowledge melts before the high unknown.

Yet, though we know that the profound meaning of the Trinity will always be a mystery greater than our understanding, we can still be sure that this doctrine need not be left as a mere abstraction which we accept because we are taught it, and which means to us nothing real. It can be instead the most vital reality of our every-day experience if we will try to seize hold of it not as a philosophy of the mind, but as a fact for religion to live by. In the New Testament there is no mention of the Trinity by name, but there is the record of those experiences which are the reflection in us of what the Trinity must be. "The grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Ghost, be with us all, evermore," wrote St. Paul. Here is his expression of the way in which Christians apprehended then, and can apprehend today, the life of the Threefold God.

We begin with the personality of Jesus. He is for us the Way, the Truth and the Life. As we draw close to Him in simple obedience we come to understand the inexpressible wonder of what He was and is. We take Him as divine in that His life becomes for us the supreme and infinite authority.

As Jesus becomes authoritative for us in the things that we know, so He becomes for us the interpreter of that which is as yet unknown. We believe that the unseen must be like this highest life which men have seen. God's love must be a love like the love of Jesus. God's character must be like His. Back of all the strange mystery of human destinies, back of life's sorrow and pain and shadow, we believe that we can trust the Father to Whom Jesus prayed, and hold to Him as Lord of heaven and earth.

And, in the third place, we believe that the richness of God can dwell within ourselves. He Who was revealed in Jesus, He Who dwells in the place of authority over this universe and all its long unfolding, can come to incarnate Himself afresh in each believing soul. Our life can grow to be the product, not of our weak human intentions and our broken human forces, but of the re-creating Spirit of the Holy One Himself.

This is not an expression of the doctrine of the Trinity which would be sufficient for a formal theology, but it is enough for Christians to live by every day.

A TIME FOR ACTION

"If another war like the last one should come, the professing Christians of the United States will be responsible for every drop of blood that will be shed and for every dollar wastefully expended."

Who says that?

A pacifist?

A "theorist," opposed to military action under any circumstances?

No.

The man who says that is General Tasker H. Bliss, formerly chief-of-staff of the United States Army. He says it in a letter to the Church Peace Union, in support of the appeal made by four of the largest religious organizations in this country—the Federal Council of Churches of Christ in America, the National Catholic Welfare Council, the Central Conference of American Rabbis, and the United Synagogue of America—on behalf of the calling of an international conference to consider disarmament. Thousands of clergymen in America will be asked to read on June 5 to their congregations resolutions in favor of disarmament, and hundreds of thousands of individual Christians will be asked to write to their Congressmen insisting that a disarmament conference be called.

Says General Bliss:

"I would not take a single step in the way of disarmament except as the result of an agreement, thoroughly acceptable to us, between ourselves and the other principal nations engaged in the armament rivalry. I have not the faintest idea of what form that first agreement might take. I have, therefore, no scheme of disarmament to propose. My sole purpose is to have such an international conference. Either there is no practical common sense among the people of the United States, or else they now know the essential facts that point to the necessity of such a conference.

"The farmers of the United States apparently are of the belief that some action must be taken by our government to relieve the depression in their affairs. They have gotten together and have put pressure upon their Congressmen and the latter, in their turn, have put pressure upon the government, with the certainty that now, rightly or wrongly, something is going to be done.

"If the farmers had not done this or had continued talking among themselves in their various conventions, nothing would have been done. If the clergymen of the United States want to secure a limitation of armaments they can do it now without any further waste of time."

What shall we say to that?

Can we deny the plain truth of what General Bliss says?

Can American Christendom fail to see its opportunity?

Seeing it let us resolve to make it good!

TRAINING FOR SOCIAL SERVICE

If the ideals which exist in this Church of ours are to be brought into living touch with practical affairs and turned thereby into an effective social service, there is need that the Social Service Commissions of the various Dioceses shall become far more conscious of their possibilities, and more clearly committed to definite programs of effort than now they are. Individual Christians cannot touch community problems while they remain unrelated individuals. There must be some body of leaders who shall know with expertness what ideals of social betterment mean, and what are the ways which knowledge and experience point out for the attainment of these. The Department of Social Service of the general Church, which has its headquarters in New York, is, of course, the central agency of the Church for counsel and advice in the whole matter of social service, but, obviously, this central department is helpless to bring its influence to bear on local problems unless there are local commissions whom it can inspire and set to work. Thus the key to the situation, if our Church is to become efficient in community helpfulness, is the Diocesan Commission, and to strengthen the Diocesan Commission is the most important present need in order that the social service machinery of the Church may function.

Knowing this, the central authorities have planned what is, in our judgment, the wisest and most helpful thing that the Department of Social Service has for a long time attempted, and Dean Lathrop, the secretary of the Department, is to be congratulated on the clear good sense which saw a need and has set out to meet it. There is to be held in Milwaukee, from the 20th to the 23d of June, a conference of social service workers of our Church from all over the country. The time and place chosen have particular significance because the great Conference for Social Work, which brings together annually the leaders in the churches and out of them from all parts of the nation, is to meet in Milwaukee in the days immediately following those which have been set for this particular conference of the Church. At this conference of our own the definite objective will be the training of representatives of our social service commissions in what they can attempt and do. For the first time, leaders of these commissions from many Dioceses will meet together to discuss their problems, to share their experiences, to find out what lines of work have been found successful, and out of this whole interchange to shape ideas and programs which men everywhere can go back to their own communities and begin to put into practice. It is not too much to say that upon the results of this conference will depend the amount of influence which the Church is going to exert for public helpfulness in this whole country in the immediate future. Every Diocesan Commission ought to see to it that if in any way possible it shall be represented at the gathering in Milwaukee.

THE CALL TO STAY

A news item in our issue of last week is worthy of more than passing notice. "Nobody in New York," said our correspondent in that city, "supposed that any ordained man called to the place would decline the rectorship of Trinity Parish." And so New York, having heard that a schoolmaster named Drury had been called to Trinity, the richest parish in America, if not in the world, was simply waiting with some curiosity to see what kind of a man he was and how he would measure up to such an exalted and conspicuous position. But Dr. Drury declined such an election—think of that! Not that he failed to realize the large responsibilities and opportunities attached to the rectorship of this great metropolitan parish, he is not lacking in intelligence, but there was his work at St. Paul's School, Concord, to be considered, and considered first. "It does not serve the cause of religious progress for a man to leave one form of activity half done in order to take up work elsewhere," Dr. Drury is reported to have written to Trinity's vestry; and because he had undertaken work at a great school which he had not completed he thought he ought to stay and carry it forward.

Trinity will get a rector in good time; but Dr. Drury has said a thing out loud to which the big world, somewhat cynical of clerical sincerity, might wisely give heed. It is something that a man thought to be large enough for the rectorship of Trinity should be content to remain rector of a Church school, thus magnifying an office of which many would think lightly; but it is more that he should have demonstrated the spirit of devotion to present duty which ought to, and, in the main, does, actuate the ministry of the Church, and which is illustrated in numberless cases as signally, if not as conspicuously, as in this instance.

THE NEED FOR STUDY

As one contemplates the life of ministers in these times of ours, one wonders whether there is not danger that our information will crowd out wisdom. There are so many things that have to be learned about that the clergymen may not stop to ponder anything deeply. They have to attend so many committee meetings, arrange so many details of parish machinery, make so many decisions about little practical affairs, that they cannot stop to think through the deeper questions that underlie all life. Yet it is certainly true that unless men in the ministry fill their own spirits from the wells of great, deep thoughts, they cannot counsel wisely. Their life and service will become arid unless from them there flows the river of intellectual quickening which is fed from the living springs.

In the recent biography of Bishop Greer there is a paragraph which helps to explain the fertility of his ministry, and it is well worth reading by all who are in the ministry today. Thus it runs:

"While Mr. Greer was receiving this inspiration from men, some of whom would have been accounted great in any community, he was spending almost every evening with the thoughts of men in printed books. It was his custom to withdraw after supper to his study, and there he would read late into the night. He read Darwin. His friends believed that there was nothing of Herbert Spencer's which he did not read: indeed, when he was approached by Cornell University to be its Professor of Ethics he confessed that the one thing which attracted him was that it would give him an opportunity to "answer" Spencer. Huxley, too, he read voraciously: Huxley's frank agnosticism earned his respect even while he fought it with the simple faith which his mother had given him. Haeckel, with his brutal denials, fascinated him like a dangerous serpent: he must get his heel upon it. Tyndall among the scientists, Martineau among the theologians, Matthew Arnold among the critics, Lecky and Symonds among the historians, Browning among the poets, he read over and over. He would often say of Martineau, "He saved my soul." He went to Browning not only for poetical expression, but for the subtle thought upon modern problems. He was fond of George Eliot. Sometimes those who did not know Mr. Greer intimately felt that he spoke with too rapt enthusiasm over the last book which he chanced to be reading. This enthusiasm, however, was not the abiding enthusiasm of his reading days and nights. "What are you reading?" asked his neighbor, Julius Atwood. "Nothing but Carlyle," was the answer. He also exulted in the new voice which spoke out of the unknown; he was glad to have a new witness for the truth as he saw it; but he always went back to the

great men who seemed to him to have expressed the profoundest notes of the age, whether it were in science, theology or art."

Many men will say they have not time to read. Yet it is usually true that men can somehow make time for the things they recognize to be profoundly important. The trouble with many clergymen is that they have not faced this importance. They know that they can get up in their pulpits on Sunday mornings, and with a certain practiced fluency say something for a decent number of minutes. Some—God save the mark!—even boast of the fact that on such a Sunday morning they went into their pulpit not having had a chance to think of anything whatever except the text. They are not conscious of how superficial their preaching is—how thin and futile a stream for minds and spirits which are really thirsty for fresh thought and inspiration. If they realize this they will begin to insist with themselves that they must study and meditate. Some men, of course, with the pitiful salaries they receive, do not possess many books; but here is a chance for the service of the circulating libraries which are already being established in the Dioceses. But with many books or few, the man who feels the urgency of his mental preparation can begin to win that culture which too many so lightly forego. It is a question fundamentally of realizing the sacredness of the preacher's responsibility, and seeing to it that one shall use the utmost of his chance to bring his mind, for his people's sake, into touch with great thoughts which stimulate and inspire.

Book Notices

Essays, Speculative and Political. By the Rt. Hon. Arthur James Balfour. George H. Doran Company. Price $3.

Herein are gathered a number of essays on various subjects written by Mr. Balfour at various times. The volume is divided into two parts, the first consisting of five essays of a speculative nature on subjects as wide ranging as these—"Decadence," "Beauty and the Criticism of Beauty," "Bergson's Creative Evolution," "Francis Bacon" and "Psychical Research." The second part of the book, containing also five essays, deals with political subjects, the first of them on "Anglo-German Relations," written for a German periodical in 1912, being an analysis, grave and unimpassioned, yet startlingly prophetic, of the tendencies in Germany which England feared to be pointing toward a European catastrophe.

The whole book is an illustration of the richly furnished mind of this English statesman, and a reminder of the high quality of intellect which the long tradition of public service has so often put at the command of the British people. One hopes that the times to come will not lose its insistence upon the educated mind through some turn of political chance which makes the shallow or the mediocre intellect seem good enough for practical purposes. Theodore Roosevelt and Woodrow Wilson might have gathered together a collection of essays illustrating such a range of scholarly interest as this book of Mr. Balfour's, but imagine its being produced by a Lloyd-George or a Mr. Harding!

B.

Russia in the Shadows. By H. G. Wells. George H. Doran Company. Price $1.50.

The fact that a book bears Mr. Wells' name is sufficient assurance that it is written with the brilliant vividness which captures interest and holds it to the end. This brief account of his recent journey to Russia is no exception. It presents an unforgettable and convincing picture of what at least a part of Russia is today. It is a tragic picture, and one that should arrest the grave contemplation of all those who ponder the effect of the Russian collapse upon the civilization of the world. Mr. Wells exposes the fallacy of Marxian socialism, but at the same time he makes it clear that the breakdown of Russia was not caused by the forces now in control, but by the arrogant stupidity of the old regime. He believes that the Bolshevik government must be accepted and worked with as the defacto power in Russia, and that to the United States particularly, because of its tremendous resources, belongs the opportunity of rescuing Russia economically, and therefore rescuing the future not only of Europe, but of us all. "The only alternative," says Mr. Wells, "to such a helpful intervention in Bolshevik Russia is, I firmly believe, the final collapse of all that remains of modern civilization throughout what was formerly the Russian Empire. It is highly improbable that the collapse will be limited to its boundaries. Both eastward and westward other great regions may, one after another, tumble into the big hole in civilization thus created. Possibly all modern civilization may tumble in."

B.

I Believe: Sermons on the Apostles' Creed. By G. A. Studdert Kennedy. George H. Doran Company. Price $1.50.

During the war the author of this book was a chaplain with the British forces in France, widely known and greatly beloved among the troops, and known also at that time to numbers who had never seen him through his "Rough Rhymes of a Padre." Back again in the work of a parish church in England, he has written this book, which can be described rightly only in superlative terms. It is quite safe to say that no book just like it has ever been written before. It is an explanation of the meaning of the Apostles' Creed, or at least those parts of it which have to do with our faith in God the Father, and with Jesus, and the facts concerning Him which the creed recounts. The style has all the homely vividness and the direct, incisive man-to-manness which might have been used to the men in the trenches. No simplest reader could misunderstand the meaning of what is written; and yet there are thoughts in these chapters which can lay hold of the most profound mind and point it on ways of great suggestion. No book which has come to us in a long time for review is more thoroughly worth recommending than this.

B.

The Kingdom Round the Corner. By Coningsby Dawson. Cosmopolitan Company. Price $2.

Coningsby Dawson was known best in the years of the war as the author of "Carry On," one of the finest of the messages which came back from the front; but he was a novelist before the war, and has gone back to the making of novels again. This book is the story of two men who returned from the great struggle to discover how greatly they themselves had changed, and how changed the woman with whom one of them had been in love, and the England in which they all must live again. From the background of the story emerges another woman who becomes the heroine of the tale, and the climax of the narrative is generally satisfactory to all concerned.

Mr. Dawson's treatment of his characters is sometimes more like a moving picture than it is like life. He simply sets them down in the proper circumstances for the desired results without such development of his characters meanwhile as makes one quite understand how they arrive where all of a sudden they appear. Nevertheless, the book has distinct charm, and is starred here and there with flashes of genuine poetry. Moreover, in its description of the mood of men who came back from the front and found the nation they had fought for a long way short of the ideals they had believed in, there is a challenge to our own thinking of what the war was for, and of how we may redeem its purpose.

B.

My Son. By Corra Harris. George H. Doran Company. Price $1.90.

This is a new volume by an author already known to thousands through her previous work, "A Circuit Rider's Wife." This new novel is more than a novel. It is the reflection through a singularly sensitive and discriminating spirit of the grandeur and the pitifulness, the fire and the clay, or our ordinary human nature trying to be religious.

The book depends upon no plot whatsoever. It is simply the record from his mother's point of view of a man who followed his father into the ministry, disdaining at first his father's old-fashioned ideas, but coming back at length, chastened by experience, to much that his father had emphasized before. The style reflects the insight and the keen, human penetration of the author, gently satirical, yet reaching heights of noble emotion, too. Any minister, or other busy man, who turns from his more serious study to pick up this book will find in it not only recreation, but the fertile seed of fruitful ideas about the Church and the people in it.

B.

THE CHURCH'S MESSAGE FOR THE DAY

From the Convention Address of Bishop Charles D. Williams, D. D., of Michigan

The Church must have a message to deliver as well as a service to render. . . . We must not only have a message, but a message for the day, the day in which we live and in which the Lord has laid His burden upon us. And never was there a day in which it required more wisdom to discover the message or more courage to deliver it.

It is a day of disillusionment, when men, bitter with disappointment in the failure of high visions hitherto cherished, turn in wrath upon all new seers and prophets and sometimes stone and crucify them. Men normally cool, sane and balanced in judgment, are seeing red and are afraid of their very shadows. The foundations of the world order are out of course, and the structures of civilization are tottering and reeling. Many with common consent look to the Church of Jesus Christ as the only stable institution in the midst of this shifting chaos, and to the religion and gospel of Jesus Christ as offering the only effective and final solvent of our crucial problems. And yet they are often afraid of what that gospel and religion may have to say and resent the message when uttered.

The Church is groping for her message. Prophetic voices, hitherto solitary, have been gathered into choruses of official and semi-official utterances. A literature of such utterances is accumulating. Barely to name those utterances would make quite a lengthy list. For example:

The platform of the Canadian Wesleyan and the Canadian Presbyterian Assembly, the declaration of the Methodist Episcopal Bishops, of the Catholic Welfare Commission, and the War Commission of the Roman Catholic Hierarchy, of various Congregational Associations, the Social Creed of the Churches, promulgated by the Federal Council and since adopted by the National Y. M. C. A. in its convention in Detroit, the report of the Commission on Christianity and Industrial Relations appointed by the Archbishops of Canterbury and York, the reports of the committees of the Lambeth Conference on Christianity and Industrial Relations and Christianity and International Relations and the resolutions of the conferences thereon, etc., etc. Out of such declarations the lines of the Church's message for the times are emerging. There is her message for the prevailing social discontent and industrial unrest.

In none of these utterances does the Church take sides with any particular "isms," "capitalism," "socialism," or least of all of course with syndicalism or Bolshevism which finds only universal abhorrence for its outrages. In none of them are specific social, economic or industrial nostrums advocated. They contain only for the most part sane, well-balanced, carefully thought out statements of plain, simple Christian principles in their bearing on the present situation.

They assert, as for instance does the resolution of the Lambeth Conference, the fundamental and essential right and duty of the Church and her ministry to speak boldly and plainly on all moral issues, all issues of righteousness and justice involved in any question economic, industrial and social.

They declare in most instances that so long as the state of welfare necessarily involved in our present industrial system continues, both sides in the conflict have equal right to organize for the protection of their several interests, and there must be some kind of collective bargaining between them.

But they view with abhorrence the intolerable evils necessarily resulting from that conflict, evils that characterize equally both sides; the frequent dishonesty, graft and trickery of the labor unions, the tyranny of the closed shop, the violence and force used to secure demands, the limitation of production, the slacking of duty, the repudiations of responsibility and of obligations. And also the equal frequent dishonesty, graft, chicanery and trickery on the other side, the equal use of violence and force, the despicable system of espionage, the control of legislatures, the frequent tyranny of the so-called open shop which is sometimes open only at the back door through which labor may slink in only one by one to make what bargain it can as helpless individuals dealing with overwhelming masses of organized power.

They would eliminate it by substituting co-operation in common service for the present competition of private greed. They declare, in the language of the Lambeth Conference, that in order to that end "there must be a change in both the spirit and the working of our present system." As in certain vocations, like teaching and the ministry, service is ideally established as the paramount motive and the returns for service are only the means for carrying on that service, so it must be throughout industry, if we are to have peace, production and, above all, a stable Christian civilization. So long as men on the one side can say without shame, "I am in business simply to make money and nothing else. I am going to get all I can get. I am going to extract all the traffic will bear, regardless of consequence to anybody else; my limit is the sky; my business is my business and nobody's else," and so long as men on the other side can say, "I work for wages and nothing else, and I am going to get all I can by use of the power of combination or the law of supply and demand with as little and inefficient service rendered as possible with only so much production as I am compelled to produce"—so long as men work with such motives, we are bound to have warfare, violence, dishonesty, tyranny and oppression, and the public will suffer most of all.

It is only as every man can say "my business, whatever it may be, whether ruling a nation or digging ditches, is the 'Father's business,' part of His plan for an ordered world, for the service and welfare of His children, and the 'Father's' will and order. In human service and welfare this shall be my supreme motive, and material returns, necessary as they are, shall be the means to that end, like coal under the boiler to keep the wheels going"—it is only as man can say that from the heart that the kingdom can come or even civilization stand.

That, as I gather it from many utterances, is the generally accepted message of the Church today to the industrial world.

On international relations the Church has spoken in official utterance with practical unanimity. She stands for peace, to be realized in such practical measures as universal disarmament and the substitution of the arbitrament of reason for the arbitrament of force in an association or league of nations.

A NEW SPIRIT NEEDED IN THE CHURCH.

We look out on the great multitude of those who have had the unprivileged and the subordinate places in the world, and we complain and devise plans for restraint and keeping things as they were, and we have scant understanding of our time and the meaning of these movements. The most thoughtful among us have hardly passed beyond the point which the blind man had reached in seeing men and trees walking. We cannot interpret the hopes and the desires and longings of the great multitude of our fellowmen. We are like those who disputed whether it was a voice out of heaven or whether it thundered. Most people think it is thundering, and that may be a mistake. I think myself that confusing and distracting as are the cries and the demands and the efforts of men it is a voice out of heaven, and woe is to those who cannot hear God speaking to them. Our attitude toward the multitude of our brethren is often one of distrust and antagonism, and the attitude of our blessed Lord was one of infinite compassion and love and patience and helpfulness, and His attitude is the true one. A good many of us who are strong and rigid in our thoughts about the office of the Church, and our interpretation of our Lord's life and words are like those disciples who stood in our Lord's way, hindering the mothers from bringing their children to be blessed by Him, and telling the blind beggar of Jericho not to trouble the Master, whose exclusive companionship belonged to them.

Suppression and deportation and denunciation are not the final words, not the remedy, but a Christian sympathy, and a better understanding, appreciation of the causes of the movements which disturb us, more brotherly kindness in business, more co-operation, more profit-sharing, more fellowship, more justice, less patronizing, more good, practical religion. . . . Get a new spirit into the churches, a spirit of brotherly kindness. . . . Think more of justice than of charity.—Bishop Lines.

If the New Testament is the standard of value or importance as between the various doctrines of the Christian Creed, then the doctrine of the Holy Spirit necessarily claims little less than a primacy of importance in the devout and reverent thought of the Christian world. It is thus more prominent than the doctrine of the Church. In the Epistles, as in the Gospels, long passages turn upon the gift of the Spirit. The promise of the Spirit, His functions, His descent at Pentecost, His subsequent operation, His relation to the human spirit, His testimony, His influence, and the graces and virtues of which He is the author, are subjects constantly present to the Christians of the New Testament, and strangely forgotten by Christians in the later history of the Church.—Bishop Welldon.

Quotas and Returns

The Bishop of North Carolina, in his Council address, speaks both justly and wisely on a matter of grave concern to some of the neighboring Dioceses as well as to his own in regard to the Nation-Wide Campaign and its results.

"That the scheme, as proposed by its originators, was practical, and calculated to produce amazing results for good, is proved by the experience of those Dioceses which carried the work through to success. Not only have those Dioceses themselves been helped, both spiritually and materially, but even by the very limited success which was attained throughout the Church at large, the whole general work of the Church, domestic and foreign, has been lifted out of a slough of despond and put upon a new level of hope and efficiency. Had all the Dioceses responded loyally and generously to the leadership of those whom the Church put in charge of this great movement, and made a sincere effort to do what they were asked to do, the predictions of its most enthusiastic advocates would have been abundantly fulfilled.

"But the stubborn fact confronts us that, as a whole, the Church throughout the United States did not carry out the proposed scheme, and the Nation-Wide Campaign, as nation-wide, failed. I am not saying this in idle retrospect, not in useless criticism. I am calling attention to an actual situation, and a very serious question of duty arising out of the situation. In the Maryland, West Virginia, Virginia and North Carolina Dioceses, as a whole, success was attained. This Diocese was given a quota of forty-two thousand dollars. It accepted that quota, subscribed it, and paid it in full. For the current year, 1921, we are endeavoring to do the same. Now this quota was based in part upon Diocesan Survey of the needs and opportunities of Church work in the Dioceses, as well as upon the general work of the Church in Domestic and Foreign Missions, and in Central Administration. We anticipated certain help in important enterprises in this Diocese from the general treasury into which our quota of forty-two thousand dollars was paid. And our work in this Diocese has been to a certain extent crippled by the failure of the Nation-Wide Campaign in so large a proportion of the Dioceses. That is the situation, and it may just as well be frankly stated and fairly faced. The question is, What shall we do under these circumstances?

"I have tried to consider this question, not from a financial and selfish point of view, which is unquestionably its first and most obvious aspect, but from the point of view of our Christian responsibility, as a question of spiritual economics rather than secular. Looking at the matter from a practical—i. e., a worldly and selfish—standpoint, we are disposed to say that as our quota was to include certain provisions for our diocesan work, and we find that, on account of the failure of other Dioceses, we are not receiving what we had a right to expect; we may retain part of this forty-two thousand dollars for our proper Church work in the Diocese. I think, on purely legal and worldly principles, no one could deny our right to do this. That is the way in which the matter at first presented itself to the practical and legal side of my mind, so to speak. But in administering the affairs of this Diocese as your Bishop I have always endeavored to avoid the merely legal and secular view of our responsibilities. The Spirit of Christ must govern even our fiscal policy and measures. The Nation-Wide Campaign is, first of all, an appeal to the Christian conscience to realize the obligation of the gospel in its highest and most unselfish demand; to do our duty by the whole Body of Christ; to give as we are able into the treasury of God for the whole work of the Church. Eventually this abundance will flow back to us; but it is for the whole that we pray and that we give; not for our own part of the work. We have caught the vision. In some measure, but, after all, most inadequately, we have responded to the call. Others have not yet seen it. The call came first to us. They have not yet fully heard it. It is impossible that such a great work, such an unprecedented appeal, should at once be fully appreciated by all. It must take time to arouse the whole Church to such a wide view and to such a large demand. As a matter of fact, we know that in most Dioceses the clergy and people have not yet fully appreciated the situation. Now, what shall those Dioceses do who have been so blessed as to have been able to unite their people in support of this great enterprise? Shall they stand together in unfaltering faith and courage until all the forces of the Church can be rallied and brought up to the same advanced position? Or shall they falter and fall back, and lose what they have already won for themselves as well as for the Church at large?

"I think there can be but one reply to this question when we have rightly appreciated its true significance. In what we have already gained from the Nation-Wide Campaign in our own Diocese we have profited incalculably. It has vastly more than justified itself in our own experience if we should never receive a penny for those enterprises for which we anticipated assistance. If all the Church is to be aroused to the great work, it must be by the unselfish, self-sacrificing example of those Dioceses in which the movement really began, and in which it has attained its primary goal. We must not relax our efforts, or suffer our interest in our local enterprises to divert our energies or our offerings from the building up of a common sentiment in support of the common cause throughout the Church. We are gaining immensely every year in our diocesan work. Let us hold up the hands of those who are endeavoring to unite the whole Church in continued effort to attain the fulfilment of the noble purposes with which this great movement was undertaken."

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

CHINESE RELIEF LETTER FROM BISHOP GRAVES.

Mr. Editor: You have been most helpful in furthering the collection of funds for famine work in China, and we are all grateful to you for this help. In the hope that they may interest you, I am sending you copies of the posters which were used in the Famine Drive at Shanghai. They are quite different from anything which you would use in the United States to collect funds, but they serve their purpose here.

F. R. GRAVES.

Bishop's Office, Shanghai, April 8, 1921.

FOR YOU.

For you He left His home on high:
For you to earth He came to die!
For you He slumbered in a manger;
For you to Egypt fled, a stranger;
For you He dwelt with fishermen;
For you He slept in cave of glen;
For you abuse He meekly bore;
For you a crown of thorns He wore;
For you He braved Gethsemane;
For you He hung upon the tree;
For you a final feast was made;
For you by Judas was betrayed;
For you by Peter was denied;
For you by Pilate crucified;
For you His precious blood was shed;
For you He slept among the dead;
For you He rose with might at last;
For you beyond the skies He passed;
For you He came at God's command;
For you He sits at His right hand.

—Victorian Churchman.

DO HIS WILL.

Willingness to do God's will implies a willingness to suffer His will to be done in our lives. The calm acceptance of disagreeable but necessary facts in the strength of a confidence that this is God's will for us, will be an armor against many of the ills of life. God will help us to be willing to accept His will for us if we will let Him.—Selected.

THE HELP OF GOD.

see thou well to this that God be with thee in everything thou doest. Have a good conscience, and God will defend thee well. For whom God will help no man's perverseness can hurt. If thou canst be silent and suffer, without doubt thou shalt see the help of the Lord. He knows the time and manner how to deliver thee, and therefore thou shouldst resign thyself unto Him. God alone can aid and deliver from all confusion.—Thomas A. Kempis.

A SIMPLY GOOD LIFE.

In the effort to appreciate various forms of greatness let us not underestimate the value of a simply good life. Just to be good, to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet, and avoid all manner of petty anger and irritability—this is an ideal as noble as it is difficult.—Edward Howard Griggs.

The Great Commission.

LETTER FROM BRAZIL.

Funds Provided for a Home for the Theological Seminary. Annual Council.

The Rev. James W. Morris, D. D.

We are in great jubilation here. You naturally have heard of the great gift of $20,000 to this Seminary. The news came to us after we had received notice that the Presiding Bishop and Council could not this year make any grant to the Seminary. The news came in an unexpected, delightful cable, stating that the money had been granted in full—though we had cabled that we could, in view of low exchange, make a less amount do. We thought it was a change of mind of the Council. Later came letters to the Bishop, telling us the unusual manner of the gift. A generous lady in New York, an old friend of Brazil, but who had not been appealed to on the subject, simply sent her cheque for the full amount. My young men and I regard this as a specially happy answer to our prayers. Since June we have prayed daily for two things —a home for the Seminary and four more students. In this quite unusual way God has granted our request. Brethren at home have been joining their prayers with ours, and so we cry as Dr. Gray wrote from New York, "Praise God, from whom all blessings flow!"

It is great to know that the Seminary is thus made permanent; but it is even greater to have the assurance that this is a clear sign of God's favor on the work given us to do.

We can with this money not only buy and equip the house for the Seminary, but also we can build a nice chapel adjoining. Thus the boys of the school and our growing congregation in the neighborhood will have a suitable place of worship. It is indeed an encouraging prospect

Meanwhile, we are renting the property and are settled in the house. There are now six men in residence, five in the Seminary and one in preparatory work. We are closely and happily at work: the men busy and cheerful. They are very considerate and careful of their elderly dean. Indeed, there is a beautiful spirit among them, and our new home has already been a blessing in rapidly developing a fine Seminary spirit. I have come to have a warm affection for each one of them.

This place has large grounds, running back to a stream, where it joins with the school property. It fronts widely on a quiet residence street. The house is large enough with a little change for ten or twelve men; it is well built, has a good well of water nearby, and water is run through the house. It is in half a square of the street car line. With a little expense it can be made a really beautiful place, and we are all looking forward jubilantly toward making it so. If we can consummate the purchase at once, and so settle that problem, it would be blissful.

But the money has not yet arrived, and so we can't act at once. Then, too, we begin to fear trouble with the owner of the property. We were offered the place, and so thought we could get it when the means were supplied. But lately the Roman authorities have taken up a truculent attitude toward us. They begin to realize that there is a growing and vigorous church in their midst. And so the Archbishop here has made himself disagreeable. Thomas had a fine French teacher in the school, who has just been made to resign at the order of the Archbishop. And we fear that pressure is being brought to bear on our owner to induce him to turn us out, or at least to refuse us the property. The Roman priesthood have social as well as ecclesiastical weapons. They can make it most disagreeable for people who are or want to be in society, etc.

It seems foolish for the Romans to use such means to oppose our advance. Of course, such things only put us more in the limelight. And we can always go somewhere else, if we are turned out of this place. However, we still have hopes of obtaining this place; as for our purposes it seems ideal. Because these grounds join the premises of the school the two institutions can be intimately associated.

We have just had a great meeting of Council here at Trinity Church in Porto Alegre. We do things in the Virginia style of years ago. Everybody stays over Sunday, which is made a day of special services and preaching. From Thursday through Sunday, there were night services, with large congregations. The women have one night, and gave excellent reports on the year's work. They raised this year over twenty-three contos (a conto should be $250: but it is now about $130, due to low exchange). That is a larger sum than was given by the entire Church the year I left Brazil. More encouraging still, Trinity Church in Porto Alegre has now an income of thirteen contos a year, nearly as much as the whole Church gave when I left. On the other nights the Bishop and all the clergy were in vestments—and we had good preaching. Sunday morning, with a full church, twenty-four people were confirmed, and more than one hundred and fifty persons partook of the Holy Communion. It was like a service at home Sunday night. After a fine sermon by Cabral, about $80 was taken up for the famine sufferers of China. We think that a great impression was produced by the Council.

I was given a chance to tell the Council of the great movement at home, the Nation-Wide Campaign. Much interest was aroused, and a committee appointed to take steps necessary for launching such a campaign in our churches. I feel quite sure that with a little planning and organization, and with earnest work and believing prayer, we can get great results.

I cannot tell brethren what a real help it is to be assured that many prayers at home are offered for this work, and very particularly for me in my part of it. Keep up that work: it moves things out here.

Caixa postel N. 174 Porto Alegre, Brazil, April 13, 1921.

THE LATEST FROM CHINESE FAMINE FIELD.

Latest official reports from the American Committee in Peking show that nearly 7,000,000 starving people are now receiving relief through international committees. This information was received by the American Committee for China Famine Fund, in a cablegram which reached the Bible House in New York City, during the intensive fund-raising effort of "China Famine Week," which ended May 8.

"Five million four hundred and forty-five thousand two hundred and twenty now receive relief through international committees," the cable read. "New distribution just made will add about 1,500,000, making a total of 6,945,-220. All American funds now allotted. This supplements previous cable. Additional funds urgently needed."

Both here and in the famine provinces every possible effort is being put forth to meet the demands of these last and most critical weeks preceding the harvest. More than 300 foreigners, the majority of them American missionaries and business men, are now engaged in the giant task of directing the work of food distribution over the hundred thousand square miles of territory in which the famine reigns.

Everywhere they are being aided by trustworthy officials and individuals among the native Chinese, and the tremendous machinery of relief is working without hitch or hindrance, and with an efficiency and a spirit of self-sacrificing co-operation that will make this great humanitarian endeavor forever memorable and rich in future good.

While America's contribution received a material addition as a result of the intensive appeal made during China Famine Week, it is hardly to be hoped that the total contributed will care for all of the 5,000,000 whose only chance of surviving until harvest time rests on help from this country.

NEAR EAST RELIEF.

Mr. C. V. Vickrey, Secretary, writes under date of May 7:

We are receiving a rather dramatic series of cablegrams this week from the Near East, nineteen thus far, all of them important. One announces that the total number of orphans now at Alexandropol is 18,000, probably the largest assemblage of orphan children that the world has ever known. It also reports:

"Supplies Alexandropol allow half rations April 3 to April 30. After May 1, nothing."

We had a small steamer, the "Quequen," on the Black Sea, en route to Batoum, and earnestly hoped that it would reach there in time. Today we received a cable that when the "Quequen" reached the deserted harbor of Batoum, they found a telegram from Alexandropol (200 miles in the interior), reading:

"No foodstuffs at any price. Four days more and we are finished."

The cable continues:

"Immediate transport saved lives of eighteen thousand orphans and seven Americans, Alexandropol, where food arrived the same day that last of half rations was exhausted."

Another cable reports 5,000 orphans at Harpoot and others on conditions in Constantinople, Syria, Cilicia and Anatolia.

Coincident with the receipt of these cables we are experiencing a decrease in contributions that threatens disaster, for we cannot sustain these children during the summer months without larger financial resources than are now in prospect.

We would greatly appreciate any publicity you can give to this tragic situation that will help immediately to save the lives of these innocent children and ultimately to solve the Near Eastern problem.

Church Intelligence

Clergymen's Retiring Fund Society.

The semi-annual meeting of the trustees of the Clergymen's Retiring Fund Society was held in the Church Missions House May 13.

An interesting fact was presented in the financial secretary's report, that of the fifteen deaths which had occurred during the last six months, all but three were of annuities, thus indicating that the great proportion of the members live to secure the annuity for which they have contributed, while some of them, like those on this list of twelve, lived till over eighty years of age, thus for twenty years reaping the fruit of their wise prudence and foresight in becoming members of this society.

It is further pointed out that these twelve had paid in as dues during their membership sums totaling $3,793 and had drawn out in annuities $12,-250, making an average return on their investments of nearly three and a quarter times the amount they had paid in. Not one of them had died before receiving more than he had contributed, while one who had paid only $132 received in annuities $858, which is a return of 650 per cent. The average of returns over payments for the above twelve was a little over 320 per cent. Two received over $800, two over $900, one $1,000, and the highest was $4,-607.

Summer Conference, Sioux Falls, June 21-30.

A Summer Conference for Church Workers will be held at All Saints' School, Sioux Falls, S. D., June 21-30. This conference will cover the different lines of Church activities—Religious Education, Social Service, Missions and Women's Work—and a very interesting and instructive program has been prepared. Members of the faculty are Bishops Burleson and Remington, of South Dakota; Bishop Ferris, of Western New York, and Bishop Wise, of Kansas; Mrs. George Biller, organizing secretary of the Woman's Auxiliary; Miss Eunice D. Peabody, of All Saints' School, Sioux Falls; Miss Elizabeth Baker, of Sioux Falls; Miss Charlotte Tompkins, of the Trinity Cathedral School, Omaha, Neb.; the Rev. W. A. Jonnard, of Tennessee, and the Rev. Charles T. Bridgeman, representative of the Department of Social Service, New York. The conference leaders, in addition to the above, are: Very Rev. E. B. Woodruff, Sioux Falls; the Rev. C. B. Blakeslee, Madison, S. D.; the Rev. H. M. Peck, Armour, S. D.; the Rev. Paul James, Iowa City, Iowa; Miss Laura Peck, Sioux Falls, S. D.; the Rev. F. B. Bartlett, Aberdeen, S. D.; Mr. C. M. Day, Sioux Falls, S. D.; Mrs. W. P. Remington, Rapid City, S. D.; Miss Jane Cleveland, Boston, Mass.

Copies of the program may be had and application for registration or further informaton may be made to Miss Mary B. Peabody, Sioux Falls, S. D.

The Summer Training School for Workers, Sewanee, Tenn., August 9 to August 22, 1921.

The Summer Training School for Workers, Sewanee, Tenn., will open on August 9 at 8 P. M., and will close on August 22 at 8 P. M.

The school is composed of three departments, viz., Department of Missions, Department of Religious Education and Department of Social Service. The deans of these departments are Mrs. Loaring Clark, Rev. G. L. Tucker and Rev. C. N. Lathrop.

Rev. Gordon Reese, Rev. William G. McDowell and Miss Jeannette Zeigler will have special charge of young people who may attend the school.

In order to meet a great demand in the Church, there will be a special period for conference on Parochial Missions, and also instruction in methods—in other words, "a school for the training of mission preachers."

The various organizations of the Church will be represented. Rev. R. W. Patton, D. D., will represent the N.-W. C.; Miss Grace Lindley, the Woman's Auxiliary; Miss Jeannette Zeigler, the Girls' Friendly Society; Mrs. John M. Glenn, the Church Mission of Help; Miss Mary E. Thomas, the Church Periodical Club; Mrs. Felix Ewing, the Daughters of the King; Mrs. E. B. Leaf, the Guild of St. Barnabas for Nurses, and Miss Agnes E. Warren, the Church Woman's League for Patriotic Service. The Church School Service League will also claim a prominent place on the program.

At the open forum there will be discussed such subjects as "The Negro in America," "The Responsibility of the Church for Social Relations" and other subjects of general interest.

The Devotional Life will be emphasized, and at the Twilight Hour subjects will be presented in short addresses, which have bearing upon such life.

Arrangements are being made with railroads for special rates to Sewanee, and dates on which tickets will be sold will be announced later.

Board and lodging may be had at the rate of $25 for the entire period of the school; that is, from supper on August 9 to after breakfast on August 23, or for less time at the rate of $2 per day. It will be necessary for those who attend the school to notify Dr. George M. Baker, dean, Sewanee, Tenn., ten days before the opening of the school in order that reservation may be made for them.

Sewanee is a beautiful place, and there are quite a number who have been coming up to the "mountain" summer after summer, and have taken back to their homes and to their work inspiration, courage, strength and greater efficiency.

Programs will be sent out later, which will give information about special railroad rates, and instruction in detail about the various courses.

For further information write to Rev. Mercer P. Logan, D. D., Director, Charleston, S. C.

The Commission on Daily Vacation Bible Schools is particularly anxious to hear from all those who are interested, who have had schools or contemplate having them this summer. Requests for information, criticism and personal experience can be sent to the commission, Room 73, 289 Fourth Avenue, New York.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

A step toward unity was taken the past week when services were arranged in the Second Presbyterian Church, Richmond (Dr. Hoge's old church), at which ministers of five different denominations preached and conducted services from Monday to Friday inclusive. The Rev. George P. Mayo, of Monumental Church, represented the Episcopalians. Every sermon stressed the importance of a closer Christian co-operation among the Protestant churches. It was gratifying to note that there was a larger attendance of Episcopal ministers than of any other one denomination at these services.

A unique and unusual service was conducted by the Rev. R. Cary Montague, City Missionary of Richmond, at the Industrial School for Colored Girls, at Peaks Turnout, Hanover County, at which thirty-five of the colored girls in this institution were baptized by immersion in a mill-pond, and two others were baptized in the usual way. The preliminary service was conducted in the schoolhouse, which is used as a chapel; then Mr. Montague retired while the congregation sang a hymn, and changed his vestments for a baptizing suit, which he had borrowed from Dr. H. D. C. Maclachlan, of the Seventh Street Christian Church, after which they marched in procession to the mill-pond. All the girls had on long white robes, and the immersion ceremony was thoroughly impressive. After a change of clothing the concluding service was held in the schoolhouse, with an address from Mr. Montague. This step was taken by these girls as the direct result of a Week of Prayer conducted by the superintendent last January. After the girls expressed their desire to be baptized this wise and godly woman told the girls that they must prove the earnestness of their intentions by three months' good behavior, and they have all made perfect records since.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robt. C. Jett, D. D., Bishop.

The Executive Board held its session Friday, May 13. As usual, it proved a busy and interesting session. Steps were taken looking to the completion of the school at Endicott; an appropriation was made to assist in the erection of a parish house at Amherst. Provision was made for the publication of a hand-book on Social Service, and a diocesan car was voted to the rector of Christ Church, Martinsville, with the understanding that he is to prosecute missionary work in the surrounding country, especially at Fieldale.

The Bishop announced his purpose to appoint the Rev. Norman E. Taylor, of Buena Vista, to succeed the Rev. Francis H. Craighill, who has accepted a call to North Carolina. Mr. Taylor has been invited to take the work, and it is hoped that he will accept.

The Rev. Wilfred E. Roach, of Marshall, Va., has accepted a call to the rectorship of Christ Church, Martinsville. It is anticipated that other rectorates in the Diocese will be accepted within the next few days.

NEW YORK.

Rev. W. T. Manning, D. D., Bishop-Elect.

Consecration of Dr. Manning: Diocesan Convention: Election of Suffragan Bishops.

The consecration of the Rev. Dr. William T. Manning, rector of Trinity Parish, as tenth Bishop of New York, attracted attention of the city, the country, and even brought a representative from the Church of England in Canada. The event took place in the Cathedral of St. John the Divine on May 11. Features of it were the wonderful popular interest, bringing four to five times as many applications for

admission as the unfinished Cathedral can accommodate; the part of Eastern Orthodox Churches, and the great numbers in the procession, the latter numbering upwards of five hundred, the most in any procession the oldest of Church news reporters ever remembered to have seen.

Every foot of space within choir and crossing was used to accommodate the 2,500 ticket-holders, while at least 8,000 persons gathered on the nave foundations to watch the imposing procession, which started from old Synod Hall, extended into Amsterdam Avenue, and the entire length of the nave and to the sanctuary. In it were representatives of the Russian, Greek and Serbian Churches, through their highest dignitaries in America; trustees of the Cathedral, of Columbia University, vestry of Trinity Parish, faculty of the General Seminary, faculty and trustees of St. Stephen's College, clergy of Presbyterian, Methodist and Reformed Churches, clergy of the Diocese and many from other dioceses, and Bishops Brent, Lawrence, Hall, Whitehead, Johnson, of Missouri; Burgess, Stearley, Rhinelander, Garland, Harding, Talbot, Sweeney, of Toronto; Gailor, Beatty, Lloyd, Ferris, Hulse, Davies, Perry, Knight, Partridge, Vincent and Tuttle.

The consecrators were Bishops Tuttle, Lawrence and Vincent; the presenters Bishops Rhinelander and Hall, and the attending presbyters the Rev. Drs. Gates and Bellinger, two Trinity vicars. In the circle formed by those who took part in the actual laying on of hands were ten Bishops, and the spectacle was a most unusual one, the great space of the sanctuary affording such picture, with the kneeling figure in the centre, as could hardly be presented anywhere else. Standing with the ten was the Bishop of Serbia, but other Eastern Church prelates did not leave their stalls. There were claims that Serbia took part in the laying on of hands, but the official record of the event, as made to the House of Bishops, will not include him. Preceding the service, in the Cathedral, Archbishop Alexander, of the Russian Church, formally gave to Bishop Manning the sacred pallium. He was assisted by two Russian priests, one an abbot, in full robes of brilliant color and oriental suggestion. The pallium resembles an ordinary stole, but is wider, white with gold-braided border, and contains some lamb's wool. It was brought to the United States from Russia, and has been worn by every Bishop of the Russian Church accredited to this country.

The sermon was preached by Bishop Gailor, of Tennessee, and was strong in its presentation of fundamental needs of today, of confidence in Bishop Manning and in the Diocese of New York to meet those needs, and in good will of the whole Church for New York's success. In the service Bishop Lloyd read the Litany, and so great were the numbers that the request was made that only the participating Bishops receive at the service of Holy Communion. It was the first consecration of a Bishop of New York to take place in upwards of a century. For two generations at least assistants or coadjutors had been consecrated, who succeeded at the deaths of the diocesans.

The Convention: In Synod Hall, following the consecration, Bishop Manning was given an ovation when he appeared for the first time to preside over a convention. Luncheon had been served in the Bishop's house to the visiting Bishops, and to a great throng in the undercroft of the hall. Church leaders filled the hall and cheered the new Bishop for five minutes or more. The enthusiasm was a prelude to that which obtained throughout the convention, and resulted in the most decided advance in policies, and money to back those policies, that any convention has known in years. The work which Bishops Potter, Greer and Burch had done, often under many discouragements, found fruit for the new administration to gather. Thus it was that when the Rev. Dr. W. H. Milton came before the convention and said the Church of the rest of the country wants to know what New York thinks and will do with the Nation-Wide Campaign and all it stands for, cheer upon cheer followed, and Dr. Milton was assured that New York was with him and the general Church's plans heart and soul.

Bishop Tuttle spoke briefly, and Bishop Sweeney, of Toronto, presented the greetings of the Church in Canada. Then followed such business-like address as few Bishops in any diocese ever gave. It lasted for more than one hour, and reviewed conditions from every phase. While given by a man a Bishop hardly more than a few hours, Bishop Manning showed such business acumen, and such thorough knowledge of diocesan finance and other affairs as hardly any layman in New York, Stephen Baker possibly excepted, could show. The new Bishop was not unmindful of comments made upon his Cathedral sermon of some weeks ago, and referring to that sermon he said, in part:

"Wherever there is proved wrong and injustice the Church, of course, may, and must, speak. But the Church is not commissioned nor endowed with special wisdom to pronounce upon specific political and economic programs. It is the function of the Church to inspire men and women to right social actions, to bring the Spirit of Christ into all social relationship and into every department of life, but it is not the function of the Church to prescribe the economic views which men shall hold, nor the economic systems which they are to adopt.

"We shall give our true help as representatives of the Church, not by unwarranted statements nor by incendiary fulminations against this group or that, but by doing all that we can to bring the Spirit of Christ into the consideration of these problems."

Touching on business affairs, the Bishop urged the completion of the Cathedral nave; that the Episcopal endowment fund, now standing at $214,000 and not increased in years, be raised to $1,000,000, that its endowment might take off all parishes the present assessments for Episcopal supervision. The suggestion was popular in the extreme, and later individuals and parishes began to give pledges of $1,000 to $5,000 each.

Speaking of assistance for himself, he said he needed none for himself, but the Church in New York needed help, far more than any one Bishop could give. He wanted leaders to develop these and other new lines of work. He said he did not believe it wise at this time to elect a coadjutor, which statement was cheered, and then he asked for two suffragans, saying they could do the work of archdeacons and much more besides.

The request met instant and prolonged applause, and led to pledges for the Episcopal Fund, and added not a little to the enthusiasm which had till then marked the convention as it has not done in years.

Election of Suffragans: Thirteen nominees were presented to the convention for the office of Bishop Suffragan, two to be elected. They were Bishops Lloyd and Hulse, the Rev. Drs. Herbert Shipman, De Witt L. Pelton, William H. Pott and Edward C. Chorley, and the Rev. Messrs. Charles K. Gilbert, L. Ernest Sunderland, Francis S. Smithers, James Wilson Sutton, Duncan H. Browne, Arthur R. Gray and William H. Owen. The Rev. Dr. Pott was Archdeacon until a few weeks ago, Mr. Sunderland is superintendent of the City Mission, Mr. Gray is in charge of Latin American work under the Bishop and Council, Mr. Gilbert is secretary of the convention, and Mr. Browne has accepted election as dean of the Cathedral at Denver.

Upon elections hinged a number of surprises. The personal popularity of Bishop Arthur S. Lloyd, with recognition of his ability, carried him far beyond the required number in both orders at the end of the third ballot, and upon the fifth, by a very narrow margin, the Rev. Dr. Herbert Shipman, rector of the Church of the Heavenly Rest, was chosen. Elections being unanimous in both cases by vote of the convention, there were the usual greetings. Concerning Bishop Lloyd, Bishop Manning said:

"It is not necessary for me to say what are my feelings. I welcome this choice as one from whom I shall receive not only assistance, but fellowship, counsel and spiritual help."

Bishop Lloyd responded:

"A man would not be a man who would not appreciate what you have done," addressing the assembly. "I have been associated with you in the work of this Diocese for twenty years. My desire is to help your Bishop make good. My services are his. I pray God you have made no mistake."

When Dr. Shipman came to the platform the Bishop said:

"You have chosen one toward whom I can feel from my heart as a true friend and brother; one whom I have known and for whom I have always had a true affection."

Dr. Shipman said:

"To say that I am overwhelmed by the result of this election is but to speak the truth. My mind goes back today to the election of Bishop Burch, who at that time said no man without great and serious reasons might put aside a call as Bishop Suffragan of this Diocese. I did not desire—at least not in the sense of seeking—this high office. I waited here as one waits upon the commanding officer. I feel that this election is a command laid upon me by you and, as such, I accept it."

The Rev. Dr. Pott, now rector of St. John's, Staten Island, withdrew his name, saying he is in honor bound to continue where he now is, and the Rev. Duncan H. Browne did the same, saying he has accepted election as dean of St. John's Cathedral, Denver.

After the election of Bishop Lloyd a fourth ballot showed many scattering votes, with the Rev. James Wilson Sutton, vicar of Trinity Chapel, in a strong lead—election almost attained in both orders. While there was no display of party, it was recognized that he was favored by the advanced people. The Rev. Drs. Gray, Chorley, Owen and Pelton, and the Rev. Messrs. Smithers, Sunderland and Gilbert thereupon withdrew, asking in most cases if not in all to be permitted to second the name of Heavenly Rest rector. The result was very close, Dr. Shipman receiving one hundred and ten in the clerical order, when one hundred and nine were needed, and forty-five and a half in the lay, when forty-five were needed.

The salaries of the suffragans were fixed at $9,000, with $1,000 allowances for travel expense, and private secretaries at $1,500 in each case. Thus New York Diocese is now committed to an expense for Episcopal supervision of an amount in excess of $40,000 a year, when secretaries and travel, pension premium and light and heat included

in the Bishop's house, are included.

Bishop Lloyd has one son and four daughters. The son is John Lloyd, of Pinehurst, N. C. The daughters are Mrs. Gavin Hadden and Mrs. Charles J. Symington. of this city; Mrs. Churchill J. Gibson, of Lexington, Va., and Mrs. Edmund Pendleton Danbridge, of Petersburg, Va. Bishop Lloyd was born sixty-four years ago in Alexandria County, Va., and was educated in Potomac Academy, Alexandria, Va., the University of Virginia and the Virginia Theological Seminary.

The Rev. Dr. Herbert Shipman has been rector for the last fourteen years of the Episcopal Church of the Heavenly Rest, Fifth Avenue, above Forty-fifth Street. He was chaplain for nine years at West Point Military Academy, he served on the Mexican border, and he was chaplain in France during the World War.

Dr. Shipman was born in Lexington, Ky., fifty-two years ago. His father later became rector of Christ Church, this city, when it was in lower Fifth Avenue. The son was educated in Columbia University and the General Theological Seminary, Chelsea Square. The first pastoral work of Dr. Shipman was at Christ Church as assistant to his father. In 1905 Dr. Shipman became assistant to the late Rev. Dr. D. Parker Morgan with the right of succession. He assumed full charge July 15, 1907, when Dr. Morgan resigned. The elder Dr. Shipman was long identified with the American Church Missionary Society.

The Standing Committee was elected as follows: The Rev. Dr. William M Gilbert, Justice Vernon M. Davis and Thomas S. McLane.

Upon motion of Charles C. Burlingham, seconded by Justice Davis, the following disarmament resolution was unanimously adopted:

"The clergy and laity of the Protestant Episcopal Church of the Diocese of New York, assembled in their one hundred and thirty-eighth annual convention, urge upon the Senate and House of Representatives of the United States by legislation, diplomatic representation and other appropriate means to secure an international agreement for the immediate reduction of armaments. They believe that in the United States rests an especial obligation both to curtail its own military and naval expenditures and to commend this policy to other nations."

On the second day of the convention a recommendation of a committee that the word "male" be urged to be stricken out of the religious corporation law of the State, was side-tracked in the authority given the Bishop to name a committee to confer with other Dioceses of New York State. The Rev. John R. Atkinson favored the movement, while the Rev. Dr. Ernest M. Stires and Mr. Edmund L. Baylies urged making haste slowly. The matter involves the status of women in parishes and convention. especially with reference to holding places of vestrymen or vestrywomen.

C.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

The Board of Religious Education of the Diocese of Washington held its monthly Sunday School Institute meeting at Christ Church, Rockville, on Tuesday, May 17. Dr. Freeman, of Epiphany Church, was the special speaker, using as his subject "The Sunday School in a Crisis."

The Church of the Ascension has launched a campaign to increase the attendance at church and Sunday school, and to strengthen the finances of the parish. The movement is in charge of Rev. D. Wellington Curran, acting rector, who will act as chairman of a general committee. The first week of the campaign was given over largely to locating and becoming acquainted with Episcopalians in the parish. This was the first step toward increasing church and Sunday school attendance.

A distinct loss to the Diocese and city of Washington was suffered in the death of Colonel George R. Truesdell, which occurred at his apartment in Washington on Thursday, May 12, after an illness of about four months. Colonel Truesdell was born in New York City and was educated as a civil engineer at the University of Michigan. He served with the Twelfth New York Volunteers in the War Between the States, being commissioned captain in 1862. When his regiment was mustered out he was commissioned major and paymaster in the regular army and served as such until 1869. He was brevetted lieutenant-colonel for meritorious service. After two years spent in New Jersey, Colonel Truesdell came to Washington, and began his life here of public service in the national capital. He organized the first electric street railway company in the District, and served as District Commissioner under Cleveland. He was well known for his active interest in all measures which were for civic betterment, and was conspicuous in his efforts to secure the enactment of the law for the extension of the highway system outside the old city limits. It was largely through his efforts that the extensions were secured. Colonel Truesdell, as he was always called, was a firm believer in the "half and half plan" for the financing of the District of Columbia, and his report submitted to the Washington Board of Trade and unanimously adopted by the Board in 1912 will ever be remembered. He was a trustee of the Washington Cathedral and a vestryman of Epiphany Parish. He exerted a wide influence in the Church affairs of the Diocese, and his name was nearly always found on important church committees. His devotion to the church and the business interests of his community at the same time serves as a strong example of the great influence for good such a churchman may have among his people, and his passing marks a real loss in the life of Washington.

His funeral was held Saturday, May 14, at Epiphany Church, by Dr. James E. Freeman, rector of the church, assisted by the Bishop of the Diocese and Dean Bratenahl, of the Washington Cathedral. Pall-bearers were the vestrymen of Epiphany Church and two members of the Loyal Legion. Interment was in Arlington Cemetery.

St. Andrew's Church is endeavoring to raise $5,200 during the month of May to pay off a second trust on the church. This trust, in the shape of a note, was for $10,000 five years ago, and during that period has been reduced to nearly half the amount. Regular committees are in charge of different phases of the drive, and a series of entertainments will be given by the men and women of the parish.

A men's service was held at St. Mark's Church on Sunday, May 15, at 8 o'clock, under the auspices of the Brotherhood of St. Andrew, the sermon being preached by Rev. William B. Dent, of Rock Creek Parish. Members of brotherhoods from adjoining parishes were asked to attend.

The people's open-air services on Sunday afternoons have been started at the Washington Cathedral, and at the service on Sunday afternoon, May 15, the preacher was Canon William L. Devries.

M. M. W.

NORTH CAROLINA

Rt. Rev. Jos. B. Cheshire, D. D., Bishop.

The Convention at Durham Largely Attended.

The one hundred and fifth annual convention of the Diocese met in St. Philip's Church, Durham (the Rev. Sidney S. Bost, rector), May 10-12. It was one of the most largely attended conventions in the history of the Diocese, and the hospitality of the city has never before been exceeded. The committee on the state of the church reported this as the high-water mark of our conventions. The address of the Bishop stressed especially the good work that had been done in the Nation-Wide Campaign, North Carolina being among the very few 100 per cent. Dioceses, and urged that we continue this great work. Special addresses were made by the Rev. Walter Mitchell, D. D., of Porter's School, Charleston, S. C., on behalf of the Provincial Board of Education; the Rev. Charles N. Lathrop, of New York, on Social Service, and the Rev. Robert Patton, D. D., on the Church Institute for Negroes and the Nation-Wide Campaign. A canon establishing a Presiding Bishop and Council was defeated, as was a resolution permitting women to be members of vestries. The number of confirmations last year was 548. Bishop Delany, Suffragan Bishop of the Diocese, and in charge of the negro work, reported that his work was suffering from the fact that the Nation-Wide Campaign had not been able to make an appropriation to aid in paying the salaries of his colored clergy, and these had been taken off of the diocesan fund, expecting that such campaign would provide for them. The convention ordered $2,000 to be raised and turned over at once for this work. An executive committee, with the Rev. C. A. Ashby, of Raleigh, as chairman, was created to co-ordinate the work of the different boards of the Diocese. The Rev. Messrs. M. A. Barber, S. S. Bost, I. W. Hughes, Mr. J. B. Cheshire, Jr., and Dr. R. H. Lewis were elected to the Standing Committee. The Rev. Messrs. L. N. Taylor, William H. Hardin, W. J. Gordon, E. A. Penick, Jr., A. S. Lawrence, R. E. Roe; Messrs. B. F. Finney, J. R. Wilkes, A. L. Cox, F. S. Spruill, W. A. Erwin and J. A. Robinson were elected delegates to the Provincial Synod.

C. A. A.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

St. James, Marietta: The offering at the Easter service was the largest ever made, and was devoted to the Church's Mission. The Mite-Box Offering of the Church school, also for the Church's Mission, was the largest ever made. Over and above the weekly offerings each Sunday in the Church school, the boxes yielded $145. The offering for the day was about $425. Since Easter $500 has been sent in for missions.

The United Thank Offering service was held recently, and the offering was next to the largest in the history of the parish. The parish has completed the payment of a debt assumed some

years ago in the purchase of a house and lot next door to the church.

St. James' Parish is one of three that completed the payment of its quota from the Church's Mission within the year 1920. The other two are Emmanuel, Athens, and St. Luke's, Atlanta.

During Lent four Mission Study classes were conducted. Two were for women, meeting on different days; one was conducted Friday nights by a man for working men and women who could not attend during the day. Another was by a young man for boys. These classes made a gift for the Bishop Rowe Memorial Fund at the end of the course.

A very handsome marble memorial chancel rail has been placed in the church by Mr. J. Hilton Holmes, now of Jacksonville, in memory of his mother, Mrs. Margaret Gignilliat Holmes, who was for many years a devoted member of the parish.

An interesting enterprise in the parish is the Dew Drop Inn, where meals are served under the direction of the women of the parish. Enquirers are usually directed to the Inn as the place where the best food is served in the most attractive way.

On Saturdays a market is conducted at the Inn, contributions of fancy work and things to eat being made by many. And in connection with that, an exchange is also carried on, and the Inn receives 20 per cent. of all sales made. This exchange is patronized regardless of Church affiliation.

The Rev. H. Fields Saunenig is on a three months' leave, which he will spend in Europe. St. Peter's, Rome, will be supplied by other ministers during his absence.

St. James', Macon, has a remarkable attendance at Church school. The church membership is eighty-five; there were seventy-two at school April 24. The Rev. J. F. McCloud is rector.

The Diocese now has a new paper, the "Diocesan Record." The second issue has appeared, and it is filled with news of all the parishes.

R. R. C.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

The seventeenth annual convention met in St. John's Church, York, on May 10. The roll call showed a quorum of both orders present. General Clement, of Sunbury, was re-elected for the seventeenth time the secretary of the convention. The business was routine, consisting of nominations and election of committees and propositions for amendments to canons and constitutions.

On the following morning, after the Holy Communion was celebrated by the Bishop, assisted by the Archdeacons of Harrisburg and Sunbury, the business session was held, and lasted until 1 P. M., when the convention adjourned.

The Standing Committee was elected as follows::

The Rev. Messrs. Rollin A. Sawyer, Leroy F. Baker, William Heakes, Lewis Nichols, Floyd Appleton, and Messrs. John Langdon, T. S. Hamilton, F. K. Lukenbach, Ralph T. Smith, James Rudisil.

Mr. Richard M. H. Wharton was elected Treasurer of the Diocese. He reported that 100 per cent. of the premiums on the pension fund had been paid in this Diocese. Mr. C. LaRue Munson said that in the sixteen years during which trust funds, legacies, etc., which were in the hands of the incorporated trustees, not a dollar had been lost, and the interest had been promptly paid to every beneficiary. The Secretary of the Executive Council of the Diocese reported that in the year 1919 the total for missionary work, both inside and outside of the Diocese, was $20,183.37. The total for the same purposes for the year 1920 was $52,689.60, showing that by virtue of the Nation-Wide Campaign this had nearly trebled its contributions for those other than itself. It was also stated that the pledges for the current year indicate that the total receipts of last year will be exceeded.

In his address the Bishop suggested the possibility of inaugurating an annuity system, whereby such as may so desire may place in the care of the incorporated trustees such sum of money as he may be disposed to donate for the use of the Diocese or of a given parish, the interest of which would be at the disposition of the donor during his lifetime, and go to the parish or the Diocese at his death. The Chancellor, Mr. Munson, spoke favorably of the plan. The Rt. Rev. E. Arthur Dunn, D. D., Bishop of Honduras, was present and accorded a seat in the convention. He remarked that it was the first convention of the American Church he had ever attended. Rev. Robert F. Gibson, a native of York, now of the Publicity Department of the General Council of the Church, spoke briefly of the methods and success of the Nation-Wide Campaign. The Rev. Mr. Ware, of the Department of Religious Education of the Province of Washington, spoke in behalf of Sunday schools, their methods and purpose.

An important incident in connection with the convention, though not a part thereof, is the dinner which has become an institution, and is held in the evening of the first day's session of the convention. This year it took place in the parish house of St. John's Church, York, and the speakers were the Rt. Rev. E. Arthur Dunn, D. D., who spoke on "A Voice From the Southland"; Professor Austin Baxter Keep, Ph. D., on "Dr. Thomas Bray, His Missionary Society and Libraries for the American Colonies"; a Rev. Robert Gibson on "The Successful Ending of One Year of the Nation-Wide Campaign." Bishop Darlington ended the speaking of the evening with a "final wind." The dinner was well served by the women of the parish.

L. F. B.

OKLAHOMA.

Rt. Rev. T. P. Thurston, D. D., Bishop.

Annual Convocation.

Convocation was formally opened with a celebration of Holy Communion Sunday morning, April 24, in the Cathedral, wit hthe Rt. Rev. T. P. Thurston, Bishop, as celebrant, assisted by the dean of the Cathedral and by the Archdeacons. The Cathedral was filled to capacity.

In his annual address the Bishop made very many helpful and suggestive recommendations, among which was the continued and more really active and vital support of All Saints' Hospital at McAlester, the only Church institution of its kind in Oklahoma.

The Sunday afternoon session was given over entirely to the discussion and report of the work accomplished in the Church school. The District Supervisor of Religious Education, Mrs. C. G. Templeton, reported exceptional progress in the Church school work. One of the outstanding features of this report was the announcement that more than 70 per cent. of the schools were using the Christian Nurture Series lessons. In this the District of Oklahoma is 20 per cent. in advance of the Church at large.

The evening mass meeting, held in the Cathedral, was exceptionally well attended, as well as being very instructive. Mrs. C. E. Bigler, of Delaware, O., described the purpose and workings of the Emery Fund; Professor C. W. Shannon, of the State University, told about the courses in Religious Education the University was offering to the students, and the Rev. Benjamin T. Kemerer, representing the Presiding Bishop and Council, humanized the Nation-Wide Campaign by narrating many of the wonderful things the campaign has accomplished for the work of the Church.

On Monday morning, after an early celebration of Holy Communion, the business part of the convocation opened, the lay and clerical delegates meeting in the Cathedral Parish House and the women in the Cathedral. Among the many very important matters that were discussed was the possibility of the district becoming a diocese. The matter was enthusiastically discussed, and upon motion from the floor the chair was empowered to appoint a committee of three presbyters and four laymen to consider the advisability of the district becoming a diocese, to suggest steps to be taken in the pursuance thereof and to report at the next annual convocation.

The remainder of the week until Friday noon was filled with instructive classes on "Methods for the Church School," "The Nation-Wide Campaign" and "The Church Service League," led by the Rev. G. P. T. Sargent, Grace Church, Grand Rapids, Mich; Rev. B. T. Kemerer, and Mrs. C. E. Bigler, respectively.

Owing to the unusually large number of delegates present, the remarkable progress of the Church in Oklahoma during the past year, and the splendid co-operation between the clergy and laity, this year's convocation was filled with hope and inspiration for the future. J. W. D.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Annual Convention.

The Rev. William O. Roome, Jr., of Anacostia Parish, District of Columbia, has been appointed assistant to the Rev. P. E. Osgood, vicar of the Chapel of the Mediator, West Philadelphia. He will assume his duties about June 1.

Mr. George H. Randall has resigned as president of the Philadelphia Junior Assembly of the Brotherhood of St. Andrew. Mr. J. W. Hills will succeed him.

Bishop Rhinelander was one of the presenters at the consecration of the Rev. Dr. William T. Manning as Bishop of New York, in the Cathedral of St. John the Divine, on Wednesday, May 11.

Dr. Granville Haslam has been appointed head master of the Episcopal Academy, Philadelphia, it was announced May 13 at the annual meeting of the Alumni Society of the school in the academy building. Dr. Haslam succeeds the Rev. Philip J. Steinmetz, Jr., D. D., now rector of St. Paul's, Ogontz, Pa.

It was also announced that the new home of the Academy on City Line, Overbrook, is nearing completion, and that the school will be removed in the near future.

(Continued on page 21)

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

THE G. F. S. DOING GOOD WORK.

It is good to see a Church society grappling with a really practical problem in an efficient manner.

The Girls' Friendly Society of the Church throughout the country has been trying for a number of years to do something toward relieving the housing situation for working girls, and at this time they have ten boarding homes for girls in cities all the way from New York to San Francisco, and including such Southern cities as Dallas, Tex., and Raleigh, N. C.

These homes are caring for nearly 500 girls, and it is their object to do more than merely provide food and shelter, the effort being to create a real home atmosphere with a house mother in charge, and each girl feeling that she has a share in the home and that it is her duty to try to make it pleasant and comfortable for all.

Membership in the society is not a requisite to admission to these homes. In fact, most of the girls are not members, but they come in contact with the refining and Christianizing influence of the organization and frequently are brought in reach of the Church through the practical help extended to them in this way.

APPLIED CHRISTIANITY.

By Sarah Robertson.

Doctors, psychologists, ministers, politicians, all tell us that the times are out of joint—that physically, mentally, spiritually, nationally, we are not strong. But more insistent than any outside voice, our inner consciousness tells us that we are out of harmony with the great Law of Life.

Our preachers (those who are big enough to realize the beautiful simplicity of the teaching of Christ), tell us that Christianity is the solution of the various problems that confront us. And so it is. But the churches have not made it real enough. As it is spoken from the pulpit to us in the pew, it seems only a vaguely beautiful theory. We go back to our various occupations, and, except for family and personal ties, pay little attention to Christ's great principle.

My purpose in this article, however, is not to dwell on the negative side, but to point to the positive. I wish to tell of a place where the Law of Love—the teaching of Christ—is applied to daily living, and where, consequently, sick bodies, minds and souls are rebuilt and grow stronger. And I am not speaking from theory, or hearsay, or casual observation, but from deep experience. I am one of those who went to this place disheartened, perplexed, discouraged, and came away with renewed faith and strength.

Gould Farm is not some Utopian Isle—some beautiful Dreamland. It is a concrete piece of farm land in the Berkshire Hills of Massachusetts. You can reach it in four hours from New York. The material side of it is a square mile of land, a large rambling white farm-house; cottages scattered here and there, a barn, a stable, two wide gardens and a little apple orchard. The unseen side is its demonstration of the Law of Nature, of the Law of Economics, of the Law of Brotherhood, of the Law of Love.

This community farm is not a piece of land purchased by a rich man to work out some pet theory of health and economics. It is the home of a poor man (from the standpoint of worldly possessions) who lives to help his fellowmen and women. The very possession of it means hard work, self-sacrifice, self-denial. The maintenance of it means the same thing. In their home this man and his wife have gathered round them a family—a family composed largely of people who have "struck a snag"—who have found some phase of life or circumstance too hard to work out alone.

The requirement to become a member of the Gould family is not what you have, but what you need. The tired factory girl and the discouraged doctor of philosophy are equally welcome. Like that of the prophet of old, the invitation is "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat."

"But," you say, "though the idea embodies a great truth, how about the practical end of it? What maintains this family? Whence come food, warmth and care for the sick?" These questions are all answered at Gould Farm by a demonstration of the law of economics. Beside the small amount of money paid in for current expenses, each member of the family is supposed, according to his strength and ability, to do his or her part in the maintenance of the home. Each foot of earth, each forest tree, each person on the farm, is bound together by the great law of creative energy. The garden is so cultivated that its creative energy produces vegetables. The forest produces wood to cook these vegetables. In accordance with the highest law of economics, man's creative energy draws shelter, food and warmth from nature's inexhaustible supply. On Gould Farm human energy, instead of being used for destructive purposes or wasted in artificial work, is used for a constructive purpose. The garden must be planted, worked and harvested, or there will be nothing to eat. The wood must be cut, or there will be no fire for cooking or warmth. Preparing the food, setting the table, washing the dishes must be done. There is no "hired help," and the money saved by co-operative work is for the common good. This makes it possible to charge a nominal rate of board. And for those who can render a fair equivalent in work, there is no expense.

The principle of spiritual economics is that each member of the family, in helping others, indirectly helps himself, and so the universal problem is worked out. The man who has had a nervous breakdown offers to chop wood, because he feels that he must render some service to supplement the small amount he pays. He does not realize, nor does perhaps the doctor who sent him, that in addition to chest development, hardened muscles, quicker flow of blood, there is developed in him a feeling of pride, of partnership—a revision to primitive instincts. With his own hands, with his man's strength, he has produced warmth for the home. The bread tastes sweeter to the college girl who is "all discouraged," because her hands have mixed the dough. She sees sixty or seventy people eating food that would not be there perhaps, except for her part in producing it. One, disheartened by her own limitations, undertakes to carry trays to sick rooms. Her first patient is a blind girl, and as she bends to put the tray within reach of the groping fingers, her self-pity is swept away by a surge of loving sympathy. She thanks God that she can see the blue sky and the green treetops. And she resolves that some of her strength and sight shall be used in an effort to compensate, in some small degree, for what the other has lost. The blind girl with her keen perception notes the flat discouraged tone in the other's voice and rouses herself with an effort to cheer. A clubwoman, troubled over social and community problems, sits at the table between an Italian carpenter and a seamstress. Tony tells her about his little girl, "who has de trouble with de heart," and Anna Volenski narrates the story of her tragic life in Poland. They rouse a warm human interest, and the listener wakes to the fact that many of the so-called "social problems" are the personal problems of simple, kindly Tonys and Annas, rather than the threats and mutterings of dangerous foreigners.

So the members of this family work out the problems together, and with stronger bodies, saner viewpoints, clearer visions, go out and try to practice the great truth they have learned. They may go back to the same environment and work; but it is not the same because inside of them is something to dispell fear and pessimism. Their lives will be bigger and freer. "Know the truth, and the truth shall make you free."

Surely this place is blessed, and we who have been part of the family will "go out with joy and be led forth with peace."

(Written by one who sought and found.)

Family Department

MAY.

1. Fifth (Rogation) Sunday after Easter. SS. Philip and James.
2, 3, 4. Rogation Days.
5. Thursday. Ascension Day.
8. Sunday after Ascension Day.
15. Whitsunday.
18, 20, 21. Ember Days.
22. Trinity Sunday.
29. First Sunday after Trinity.
31. Tuesday.

Collect for Trinity Sunday.

Almighty and everlasting God, Who hast given unto us Thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech Thee that Thou wouldst keep us steadfast in this faith, and evermore defend us from all adversities, Who livest and reignest, one God, world without end. Amen.

For the Southern Churchman.

Supplication.

Erroll Hay Colcock.

Heal me, O Lord, to Thee I pray,
Let all my sins be washed away;
And grant me grace this very hour
To feel Thy sure and cleansing power.

Oh, in Thy gracious Love Divine,
Reach down and touch this heart of mine;
Soothe every pain, calm every fear,
And keep me in Thy tender care.

Bless me, O Lord, as here I kneel,
Thy Holy Presence let me feel:
And may my life from henceforth be
A living sacrifice to Thee.

For the Southern Churchman.

Bartie, Missionary.

W. H. Morse, M. D., Hartford, Conn.

My aunt, who was a member of my father's household, was greatly interested in the circulation of the Bible. Not only did she express a desire that her contributions for missions should be devoted toward furnishing the Scriptures to the heathen, but in her everyday life she did a little Home Mission work of her own. Children who did not have a Testament of their "very own" received one. When the French wood-choppers came on the lumber jobs, those who could read were not left without the Word in their own language. There was one class, however, for whom she was solicitous, which she was unable to supply. The Irish, who regularly went to mass at St. Joseph's, declined the gift. This always annoyed her, and to her mind they presented a very unfavorable contrast to the Burmese, Indians and negroes, who were never known to refuse the Book.

So she was delighted when she found an Irishman who was a Roman Catholic and possessed a Bible. His name was Bartholomew Lyden, a farm hand who came to be employed by my father, and a man of some education and more than ordinary intelligence. I was a four-year-old at the time, and I cannot say how it came to pass that he had that Bible, which, of course, was of the Douay version, but I have a dim sort of an idea that he had had a brother in Ireland who was a priest, and had died, and that he inherited it from him. I know he cherished it and read it. This pleased my aunt, but at the same time it was not to her liking that on the stand in his room where it was kept were also his crucifix and beads. I do not know that she ever remonstrated, and I am sure that she never attempted to discount the Virgin Mary and the worship of the saints with him, firmly believing that the Bible would yet show him the error of his belief. My opinion is that she may not have thought of the version being other than that of her own Bible.

Bartie, as the man was familiarly called, got on well with my aunt. A good workman a-field, he was also handy about the house, and greatly interested in her flower garden, chickens and housework. He would wash dishes, turn the wringer and do the churning; and when the spring house-cleaning came she requisitioned him. Like everybody else, he knew her hobby about Bible circulation.

In those days the farmers "changed works." That is, when one had work that pressed he would have his neighbor and his man come and help him, and would "'turn the compliment" by going to help the neighbor. One with whom father changed quite often was a thrifty man who was noted in the neighborhood for two things. Although Northern born, he took sides when the war separated the Methodists and the Baptists, and declared himself a Methodist of the Church South. This resulted in his showing prejudice against the local church and then against other churches. He never went to church and he came to be called "the infidel." But he was a good neighbor, and father and he were the best of friends. His housekeeper had come to him from the Shakers and she cared little about church worship. She was a kind old soul, and all who knew her liked her. One spring, the second in which Bartie had been with us, she changed work with aunt, coming to us to help in a quilting in return for Bartie going to do house-cleaning for her. He went willingly enough, but when he came home that night it was noticeable that he did not whistle merrily as he was accustomed to do.

Some little time later there came for him from Baltimore a neat package. He took it to his room and said nothing about it. In the evening, after work, he went over to the neighbor's, and until it was dark sat with the neighbor on his back porch. When he returned he whistled. The package had disappeared.

The following spring Bartie did not return to us. He had gone to Hampden County and bought a farm there. That spring a new minister was sent to our Methodist church, and on the Sunday next after Conference, when he preached his first sermon, to the mild surprise of all, that neighbor of ours was at church for the first time in years. There was some speculation about it, but it was generally considered inexplicable, and especially as he continued to attend.

Our family were not Methodist, but some time after this minister was stationed in our town he bought a horse, or perhaps traded for one, with father, and took dinner with us. At the table father spoke about the neighbor and of his former behavior as to public worship. The minister sat back in his chair, and looking at my aunt with a smile, said:

"Let me tell you the secret. A couple of years ago you had an Irishman who knew, direct from your neighbor, all about his grouch. One evening your man brought him a Bible, saying that he had noticed when helping about the house that there was none to be seen. And he had sent and got it direct from the South. That just pleased the farmer, whose sympathy was with the Methodist Church South, and he accepted the Book in full faith that it was that which was used below Mason and Dixon's line. He read it, and he found it was somewhat different from any he rad read before. As he read it he became convinced that he had better get back to church, and did so. He has told me all this, and I have seen the Bible. I assume the Irishman knew, for it was from Baltimore publishers that the Book was had by preference, and he let it be known to the recipient where he got it."

The smile rippled into a laugh. "And though our brother does not know it," he continued, "it is a Roman Catholic Bible!"

Using To-day.

Using to-day instead of dreaming of to-morrow is what most of us need to try. To-day's conditions are seldom ideal; we hope to-morrow's may be; so we postpone making the most of what is at hand, and keep on waiting. A man feels the need of systematic physical exercise, and reads with envy what some of the much advertised systems have done for others. But he cannot afford just now to pay the high price charged for the system he would like, so he does nothing, instead of using the lungs and muscles and fresh air that are his to command. A ten-minute deep-breathing exercise every time he walks out of doors, while he is waiting until he can afford his high-priced system, might make any system unnecessary. But that is too easy and close at hand! The best things in life are always secured by using the best we have, instead of waiting for something better. To-day's best is worth more to-day than to-morrow's better.—Selected.

Concerning Organizing.

Why is it that when some new manifestation of the eternal demand on the Church's spiritual or benevolent resources appears, that our first cry is "Organize!"? And why is it true of 90 per cent. of these organized things that "when the sun was up they were scorched; and because they had no root they withered away"?

"Too many organizations" is an easy and superficial answer? How many are too many, and which? For there are organizations which are perennially vigorous, and vital to the world's weal. Organization is a good and necessary thing "that, strained from its fair use, has stumbled on abuse," and become a peculiar American obsession. No matter what new responsibility is to be met, we have the one idea that the infallible way to meet it is to organize something, elect a secretary and wear a button. And about eleven weeks after the Hip! Hip! Hurrah! send-off of the new club, or society, or association, or commission, or order, or what-not, the survivors from the wreck will be throwing the blame on the way the thing was organized, and then try to relieve the situation by organizing something else.

Is not the reason for the collapse to be found in the delusion that we must

organize first to create interest? The life of the club or society is the quality of the interest in it, and organization cannot produce life, it can only direct it.

When we organize to create interest we "put the cart before the horse." The interest must lead, or the thing cannot go; and it must be a real interest in a real job which will last, and be always worth while.

The time to start an organization is not when somebody sees that a thing ought to be done, or somebody else wishes that it might be done, or some third body believes that it can be done, but when all these somebodies are compelled by a consuming interest to a consuming determination that it shall be done. Then the life is there which organization can direct. Where it is absent the organizing energy is but the "whipping of a dead horse."

Organization is a means of distributing responsibility and lightening labor by dividing duty. But the sense of responsibility and the love of labor and sense of duty must be there first for distribution.

A Divine Organizer once gathered together twelve men and organized them for the best and greatest task the world has known. But these twelve had heard his call· "He that taketh not his cross and followeth Me is not worthy of Me. He that findeth his life shall lose it, and he that loseth his life for My sake shall find it"; and having heard that call, they "joined up." Their interest was intense enough to compel them to "leave all" to do it. With such material and such an Organizer, no wonder is it that after nineteen centuries it is still "going strong."

There will be no Brotherhood that will last, whoever may be the dominating organizing genius guiding its activities, unless there is a nucleus "twelve" who are going to gain their lives by losing them in being brotherly.

There will be no Young People's Christian Society (or whatever label you stick on it) unless there is a nucleus "twelve" who will take up their cross, and His, for the sake of others.

"It is the spirit that quickeneth," is as true of organizations as well as persons. The big failures in organization are due to the seed of self-renouncing service having "no deepness of earth." And so, while "in the morning it flourisheth and groweth up, in the evening it is dried up and withered. . . . For we are consumed by Thy wrath," which is ever kindled against self-seeking indifference.—M. J., in Wyoming Churchman.

"Grandma-in-the-Service."

"Hello, Aunt Fan!" cried Paul cheerfully from the doorway. "And how's the ankle this morning? Thought I'd stop in to say howdy. I am going to what my revered grandmother calls 'divine service.' Aren't you proud of me?"

"Very glad to see you, Paul," said Aunt Fan, extending a cordial hand from the easy chair where she sat with her foot propped on a pillow. "Glad, too, to hear about the divine service. What branch are you planning to enter?"

"Branch of the service?" inquired Paul in a puzzled voice. "I guess you didn't hear what I said. I was referring to my beloved little grandmother's habit of calling church 'divine service.'"

"Yes, I heard," said Aunt Fan, with a wise smile. "I was just inquiring what branch of that service you were going to enter. You were so particular about being in the artillery when you enlisted in the army that I thought you might be equally so about this."

"Oh, but divine service isn't like those things. It's just going to church, you know. That's all."

"Oh, is that all? And going to church means—"

"Why, listening to the sermon—and to the prayers—and the anthems—and singing hymns."

"I did hope, Paul, that being in the service of Uncle Sam would teach you something about the meaning of the word. What good do you think an army or navy would be that sat by and let the officers do all the work? From what I have gathered from you boys, you don't get the chance. But wouldn't it be a queer army if you did? Would you approve of it?"

"But, Aunt Fan, the army—the artillery—"

"Branches of the 'service,' aren't they? And it was a 'service' star, wasn't it, that we put up so proudly for you in the window? And up at church, too? You expected to 'serve,' didn't you, when you enlisted? What did you expect to do when you enlisted in the church? Attend services merely?

"No, Paul, your beloved and revered little grandmother, as you called her so lightly, has a right to speak of going to divine service. She's been an active soldier in that cause for more years than I can remember, and she has served with all her heart and soul, and in just as many branches as she could—in the same service that you enlisted in, too, you remember. But you had better just call it 'going to church,' hadn't you, and not expect anybody to be very proud of you until you have learned to put into that service some of the lessons that you learned in the service of your country? But, O Paul, when you boys do that—really enlist and serve—the Church of God will move 'like a mighty army' to the most wonderful victory the world has ever known!"

"Well, say, Aunt Fan," said Paul, fumbling awkwardly with his hat, "you certainly do know how to say things straight from the shoulder. Looks as if I were a sort of cross between a slacker and a deserter, doesn't it? And asking to be patted on the back because I turn out for drill once a month or so. But maybe, thanks to you, I'll get "over the top' yet. Just now I suppose I'd better be running on to church. Not to hear a sermon—oh, no, I don't need any more of a sermon than I've had right here! But just to tell the captain down there to take my star off their service flag and put one on for grandma. And she is 'my beloved and revered little grandma,' too, Aunt Fan. Honest! However 'lightly' I may speak."—Youth's Companion.

A Pilgrim's Prayer.

Lord,
We thank Thee that we have Thyself for our Guide and our Friend.
It following Thee means for us a hard and rocky road,
Yet have we Thee with us.
Thou knowest the road,
Thou hast trodden it alone in the night;
We are not alone.
Teach us with courage and a high faith
To tread in Thy company, unafraid,
The pathway which Thou hast marked for us with Thy bleeding feet,
The pathway which now Thou traversest once more that we may have Thee with us.

Work for Everybody.

Jesus called some men to "follow Him, and continue with Him in His public work. But others who had received His blessings were told to go home to their friends, and tell them what the Lord had done for them."

The quiet workers do not attract as much attention as the public servants do, but they accomplish greater ends, because they are mighty in number.

Only the few can publicly preach and teach, but the many can manifest the Christ spirit in their words and deeds which belong to their narrow sphere. This is the secret of success in the Lord's work—to live day by day according to His will, however humble one's position in life may be.—Christian Advocate.

The Road to Home.

"The road is wide and the stars are out
and the breath of night is sweet,
And this is the time when the wanderlust should seize upon my feet;
But I'm glad to turn from the open road
and the starlight on my face,
And leave the splendor of out-of-doors
for a human dwelling place.

"And the only reason a road is good, as
every wanderer knows,
Is just because of the homes, the homes,
the homes to which it goes.

"They say life is a highway, and its milestones are the years,
And now and then there's a toll-gate,
where you pay with way with
tears.
It's a rough road and a steep road, and
it stretches broad and far,
But it leads at last to a Golden Town
where the Golden Houses are."

And the reason why Life's road is good,
as every pilgrim knows,
Is just because of the Home, the Home,
the Home to which it goes.

—Selected.

CARRY ON!

There are some who drift out in the
deserts of doubt,
And some who in brutishness wallow;
There are others, I know, who in piety
go,
Because of a heaven to follow.
But to labor with zest, and to give of
your best,
For the sweetness and joy of the
giving;
To help folks along with a hand and a
song—
Why, there's the real sunshine of
living.

And so in the strife of the battle of
life
It's easy to fight when you're winning;
It's easy to slave and starve and be
brave,
When the dawn of success is beginning,
But the man who can meet despair and
defeat
With a cheer, there's the man of
God's choosing;
The man who can fight to heaven's
own height
Is the man who can fight when he's
losing.

Carry on! Carry on!
Fight the good fight and true;
Believe in your mission, greet life
with a cheer;
There's big work to do, and that's
why you are here.

Carry on! Carry on!
Let the world be the better for you;
And at last when you die, let this
be your cry:
Carry on, my soul! Carry on!

—Robert W. Service, in "Rhymes of a Red Cross Man."

For the Young Folks

Dorothy Rose.

Dorothy Rose had a turned-up nose,
Did she worry about it, do you suppose?
O, no; but a plan she began to hatch
To make the rest of her features match.

First of all, she trained her eyes,
Turning them up to the sunny skies,
Look at the mud and dust, not she!
Nothing but sunshine would Dorothy see.

A flower that drops has begun to wilt,
So up went her chin with a saucy tilt,
An ounce of pluck's worth a pound of sigh,
And courage comes with a head held high.

Lastly her lips turned their corners up,
Brimming with smiles like a rosy cup.
O, a charming child is Dorothy Rose,
And it all began with a turned-up nose.

—Herald and Presbyter.

For the Southern Churchman.

An Answered Prayer.

Mrs. E. Stirling Gunn.

"John Galt," cheerily called Mrs. Carter to her little boy, whistling outside the kitchen door, "can you run down town and take a message to father for me?"

"Sure, mother," he answered, and getting the message and a loving kiss from his mother's lips, he ran joyously down the steps and out into the busy street.

Here was his chance! Surely somebody would need a boy for a little job today!

At Sunday school the day before the superintendent had told the children about the hungry and homeless boys and girls across the sea, and had asked everybody to bring ten cents the following Sunday to put in the collection to be sent for food for the little suffering ones.

Ten whole pennies, and he hadn't a single one! Hurrying home from Sunday school, he had told his mother the story and of his desire to help, but how could he take even a dime from the scanty pockets of his parents, who had so many little hungry mouths to fill. Ah, but "mothers can help a fellow," he thought, and it was well he unburdened his heart to her.

She had listened to his story as he told it with shining eyes and eager words, and putting her arms about him and looking into his eyes through tears that dimmed her own, she had said, "I have no money, my little boy, or I would gladly share with the little ones you wish to help, but when you pray, ask God to give you a chance to make the money you need to give the Sunday school, and I know He will hear and help my little boy."

And most earnestly had he prayed that day in his little room, and now it seemed to him that God had heard and was answering his prayer.

Hurrying back from the railroad shops, where he had delivered his message, he felt a hand laid on his shoulder and a kind voice said, "My little man, how would you like to hold my horse a few minutes while I step in this store for a purchase?"

Horses were John's delight, and to be allowed to hold one was happiness indeed; so he needed no second bidding, and turning quickly, he said, "Oh, thank you, sir; I will indeed"; and taking the bridle in his hand, John Galt stood by the beautiful horse, stroking and admiring the glossy mane and wishing that he, too, owned a horse and could step into a big, fine store to "purchase" something.

A long, long time, it seemed to him, he held that horse, but everything comes to an end, and at last the gentleman came from the store with his package, and smiling kindly at the patient little figure, he held out to him his hand, in which were two shining silver dimes!

"This," he said, "is for your trouble. I was longer than I meant to be."

"I thank you, sir," said John Galt, and happily he ran the rest of the way home to tell his dear mother about the answer to his prayer. Two dimes instead of the one for which he had prayed! Surely God was good to double up that answer, thought the little boy, and so agreed his mother when she heard the story, interspersed with tight little boy hugs and exclamations of delight.

The next Sunday seemed an eternity in coming, but it really came, all beautiful and bright; and as one happy little boy dropped two silver dimes into the alms basin as it passed his way he breathed another prayer that God would take them safely across the sea to help make some hungry little boy as happy as he was today, even though his shoes were worn and his trousers were by far too small!

This all really happened to little John Galt long years ago, and he has since grown into a good man with children and grandchildren of his own, but he learned the lesson then that prayer is the solution of every difficulty, and that God hears and answers the earnest prayers of the grown-ups just as lovingly as He answers the petitions of a little boy.

A Small Animal That Has No Legs.

Most of us think of an animal as something that has four legs and can walk, run and skip about, and by a "small animal" we mean a rabbit, or squirrel, or mouse. But I am going to tell you about one smaller than any of these, which hasn't any legs that we can see, and so stays in one place; in fact, he really cannot move about, for very early in his life he is fastened to a rock or to something firm in the ocean, writes Carolyn C. Bigelow in the Kindergarten Primary Magazine. He does not live all by himself, either, but a number of his family or "colony" live together, yet each one has his own "room" to himself. He is called a sponge.

You know the small, soft sponge that you sometimes use in your bath, and the larger, soft sponge that is used in washing carriages and automobiles? Those are really the houses in which a group or "colony" of these little animals once lived. The little animal is very soft and pulpy, like a bit of jelly. His food and nourishment are brought right to him by the water which flows over him. Men in rubber and canvas suits—called divers—go down and gather the sponges, take them up into boats, where the animal part is cleaned out, and just the fibrous framework is left, and that is the part which we know and buy for a sponge.

Sometimes the divers find that a crab has chosen to make his home in a sponge. Mr. Crab will squeeze himself right down into a sponge, which makes a very cozy nest for him, and there he is safe from the big fish who would like him for their dinner. But in this way he makes quite a large hole in the sponge, so the sponge is not as good and firm for our use. Once in a while a sponge gets torn off the foundation on which he grew; then the water rolls him around and around. Sometimes such a sponge will get covered up in the sand, for he does not attach himself to anything else when once he is torn free.

After a diver has brought a sponge out of the salt water into a boat, if rain or fresh water falls on it the sponge—the animal part of the sponge—will die. But if no fresh water does hit it, a man can divide the sponge in several pieces, so long as he leaves at least one little animal unhurt in each part, then he can fasten each piece to a cement disc with lead wire, plant it down on the bottom where he found it, and it will grow and increase just as if it had not been disturbed.

There are many kinds of sponges, but these that I have been telling you about are called sheepswool and are the best ones to be found in this country. They grow and make their home off the west coast of Florida, in the Gulf of Mexico.

Three Little 'Fraid Cats.

Three little kittens in coats so gray
Went out with the Old Mother Cat one day.

Said the first kitten, "If we only might see
A monstrous great rat, what fun it would be."

Said the next little kitten, "I'd seize hold of his head,
And bite him and squeeze him until he was dead."

Said the third little kitten, "Should I see a rat,
I'd eat him all up in much less time than that."

Suddenly something jumped out of the wood,
All three turned and ran as fast as they could.
And never once stopped till they came to their house;
Yet it wasn't a rat, but a wee baby mouse.

—Selected.

Grumble-boy and Smiley-boy.

In the Jones house there were two small boys, Johnnie Grumble-boy and Johnnie Smiley-boy, but no one ever saw both at once. At first they hardly realized, this little boy's father, and mother, and Aunt Emma, that there were two boys; but when one morning a little chap came down to breakfast with a big frown on his face, and blue eyes that were so cross that they looked nearly black and when pleasant remarks from the family had no effect in making the boy look pleasant, they were obliged to make up their mind that a strange little boy had come to take the place of their pet. So they treated him with all the ceremony necessary with a stranger, and pretty soon he found himself feeling strange and queer.

But he wouldn't tell any one that he felt strange. Not a bit of it. He was not that kind of a boy. When he came down that way, why, everything was wrong. The oatmeal was too salty, his milk didn't taste right, and his egg was boiled too hard; and he just didn't want to wear his old cap to kindergarten—it wasn't comfortable at all.

This sort of thing went on for some time, until Aunt Emma made up her

mind that some remedy must be thought out. The mornings when Smiley Johnnie came down there was the happiest little boy around the house all day, and home was a very different place from what it was on Grumble-boy's days.

So auntie thought and thought, and one day when Johnnie came down and it was the Grumble-boy Johnnie who climbed up to the seat beside father, he found a great change in the atmosphere of the family table. Usually when he came down looking frowning and sour, and complained about everything, the kind members of his family tried to persuade him by cheerfulness that things were not so far wrong as he thought them. But today it was different.

"This hominy is too hot," piped a small voice.

"It is entirely too hot," Aunt Emma agreed sulkily.

"Mine's burning my mouth," mother said, sadly.

"Mine's simply scalding," growled father.

Grumble-boy looked up surprised, and for five minutes there wasn't a word said.

Then came the boiled eggs and toast.

"My egg's too hard," growled Grumble-boy, before he thought, just because he was in the habit of saying it when he felt cross.

"So's mine," wailed auntie.

"And mine," said mother.

"Mine's like a rock, it's so hard," growled father.

Grumble-boy could hardly keep from smiling, it was all so like the good old story of Silverlocks and the three bears, but he'd come downstairs feeling cross, and it was his habit to stay cross.

And then the finish came when some lovely hot griddle cakes were brought in. Grumble-boy wanted to complain just because he felt like it. So, after he'd poured maple syrup over his cake, he touched it with a fork and grumbled:

"These cakes are tough."

"I can hardly cut mine," wailed mother, in a tearful voice.

Father started to cut his just then, and so did all the others, and at the same time father growled, "Shame to send such tough cakes to the table," and the cakes simply fell apart on their forks and everybody burst into a roar of laughter.

After that, when by chance the Grumble-boy appeared at breakfast, it was enough for auntie to say, "Johnnie, are your cakes tough this morning?" to break the clouds and bring back sunshine.—Examiner.

When Jamie Went to Church.

Jamie sat on the doorstep. He was sitting on the doorstep when the great bell in the nearby steeple boomed out its call to worship and he had felt the noise it made. Now the finely dressed ladies and the gentlemen in their neat black suits were moving slowly into the beautiful building where Jamie himself would go when Sunday school time came.

Jamie's father and mother were not of the church-goers. They worked every day but Sunday in a shoe shop over on another street. Perhaps when the Lord's Day comes they are too tired to go to church. They had not come downstairs yet, but Jamie and dear old grandma had had breakfast ever so long ago, in spite of the fact that Jamie's face and hands had not yet been washed. His little white suit, too, was very much soiled and wrinkled. Grandma cannot see as well as she once could, and it takes a great deal of dirt to trouble Jamie.

By and by, through the open windows of the church, Jamie heard the sound of the great organ. The ladies and gentlemen were coming fewer and fewer until Jamie, still sitting on the doorstep, felt very lonesome indeed. Finally he went straight down the sidewalk and in at the open door.

"It's my Sunday school," thought Jamie. "I'll be the very first one there today." So he went on into the primary room and seated himself in one of the little chairs placed ready for the smallest boys and girls.

After awhile a pretty lady with rosy cheeks and bright eyes entered the primary room. Her hat had a whole flower garden on it and her dress went swish, swish, swish as she hurried up to the mirror. She tucked a lock of hair under the hat brim and was hurrying away again when she spied Jimmy.

"Why, hello, little boy!" she greeted cheerily. "You were so quiet I didn't know you were here at all. Aren't you going up to church?"

"No," Jamie answered. "They don't want little boys up there. I'm going to wait till Sunday school."

"But it's a long, long time till Sunday school, and I'm sure no one would mind if you come to church, you are such a quiet little boy."

"Are you going up?" Jamie answered wistfully.

"Yes, dear. Won't you come with me?" And the pretty lady held out a neatly gloved hand.

Jamie closed his dirty little fist about two of her fingers, and side by side the pretty lady and the little boy climbed the winding stairs and entered a beautiful room where Jamie had never been before. They passed ever so many rows of people before they sat down, but Jamie did not mind at all. Jamie liked people. In fact, there were so many interesting things in that wonderful room with the picture windows! Jamie looked and looked and sat very still all through the service.

"You were a very good boy," smiled the lady as they walked out together. "It is now Sunday school time. I have a class out in the big room."

At the close of the Sunday school Jamie went home as usual, but the reception was not the sort he usually received.

"Here he is, Tom! Here he is!" Jamie's mother cried joyfully, and Jamie's father, hat in hand, came back to the little living-room.

"Well, son, where have you been?" he asked sternly.

"To Sunday school," Jamie answered, holding up his book and story paper.

His mother gasped. "What! not in that rig? Tom, will you look at him! Hands and face dirty, hair uncombed, and suit too filthy for words! Jamie Brown, you're a naughty little boy."

Jamie's sensitive lip trembled. "I didn't be naughty," he pleaded. "The pretty lady said I was a good boy."

"What pretty lady?" his mother asked.

"Why, the one that took me to church with her. There she is, mother." And Jamie pointed up the street.

Mrs. Brown looked, then dropped back in her chair. "Tom, it's Dr. Hildreth's daughter, as sure as I'm alive. And she took Jamie into church looking like that!"

Mr. Brown stroked his beard, scanning his son the while. Then he smiled. "Maggie, I guess I was wrong about that church. All those swells aren't snobs. I wouldn't have taken any youngster to the movies looking as ours does now."

And the next Sunday a very strange thing happened. Jamie, his grandmother, his father and his mother all went to church. But Jamie wore his new blue suit and his face and hands were very clean.—Mary Louise Stetson, in The Way.

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Memorials

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Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

FAMINE RELIEF.

For the convenience of our readers we publish the addresses of the treasurers of the various Relief Funds whose appeals for the starving, and especially for starving children, are so urgent and touching. The Southern Churchman will forward contributions to any of these, but to save time, postage and possibility of miscarriage, checks would better be sent directly to the treasurers as below:

Near East Relief (formerly "Armenian and Syrian Relief")—Cleveland H. Dodge, No. 1 Madison Avenue, New York City.

European Relief (Central and Eastern Europe)—Franklin K. Lane, 42 Broadway, New York City; or locally for Virginia, Desoto Fitzgerald, 218 Mutual Building, Richmond, Va.

Chinese Famine Relief—Remit through Lewis B. Franklin, Treasurer, Presiding Bishop and Council, 281 Fourth Avenue, New York City.

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SPECIAL NOTICE.

MEETING OF TRUSTEES.

The Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia will meet at the Seminary on Wednesday, the first day of June,

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THE MAGNOLIA, 1321 M STREET, N. W. One, or more, ladies visiting Washington can find transient quarters with Miss Bouldin.

Church embroideries and materials. Stoles with crosses, $7; plain, $5.50; handsome gift stoles, $12 up; burse and veil, $15, $20. Surplices and exquisite altar linens. L. V. Mackrille, 2604 Thirty-sixth St., N. W., Washington, D. C. Tel. Chev. 1915.

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WANTED—TO EMPLOY A CLERGYMAN as superintendent of small orphanage in North Carolina. Correspondence solicited. Address Rev. E. A. Penick, Jr., Charlotte, N, C.

WANTED—A COMPETENT NURSE OR nursery governess for child two years and infant. Desirable position in Richmond. Write C. B., care Southern Churchman.

CHURCH SUPPLY.

WANTED—SUPPLY RECTOR FOR TRINity P. E. Church, Portsmouth, Va., for June or July. Address J. Davis Reed, Portsmouth, Va.

CLERICAL SUPPLY.

WANTED—CLERICAL SUPPLY FOR ST. Paul's Church, Newport News, Virginia, months of June and July. Address Rev. H. G. Lane.

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Marriages and Deaths

Marriage notices not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Shumate: Entered into life eternal March 13, 1921, in Lynchburg, Va., LUCY LETITIA PAGE, widow of John Rust Shumate, and daughter of the late Colonel Camm Temple Page and Lucy Mildred Farrow Page.

Mrs Shumate inherited rare beauty and intelligence from a long line of colonial ancestry, and although past her eighty-fifth milestone, was never one of the "old people" and her closest friends were of a younger generation. Her brave, beautiful life and sweet spirit of Christian charity endeared her to all who knew her.

E. M. S.

Norwood: Entered into rest at Martel, Tenn., on May 14, 1921, JAMES WEBB NORWOOD, in the seventy-fourth year of his age.

EMMA GREEN PHILLIPS.

Entered into the life eternal at the home of her only son, John A., in Washington, D. C., on Tuesday morning, April 12, 1921. Thus has passed from our midst the last of a family of twelve children, of 'fair daughters and brave sons." Born at Halifax Courthouse, Va., the youngest daughter of Thomas Jefferson Green and Frances Keeling Burton, she was married in early womanhood to George R. C. Phillips, of Petersburg, Va., who preceded her to the better land several years ago. The last twenty-five years of her life were spent with her family in Washington. Lovely of person, brave and faithful of heart, and cultured of mind, she was an ideal companion, wife and mother. An "old-fashioned" Southern lady! Her sight had become dimmed of late, and how sweet to those who love her is the thought that now she beholds with glorified eyes—"eyes bright with the beauty and celestial glory of an immortal grace." She was laid to rest in the cemetery of Old St. John's Church, Halifax, where in girlhood she was confirmed, and for many years her flute-like voice wafted God's praises on high, and now doubtless swells the Choir Invisible. Many friends gathered to pay their last tribute of love and esteem, and exquisite flowers covered her still form. The sweet old hymn, "How Firm a Foundation," was sung in the church service, and "There Is a Blessed Home," by a quartette around the flower-covered mound.

"Sleep on, beloved; sleep and take thy rest;
We love thee well, but Jesus loves thee best."

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CHURCH INTELLIGENCE.

(Continued from page 14)

The annual meeting and dinner of the Sextons' Association of the Diocese was held May 10 in St. Michael's Church, Germantown. The rector, the Rev. Gilbert Pember, presided.

Addresses were made by the Rev. Dr. Upjohn, the Rev. Mr. Keeling, Mr. Cox and others. There was a general discussion of the organization of a pension fund for the benefit of aged sextons of the Church, and a resolution was adopted asking Bishop Rhinelander to introduce the plan at the next Diocesan Convention.

The spring meeting of the convocation of North Philadelphia was held May 10 in St. Stephen's Church, the Rev. Dr. Carl E. Grammer, rector. The Rev. Henry M. Medary, rector of the Church of the Advocate, dean of the convocation, presided. The Rev. Dr. Grammer and George B. Hawkes, Esq., were elected to represent the convocation in the new Executive Council of the Diocese.

The usual appropriations were made to the missions, and the missionaries spoke of the needs of their fields of work.

The Women's Aid of the convocation have collected $1,000 towards purchasing a residence for the Rev. Mr. McDuffy, who has a mission for colored people. The Women's Aid hopes to raise $1,000 toward the restoration of Emmanuel Church, Kensington.

After the two meetings both men and women attended the dinner in the parish house.

Noon-Day Services: Clergy and laymen of the Diocese are conducting noon services every day except Sunday in the chapel of the new Church House. The services are short and are for the staff of the Church House, workers in diocesan organizations and all others who wish to attend.

Intercessions are offered for the clergy, people and institutions. The women of the Diocese furnished the chapel, and the Brotherhood of St. Andrew has loaned its organ.

The twenty-fourth annual convention of District No. 1, Philadelphia Sunday School Association, was held in St. Simeon's Episcopal Church May 12. A resolution was passed that a petition be sent to Mayor Moore urging that the observance of Sunday be more strictly enforced.

The speakers were the Rev. Henry A. Romberger, a former president of District No. 1, and the Rev. Dr. Paul McConkey, pastor of Gaston Presbyterian Church.

Colonel Charles C. Pierce, D. D., of Philadelphia, head of the American War Memorial Commission, is dangerously ill at Tours, according to reports received from Paris.

He was compelled to stop off at Tours and go to a hospital while on his way to Italy with his daughter to inspect graves of American soldiers there.

Colonel Pierce was formerly rector of St. Matthew's Church, and is chief of the Cemeterial Division of the War Department. He began the government work in France in 1917.

R. R. W.

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MICHIGAN.

Rt. Rev. Chas. D. Williams, D. D., Bishop

Annual Meeting of the Woman's Auxiliary.

The forty-second annual meeting of the Michigan Branch of the Woman's Auxiliary to the Presiding Bishop and Council was held Monday and Tuesday, May 2 and 3, in St. John's Church and Parish House, Detroit. The attendance was unusually large, nearly all the churches and missions in the Diocese having auxiliaries being well represented. Reports of various activities showed increased interest and enlargement of scope during the past year which resulted in greater accomplishment in every line of work. Many interesting addresses were made by speakers of prominence.

Mrs. Frederic B. Stevens, of Detroit, was elected president, and the vice-presidents are: Detroit Archdeaconry, Mrs. William Craig, Detroit; Southern Archdeaconry, Miss Annie Condon, Ann Arbor; Northern Archdeaconry, Mrs. Charles E. Edinger, East Tawas.

Cathedral Gates Dedicated: On Sunday morning, May 8, at the morning service at St. Paul's Cathedral, Detroit, the Very Rev. W. L. Rogers, dean of the Cathedral, dedicated what are probably two of the finest specimens of wrought-iron gates which can be found anywhere in the Middle West.

The gates were designed by Ralph Adams Cram and were executed by the Grecian iron workers of Cambridge. The north aisle gate is given by Mr. and Mrs. P. A. MacDonald in memory of their daughter and grandson, Mrs. Elsie MacDonald Hammond and Harry William Hammond, Jr. The south gate is given by Mrs. J. G. Hamblin and her two sons in memory of Joseph G. Hamblin and Louis W. Hamblin.

I. C. J.

GEORGIA

Rt. Rev. F. F. Reese, D. D., Bishop.

The Church School Service League having as yet not been definitely organized in the Diocese, the Junior Auxiliary is still functioning in some parishes, though the League has the sanction of the Bishop, and a visit of Miss Frances Withers to the Diocese last month has set the wheels in motion. The Junior Branch of Grace Church, Waycross, has made its report for the year 1920, and the total amount of its contributions from eleven members is $30, $12 to Diocesan pledges, $8.10 to the United Thank Offering, and $10 towards the Alaskan scholarship of the Diocesan Branch of the Woman's Auxiliary. Two boxes were sent, one to North Dakota and one to Monterey, Tenn., valued at $50. The members sold eighty copies of the Spirit of Missions, and obtained seven new subscriptions.

E. D. J.

KANSAS

Rt. Rev. James Wise, D. D., Bishop.

The annual convention of the Diocese opened Friday evening, May 6, when over four hundred young men and boys reported for the services at Grace Cathedral. Forty-five big army tents had been placed on Bethany College campus, and they were packed to capacity. After service an auto ride of the city followed, which ended at the Kansas Boys' Industrial School, where a program of music and sports was carried out by the boys of the school. The pouring rain prevented the field meet, but Washbury College offered their equipment, and in spite of delay the boys set to the task of winning the Bishop's Cup, which went to Burlington with thirty-three points.

To appreciate the wonderfulness of the camp, it is necessary to know the large part contributed by Captain MacLean, of the Industrial School, and his boys. It was their entertaining programs that made the indoor hours pass speedily.

Saturday night the Bishop prepared the boys for the Holy Communion the next morning. At the morning service Mr. George K. Gibson spoke on the Awakening in the Church Through the N.-W. C. He also spoke to the boys Saturday, as did President Pierce, of Kenyon College.

The camp has passed from an experiment to a permanent thing in the Diocese. The only problem is where can a place large enough be found, especially if it rains. There is an interest among the boys in Kansas such as never existed.

Grace Cathedral has kept open house in real Christian way of showing hospitality.

R. Y. B.

NORTH TEXAS

Rt. Rev. E. A. Temple, D. D., Bishop.

The health of Bishop Temple has so much improved that he has been able to make several visitations of late. Confirmations have been at Clarendon, Abilene, Amarillo and Sweetwater.

For several years church services had been closed, as many of our church people had moved away. Church services have now been resumed, and the Bishop was pleased to find that there were some for confirmation.

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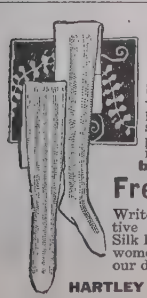
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Just as I am, Thine own to be,
Friend of the young, who lovest me;
To consecrate myself to Thee,
O, Jesus Christ I come.

In the glad morning of my day,
My life to give, my vows to pay;
With no reserve, and no delay,
With all my heart I come.

I would live ever in the light,
I would work ever for the right,
I would serve Thee with all my might;
Therefore to Thee, I come.

Just as I am, young, strong and free,
To be the best that I can be
For truth, and righteousness, and Thee,
Lord of my life, I come.

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Life is not so short but that there is always time enough for courtesy.

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Lasting unhappiness is not so much a weakness to be pitied as a fault to be overcome.—John Vaughan.

Wherever he may be placed, while he has sin in him, man has hell in him.—W. Jay.

All service ranks the same with God—
With God, Whose puppets, best and worst,
Are we; there is no last or first.
—Browning.

"When a man has not a good reason for doing a thing, he has one reason for letting it alone."

"In the hours of fiercest trial, only let us feel' 'He became a servant for me,' and this will bind the heart as with golden chains to Christ as its Master and Lord."

Love towards God is possible as long, and only so long, as we are dealing with a personal God.—Canon Knox-Little.

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That which is good to be done cannot be done too soon; and, if it is neglected to be done early, it will frequently happen that it will not be done at all.—Bishop Mant.

A courteous disposition becomes the elect of God; for the design of the gospel is not only to soften the minds of men, but to sweeten them, and to promote friendship among men, as well as reconciliation with God.

So much the rather Thou, celestial Light,
Shine inward, and the mind through all her powers
Irradiate; there plant eyes; all mist from thence
Purge and disperse; that I may see and tell
Of things invisible to mortal sight.
—Milton.

Compared with Christ, the greatest geniuses are local characters and parochial school-masters. He looms over all the world as the one universal Man Who typifies humanity, and is equally at home in all ages and among all peoples.—J. H. Snowden.

True charity or love in its noblest forms is in some measure like the divine love. In some ways it is ubiquitous, though in other ways it seems condensed or concentrated. As Dr. Martineau said concerning the omnipresence of God and His special presence in the soul of Christ, no distant star missed Him the more because He shone with such peculiar brightness in the fair glory of that pure life.—A. H. Cranford.

God, keep us through the common days,
The level stretches white with dust,
When thought is tired, and hands upraise
Their burdens feebly, since they must.
In days of slowly fretting care,
Then most we need the strength of prayer.
—Margaret E. Sangster.

"If you have part with Christ in His glory, can you be unwilling to share with Him in His reproach? If you are to 'live with Him,' cannot you 'die with Him'?"

If a man tries to live always on the power of the first grace given, he will fail. We must go to the cross daily.—E. L. Hull.

One may and will understand more about human nature by the study of Christ; but one cannot understand Christ by the study of human nature Christ is more than man, more than human, more than the theories and thoughts about men and events. We can only understand Christ by and through the exercise of faith. And unless we accept Him in faith we never come to understand Him.—Christian Sun.

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VOL. 86 RICHMOND, VA., MAY 28, 1921. No. 22.

THE NATION-WIDE CAMPAIGN GOES FORWARD

Those are encouraging words for the whole Church which the new Bishop of New York spoke concerning the Nation-Wide Campaign at the first Council over which he has presided in his great Diocese.

"But whatever our private opinions may be as to the Nation-Wide Campaign, we are all now committed to it. It is not an experiment in which we are at liberty to take our part or not, as we may prefer. It is the officially adopted system of the Church. It comes to us with the full authority of General Convention Every parish, by virtue of its organic connection with the Church, is pledged to it. If any one of you is doubtful as to this matter, I beg that you will reconsider the grounds of that doubt. I ask each of you to use to the utmost your influence and your strength to prosper in your parish and throughout the Diocese this great undertaking of the Church."

Therein those dioceses which carried the flags of the Nation-Wide Campaign forward while some sat still in the trenches are vindicated. They dared put to the proof the brave venture of faith to which at the convention in Detroit the whole Church had been pledged. It is strange that it should have taken some dioceses so long to understand that "we are all now committed to it," and that "every parish, by virtue of its organic connection with the Church, is pledged to it." But if now, through new leaders, or through old leaders waking to a new realization of the truth, the dioceses which heretofore have hung back, go forward, the Nation-Wide Campaign shall yet become the sweeping triumph which its leaders dared believe.

All honor to the dioceses which first set the example that now the Church at large bids fair to follow!

THE CHURCH IN THE RURAL NEIGHBORHOODS

All the leading features in the Southern Churchman for this week unite to present one theme—the call to this Church to larger service in the small towns and the open country of America.

This Church of ours has been outstripped by other communions in the building up of rural congregations. We are strong in some of the cities, but weak in the country. In the end, of course, this weakness in the rural districts weakens us in the cities, too; for into the cities there flows a constant stream of young men and women who follow in their new homes the church affiliations which they had already established in the country—and these affiliations are not with us. In a certain large city one of the other communions attempted some decades ago to build up congregations and failed—largely because our own Church was then very strongly entrenched. That other body of Christians then withdrew for a time and turned their energies to building up churches in the territory all round the city. These rapidly increased in number and power, and as their members migrated into the city itself, there was created a body of people frorm whom congregations in the city could be recruited; and the present result is that the body of Christians which at first could get no foothold in that city because the Episcopal Church was already so powerfully established there, now not only have taken possession of the country neighborhoods, but have grown to outnumber our own membership two or three to one in the city from which at first they found it expedient to withdraw.

For the ultimate life and power of our own Church, therefore, even in the great centers where it seems to be entrenched, there is need that we should build more strongly in the country.

But there is another and a better reason. We ought to be in the country in order that our Church may grow. But we ought to be in the country even more because the country needs the service which this Church can give.

As things stand now in many parts of rural America, organized Christianity is playing an appallingly small and ineffective part in moulding the life of the people. The churches are often small, shabby structures, served by part-time ministers, flaring into spasmodic efforts at revivals through brief periods of excitement, and then lapsing into lethargy and impotence because they are neither inspired nor equipped for imaginative community service.

In "Six Thousand Churches," the published story of a recent survey of eighteen counties in Ohio, chosen for study because they seemed typical of the long-settled rural neighborhoods of America where Christian churches have been established for generations, the authors, Charles Otis Gill and Gifford Pinchot, come to this conclusion:

"In this area, after more than a hundred years of the work of the churches, the religious, social and economic welfare of the people is going down. Although the churches have been here for more than a century, no normal type of organized religion is really flourishing, while the only kind which, during the past fifteen years, has been gaining ground—the cult of the Holy Rollers—is scarcely better than that of a dervish. The churches have failed, and are failing, to dispel ignorance and superstition, to prevent the increase of vice, the spread of disease, and the general moral and spiritual decadence of the people. Imbeciles, feeble-minded and delinquents are numerous, politics is corrupt, the selling of votes is common, petty crimes abound, the schools have been badly managed and poorly attended. Cases of rape, assault and robbery are of almost weekly occurrence within five minutes' walk of one of the county seats, while in another county political control is held by a self-confessed criminal."

The Episcopal Church, with its sane ideals of social service, and its conception of religion as meaning not seasons of tempestuous emotionalism, but the steady devotion of mind and spirit of the upbuilding of the Kingdom, has a vast field of service before it in rural America today, and we must go forward to seize that opportunity. Here and

there already are parishes which are conspicuous in achievement. The men who go out from the seminaries have before them the example of what these parishes have wrought, and there is a new consciousness in the minds of many of our young clergy of the dignity and interest of rural work. It is to strengthen this consciousness that we have gathered together in this issue of the Southern Churchman the expression of ideals and records of present day attempts which make plain the fields of spiritual opportunity which lie along the country roads.

OUR WORLD RESPONSIBILITY

On the evening of May 18 there was delivered before the World Alliance for International Friendship through the churches, by Mr. Edward A. Filene (of the well-known mercantile firm of Boston bearing that same name), an address which expresses from the point of view of a business man the same truth which repeatedly we have sought to voice on this page. We commend his message to the thought and to the will of all Christian people. Here is its conclusion:

"To bring order out of chaos in Europe there is need mainly of the understanding by our people that we are really neighbors of Europe, that we are intimately concerned in Europe's fate and must act as good neighbors. Lloyd George, speaking in the House of Commons, recently said: 'People forget that countries are interdependent. "Love your neighbor" is not only sound Christianity, but also good business.' And when the power of business is limited, religion, the churches, can help much. Religion has no more important mission to fulfil than to make its doctrine of 'love thy neighbor' come to the world's aid in this crisis. International neighborliness, international friendship, is religion in action, applied religion. We are not good neighbors if from a position of comparative safety we use our superior strength selfishly while we see our neighbors fighting with their lives to keep intact the dam that stems the threatening flood of destruction. We can be good neighbors to Europe only if we lend our strength to save her from the flood of want, unemployment and anarchy that threatens her. There is no other way but by the co-operation of the United States in an association of nations, or in the League of Nations modified as may be necessary.

"I am apparently making a plea for the League, but I am not intending primarily to do that. I am emphasizing the points that the facts make it necessary to emphasize, and almost any study of conditions in Europe will force one to emphasize the absolute need of our association with the nations of Europe if there is to be recuperation and lasting peace.

"Disarmament agreements are offered by many people as a substitute. Reduction of military expenses is necessary in all nations because, in Europe especially, they are too great a burden to be borne safely in addition to the huge expenses of the war. But disarmament on an adequate scale is impossible without some efficient substitute. There is no substitute for war except law—international law. But international law effective enough to be a substitute for war is impossible without an association of nations of which the United States is a participant. Any study of present world conditions will show that without the United States even the present League, which has in its membership forty-eight of the principal nations of the world, must degenerate into the old type, war-engendering, balance-of-power coalitions.

"Besides the business and material reasons, it seems to me there are real ethical and spiritual reasons why we have got to go into Europe and help We pray, 'Give us this day our daily bread.' Would any of us confine this prayer to bread for Americans alone? And daily bread cannot come in time to Europe unless we in the United States make it possible, not a palliative through alms, but through real international friendship. Organized religion can help by giving leadership and voice to the understanding of our countrymen. Without leadership the ideals of one hundred million people in the richest country of the world must be ineffective. It is the great opportunity—the great responsibility, for religion.

"The world has spent much of its substance in war. The time for payment has come. It was easy to spend in war, but the road uphill—the road back to the plateaus of the civilization, peace and universal daily bread of 1913, that had been reached by endless struggle and martyrdoms —is unspeakably hard. * * *

"Yes, the road back to the plateaux of peace and universal daily bread will indeed require all the world's best qualities—the best qualities of business and of religion combined. And the surest way to make these qualities effective is through international friendship. That does not mean we must force ourselves to love every man and woman in every nation; it does mean that we must recognize that invention and progress have made our nation the physical neighbor of every other nation, have brought London and Paris nearer Chicago than the thirteen States were to each other when we made our United States. Nationally, we must think and act in a neighborly fashion like good neighbors, or fight like bad neighbors.

"The Church's fundamental ideals are justice, mercy, brotherhood. These are the foundations for international friendship—the foundation for international co-operation. It is an augury of sure victory that the measures needed for the restoration of our material prosperity are the same as those needed for our spiritual salvation."

Book Notices

Our Family Affairs. 1867-1896. By E. F. Benson. George H. Doran Company, New York. Pp. 336. $4.

An English novelist of note, a son of the late Archbishop Benson, of Canterbury, gives us here a charming picture of his early home life and incidental glimpses of the best side of the social life in England toward the end of the Victorian era. His skill as a narrator is shown on every page, and the reader finds himself following with unfailing interest the games and adventures, as well as the more serious happenings and pursuits of a very sprightly family. Several characters of great beauty stand out in clear relief, and though the book loses something of its attractiveness toward the end, when it becomes almost entirely autobiographical, it is, on the whole, an unusually well done piece of work of its kind.

Lambeth and Reunion. An Interpretation of the Mind of the Lambeth Conference of 1920. By the Bishops of Peterborough, Zanzibar and Hereford. London, S. P. C. K. New York. The Macmillan Co. Paper, pp. 115.

Three representative English bishops of as many "schools of thought" unite in this "interpretation," and doubtless give us a fairly accurate composite of the thought of the majority of the Lambeth Conference in its Appeal for Unity and accompanying Resolutions. The many preceding steps in the same direction are briefly sketched, the mind in which the conference assembled is described, and the story of how its most important deliverance was framed and agreed upon is told, so far as can be without violation of confidence, step by step until the consummation was reached so surprising even to those most closely engaged therein that it could but be acknowledged as the work of the Spirit of God. The following chapters speak of the Realization of the Ideal, the Present Duty, etc., and the whole gives perhaps the best presentation of the mind of this Church, as far as formulated, on this great question which has been published.

The Political Aspects of St. Augustine's "City of God." By the Rev. John Neville Figgis, Litt. D. Longmans, Green & Co., London and New York. Pp. 132. $2.50.

This is the last work of the late Dr. Figgis, but shows no diminution of his powers of penetration and vigor of mind. As the title indicates, it is a study and analysis of Augustine's great work and its results upon the thought of the middle ages and later periods. A book which scholars, especially on historical lines, will find of great interest.

Prayers for the Church and Nation. By Rev. W. B. Trevelyan. Longmans, Green & Co. Pp. 96. $1.50.

An English book of prayers and readings, which is excellent in many ways, but is sadly marred by invocations to the saints and other "fond things, vainly invented," which are contrary to the teachings of this Church.

Pamphlets. Stewardship; by the Rt. Rev. I. P. Johnson, D. D., Bishop of Colorado. The Church of Denmark and the Anglican Communion; by the Rev. Rasmus Andersen, pastor of Our Saviour's Danish Church, Brooklyn. Norwegian and English Churches, Past and Present Relations; by the Rev. Albert Nicolay Gilbertson. Published by Department of Missions and Church Extension, 281 Fourth Avenue, New York.

WORK IN A VIRGINIA COUNTRY PARISH

By the Rev. F. E. Warren

In writing of work in a rural parish, one quickly realizes that country parishes differ widely in very many respects; that one community may have splendid roads and another be struggling along with the sort of roads that have made Virginia a by-word among the States. One community may lie close to the railroad and thus have easy connection with the outside world; another may be many miles from any railroad. One parish may have among its staunch members a number of those who bear names which are honored throughout our State and country and who wield a powerful influence for the Church of their forefathers; while to another parish all that is left of one great family after another are the crumbling monuments in the old church yard—neglected and rapidly falling into ruins to be remembered no more. These are only a few of the great things which make one rural community so different from another. Many more, such as health, wealth, kinds of crops, etc., might be added.

What follows is based on experience gained in a definitely rural parish, far away from any railroad, served passing well by steamboat, with good State roads, people well-to-do, not by any means rich, and most of whom are not descended from the first settlers, and therefore have no traditional love for the Episcopal Church.

At one time in this parish there were three strong churches about ten miles apart from each other. Today these churches still exist, but the Baptists own one and have a thriving congregation there, the Methodists another, also with an active membership, and we own the third. What seems to have happened is something like this. After the Revolution many of the old families moved away, and although others came, they were of not quite such stately birth, and the Church did not see how it was possible to exist without these first families, and so matters were left to the other denominations. It is a heresy, hard to down, that our Church can only appeal to the high-born and cultured.

Experience teaches us that the Church has a definite place in the life of every community and among all classes of people. All that is needed is to bring the Church to the people. In many places we have never tried, and in others we are trying, but in a most faint-hearted way. Our Church has the great message of a Saviour's love and a divine life to deliver to every man and woman and child.

If we would make atonement for the past neglect, we must bestir ourselves and intelligently undertake the work, fully awake to the changed conditions of country life.

Good roads and the automobile have made church attendance much easier than formerly, but they have taken away from the church, almost entirely, one of its most important functions, that of ministering to the social life. People come to church today, from longer distances, with more ease, and in less than a quarter of the time it used to take, and they travel home just as easily and speedily. No longer are homes eight or ten miles away isolated from each other, but there is constant intercourse during the week. So that one of the reasons why country people went to church in the old days—to meet one's friends—has disappeared. And it is to fill this particular social need that the church of today must apply itself. No longer is the old colonial church, with its four bare walls, standing solitary by the roadside, with its reading and preaching of God's Word perhaps on every Sunday sufficient to supply instinctive longings for friendly intercourse. As a rule, our country church services are rather dull, it is very difficult to have good music, and while, unquestionably, they do supply comfort and consolation and inspiratioon to the older members, they do not fill a very large place in the hearts or minds of the younger people.

Of course, what is needed is to make the church the centre, the real social centre, of the whole community. This can be done with ease because we have none of the distractions and allurements of the city to compete with. Any poor traveling moving picture show can always play to packed houses every time it chances along, no matter how indifferent or silly the pictures. Any strolling lecturer of any sort can speak to large audiences at will, no matter what the subject or manner of man may be. The writer remembers standing astonished to see the crowds attending a traveling "menagerie," consisting of one miserable looking little black bear, a wretched monkey, two or three snakes and some half-starved ponies.

One might multiply these illustrations, but enough have been given to show that the people are desperately hungry for some kind of social pleasure or recreation.

Here is the need and the opportunity. To lift up to a higher, fuller standard of living, a whole parish, a whole county. There is the opportunity to make over the entire life of a whole community. There is little of the sordidness of life one sees in some sections of our cities, but, on the other hand, life in the rural districts is very narrow, mean and, too often, sinful. Of recreation for young and old practically none at all. And just because our Church is peculiarly suited to supply the need, so much the greater is our responsibility. The other denominations, which so greatly outnumber us, have but a narrow, puritanical view of religion. Joy of life, earthly happiness, fundamental teachings of the gospel have no place in their religion. Amusement, however innocent, is sinful.

Will the people respond? The response is so quick, so sincere, that it is pathetic. All they are waiting for is a leader; they will follow gladly, almost blindly. Given the proper equipment, our Church can, with ease, become once more the dominating influence in the life of the entire community. What this will mean no one can with certainty foresee, but we believe that it will result in a better understanding of education, a more healthy, wholesome, joyous life with wider interests. It will tend to keep the best of our young people in the country instead of forcing them out to the cities, and thus will preserve to the country the most useful of its citizens.

Is there not an appeal, a challenge to those of the younger clergy whose eyes are fascinated by the city? In the country one of mediocre attainments can become the real leader of an entire community, whilst in the city he is quickly lost in the crowd. Is the appeal of our country work less strong than the appeal of other domestic fields? May not even the burning zeal and enthusiasm which sweep some men to the foreign field find satisfaction in one of the deserted fields of our old Diocese?

A Hard Job, But a Glorious One

It is a hard job to go into an isolated county community or small town where people are discouraged, where there are possibly no modern conveniences for yourself or your family, where sometimes there are petty squabbles of long standing, where people are sometimes narrow and prejudiced and little, and where what you do will never be appreciated by some of the people, probably least by those for whom you make the greatest sacrifices.

But it is a glorious job to put your faith up against the lack of faith of many, to put your hope, ungovernable because supplied from an unquenchable source, up against the hopelessness of many, to put your love, all embracing and tender and mighty, to the breaking down of strongholds up against the bitterness and antagonistics around about you.

By the grace of God—and how sure you are in such a situation that it is His grace alone—you are able to have the joy of achievement. It may be that the achievement doesn't emerge so that any one else, your brother pastors or your friends or anybody, knows it. **But you know** that things have happened, that the good Lord Himself has been your **partner** in the enterprise, and that it is a success.

It is a hard job, but a glorious one, to be a country minister.

MEMORIAL.

Heroic Dead of Verdun.

Elmer C. Pedrick.

If in the morn they feared, in the night
They never swerved. Death could not them appall.
There was one Way, one Truth, one Hope, one Light,
One Right that shone triumphant over all.

If in the noon they doubted, at the last
There was no way to shirk, no way but one
That opened on the gates of death and cast
On many days, a shadow cross the sun.

If in the night they doubted, their last breath
Saluted once again the eternal goal,
Chanting a war-song in the face of death,
And tore the cloud of darkness from the soul.

PLANNING AND BUILDING IN THE SMALL PARISH

By the Rev. B. Duval Chambers

This parish consists of the old Mother Church dating back to the middle of the last century, one chapel erected shortly after the Civil War, and a second chapel, which has been in existance about thirty years. It is located in a diocese whose bishop is greatly interested in rural work, and is most helpful and encouraging at all times. He encourages with a personal friendliness, frequent visitations, good advice and material assistance.

The parish church is located in a trucking section, one chapel in a grain-farming district and the other is in a railroad village, from which 90 per cent. of the men commute daily to the nearby city. The communicant list has ranged for a number of years between 125 and 150, seldom below the former, never above the latter. The organizations consist of three live Sunday schools, two guilds, Bible classes and the Woman's Auxiliary. The lethargic St. Andrew's Brotherhood diverted its energies to the live guild. The parish church is alone in its immediato neighborhood, while across the road from one chapel is a Lutheran Church and near the other chapel are Roman Catholic and Methodist Churches. The rector, however, is the only resident clergyman within the parish limits.

A two-story building at the parish church, used for many years by the Sunday school and for unusual services and meetings, showed signs of decay. It was a case of repair the old or build a new one. After much discussion for and against, vestry and congregation assent and dissent, it was decided to build a parish hall on another site adjacent to the church or parish property. When the final decision was arrived at, plans were procured, ways and means for securing funds outlined, all doubt and opposition disappeared; every dissenter and assenter vied one with another in immediate and effective action.

A frame building 36x50, to contain an auditorium, stage, dressing-rooms and kitchen, was planned. The stone for the foundation was secured at a small outlay and was hauled without expense. Two masons in the congregation made very reasonable terms and put their work through with dispatch. A fair estimate from a nearby contractor was accepted, the lumber hauled free of charge, and operations were soon under way, and in an incredibly brief time a completed building made its appearance on the country side.

To give a concrete illustration (concrete being the material used as well as the adjective) of the saving by the congregational helping hand—the cost of the steps in the vestibule was estimated at $35. With a little ministerial effort between the handles of a wheelbarrow and the working outside of union hours by an enthusiastic parishioner (an expert in his line), an excellent job was made, and the cost was the price of the materials, less than $5. The total cost of this building will not be given, because it was completed before the present reign of high prices, so the figures would simply occasion vain wishes, envy or possibly downright unbelief.

How was it paid for? In the same way it was built, by every person in the congregation doing his and her part. As many hands make light work, so can many contributors reduce a large debt. The building was ready for occupancy in six months, and in two years was paid for.

Long before this hall was even thought of, the necessity for such a building in the railroad town was very apparent. Month after month the Guild had discussed and looked for a suitable location. This dragged along for more than a year, with no solution or acceptable location in sight. Finally the clergyman in charge decided to act upon some advice given by a visitor to the students when he was in the Seminary. This pastor of experience said, "Whenever you want a Sunday school superintendent, or a teacher, or a leader, don't take some one you think might do it, but go after the best man in the church." If that works in the case of a Sunday school, it should work with a building site, thought the rector, so he forthwith approached the largest land-owner in that section and asked him for the best lot in the entire community. Not to his utter amazement (for this rector had faith in Dr. Clark's advice), this owner said, "Yes, I'll sell you that lot upon one condition, that you put up a creditable looking building." Upon the publication of this extraordinary piece of news the little band of communicants was electrified. Soliciting committees, plans and autos immediately got under way. When in a short time the money was taken to the owner and he was asked to make over the deed, he was greatly surprised, as he thought the whole thing a far-in-the-future proposition. But realizing and appreciating the zeal and enthusiasm of the neighborhood, while he was not living there at the time, not to be outdone by others and wishing to exhibit a good spirit, he said, "To show you that I have an interest in the church and community, I am going to give you that lot, and what is more, if you promise to move the church in town and put it beside your hall, I'll give a whole acre of ground, which will be enough for both." I mention this, at the risk of tediousness, simply to show that upon a venture of faith such as this, besides the eager efforts of the congregation, very practical help comes from most unexpected quarters.

As the men of this chapel were largely commuters and could do no hauling or render any other assistance in the work, this building cost over $1,000 more than the one previously described. Their construction was along the same general lines, the second being larger and profiting by several lessons we learned from the first. Both were made possible in one way only—by the interest, energy, good-will and liberality of every person in the parish and a majority of the people of the community. Outside of the Bishop's donation of $500 to each hall, there was no contribution over $100, and only three of that sum, which proved parish co-operation and a co-operation which did not cease with the completion of the building. Each hall was equipped with a piano, folding chairs, a cook stove, utensils and dishes enough to meet the demands of any function There was also a large assortment of decorations which lent color and attractiveness to the various assemblies. A stereopticon made trips back and forth as needed. As there was no electricity at hand, this machine was connected with the prestolite of an automobile parked close to the nearest window. It might be added that the full equipment was quite as much of an asset as the building; for who has not served his time carrying chairs, stage furniture, dishes, etc., to the nearby school building, and then, worse than that, have to carry them back, when there was no incentive, no excitement, no one else to do it.

The question is frequently asked, "Why a parish hall?" First, it takes the Sunday school out of the church, gives the teachers and scholars opportunity of doing work which was not possible in the noise and commotion and distraction inevitable with all the classes in the nave of the church, even though distributed at greatest possible distances. These buildings have answered that question most conclusively in this county by the fact that they have ministered to every community need since their erection. One of the earliest meetings was the largest gathering of people ever assembled in that part of the county in the interests of good schools Not long after, a get-together smoker resulted in the formation of the Improvement Association, which has aroused much civic pride and been the means of many greatly-needed improvements. After a wedding in the parish church a reception was held in the parish hall, which was vastly more convenient than driving five miles to the bride's home. During the war both halls found many opportunities of opening their doors for Liberty Loan and Red Cross meetings, work-rooms and entertainments for soldiers. If there was one use for parish buildings before the war, there are a dozen reasons for them now. The community's needs are many, the parish hall meets them. Aside from all religious uses, it is one, if not the answer to the question being asked by those who see the trend of things, who are vitally concerned in the future of our rural districts—"How can we keep our boys and girls in the country?"

We have no tears Thou wilt not dry;
We have no wounds Thou wilt not heal;
No sorrows pierce our human hearts
That Thou, dear Saviour, dost not feel!

Thy pity like the dew distils,
And Thy compassion, like the light,
Our every morning overfills,
And crowns with stars our every night.

No love, no life goes ever from us; it goes as He went, that it may come again, deeper and closer and surer, and be with us always, even to end of the world. Out of the body to God—that shall be that last outgoing, the everlasting entering in. That is what we wait for—the adoption, the redemption of our body, the full manifestations of the sons of God.—Mrs. A. D. Whitney.

One of the surest ways to get a person to show out his best side, either in spirit or in work, is to expect it.—Ex.

AN INTERESTING OLD CHURCH SITE

By Mrs. Eleanor Fairfax Griffith

[We publish this article in this special issue of the Southern Churchman dealing with rural work because it shows so vividly the desolation of the Church which marked the period after the Revolution in many of the old colonial parishes, in contrast with which stands the new life of vigorous country congregations as they are being developed by the forces of today.—Ed. S. C.]

Washington Parish, Westmoreland County, in the Diocese of Virginia, was established somewhere between 1655 and 1680. The name appears in an authentic list of parishes dated in the latter year. The parish was certainly named for the Washington family, founded by the brothers John and Lawrence, probably the most prominent pioneer settlers, who established seats in this part of Westmoreland at about the former date. Of the earlier churches in the parish no records remain. When it grew strong enough to erect two of the substantial and supposedly permanent brick churches of the later colonial era, one, the "upper church," was located at Round Hill, then in Westmoreland, but, since the readjustment on the county and parish lines in 1777 and 1778, now in King George County and Hanover Parish. The "lower church" was known as "Pope's Creek Church" from a nearby stream. The site is immediately on the State road down the Northern Neck, about one mile east of where it crosses the creek. It is about four or five miles from Wakefield, the birthplace of Washington, and five miles from Stratford, erected by Colonel Thomas Lee, who was a member of the King's Council, president and commander-in-chief of the colony, and for a while governor by royal appointment, the birthplace of Richard Henry Lee, of "Light Horse Harry" Lee, and lastly of his son, General Robert E. Lee. Of the old Pope's Creek Church there remains only the outline of the brick foundation, showing the size to have been 40 by 60 feet. A public schoolhouse once occupied part of the site. While on a visit to Stratford a short time ago, the writer went to the old family vault, and finding a marble tablet in good preservation, copied from it the following inscription:

"Here lies buried the Hon. Col. Thos. Lee, who died November 14, 1750, aged sixty years; and his beloved wife, Hannah Lee. She departed this life January 25, 1749-50. Their monument is erected in the lower church of Washington Parish in this county, five miles above their county seat, Stratford Hall."

There is now no vestige of this monument to be seen, but I am reliably informed that it was taken from the ruined church and used as a hearthstone by some one living near the spot.

Bishop Payne, when his health failed as Missionary Bishop to Africa, returned to his native State and made his home (which he called Cavalla) in Westmoreland County. Taking charge of Washington Parish, he became much interested in this historic church, and thought he had secured the means of rebuilding it "with funds left by a gentleman in New York for rebuilding such churches." With this object in view, he had the site enclosed and a drawing made of the proposed church, but unfortunately, the fund could not be obtained. About 1872 Bishop Payne commenced to hold regular services one Sunday afternoon in each month in the schoolhouse then occupying the site of the old church, which services were continued by his successor, the Rev. William C. Latane. During the Bishop's rectorship of the parish he wrote out in the register a history of the parish, from which the following is a quotation:

"Pope's Creek Church was one of the churches in which the Rev. Archibald Campbell officiated. As this was the principal parish church, and in the immediate neighborhood of the Washingtons, Lees and other influential families, services were probably held here regularly until some time after the Revolutionary War. After this came constant changes in the ministers, and this, with other adverse influences common to this and all Episcopal churches throughout the State, led to infrequent services, then to the neglect of the fabric of the church, until it became so dilapidated that it was finally burned, with the permission of the proprietor (Mr. Storke), into whose hands it had fallen about 1828, lest the cattle, which were allowed to take refuge in it, should be killed by the falling of the roof.

"The following notice of this church, taken from Bishop Meade's report to the convention May, 1838, is sadly interesting: It was near this church that General Washington was born; it was in this church that he was baptized. Here it was that he received those early impressions of religion which, instead of being effaced by age, seemed to grow with his growth and strengthen with his strength. I have said that the church is now in ruins. I would add that about twenty-six years ago (1812), when in deacon's orders, I remember to have been in it with Rev. Mr. Norris, an early and beloved associate in the ministry, at which time it was beginning to decay in the roof. But there was a large congregation, and twenty-eight children were brought forward for baptism. It would appear that the site of this church, though containing the graves of the most important families in the neighborhood and many others, owing to some neglect on the part of those interested, was never secured to the vestry of the parish."

The Parson Campbell to whom Bishop Payne refers in the preceding extract, he again mentions as having been in charge of this parish from 1754 to 1774. His brother, Alexander Campbell, and himself made their home in this country, whither they had emigrated from Scotland. At the breaking out of the Revolutionary War, the Rev. Archibald took part with the Americans, while Alexander returned to his native land and went to Glasgow. His youngest son, Thomas, the celebrated poet, was born there after his return." Bishop Payne also states that Mr. Ruel Keith officiated as lay reader in old Pope's Creek Church while he was private tutor in the parish and boarding at Montrose with Mrs. Rose, about 1816-18. Afterwards he became the first professor in the Theological Seminary at Alexandria, Va. The Bishop was personally acquainted with Mrs. Rose, and heard her speak with much interest of Mr. Keith in connection with his residence in this parish. There are now very few, if any, Episcopalians in the immediate vicinity of this old church, and its place is taken by the church at Oak Grove, a few miles distant, but much more conveniently situated for the congregation, which still includes in its membership some of the Washingtons and their descendants.

The Great Commission.

CHINA FAMINE RELIEF.

Minister Crane, of China, has cabled to the Secretary of State, putting in the strongest terms the need for continuing famine relief. He cites the fact of prolonged drought threatening the total loss of the spring crops, particularly in the Province of Chihli. Two millions of people have looked forward to profiting from this spring crop, and it now means that they will have to receive aid until the summer crops are gathered in August.

Those who have studied the situation see that this makes it necessary for Americans to keep up their generous subscriptions.

The cable further states that though the Chinese have contributed wonderfully according to their ability, relief in the degree in which it has been given would never be possible except for American and Canadian friends.

It is also to be said that there follows in the wake of every famine additional calls for supplementary gifts. Even when the hunger stage has passed, there is the danger of pestilence, and preventative measures must be taken on a large scale. Then, too, where death has entered so many families, there are many orphans and widows left. These must be cared for, and in the first days of their destitution famine relief is a necessity.

It is now possible to give a complete report of the amounts which have been contributed to date. There has been sent through the Central Committee appointed by the President of the United States a total of $3,750,000. In addition to this, various Christian bodies have sent through their own treasurers a total of $1,250.000. Chinese auxiliaries have forwarded a total of $250,000, and the American Red Cross has given outright $1,000,000. This brings the total to date to $6,250,000. This sum is gratifying, even though it does not reach the desired maximum that many Americans had hoped the United States would contribute when they first thought of this matter in the fall of 1920. If we can augment this amount by a generous gift of several millions more up to the first of August, we ought to have reason for feeling that we have done a great piece of work, and that this total of so many millions of dollars will be a most substantial expression to the Chinese people of the sympathetic interest of the American people.

Church Intelligence

Centennial Hymns Wanted.

Plans for the celebration of the Centennial of the Domestic and Foreign Missionary Society and Semi-Centennial of the Woman's Auxiliary are taking definite shape. One desire of the Committee on Arrangement is that these events should call forth the production of a new hymn preferably with new music which would make a permanent addition to our hymnal. With this in mind the committee is asking that such of our people as are qualified submit hymns for this occasion, the content of which should be expressive not only of the past accomplishment, but of the hopes and aspirations of the world extension of the Church. The committee reserves the right to consider only such hymns as are in the spirit of this centennial celebration, and are of the highest quality and of a standard worthy of being associated with the great hymns of the Church and therefore of being perpetuated. This is in no sense a competition, but if from the efforts of the committee one or more good hymns are produced, it will be the endeavor of the committee to place them before the Church with the hope that they may have wide use in the Church.

The committee will take steps to refer all compositions to the Church's best authorities on hymns so that in rendering its decision it can give assurance that a consensus of competent opinion has been reached.

The committee would call attention to the fact that the words are only half of a hymn, and that if a new setting in music could sing itself into the Church life, the missionary services of the Church would receive a new uplift. While the committee will receive words for hymns without music, they would urge that writers themselves secure the co-operation of composers so that they may submit complete hymns. When this is impracticable, the committee is willing, if specially desired, but without undertaking any responsibility in the matter, to try to secure the composition of appropriate music.

All suggestions should be sent to the Centennial Sunday Committee, 281 Fourth Avenue, New York.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Annual Council.

The one hundred and twenty-sixth annual Council of the Diocese was held in Christ Church, Charlottesville, the Rev. W. Roy Mason, rector, May 18-20, the opening service being the celebration of the Holy Communion by the Bishop, assisted by Rev. Messrs. Gravatt, D. D., Brydon and Mason.

The Rev. E. L. Goodwin, D. D., was re-elected Secretary, but, being unavoidably prevented from attendance, the Rev. G. M. Brydon was elected Secretary pro tem. The Rev. W. Clayton Torrence, rector of St. Timothy's Church, Herndon, was appointed Assistant Secretary.

The Bishop's address, which was read at the first business session, after giving a summary of his official acts and statistical report, was devoted to matters of great interest in the development of the work of the Diocese, the proposed changes in canons, the new system of Church schools, the Nation-Wide Campaign, ending with a strong appeal to the Church people of the Diocese to take seriously to heart the seeming breakdown of moral standards in the life of the present day.

The most important matter coming before the Council was the consideration of proposed changes in various canons of the Diocese governing the work of the Diocesan Missionary Society, the Diocesan Board of Religious Education and the Social Service Commission, and the further conduct of the Nation-Wide Campaign. The proposed amendments were adopted. Under the new rule the Executive Committee of the Diocesan Missionary Society, composed of ten members elected from the Diocese and ten others elected by and from the five convocations, will be practically the Executive Committee of the whole missionary Church extension, religious education and Social Service work of the whole Diocese. Boards of Religious Education and of Social Service elected by this Executive Committee will have charge of these departments of the work. A strong Board of Apportionment, acting under the Executive Committee, will prepare the budget for all the missionary and extension work of the Diocese, including also its pro rata share of the work of the General Church, and will make apportionment of this amount to the parishes of the Diocese after approval by the Executive Committee and final approval by the Council of the Diocese.

Elections resulted as follows:

For the Standing Committee: The Rev. Berryman Green, D. D., dean of the Theological Seminary; the Rev. W. H. Burkhardt and the Rev. John J. Gravatt, D. D., both of Richmond; Messrs. Gardner L. Boothe, Alexandria; A. R. Hoxton, headmaster of the Episcopal High School, and W. M. Lyle, of the University.

Executive Committee of the Diocesan Missionary Society: The Bishop and the Treasurer of the Diocese, ex-officio, the Rev. Messrs. W. R. Bowie, D. D., W. H. Burkhardt and J. F. Ribble, of Richmond; Archdeacon F. W. Neve, of Ivy Depot, and the Rev. Kensey J. Hammond, D. D., of Culpeper; Messrs. John M. Taylor, John Stewart Bryan, John B. Minor, Oliver J. Sands, of Richmond, and Robert Beverley, of Essex County.

Convocational Representatives: The Rev. W. Roy Mason and Dr. J. H. Dillard, of the Albemarle; the Rev. E. L. Woodward, M. D., and Mr. John T. Ramey, of the Piedmont; the Rev. F. D. Goodwin and Mr. W. W. Marston, of the Rappahannock; the Rev. W. D. Smith, D. D., and Mr. Lewis C. Williams, of the Richmond; and the Rev. G. B. Palmer and Mr. Robert T. Morrison, of the Valley.

Deputies to the Provincial Synod: The Rev. Messrs. B. D. Tucker, Jr., D. D., Theological Seminary, Alexandria, Va.; Kensey J. Hammond, D. D., Culpeper; George P. Mayo, Richmond, and W. R. Mason, Charlottesville. Lay Deputies: Messrs. John M. Minor, John M. Taylor, John Stewart Bryan and R. Carter Scott, all of Richmond. Alternate Deputies: Rev. Messrs. M. S. Taylor, Berryville; E. L. Woodward, M. D., The Plains; J. F. Ribble, D. D., Richmond, and W. J. Morton, D. D., Alexandria; Messrs. W. W. Chamblin, Leesburg; John T. Ramey, Marshall; Dr. B. M. Roszell, Winchester, and Dr. John N. Upshur, Richmond.

Nominated to fill two vacancies in the Church Schools Corporation: The Rev. F. E. Warren and Mr. W. W. Marston, of Urbanna; Judge J. W. Chinn, of Warsaw, and Mr. John F. Scott, of Fredericksburg. Nominated to fill one vacancy in the Board of Trustees of the Blue Ridge Industrial School: Mr. John M. Taylor, of Richmond, and Dr. J. H. Dillard, of Charlottesville.

At the evening meetings the Council convened as a Board of Missions to hear reports of the missionary work of the Diocese. The Executive Secretary of the Diocesan Missionary Society and the Archdeacon of the Colored Work made reports at the Wednesday evening meeting, followed by a strong address by the Rev. William H. Milton, D. D., on the Nation-Wide Campaign.

The Council adopted unanimously a resolution to the effect that "the larger interest of the Church and the Diocese will be most truly served by making no readjustment or changes for 1922 in the quotas already assumed by the Diocese of Virginia for diocesan and general work." This means, of course, that by unanimous action of the Diocesan Council the Diocese will assume the full quota for the year 1922 assigned to it by the Nation-Wide Campaign Department of the Presiding Bishop and Council.

The meeting on Thursday evening was devoted to the report of the Committee on the State of the Church, presented by the Rev. W. H. Burkhardt, chairman, and followed by addresses upon various phases of the work of the Diocese by Archdeacon Neve, Rev. B. D. Tucker, Jr., D. D., and the Rev. J. H. Gibboney.

The Council was one of the best attended of recent years by both clergy and lay delegates. The entertainment provided by the congregations of Christ Church and St. Paul's Memorial Church, University, was delightful, and altogether this Council, in its showing of the work of every department of our diocesan life and in practical things accomplished, has been one of the most profitable and interesting of recent years.

The Council will meet next year in All Saints' Church, Richmond, the Rev. J. Y. Downman, D. D., rector.

J. M. B.

Meeting of Churchmen's League.

A very interesting meeting of the Churchmen's League of Henrico County was held at All Saints' Parish House Thursday, May 12, presided over by the president, Mr. Oliver J. Sands. After the meeting was opened with prayer by the Rev. Carl S. Smith, of St. James' Church, reports were made by Mr. R. C. Beverley, on Work in Vacant Parishes, and by the treasurer, Mr. Claiborne Watkins.

A very valuable and interesting address was made on "Men's Bible Classes," by Dr. Douglas S. Freeman, editor of the News Leader, who pointed out the value of men's Bible classes as an agency for good and as a means of building up the membership of the Church, stressing the fact that while a good teacher was very desirable, a good organization was more important, resulting, as it did, in the interest and work of the men themselves. Other interesting addresses were made by Mr. Lewis C. Williams on "Church Schools"; the Rev. G. McL. Brydon on "The Nation-Wide Campaign and Its Results to Date"; the Rev. William E. Cox on "Each Church's Apportionment in the N.-W. C.," and Dr. Ennion Williams on the campaign which he is now carrying on against the morals of the day. The League gave its endorsement and backing to Dr. Williams' efforts in this campaign. It was resolved by the League that a Standing Committee on Men's Bible Classes be appointed by the president of the League, this committee to endeavor to increase the attendance at the Bible classes of the various churches, and to stimulate interest in forming other classes. Mr. R. E. Anderson called the attention of

the members to the convention of the Brotherhood of St. Andrew in Norfolk this fall, urging a large attendance of members of the League.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robt. C. Jett, D. D., Bishop.

Meeting of Second Council of Diocese.

The second annual Council of the Diocese of Southwestern Virginia met in St. John's Church, Wytheville, Wednesday, May 18, the opening service being a celebration of the Holy Communion by the Bishop, assisted by the Rev. F. H. Craighill, Secretary of the Diocese, and the Rev. C. F. Smith, Diocesan Missioner. The sermon was preached by the Rev. Thomas K. Nelson, D. D., of the Theological Seminary in Virginia.

After the calling of the roll and appointment of committees the Bishop made his annual report and address. In his address he emphasized the great importance of religious education both in the Sunday school and the colleges and schools of the Diocese, and sought the co-operation of the clergy and people in the important work of obtaining fit young men as candidates for the Christian ministry. He also spoke of the problem arising from the Industrial Home and Farm for Homeless Boys at Covington and the Nation-Wide Campaign Fund.

The usual reports of the various educational institutions in the Diocese were received and ordered printed in the journal along with that of the Woman's Auxiliary. The latter report showed such wonderful results of the efforts of the members of the Auxiliary under the leadership of the president, Mrs. Hobart, that it was received with a rising vote of thanks.

A most important change in the management of the affairs of the Diocese was the adoption of resolutions looking to the establishment of a Diocesan Office and the appointment of an Executive Secretary of the Diocese to act in the joint capacity of Secretary of the Diocese, Secretary of the Executive Board and Secretary to the Bishop. These resolutions were adopted and the change will take place as soon as a suitable person can be found to accept the position of Executive Secretary.

At the night service the Rev. W. Cosby Bell, D. D., addressed the Council on "The Call to the Ministry"; the Rev. Mr. McAllister, of the Diocese of Washington, on "The Christian Nurture Series," and at the request of the Bishop, Dr. J. L. McSparran, of the Missionary District of Kyoto, spoke briefly on his work in Japan and the hospital soon to be erected in Osaka.

On Thursday the Treasurer, Mr. C. E. Michael, made his annual report, which was received by a rising vote in recognition of the faithful and efficient services of the Diocesan Treasurer in all matters pertaining to the financial welfare of the Diocese.

Reports were received from Archdeacon E. A. Rich, Diocesan Missioner C. F. Smith and special Diocesan Missionary F. H. Craighill, and from the Committee on the State of the Church.

The committee called the attention of the Council to the lowering of social standards among young people, due to a lack of home training and influence.

One of the most important matters before the Council was the matter of the Boys' Home at Covington and the Nation-Wide Campaign Fund, which was up for consideration Thursday afternoon.

Mr. Michael presented a resolution of the Executive Board requesting the authority of the Council to remit to the Presiding Bishop and Council only one-half of the amount heretofore sent to them, the other half to be applied on the needs of the Home at Covington. Dr. Milton, Executive Secretary of the Nation-Wide Campaign Department, was present, and spoke on the matter from the standpoint of the Presiding Bishop and Council. After quite a lengthy discussion a motion was passed that the entire matter be referred back to the Bishop and Executive Board of the Diocese, with authority to act as they saw fit.

The date of holding the Council was fixed upon the last Tuesday in May, in spite of the efforts to have it changed to some day in January.

The following elections were made:

Mr. C. E. Michael, Treasurer; the Rev F. H. Craighill, Secretary.

Standing Committee: The Rev. Messrs. E. A. Rich, W. A. Pendleton and T. D. Lewis, and Messrs. C. S. Hutter, C. P. MacGill and General William A. Anderson.

Executive Board: The Rev. Messrs. Karl M. Block, G. Otis Mead and Churchill J. Gibson; Messrs. W. D. Tyler, R. L. Peirce and Y. P. Marshall; Mrs. T. D. Hobart and Miss Aurelia H. Davis.

Delegates to the Provincial Synod: The Rev. Messrs. W. A. Pendleton, T. D. Lewis, J. M. Robeson and J. L. Gibbs, and Messrs. R. L. Peirce, C. E. Michael, M. C. Brown and Y. P. Marshall.

Alternates: The Rev. Messrs. T. G. Faulkner, Carlton Barnwell, W. B. Lee and G. O. Mead, and Messrs. J. D. Logan, A. D. W. Walton, J. J. Osborne and C. P. MacGill.

At night the Rev. W. H. Milton, D. D., addressed the Council and a large congregation on "The Nation-Wide Campaign."

The Council adjourned at 11:30 P. M. to meet in Emmanuel Church, Bristol, the last Tuesday in May, 1922.

The ladies of the parish served each day at 1 o'clock in the Sunday school room of the church the delicious luncheons that are always characteristic of the town of Wytheville. Not only did the Council extend to them and the good people of Wytheville a rising vote of thanks for their unbounded hospitality and kindness, but every one went away impressed with the fact that "old Virginia hospitality" is by no means a thing of the past.

T. G. F.

SOUTHERN VIRGINIA

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Central Convocation.

The spring meeting of the Central Convocation of Southern Virginia was held May 10 to 12, 1921, at St. Andrew's Church, Lawrenceville, Rev. F. Bland Tucker, rector; the dean, Rev. C. Braxton Bryan, D. D., presiding.

Preachers at the various services were the Rev. Drs. Hall and Bryan, and Messrs. J. G. Scott, J. K. M. Lee, G. W. Ribble, E. P. Dandridge and A. R. Price. A conference on Religious Education was led by Rev. H. H. Young, and on Wednesday afternoon the Rev. A. L. Kenyon told of the splendid work of the Emmanuel League for Young People in his parish. But perhaps the outstanding feature of the convocation was the devotional services led by the dean; his deep spirituality and keen insight, his gentle and unfailing humor, his love, appreciation and sympathy for the heart and mind of St. Paul and St. John, made the passages of Scripture which he interpreted living words to his hearers. These talks of Dr. Bryan's are unforgettable. The congregations were good at all the services, and the choir's fine and faithful work was appreciated.

Among the eighteen ministers present, it was deplored that illness kept the beloved Bishop Tucker from all but one meeting—that of the Holy Communion on May 11, which he celebrated.

The Rev. A. R. Price, who has recently taken charge of work in Powhatan County, was welcomed as a member of the convocation.

This convocation was a great spiritual uplift to the people of St. Andrew's. Such meetings help us to realize, more than any others, that spiritual fellowship which expands and ripens amid the intimacy of informal gatherings.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Death of Lieut.-Col. Charles C. Pierce.

Lieutenant-Colonel Charles C. Pierce, head of the American War Memorial Commission, died of pneumonia on May 16 in a hospital in Tours, France. This news will be learned with sorrow by many of the Church people in Washington, who remember him as Chaplain Pierce, the popular preacher at the Cathedral open-air services when these services were first inaugurated. Chaplain Pierce's helpful messages on Mt. St. Alban on Sunday afternoons around the Peace Cross did much to make these services, now an established custom, a success, and he will ever be remembered by those who heard him. For some years Chaplain Pierce was stationed at Fort Myer, and was therefore claimed, unofficially, as a part of the Diocese of Washington. Funeral services were held in Paris on Wednesday, May 18, and later Mrs. Dewitt C. Jones, a daughter of Chaplain Pierce will bring to the United States the remains of Chaplain Pierce and his wife, who died at Neuilly some time ago.

The Rev. Thom Williamson, the new rector of the Church of the Advent, was ordained to the priesthood in the Washington Cathedral Sunday morning, May 22, and preached his first sermon as rector of the Church of the Advent at the evening service.

The Rev. Norman S. Binsted has been appointed vicar of St. David's and St. Patrick's Chapels, St. Alban's Parish, and assumed his new position May 1. Mr. Binsted is a direct product of St. David's, having been a member there as a boy and later going to the Virginia Theological Seminary. After his ordination he went to Japan, where he served in the mission field until recently, when he returned to this country. He has begun a good work as vicar of these chapels, and results are already perceptible. The parish of St. Alban's is to be congratulated upon securing his services for this important work.

M. M. W.

NEW YORK.

Rev. W. T. Manning, D. D., Bishop-Elect.

Fiftieth Anniversary of the Rev. Dr. Houghton Celebrated.

Most everybody knows of New York's unique parish, the Transfiguration, popularly called the Little Church Around the Corner. It isn't a little church, and the story that got it the name isn't true. The parish was founded by the Rev. Dr. George H. Houghton many years ago, and his nephew, the Rev. Dr. George C. Houghton, has just celebrated the fiftieth anniversary of his

ordination. He has been and still is ill, and it was with difficulty that he took part in the service. The Bishops taking part were Gailor and Manning, and the other clergy, several from Metropolitan New York. The church was crowded with friends, especially with actors and actresses, and there were flowers from the Players' and Salmagudi Clubs, the Girls' Friendly and half a dozen other societies. There was a silver loving cup from members of the Lambs' Club, and many splendid words of appreciation of long and faithful work were uttered by Bishop Manning.

The story is that when the Rev. Dr. William T. Sabine, afterwards a Bishop in the Reformed Episcopal Church, was appealed to by some actors to perform the marriage service for two of their company, that divine plead off and observed that there was a little church around the corner where they might get served. They tried the Transfiguration, so described, found it glad to serve, and ever since the church has been the spiritual home of actors, artists and allied people. Indeed, it is the unique centre of an artistic world, often religious and oftener neglected, that reaches out to the ends of the earth. Bishop Sabine once assured the writer that no such incident ever occurred, and that he never refused to serve theatrical people. He said the first he heard of the incident he read it in newspapers.

Whatever the fact, the wonderful work done by the Houghtons, uncle and nephew, and through them by the Church, is a wholly unique and altogether splendid one.

Dinner to Bishop Manning.

On Whitmonday evening the Church Club gave the Bishop a dinner and reception at the Hotel Waldorf, hearty and loyal, and in his address Bishop Manning again appealed for help to complete the Cathedral nave. He believed conditions in the Diocese never better than now for hard work and for great things. He wanted all clergy to receive at least $1,500 a year salary, the episcopate to be endowed, and the Church to be extended. Other speakers were Bishop Gailor, Dean Robbins and Mr. Eugene H. Outerbridge.

Christian Unity Lectures.

The Christian Unity Foundation. Bishop Lines, of Newark, the honorary president, and Dean Robbins the president, gave this season seven addresses in the Brick Presbyterian Church, which, with one exception, were not as well attended as they should have been. The general subject was "The Church—Its Nature and Function," and it was treated from different viewpoints, as the New Testament idea, the Catholic and Protestant conceptions, how far the authority ought to extend and how much unity may be expected from it, the compelling forces making for unity and the claim of a united Church on the allegiance of men and women.

Lecturers included the Rev. Dr. Mackenzie, head of the Congregational Seminary at Hartford; Dean Fosbroke, of the General Seminary, and the Rev. Dr. W. P. Merrill, pastor of the Brick Church; Bishop Stearly, of Newark, and the Methodist Bishop McConnell, of Pittsburgh; the Rev. Dr. Peter Ainslie, of Baltimore, former president of the Disciples' General Convention, and the Rev. Dr. William Adams Brown, of Union Seminary. The addresses are to be issued in book form.

C.

ALABAMA

Rt. Rev. C. M. Beckwith, D. D., Bishop.

An Easter Preaching Mission.

"All the city was moved"; one finds the Bible words fit best to describe the work of the Holy Spirit, whether on the first Palm Sunday or within the great forty days of our own year 1921. The Inter-Parochial Mission held by Bishop Bratton, of Mississippi, in Mobile just after Easter was an event in the life of that city, differing in kind and degree from any other religious effort the writer knows of.

To find out just what differentiates this mission from other admirable and successful enterprises, and granted it the measure of general sympathy and hearty co-operation it enlisted, your correspondent has been questioning every one to be met who took an interest in it. A clever girl graduate of Columbia said it was "the Bishop's kindness"—when instead one might have expected such a girl to enlarge on the fine general plan of the Bishop's teaching and the ability of its carrying out. Another felt that it was the sense of God's presence which prevailed with the missioner and reached out over his hearers. But generally the effect of the mission has gone too deep for people to speak of it easily. The subject of the preaching was drawn from the words, "The whole creation groaneth and travileth in pain together until now, waiting for the manifestation of the sons of God." The line of thought, our failure and delay in carrying forward the work of the kingdom.

The sermon upon Indifference, from the text "Curse ye Meroz, because he went not to the help of the Lord against the mighty"; the impressive simplicity of teaching about the Holy Communion, about the Holy Spirit, about the most effective method of Bible teaching and study, and the gratitude that is to furnish a standard for offering to God, fastened themselves deep in the minds of us all, and helped us to a compelling desire to carry out advice whose fruits so manifestly appeared in Him who gave it.

F. M. P.

EAST CAROLINA

Rt. Rev. Thomas C. Darst, D. D., Bishop.

Executive Council Holds First Meeting.

The first meeting of the Bishop and Executive Council of the Diocese of East Carolina since the election of that body by the recent convention in Edenton, met in Clinton on Wednesday, May 11. Bishop Darst presided and the Ven. W. R. Noe, of Wilmington, acted as secretary. There are very few changes in the personnel of the Council from last year.

The Council organized by naming the Rev. William H. Milton, D. D., as vice-chairman. Chairmen of the various departments were named as follows: Finance, Major B. R. Huske; Publicity, the Rev. William H. Milton, D. D.; Religious Education, the Rev. George W. Lay, D. C. L.; Nation-Wide Campaign, the Rev. R. E. Gribbin; Christian Social Service, the Rev. J. N. Bynum.

A number of matters referred to the Executive Council by the annual council, or convention, were taken up at this meeting. The matter of East Carolina's participation in the Sewanee endowment was gone into, but final action was deferred. So far East Carolina is credited with $19,000 on its quota of $65,000. Note was taken of requests for financial assistance to complete certain work in the Diocese already under way and the necessary appropriations made. Several chapels, parish houses and rectories are being constructed with funds granted by the Executive Council. It was decided to make an urgent appeal to the people of the Diocese to pay their campaign pledges in order that the extension work of the Church may not suffer.

Miss Rena Harding was by resolution asked to accept the executive secretaryship of the Church Service League. Sufficient money to employ her for her whole time was appropriated. The Rev. J. N. Bynum was elected a delegate to the convention of Christian Social Service workers in Milwaukee.

T. P., JR.

St. Stephen's Red Springs and St. Matthew's, Maxton, are now in charge of the Rev. Thomas F. Opie, who came from the Diocese of Southwestern Virginia the first of January. This is a missionary work in two important little towns, one of which, Red Springs, is the home of the large Presbyterian school, Flora MacDonald College. The county of Robeson was settled by the Scotch, and Presbyterians are the predominating denomination. Since Mr. Opie's coming the relationship of the whole community towards the Episcopal Church has been most kindly. A short time ago Mr. Opie was called on to conduct the Methodist prayer meeting in the absence of the pastor, and Sunday, May 1, he conducted a special service at the Presbyterian College. On May 15 he preached the commencement sermon for the high school in the Presbyterian Church, St. Stephen's being too small to accommodate the students. On the fifth Sunday after Easter there was a special service held by request in the Episcopal Church in commemoration of the one hundred and second anniversary of the founding of the Independent Order of Odd Fellows. The local lodge attended in a body, and Mr. Opie preached the sermon. In this way the prejudice that has existed against the Episcopal Church here, as in so many small towns where it is little known, is being dissipated, and the whole community is coming to take a different view of the Church.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.
Rt. Rev. K. G. Finlay, D. D., Coadjutor.

Diocese to Be Divided.

The Diocesan Council met in the Church of the Holy Comforter, Sumter, on May 17, 18, 19.

The attendance was large and great interest was manifested in the affairs of the Church in the Diocese and in general. The Bishop read his report, which was able, and, after speaking of diocesan affairs, he spoke of matters of general interest. The Bishop Coadjutor also read his report, which was heard with no little interest.

The two matters which claimed the attention of the Council, in addition to routine business, were the adoption of the canon setting forth the organization of the Diocese along the line of the general Church and the division of the Diocese. It was decided to divide the Diocese, and a committee was appointed to form the line of division and to make proper adjustment of funds, and to report to next meeting of Council.

The Rev. Mercer P. Logan, D. D., addressed the Council on Religious Education within the Province of Sewanee, and the Rev. Bland Mitchell made a very interesting address on the Nation-Wide Campaign.

The spirit of the Council was fine, and there was an optimism which was splendid.

The good people of Sumter entertained with a delightful hospitality.

NEWARK

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

Bishop Lines' Address to Convention Deals With Political, Social and Industrial Questions.

The Newark Diocesan Convention was held in Trinity Cathedral May 17-18, with the largest attendance remembered by any one. In his address Bishop Lines, dissenting entirely from the teaching that the clergy should keep silent upon political, social and industrial questions, said that the clergy must speak upon them and not be silent until Christian principles were regarded. He spoke of the growing hardness in business and that prohibition was the law of the land and must be obeyed; that the American saloon deserved its fate and should stay dead. He said the authorities of the State, county and city deserved condemnation for allowing the proposed prize fight at Jersey City, and the convention voted to send the strongest protest upon this subject. He said that the public men who were talking so much about maintaining national rights and overlooking national duties towards the world were violating true principles on national and personal conduct. He said the talk about blue laws and 100 per cent. Americanism was worthy of contempt. He said that the endowment of colleges, the establishment of public libraries, could not make up for the building up of great fortunes by an iniquitous tariff and by the killing off of competitors in business. He said that the true wealth of the community and strength of the Church were in spiritual and moral rather than material resources, and he urged every one to go back to his parish and add to the true wealth of the community in the coming year.

Bishop Stearly's address dealt with large diocesan questions, and the new situation with the use of the new Diocesan House, and the conduct of great institutions just now provided by large gifts in the Diocese. He took decided ground in favor of giving to women in the Church the place accorded them by the Lambeth Conference.

Members of the Standing Committee were re-elected, the delegates to the Provincial Synod chosen, the membership in the Board of Religious Education and Board of Social Service were filled up, and other boards, after reports from the same had been made. One-third of the boards named will henceforth be elected by the convention, one-third appointed by the Bishop, and these sixteen members may add eight to their number. New regulations concerning diocesan institutions and their responsibilities to the Diocese, their ability to ask to appeal in the Diocese for funds, were adopted. Dr. Milton was present at the convention, and the subject of the Nation-Wide Campaign was fully and strongly presented. There was an animated discussion upon the status of women in the Church, and the desire expressed by some conservative members that the mind of the Diocese should be learned before action was taken. It was finally voted to take the first step, in removing the word male from the constitution as a restriction to the election of delegates to the Diocesan Convention, and then look forward to action upon the whole subject next year.

A new feature of the convention was the report on the state of the Church in the Diocese, which presented many subjects of interest and importance, and made profitable discussion. A resolution in favor of disarmament was passed. A large amount of business was transacted by the convention and the best feeling prevailed.

Death of the Rev. John Butterworth.

In the death of Rev. John F. Butterworth, on May 17, at his home in Summit, the Diocese loses one of its oldest and best loved clergymen. He graduated from Columbia College and the General Seminary in 1867, and was ordained in 1867-69. After service in New York City he was rector of churches in Dover, Jersey City and Summit, in the Diocese of Newark, for some years rector at Sandusky, O., and thereafter a chaplain at the American Church in Dresden.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

Annual Council.

The fourteenth annual Council of the Diocese met in St. George's Church, Griffin, May 11 and 12. Dean Johnston, of St. Phillip's, Atlanta, preached at the service held the evening before Council was organized.

Wednesday morning the Council opened with a celebration of the Holy Communion, the celebrant being the Bishop. At this service the Bishop made his address. He made a touching plea for justice to the negro race.

The Executive Board has been in existence for one year, and it has well justified its creation. It saves time and makes for efficiency. The Council runs more smoothly and gets through its work more quickly. At the social service conference Wednesday night the Rev. Augustine Elmendorf spoke.

One new departure was made that seems to be in keeping with the times. The women were given the right to serve on vestries. It appears that they will be eligible to serve anywhere that a man may serve.

There was some opposition to this, not because they would not be efficient, but rather because men might shirk their duties and force the women to assume them.

The Council took note of the fact that Mr. Robert DeTreville Lawrence, of Marietta, had been a member of the Council for practically fifty years. By a standing vote of recognition the Council paid honor to Mr. Lawrence, and so expressed its appreciation for his long and faithful service.

The Rev. Cyril E. Bentley was elected Executive Secretary of the Diocese.

The following delegates were elected to represent the Diocese in the Synod, which meets in Savannah next autumn: The Rev. Messrs. W. W. Memminger, C. B. Wilmer, S. A. Wragg, I. H. Noe, G. I. Hiller, R. R. Claiborne; Messrs. C. L. Bunting, T. H. Nickerson, C. L. Pettigrew, O. A. Coleman, N. K. Smith, H. A. Coles.

From the Women's Auxiliary the following: Mrs. Ulric Atkinson, Mrs. C. L. Pettigrew, Mrs. M. F. Amorous, Miss Rosa Woodberry.

The following men were elected to serve for three years on the Executive Board: The Rev. G. I. Hiller and H. A. Willey, David Woodward and Mr. Baker, Miss Rosa Woodberry.

Reports from forty-five of the fifty congregations show the total quota of the Dioceses on the N.-W. C. to be slightly over-subscribed. It is not as large an over-subscription as that for last year, but is still slightly in excess of 100 per cent.

The following are the three banner parishes of the Dioceses, in so far as paying in full their quota before the end of the year 1920 made them such—Emmanuel, Athens; St. Luke's, Atlanta; St. James', Marietta.

The next annual Council will meet in Trinity Church, Columbus.

R. R. C.

TENNESSEE

Rt. Rev. Thos. F. Gailor, D. D., Bishop.
Rt. Rev. Troy Beatty, D. D., Coadjutor.

Church Service League Makes Pilgrimage to Grave of First Bishop of Tennessee.

A landmark in the progress of the Church School Service League has been made. Mrs. E. M. Perkins, vice-president for the Middle Tennessee section, arranged a beautiful pilgrimage for the children to St. John's, Ashwood. Whitsunday was chosen because it is the regular day for the League to make their Birthday Thank Offering. The vision of the C. S. S. L. is that this will be as big at the Triennial Convention as the United Thank Offering. Bishop Beatty has been so pleased with the success of the meetings at Ashwood that he has designated Whitsunday as Children's Day for Middle Tennessee every year.

Besides the general invitation given to the whole Diocese, all the leaguers of Middle Tennessee were especially invited. Clarksville, Advent, St. Ann's, and Christ Church. Nashville sent large delegations. St. Paul's Church, Franklin, and St. Peter's, Columbia, went with their whole congregations. Mount Pleasant and many smaller places were well represented.

St. John's Church is the oldest church in Tennessee except St. Paul's, Franklin. It marks the burying place of James Harvey Otey, the pioneer Bishop of the State. Just a century ago, in 1821, young Otey came across the Cumberland Mountains from North Carolina to teach school in Franklin. After a year he went back, but in 1825, having been meanwhile baptized by William Mercer Green, later Bishop of Mississippi, and grandfather of the present Bishop-Coadjutor of that Diocese, and confirmed and ordained deacon by Bishop Ravenscroft, of North Carolina, he again came to Franklin and founded old Harpeth Academy, a famous school in its day. Teaching all the week, on Sundays he conducted the services of the Book of Common Prayer, then all but unknown in that as in other communities of the Volunteer State.

The little congregation he gathered about him became the nucleus of St. Paul's Church and the Diocese of Tennessee. The young deacon's missionary zeal led him after his Sunday morning service in Franklin to make weekly visits, riding a borrowed horse over eighteen miles of rough road to Nashville, where he held service in the afternoon in the Masonic Hall. Such was the beginning of the now strong parish of Christ Church.

Vastly different, however, from these weekly trips of young Otey was the pilgrimage of the children to celebrate the church's birthday at his tomb. Hither flocked crowds over modern highways in automobiles.

The old spacious church, erected by the Polk family in 1837, was crowded, but many stood out on the lawn at the service. The Rt. Rev. Troy Beatty, assisted by the Rev. Dr. Watts, of Columbia, and the Rev. Bernard Campbell, of Franklin, celebrated the Holy

Communion. Bishop Beatty spoke in a most happy way, and the children realized the full meaning of Whitsunday and the Church's mission when he had done.

After service the children marched with flowers and laid them as a tribute on Bishop Otey's grave. Then Bishop Beatty read appropriate prayers for the occasion.

The choir of St. Peter's, assisted by others, led the music excellently.

After a superabundant feast on the lawn and a most sociable evening, all reluctantly took leave, determined to make the festival a success greater than ever next year.

B. C.

TEXAS

Rt. Rev. G. H. Kinsolving, D. D., Bishop.
Rt. Rev. C. S. Quin, D. D., Coadjutor.

Conference for the Clergy Well Attended.

A well attended conference for the clergy was held for three days, May 9 to 12, at Sylvan Beach, where a most elegant and spacious home has been turned over to the Diocese for temporary use.

Bishop Coadjutor Quin called the conference to order Tuesday evening and asked Bishop Kinsolving to set forth the purpose and aim of the meeting, which in his usual happy manner the Bishop did.

Bishop Quin was celebrant at the early communion Wednesday. The conference on Church Publicity proved to be most helpful, and the Rev. William Wesley Daup, of Marlin, editor of the Texas Churchman, was elected a delegate to attend the meeting on Church Publicity to be held in St. Louis, June 28 and 29. The Rev. W. N. Claybrook, of Tyler, was elected a delegate to attend the summer conference for training mission preachers at Sewanee the latter part of August. Ministerial recruiting, the Church Service League, summer camps and conferences, furnished subjects for fruitful discussions. The clergy were the guests of the Houston Rotary Club Thursday, of which Bishop Quin is president, and enjoyed the address of Sir Auckland Geddes at Rice Institute in the afternoon. Along with the serious business of the conference there was abundant amusement and enjoyable recreation.

Vacation Camps.

In preparation for the two vacation camps for Church boys and girls there will be a leader's conference on Sylvan Beach, June 3, 4, 5. The leadership of the two camps will be under the Rev. Gordon M. Reese, assisted by Mr. Frank Cox, University of Virginia, for the boys, and Miss Edith Parker, from Louisville, Ky., for the girls. The cost of these conferences will be $10, and through the generosity of several good Church people it will be possible to pay part of the expenses of a good many young people who are unable to meet their own.

The boys' camps are Camp Allen, June 6-18, Sylvan Beach, near Houston, and Camp Kinsolving, June 16-25, near Austin.

The girls' camps are Camp Kinsolving, June 6-15, near Austin, and Camp Allen, June 16-25, Sylvan Beach, near Houston.

A Religious Educational Conference will be held at Sylvan Beach, June 30 to July 9, which will attract many of the clergy and laity, since the program offers exceptional opportunities of hearing most eminent speakers. Bishop Quin will treat "Men's Work" and Mrs. Quin "Woman's Work." Miss Edith Parker will lecture on Girls' Work and the Rev. Gordon Reese, Boys' Work. Religious education will be in charge of Gardner Tucker, and Bishop Capers will teach the Bible. Church History will be taught by the Rev. W. Post Witsell, rector of St. Paul's, Waco, Tex. Ample provision has been made to entertain each attendant for the small sum of $10.

CENTRAL NEW YORK.

Rt. Rev. C. T. Olmstead, D. D., Bishop.
Rt. Rev. Charles Fiske, D. D., Coadjutor.

St. Mark's Church, Syracuse, the Rev. Percy T. Fenn, D. D., rector: On the morning of Whitsunday, Bishop Olmsted confirmed a class of sixty-five persons in St. Mark's Church. The class was gathered, prepared and presented by Dr. Fenn, who assumed the rectorship of the parish on December 1, after a rectorate of nearly sixteen years in Wichita, Kan.

MICHIGAN.

Rt. Rev. Chas. D. Williams, D. D., Bishop

Diocesan Convention: Bishop Williams Makes Clear His Stand on Social and Economic Question.

With more confirmations than ever before in the history of the Diocese, and with benefactions for all purposes increased by more than 400 per cent., the Episcopal Church in the Diocese of Michigan closed the most successful year in its history at its eighty-eighth annual convention held on May 11 and 12 at Ann Arbor.

One of the most interesting features of the convention was the discussion which ensued over the introduction of a resolution asking the United States to take the lead in calling a conference of the nations of the world for the discussion of disarmament. The resolution was offered by the Rev. S. S. Marquis, D. D., rector of St. Joseph's Church, Detroit, and formerly head of the Welfare Department of the Ford Motor Company, as well as a former dean of St. Paul's Cathedral.

The resolution was combatted most strongly by the Rev. W. D. Maxon, D. D., of Christ Church, who was a hospital chaplain in the late war, and who was supported in his stand by the Rev. B. W. Pullinger, rector of Grace Church, Detroit, who was likewise a chaplain in the Canadian Army. After considerable discussion on both sides from both clerical and lay delegates, a motion to lay the matter on the table was lost. A later vote on the resolution showed forty-one members of the convention in favor of calling the conference and fifty-six opposed, several not voting. Bishop Charles D. Williams, who was the presiding officer, especially asked to have his vote recorded as being in favor of the resolution and of calling such a conference.

Another interesting feature of the convention was the discussion of the entire Pension Fund matter by the Rev. W. Warne Wilson, rector of Trinity Church, Detroit, and chairman of the Diocesan Pension Fund Committee. After his remarks explanatory of the scheme, he offered a resolution that this Diocese set apart whatever sum may be necessary from the unexpended portion of the budgets of the various departments each previous year to assist any clergy who may be in need of assistance and whose cases may not be adequately cared for by the benefits of the Pension Fund. This resolution was passed by the convention.

Another of the interesting contests which occurred at the convention was the effort on the part of some members of the convention representing various parishes in the Diocese to voice their objection to the social and economic stand which the Bishop of the Diocese has taken in his published writings and in his sermons.

Feeling that this criticism of his stand on industrial and social questions might jeopardize the financial support of the Diocese and in some measure embarrass the Diocese, the Bishop, in a stated utterance to the convention assembled in executive session, made clear in very definite terms his stand and stated that if at any time in the judgment of the convention the Diocese would be relieved and prospered by a change of leadership, his resignation as Bishop of Michigan would be put into the hands of the convention subject only to the canonically required judgment of the House of Bishops thereon. After considerable discussion from which the public was barred, the convention voted a resolution of confidence in the Bishop, and further provided in their resolution for a complete discussion of the whole question of the Church's stand upon social and industrial questions, the assumption being that this committee, in conference with the Bishop, will thresh out these matters and will arrive at a common meeting ground and probably formulate a definite policy for presentation at the next convention. It was the unanimous feeling of the convention that no consideration whatever should be given to the Bishop's offer to resign at this time.

The officers of the convention, as elected, are as follows:

Secretary of Convention and Executive Secretary of the Bishop and Council, Charles O. Ford, Detroit; Assistant Secretary of Convention, Rev. Charles L. Ramsay, Detroit; Treasurer, W. T. DeGraff, Detroit; Registrar, Rev. Paul Ziegler, Detroit; Chancellor of the Diocese, Mr. Lewis H. Paddock.

Standing Committee—Rev. W. D. Maxon, D. D., Rev. S. S. Marquis, D. D., Rev. Warne Wilson, Rev. Henry Tatlock, Messrs. D. W. Smith, George W. Patterson, Sidney T. Miller.

Executive Council—Rt. Rev. Charles D. Williams, Chairman; Rev. W. Warne Wilson, Vice-Chairman; Rev. W. D. Maxon, D. D., Rev. Henry Tatlock, D. D., Very Rev. Warren L. Rogers, Rev. Julius A. Schaad, Rev. W. L. Torrance, Rev. S. S. Marquis, D. D., D. P. Sullivan, Sidney T. Miller, C. R. Wells, F. C. Gilbert, H. E. Van De Walker, D. W. Smith, R. McClelland Brady, Treasurer; Charles O. Ford, Secretary; Archdeacons Bartow, Ramsay and Jermin.

Also of considerable interest at this convention was the initial meeting of the Michigan House of Churchwomen, which had been provided for a year ago by canon, and which met at the same time and place as the Diocesan Convention. Chief among the legislation was the formation of the Woman's Executive Council, which will be divided up into Departments of Missions, Social Service, etc., and which will maintain its connection with the Executive Council of the Diocese through some of its members being also members of certain departments of the Executive Council.

Committees were appointed to go into the question of women's work in all its phases in the Diocese, and comprehensive reports will be prepared and presented at the next meeting of the House of Churchwomen.

I. C. J.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

A RURAL CHURCH POLICY.

At a recent address on the general subject of country life, and how to make it more attractive, Dr. Albert Shaw, editor of the Review of Reviews, said that one of the things most needed was "a rural life policy," and he went on to amplify it by saying that we must not retain the mental attitude that children in the country are not to expect as good an education as those in the cities, and that country homes must be uncomfortable.

In other words, there must be definite change of opinion with regard to rural life and its conditions. There is good reason, too, that such a change should come now, because there is no longer any reason why oil lamps for light and ugly stoves for heat should be a regular and necessary part of the furnishing of the country home. Individual lighting systems, both gas and electric, are thoroughly practical and comparatively inexpensive today, and can be installed in homes that are at a distance from towns and cities just as well as in those within the corporate limits.

We all remember the inspiring words and notes of the war time song, "Keep the Home Fires Burning," and now that the war is over we should add another clause to that slogan so that it would run, "Keep the Home Fires Burning, But Burning in the Cellar."

This general change of policy toward the condition of the country home is as essential in Church matters as it is in the country at large.

Why cannot one diocese adopt the fixed plan of making rectories in country parishes models of comfort and convenience, so that they would be a type for the homes around them?

Such a policy would accomplish two things. It would do much to fill vacant country parishes, and so restore the Episcopal Church to the prestige which it once held in the rural communities.

In the second place, it would place the Church in the forefront of the modern and much-needed movement of developing a taste for country life.

Some may think that this suggestion is more theoretical than practical, because the entire burden of inaugurating it would fall upon the central authority of a diocese, but we are convinced that if a "fifty-fifty" proposition were made to country parishes that in most cases it would be received in a sufficiently co-operative spirit to raise the necessary one-half of the expense locally; anyway, it would be worth trying.

Another way in which the Church is taking a leading place in what should be the nation-wide movement of trying to keep people, especially young people, in the country is by doing its share, and a little more than its share, toward procuring wholesome recreation.

Let every diocese encourage parish house building in every way possible, and urge its clergy to make these important adjuncts to their churches real community centres, where games of all sorts can be played, and meetings of every kind can be held, so that people will come to think of the Church as the leading influence in everything, both in religious and social activities.

RURAL CONDITIONS IN THE SOUTH.

When the successor of the late Booker T. Washington speaks he is always worth listening to, and what he said the other day at a conference in a Southern city applies so much to conditions of both white and colored working farmers that we quote him extensively in this issue, because, although Dr. Robert R. Moton is not yet so well known throughout the country as was his predecessor, nevertheless the present head of Tuskegee Institute is recognized as a man of national prominence. He spoke as follows:

"The question of race relations, especially in the South, is very closely allied with country life as it affects my race. Eighty-five per cent. of the negroes in the South live in the country. They produce about 70 per cent. of the cotton that is raised in America. It is very important for the country, therefore, and equally important for the negroes in America, for their own sakes as American citizens and as human beings, as well as for the economic value to the country, that they should be made happy and contented in the country. This is just as important for the white man as it is for the negro.

"The interests of both races in the South are so closely interwoven that what helps the progress of one helps the progress of the other. In order to maintain and develop on our farms a strong, robust people, white as well as black, who will love country life, certain things that have been neglected in the past must be carefully looked after in the future by the leaders of thought and action, as well as by Federal and State authorities.

"The conditions must be made possible for a negro to earn a comfortable living on the farm. We cannot have country life satisfactorily developed in any country until people are able to earn a decent living from the soil. Much has been done by our agricultural schools and colleges, but a great deal more must be done to enable the negro farmer intelligently and diligently to dig out of the soil the things necessary for his material happiness. This is fundamental.

"The negro farmer, as well as other farmers, must be paid a fair price for his products. In order to bring this about, all farmers in the country must be encouraged in some form of co-operative marketing.

"The social life must also be improved. The possession of money and of the things which money can buy is not enough to make men want to live their lives in the country. Men go to the cities for the social contact they can have there. We must somehow provide better schools so that country boys and girls may be able to obtain an education that will make it possible for them to live their lives completely wherever they desire to cast their lot.

"We must do more to make our churches and schools real centres of thought that will give such instruction and inspiration as will touch more directly the daily lives of the people. This will need an intelligent, godly ministry with a knowledge of, and sympathy with, country conditions, and not one that is interested merely in what it can get out of the country people to take back to the city.

"Men and women must be taught to play and to provide for themselves such forms of wholesome amusement as will leave no aching void in the home life of the people. More and more we must provide our homes with modern conveniences that will make it possible for the mothers of families to get rid of much of the drudgery of country life.

"The negro farmer should be protected. There should be in no part of this country such a thing as enforced labor, or peonage, and I thank God for the aroused sentiment which is driving this menace out of Georgia and other parts of the South.

"If the negro is to remain on the farm, buying and owning a home and making this home a part of a live, wide-awake community, he must have the assurance that this property will remain his for all time to come, so long as he desires to own it. We cannot expect a man to remain in an isolated, country place and plan a future for himself and his children, when he feels that there is danger, not only of losing his property, but also of losing the lives of himself and his family as well.

"In spite of much we hear that is discouraging, there is a large and increasing number of Southern men and women, black and white, who are courageously working, in a spirit of true Christian patriotism, to bring about such a condition as will insure, not only more kindly feeling, but also more wholesome economic and spiritual conditions.

"The South is now studying itself in the mirror of public opinion. Especially is this true in the matter of race relations. A just and more satisfactory settlement of this question is not far distant, when we of the South, black and white, begin to recognize our own shortcomings and seek to correct them. This self-criticism is manifested in the efforts for co-operation between the two races, and it has given birth to a new spirit of good-will and sympathy between them."

Family Department

May.

1. Fifth (Rogation) Sunday after Easter. SS. Philip and James
2, 3, 4. Rogation Days
5. Thursday. Ascension Day.
8. Sunday after Ascension Day.
15. Whitsunday.
18 20, 21. Ember Days
22. Trinity Sunday.
29. First Sunday after Trinity
31. Tuesday.

Collect for First Sunday After Trinity.

O God, the strength of all those who put their trust in Thee: Mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without Thee, grant us the help of Thy grace, that in keeping Thy commandments we may please Thee both in will and deed; through Jesus Christ our Lord. Amen.

Outbound.

For those who fly to seek the haven's shelter
The coastwise shoals and sands hold peril dread.
Let such reef sail and sound the foaming welter,
And hold the anchor ready at the head.

But not so we. Outbound our course is headed;
Sea room waits yon; behind us all our fears.
Free ocean's space holds nothing to be dreaded,
Nor perils lie in God's eternal years.

Welcome, then, offshore wind! Each sail home sheeted,
The charted course true held, to sea, to sea!
Whatever comes, that shall be bravely greeted,
And nothing feared in all that is to be.

—Selected.

Poor Mr. Vanhorn.

PART I.

When Mrs. Vanhorn was threatened with nervous prostration and had to go to a sanitarium for an indefinite period, and when the two little Vanhorns had to be sent to the two anxious grandmothers of the family, everybody said, "Poor Mr. Vanhorn!" Of course there were plenty of people to apply the same adjective to the tired-out wife and mother, but even a stranger could have detected in a short time that the preponderance of sympathy went to the successful young minister of the new church on Walnut Street, in the pretty little city of Greendale. And when it became known that the minister's capable, energetic, brilliant young sister had sprained her ankle, and could not look after her brother's household while the wife was away, then everybody said, "Poor Mr. Vanhorn!" for that meant that pretty, flighty Betty Vanhorn would have to be mistress of the disordered home instead of Martha, as had been planned.

"There's nothing seriously wrong with Betty, you know," said Mrs. Dillon, who was president of the Ladies' Aid, "and it's only for a short time. Things can't go to pieces in a few months. Let's look on the bright side of things." There were those who said the election of Mrs. Dillon to the responsible office of president of the responsible society of Ladies' Aid when Mrs. Vanhorn had been compelled to resign, was a great mistake, for she was young, and rather giddy, according to some of the ladies.

"There isn't any bright side to this," lamented old Mrs. Fitch. "I know Betty Vanhorn better than most of you do, for I visit my niece in the town where she lives. She'll have a pack of young folks wearing out that new rug we bought last year, and like as not she'll ruin the new range. But it can't be helped."

"Well, she's not likely to ruin the range by overmuch cooking," remarked Mrs. Bruce. "I also visit in Eastwood, where the Vanhorns live, and I know Miss Betty is not very domestic. I doubt if she can fry a steak so any one can eat it."

"Poor Mr. Vanhorn!" ejaculated Mrs. Lake, whose husband contributed more to the support of the church than any other member. "Mr. Lake has thought for some weeks past that Mr. Vanhorn's sermons were hardly up to the mark, but of course his wife's illness and getting her ready to go away will explain that. We were hoping that things would settle down now and his sermons would improve, but with poor cooking his own health will be endangered. Mr. Lake does enjoy a good, intellectual sermon so much that I dislike to have him disappointed. A minister must have proper food or he cannot be at his best in the pulpit." Mrs. Lake was a notable housewife and the ladies had great respect for her opinions.

Betty Vanhorn was aware that her presence in the forlorn house was not desired by any one, and she knew the reason also, but she was not glad to take up the work herself. It was not her good will and pleasure that she left home and friends the very year after she graduated from high school to take charge of a house badly run down, and try to be pleasant and helpful to a lot of critical people, as she termed them. But she loved her brother devotedly, and was sure he was destined to climb the ladder of success, so she undertook the work with a determination to do her best. Even the sour-looking maid in the kitchen gave notice the minute she saw the youthful temporary mistress of the house, and said uppishly that "no kid was going to boss her around." However, Betty thought the determination of Almira to leave a good thing until she tackled the work of cleaning by herself along with the regular duties of the household.

"Now, Betty, whatever you do, I hope you will not allow a single lady of the church to get into the house until it is cleaned up—that is, past the parlor," explained the Rev. Mr. Vanhorn the first day his sister had charge. "I'll try to get a woman to clean up and we'll eat bread and butter until the house is in order. Entertain them in the parlor, which is the only room in the house in order, and manage the best you can until we can put away some things and clean up. I'll help you after night when I get my sermon out of the way."

But the best laid schemes fail, and the first thing that happened that afternoon while Betty was sorting the wash was the appearance of a young couple wanting the Rev. Mr. Vanhorn to marry them. Unfortunately, Betty had not written down the places her brother had told her he intended to call, so it took an hour's work at the telephone to locate him and get him home. It was five in the evening before that was over, and then the brother and sister sat down literally to bread and butter.

"Now, this will never do," said Betty to herself. "Mother said over and over that Arthr must have good, substantial, nourishing food, and I must prepare it. I'll get up early tomorrow and get something done."

But next morning a hurry-up call came from an elderly lady who was sure she was dying, and the minister had to leave with the breakfast only half prepared. Betty put the toast in the warming oven and flew at the soiled clothes, for Mary Perkins was coming to wash and things would have to be in readiness for her

Nothing else happened until ten o'clock, when Mary Perkins was called home by the sudden illness of her baby, leaving the kitchen sloppy with suds and clothes in the blue water. Mr. Vanhorn was still at the bedside of old Mrs. Jones, and Betty had forgotten to eat anything. She was indulging in a few tears when there came a vigorous rap at the back door. It was impossible to ignore it, so Betty dashed away her tears and opened the door a few inches.

"You might as well let me in, or I'll break in," said a merry voice. "Mother sent me over with a cherry pie for your lunch and it's quite hot," she went on, brushing past Betty, who showed no inclination to ask her in. "My goodness. If I had known the pan was so hot I'd have waited a little. What's the trouble? Mary Perkins gone home? Never you mind! I've come to lend you a hand, and it's some hand, I'll have you know. There's the door-bell. Run right along and don't worry."

Betty sat on pins and needles while old Mr. Barker asked about Mrs. Vanhorn, and the children, and the minister, and the state of the house and a number of other things. A strange girl in the kitchen, and no lunch ready for Arthur, when he should come back—but all the time she had to listen politely to Mr. Barker and try to say yes and no at the right places. The instant the door closed after him she flew to the kitchen and almost fell over in her astonishment.

"What have you been doing?" she gasped.

"Not much of anything," said the other girl easily. "Now look here, I'm no mind reader, but I can tell what you're thinking. You're afraid I'll go and tell all the church folks what a state this kitchen was in, but I won't. I'm engaged to marry a young minister and I need some practice. The clothes are ready for the line, but I'll let you put them out. Put on your sweater and mittens and you'll have them up in a jiffy. Be sure to hang the pillow-slips all together, and don't spread out the handkerchiefs. Make the washing look as little as possible, or folks will think the minister's family extravagant. I'll look after the lunch. Run along now."

The kitchen was neatly mopped, the kettles on the stove were sending forth savory odors, and everything had a delightful air of cleanliness. "How did you do it?" asked Betty, getting into the sweater.

"Very easily. Old Mr. Barker makes lengthy calls."

Although Betty did not know it, her stock went up when people saw her hanging out the nicely washed clothes. The fresh air brought a glow to her cheeks, and she rushed back to find the strange girl putting the finishing

touches to a very delicious-looking little meal. "Hush!" said the girl with a finger on her lips. "Mr. Vanhorn is in the parlor. I'm going to slip out quietly. I'm Mary Bentley, your next-door neighbor, and I want to get some experience for next year. I'll be back this afternoon to lend you a hand."—Pittsburgh Christian Advocate.

Help for the Nervous.

Sit down calmly for a few minutes every morning and survey the duties of the day. Ask yourself not "What are the things I must do?" but "What are the things I can leave undone?" You will be surprised at the number of futilities you can dispense with, much to your own relief, and without injury to any serious interests.

Make room in the day's activities for a brief period of rest and relaxation. This is absolutely essential. When I offer this advice I am sometimes met with a smile, as though I were propounding a counsel of perfection, "Why, I have not a moment to call my own, and how absurd to tell me to rest! In my house there is no time for rest." I reply, "There is always time to do the things that ought to be done, and rest is one of those." There are times when the highest achievement of character is not doing, but cessation from doing.

Avoid haste and hurry; they are the things that confuse the brain and make clear judgment impossible. The besetting temptation of the nervous woman is to hurry from one duty to another in breathless haste, attempting many tasks, yet achieving none of them with dignity or freedom. When such a temptation arises, call a halt. Remain quiet for a few minutes, summon back your self-possession, and refuse to do in one hour work that should be spread over two.

Habituate yourself to the control of the emotions. Nothing makes such havoc of the nervous system, nothing disorganizes the inner life like anger, fear, worry. These forces must be quelled if the soul is to maintain its supremacy and peace is to be enjoyed; and this is done not, indeed, by a flat of the will, but by substituting for these destructive emotions such constructive ones as love aspiration after some ideal, faith in God and reverence for the divine order of life.—Harper's Bazar.

For the Southern Churchman.

Afield and at Home.

Grace Louise Robinson.

Forth from his home a man doth go,
To toil within brown fields of grain,
The joy of life to win;
And with him goes
The Lord of Life.

To city streets a man doth go,
To sense the work of quickening brain,
The joy of life to win;
And with him goes
The Lord of Life.

When the day's work's done and the sun doth go,
Home comes each man to rest from strain,
The peace of life to win;
And with him comes
The Lord of Life.

Ever and always the thrill is deep;
Ever and always sweet peace they reap.
For the Lord of Life
Does ever keep
The going out, the coming in,
The toil without and life within.

The Divine Inflow and Overflow.

A friend has a beautiful lotus pond. A natural basin on his estate is supplied with water from a reservoir in the foothills some distance away. A gate regulates the flow of water from the main that conducts it from the reservoir to the pond. There, through the days of the perfect summer weather(the lotus flowers lie full blown upon the surface of the clear transparent water. The June roses and other wild flowers are continually blooming upon its banks. The birds come here to drink and to bathe, and from early until late one can hear the melody of their song. The bees are continually at work in this garden of wild flowers. A beautiful grove, in which many kinds of wild berries and many varieties of ferns grow, stretches back of the pond as far as the eye can reach.

Our friend is a lover of his kind, and no notice bearing such words as "Private grounds, no trespassing allowed," or "Trespassers will be prosecuted," stands on his estate; but at the end of a beautiful by-way that leads through the wildwood up to this enchanting spot, stands a notice bearing the words "All are welcome to the Lotus Pond."

Here one may often find merry groups of children at play. Here many times tired and weary looking men and women come, and somehow, when they go their faces wear a different expression—the burden seems to be lifted. My friend calls it his Soul Garden, and he spends many hours in quiet there. Everything in the immediate vicinity seems to breathe a spirit of kindliness, comfort, good-will and cheer.

The gate of the pond is always open wide enough to admit a supply of water so abundant that it continually overflows a quantity sufficient to feed a stream that runs through the fields below, giving the pure mountain water in drink to the cattle and flocks that are grazing there. The stream then flows on through the neighbor's fields.

In this do we not see a complete parallel so far as human life is concerned? In the degree that we recognize our connection with the Infinite Spirit which is the life of all, and in the degree that we open ourselves to this divine inflow, do we come into harmony with the highest, the most powerful and the most beautiful everywhere. And in the degree that we do this do we overflow, so that all who come in contact with us receive the effects of this realization on our part.—R. W. Trine.

Injustice and Pouts.

The Unbiased Observer was visiting the Heath family, in which there are three children—Max, who is thirteen; Gwen, eleven, and Dolly, four. The boy and the baby are generally easy to discipline, but there seems to be constant friction between Gwen and her mother, so much so that continual pouting bids fair to spoil what Nature intended to be a really beautiful little face. To the Unbiased Observer, the fault appears to lie largely with the mother, and if the case were an unusual one, it would, perhaps, not be worthy of record; but similar misunderstandings so often exist between parent and child that the consideration of the following incidents may be of value:

Gwen is not a bad child, but her mother seems to expect disobedience from her, or, at least, a lack of cheerfulness. For example, Gwen had been sent to bed at six o'clock Sunday evening, ostensibly because she was sulky, really because her mother thought she was tired and needed extra rest. The child was not given the real reason, however, and she went upstairs full of the rebellious feeling that a most unmerited punishment had been meted out to her.

Max, for his supper that evening, was given a large, fine banana, one of several which had been bought as a special treat. The next morning at breakfast two similar bananas were put at the places of the two older children. Gwen was particularly delighted, for she, of course, had had no banana the night before. She was smiling and happy when she took her place at the table, even though Max did announce triumphantly that he had already had one.

Then Dolly, the baby, arrived and began to whimper because she had been forgotten in the distribution of fruit.

"Give Dolly half of yours, Gwen," said her mother.

Gwen's smiles faded.

"But, mother," she said rather plaintively, "why can't Max give her some of his? He had one last night" (which would appear to be a logical and a decidedly reasonable question).

The mother did not think so, however. "Give me your banana, Gwen," she demanded.

Gwen passed it over without a word, evidently having learned the futility of expecting justice from that quarter.

Her mother cut the fruit in half, gave one part to the baby and put the other on her own fruit plate, where it remained untouched until it was removed to the pantry. Max, in the meanwhile, devoured his prize with gusto.

Gwen made no comment of any kind, but she ate the rest of her breakfast with small appetite and with a face wherein sulkiness had replaced smiles, and with a very sore little heart she departed for school.

"Don't you think I did right?" asked the mother afterward of the Unbiased Observer, who didn't feel so very unbiased after all.

It was no time for polite camouflage.

"If you really want to know," came the reply, "I think you did entirely wrong. Gwen was quite logical in her question, and perfectly courteous. I should have thought she was lacking in intelligence if she hadn't objected."

The mother looked surprised.

"But she is so sulky about everything," she complained. "I want her to learn to mind cheerfully."

"She'll never do that.'" remarked the Observer, "while she feels such injustice in the 'powers that be.'"

"Do you think it was unjust to send her to bed last night?" the mother went on, in a slightly injured tone.

The Unbiased Observer paused—but she had been asked for an opinion and she gave it.

"What heavier punishment could you possibly inflict if she is ever really bad?" she asked. "Social ostracism—just because she looked cross. What would happen if our sins were punished in the same ratio?"

And now the Observer wonders if she will ever be invited to make another visit!—Elise Underhill Eaton.

"It is the ten minutes after prayer that matter. You say your prayers, but before God has time to answer you are up from your knees and off. We do not hear what the answer is: we do not wait to hear what it is. It may be that for years God has been trying to say something to us, but we have never given Him time to speak to us. . . . 'Be still and know that I am God.'"—The Bishop of London.

For the Young Folks

The Four-Leaf Clover.

There was once a leaf of clover
By the others covered over.
They were large and happy, too,
For they had the sun and dew;
While this leaf was poor and small,
For it got no sun at all.

But it said, "A mouse or man
Can only do the best he can,
And I think the same is true
Of the under clover, too;
Though I can't grow like the rest,
I will do my tiny best."

So it put out all its strength,
And a leaflet grew at length
With the other leaflets three.
How the clovers laughed to see
That queer one with leaflets four—
Laughed till they could laugh no more!

But a princess stopped one day
Near the clovers in her play,
Brushed the big leaves all aside
And the four-leaf clover spied;
Cried, "Here is a lucky thing!
I will take it to the king!"
—Mary Parkman, in St. Nicholas.

In the Jaws of the Chasm.

Sun-Rock was an Indian boy, one of a migratory tribe that had secured a foothold outside of the reservation. One day, when he was returning home, he caught his foot in a hidden hole. He fell forward upon his face, stunned, his ankle sprained. As he was endeavoring to crawl away a man, mounted on a horse with a little girl perched in front of him, came up the trail. Seeing the injured boy, he dismounted and took him with the little girl ten miles to a doctor.

When his foot was well, Sun-Rock journeyed back to his home, but found it burned to the ground. Sun-Rock was left to face the world alone. No one knew where his uncle, with whom he lived, had gone. Unconsciously, he turned his step back in the direction of his new-found friends. Upon arrising at the town, he found they had left to journey to another town a hundred miles distant, and, Indian-like, he took the trail.

Fifty, seventy-five miles he journeyed on foot. The monotonous plain gave way to rocky crags, interspersed with sheer depths. Late in the afternoon of the fourth day he heard a cry from off the trail. He recognized the horse, and then found the man. It was his friend, the one who had been so kind to him. The man was stretched at full length on the ground, peering over the edge into the chasm below. Wonderingly, the Indian youth went toward him.

At the sound of the footsteps the man glanced back. Answering the look of inquiry from Sun-Rock, he pointed silently below, horror pictured on his face. Sun-Rock crept to the edge and looked down. Some fifty feet below, caught on a stunted tree that grew from a narrow ledge, lay the motionless form of the little girl who had ridden with him the day he was injured. She had wandered from camp, her father explained, when he had gone looking for fuel.

Sun-Rock was silent. His black eyes, shining like burning coals, roved quickly about the vicinity in search of a means of rescue. Finally, they lighted on the lariat that hung from the saddle of the horse, grazing in the rear. He went to the horse and secured the rope. Tying one end to a large boulder, he threw the other over the edge of the precipice.

Then he pointed to the depths below. "I will go down for her," he said, simply.

The distracted father clasped Sun-Rock's hand. "Can you do it?" he asked.

"I will try. You were good to me."

The man removed his coat and laid it under the rope to prevent the ragged edge of the rock from cutting the strands. Then Sun-Rock swung himself over and slowly let himself down. His bare feet, which he passed against the uneven wall, were cut on the jagged rock. At last he reached the narrow ledge on which the girl was lying.

Bearing her closer to the wall, he tied the end of the rope under her arms. Then he called to the man above, who carefully drew the child to safety. Once more the father lowered the rope to the boy and then went to carry his little girl away from the edge. A shout from below brought him back. Sun-Rock, in tying the rope, had loosened it from the boulder above and pulled it down. He was a prisoner.

"Keep up your courage," the man shouted. "I am going for help." But Sun-Rock knew well that help was many miles distant.

For hours he clung to the narrow ledge and the stem of the stunted tree. Daylight disappeared and the darkness seemed to draw the jaws of the chasm closer together. But a bright star that shone directly above showed Sun-Rock that the Great Spirit was watching, and the lad felt cheered.

At last, as his eyes were closing and his stiffened limbs were numb, he heard the sound of many hoof-beats in the distance. They were coming! Louder and louder came the staccato ring of the iron-shod hoofs on the rocks; then the voice of his benefactor came from above.

"Are you there, Sun-Rock?"

"Yes." The youth's voice was weak and hoarse from the chill night air that sighed through the chasm.

Then a lantern was lowered to the ledge and a man shortly followed. Grasping Sun-Rock in his arms and lashing him to his body, the man called to those above, and the two were pulled to the top by many willing hands.

"Is she safe?" Sun-Rock asked as he lay upon the ground.

"Yes, thanks to you."

A sigh of relief came from the lad. As he shared once again the saddle of the man who had been so kind to him, he breathed a prayer of thankfulness to the Great Father for granting him an opportunity to pay the debt he owed. —Boys' World.

A Little Talk With You About Making a Garden.

Have you ever had a garden of your very own? Maybe it was just a little corner of one of father's big garden beds. But, anyway, it was a garden, and you might plant in it the kinds of flowers or vegetables you liked best.

What fun it was to dig in the soft earth and then to plant the tiny seeds! And how hard you found it to wait until the tiny green things appeared!

You kept the little plants well watered, and they grew and grew. But soon you saw others planted. What were they? Weeds! And you had to work hard to keep them from growing faster than the plants.

That is always the way with gardens.

We each have a garden in our hearts. It is full of growing things, and we must watch to see that the weeds do not choke out the good plants that are there.

Some of us are planting lovely things in these gardens of our hearts. The flowers of love and kindness and obedience are blooming there, and their beauty and fragrance makes every one happy.

Every time you speak happy words when you feel like saying cross ones; every time you do your tasks willingly and cheerfully; every time you smile instead of frown, you have dropped a tiny good seed into your heart's garden.

But let us watch the weeds of Carelessness and Untruthfulness, of Disobedience and Unkindness! For these seeds will sprout and grow into ugly, disagreeable plants that will spoil our beautiful heart-gardens. But, of course, every time we plant a good seed there is less room for the ugly weeds to grow.

Suppose we think a minute—isn't there some good seed that we can plant in our heart-garden today?—Helen P. Metzger.

For the Southern Churchman.

A Legend of the Bluebird.

Edward Jaquelin Smith, Aged 11.

'Twas about the year 1850 that Mrs. Laurel had slaves, and also a little boy about five years old. One of the slaves was called Uncle Billy Willis. He was an old man, and he could sit up and tell stories for hours to this little boy of Mrs. Laurel's.

One night the little boy went down to Uncle Billy's cabin to hear a story. He knocked at the door, and Uncle Billy told him to come in. He went in, and there sat Uncle Billy, just starting to tell a story to three other darkies.

The little boy went right to Uncle Billy and jumped up in his lap—ready to hear the story.

"Johnny, I'se jist a'gittin' ready ter tell you'se why der bluebird has a blue back and a reddish-brown stummick," said Uncle Billy. "Is everybody ready?" he exclaimed. "If you is, I'se ready ter start der story." Just then three voices piped up, "I is!" so Uncle Billy cleared his throat and got ready to tell the story.

"Once 'pon a time," said Uncle Billy, "dere lived a little bluebird and his mate, over in der old hollow tree in der woods. Over in der field dar lived a old chicken-hawk. He liked to eat little birds, and 'specially little bluebirds."

"Vun day der old hawk got mighty hungry, he did, and he 'lowed he was goin' and git somethin' ter eat. So he started out. Fust he went over to little Jenny Wren's house, but when Jenny saw him a-comin' she fetched up der babies and hid in der grass. So old hawk didn't find dem."

"Den he went over ter Robin Redbreast's house, and he got 'pon Robin Redbreast before she saw him, but Robin flew de fastes', till he got to a hole in a tree, where der old hawk couldn't get. So he didn't get him.

"Den he went over to little Bluebird's home. Like Robin, little Bluebird didn't see him 'til he got 'pon him. So der poor little Bluebird flew fer his life. He flew and flew 'til he got real high. He went up so high dat he act'ally scraped der sky with his back, and it turned his back all sky-blue. He got awful scared, but he jist couldn't help admirin' hisself, kase

he jest knew dat dey would admire him when he got back ter der nes'. But der old hawk still chased him, and jist den he remember der little mudhole down in der bank, vere he could hide fum der old hawk. So he flew as fast as he could and he got away from him. Finally he got dere, and he krept back in der mud and lay down, he did, and he was so scared dat he stayed dere all day, eben tho' he did know dat der old hawk couldn't find him.

"When der sun went down over der hills der little Bluebird crept out, and he looked down at his stummick and it was all reddish-brown. And den dat little bird stood dere and looked at his pretty breast and blue back and jist admired hisself.

"Den he went home and all der birds was so surprised to know it was him, dey didn't know vot to do.

"And so all after dat generation had reddish-brown breasts and blue backs.

"Now," said Uncle Billy, "I'se don' related to you why der bluebird has a earth-lookin' breast and a sky-blue back."

Then all the audience thanked Uncle Billy for the story, and then the darkies went to their cabins and the little boy up to the old, big, white mansion on the hill.

Two Thank-Yous.

Cotton plant, I must thank you
For gingham dress so bright of hue;
For summer dresses trimmed with lace;
For towels on which to dry my face,
For window curtains sheer and white;
For paper on which I can write.
Cotton plant, I must thank you;
I'm very glad, indeed, you grew.

Woolly sheep, I must thank you
For sweater and for mittens, too;
For cloak and hood, so warm and bright;
For blankets, soft, to use at night.
Yet, though you give your wool to me,
Your own coat is still thick, I see.
Woolly sheep, I must thank you;
I'm glad you've wool enough for two.
—Exchange.

The Dummy Knob.

On the door of a house at which I was calling the other day I found two knobs. One was a dummy put there for symmetry; when I tried it, it turned round and round in my hand. The other resisted my hand, but opened the door.

The two knobs reminded me of Dick Hartley and Dan Cortelyou. Dick's mother feared that his character was weakening. When at her request I urged him to be a man and resist temptation, he smiled and promised to do everything that I asked; but his promises were so glib that I had no faith in them. He was like the dummy knob that turned round and round in my hand. I could not open the door.

Dan Cortelyou was different. When I spoke to him of his wild ways his color mounted, his eyes grew defiant. How could he help it, he asked, if his pals were doing this and that? Whose business was it what he did? He resisted. I knew that I had hold of a live knob. Before long the door had opened wide enough to admit the truth.

But the door knobs reminded me of other things than people—the easy and the hard way. There was Jim Smedley. As his father was well to do, he had a golden knob that opened every door. He never put his strength against an obstacle, but played with the knob that turned round and round so easily. The doors of real success remained closed to him.

For many years the French missionary, Francois Coillard, labored among the Barotse, a native tribe in South Africa. When he felt that his death was near he wrote: "I solemnly bequeath to the churches of France, my native land, the responsibility for the Lord's work in Barotseland, and I adjure them in His holy name never to give it up."

Bequeath work? We usually bequeath something that we think the heir will prize. But work—especially work calling for self-sacrifice?

But think again. Is there anything more precious than the chance to do a great work? Many persons find life insipid merely because they have no task that will make them work with all their might. A hard task is something to rejoice in. Take hold of that knob. It may resist obstinately, but it will open for you the doors both of earth and of heaven.—Youth's Companion.

IN AN APRIL SHOWER.

Little Violet had a bonnet
All of velvet, softly blue;
There were dainty ribbons on it,
And a diadem of dew.

"I'm afraid the rain will spoil it!"
Cried Miss Violet, always neat.
"Splashing drops are sure to soil it;
April is so indiscreet."

"I will lend you my umbrella,"
Quick a gallant fairy said:
And he raised a mushroom yellow
Over pretty Violet's head.
—Mary Earle Hardy, in Youth's Companion.

Be not ashamed to be helped; for it is thy business to do thy duty like a soldier in an assault on a town. How, then, if being lame thou canst not mount up on the battlements alone, but with the help of another it is possible?
—Marcus Aurelius.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

FAMINE RELIEF.

For the convenience of our readers we publish the addresses of the treasurers of the various Relief Funds whose appeals for the starving, and especially for starving children, are so urgent and touching. The Southern Churchman will forward contributions to any of these, but to save time, postage and possibility of miscarriage, checks would better be sent directly to the treasurers as below:

Near East Relief (formerly "Armenian and Syrian Relief")—Cleveland H. Dodge, No. 1 Madison Avenue, New York City.

European Relief (Central and Eastern Europe)—Franklin K. Lane, 42 Broadway, New York City; or locally for Virginia, Desoto Fitzgerald, 218 Mutual Building, Richmond, Va.

Chinese Famine Relief—Remit through Lewis B. Franklin, Treasurer, Presiding Bishop and Council, 281 Fourth Avenue, New York City.

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SPECIAL NOTICE.

MEETING OF TRUSTEES.

The Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia will meet at the Seminary on Wednesday, the first day of June,
S. SCOLLAY MOORE, Secy.

DON'T TRY ON YOUR NEW DRESSES over your old corset. Let us help you select and fit to you the corset that does greatest justice to your figure. The Corset Shop, 317 N. Fifth St. Mrs. A. J. Pyle, Prop. Phone Ran. 3397.

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I take this method of thanking my many clients for their past patronage, and assure them I am still selling Spirella corsets, and can be reached at the Wallerstein, Apartment 202, or by phone, Randolph 3694-W. MISS MYRTLE McDONNELL.

SLIGHTLY USED SASH WITH 8x10 glass, six lights to sash, twelve lights to pair, plain rail at $1 per pair. Slightly used panel doors, $1. New window frames at $1 each, F. O. B. Hopewell, Va. Cash with order, please. Harrison Construction Co., Petersburg, Va.

HELP WANTED

WANTED—TO EMPLOY A CLERGYMAN as superintendent of small orphanage in North Carolina. Correspondence solicited. Address Rev. E. A. Penick, Jr., Charlotte, N. C.

CHOIRMASTER.

WANTED—ORGANIST - CHOIRMASTER, Christ Church, Warren, O. Population thirty thousand. Tripled in ten years. Still growing. New Austin organ. Unusual opportunity for teaching. Salary $1,200. Address Christ Church, Warren, O.

WANTED—A REFINED AND CAPABLE Churchwoman with small capital to join a lady in an established "apartment house business" in Miami, Fla. Highest references given and required. Address "M. C.," care of Southern Churchman.

WANTED—A WORKING HOUSEKEEPER in a family of three adults. Must be a good, plain cook, quiet and pleasant. References. Good home and good wages. Address Mrs. J. J., 1626 Twenty-ninth Street, Washington, D. C.

SITUATION WANTED.

REFINED COUPLE DESIRES POSITION in Church school or institution. Wife as matron or house-mother, husband expert in clerical work. Experienced. References. Moderate stipend. Address "12," care Southern Churchman.

COMPANION—WIDOW OF ARMY OFFICER and daughter of Episcopal clergyman, desires position as companion to lady, or to teach small children in their home. Address Mrs. Wood, 1913 Laurel Street, Columbia, S. C.

ORGANIST.

ENERGETIC ORGANIST-CHOIRMASTER, married, churchman, cathedral training; great experience leading large choirs, recitalist, wishes permanent position with good field for teaching. Address "Progressive," care Southern Churchman, Richmond, Va.

A GENTLEWOMAN, TEACHER BY PROfession, desires employment for the summer, or longer perhaps, as teacher, companion, chaperon, or to take entire charge of widower's household. Thoroughly capable of filling any one of these positions, and can give best of references. Address T. E. M., care of Southern Churchman.

CHURCHWOMAN DESIRES POSITION AS companion to aged couple, country preferred. Address "G.," care of Southern Churchman.

CHURCHWOMAN DESIRES POSITION AS companion, mother's helper or housekeeper for the summer; country or seashore preferred. Address "C.," care of Southern Churchman.

WANTED—RECTORSHIP, BY A CLERgyman with experience; eight years in Western mission work, eight in New York City, two in the South. Good reader; extemporaneous preacher. Address "J.," care of Southern Churchman.

Marriages and Deaths

Marriage notices not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Peterson: Entered into rest April 5, 1921, near Bacon's Castle, Surry County, Va., CLARA, age fifteen, only daughter of Weldon Herbert and Blanche Peterson, and granddaughter of the late John and Clara H. Peterson. Burial at Brick Church, near the Castle.

"Suffer the little children to come unto Me."

Martin: Entered into life eternal on May 13, 1921, at Norfolk, Va., in the seventy-fifth year of his age, WILLIAM BRUCE MARTIN, son of the late General James Green Martin, C. S. A., and Marianne Read Martin.

Earle: Entered into rest at the home of her daughter, Mrs. Henry E. Wright, near Centreville, Md., on Sunday morning, May 1, 1921, MRS. LOUISA STUBBS EARLE widow of the late William Brundige Earle, of "Melfield." Mrs. Earle was born in Norfolk, Va., December 28, 1842, of Simon and Elizabeth Stubbs. Funeral service was held at St. Paul's Church, Centreville. Interment at "Melfield."

Stinson: Died in Spartanburg, S. C., May 15th, in the seventy-fifth year of her age, ELIZA BINGHAM, nee Tillinghast, relic' of E. Buritte Stinson. Interment at Davidson, N. C.

"He giveth His beloved sleep."
J. H. T.

ROBERT FIELDING CHELF.

Entered into Paradise in the early morning of Friday, the 22d of April, 1921, ROBERT FIELDING CHELF, in his twenty-first year, beloved son of T. Wilbur and Willie Douglas Chelf.

I cannot say, I will not say,
That he is dead—he is just away;
With a cheery smile and a wave of the hand,
He has wandered into an unknown land.
And left us dreaming how very fair
It needs must be, since he lingers there.
Think of him, faring on as dear
In the love of there as the love of here;
Think of him still as the same I say,
He is not dead—he is "just away."

MISS NANNIE LANGHORNE SCOTT

Daughter of the late Edward Scott and Eliza Madison Hackley, his wife, of Manakin Farms, Powhatan County, Va., after a long illness borne with Christian fortitude and cheerfulness died on April 29, and was buried at Manakin Church in the presence of a large concourse of relatives and friends, the funeral service being conducted by the rector. The floral emblems were numerous and beautiful. She is survived by the following brothers and sisters: C. Selden, John L., Robert H. and Samuel; Mary K. and Lucia Beverley Scott, all of Powhatan County, and by fourteen nieces and nephews.

Miss Nannie L. Scott was a Christian gentlewoman of rare character. Her energy and industry were remarkable for quality and extent, and her charity and generosity were always manifested to a degree that approached her possibilities, and she made no distinction in condition or color, serving all according to their need. Her hospitality was abounding and her house open at all times. She was humble in spirit and never sought place or honor for herself.

She was a devoted worker in and a liberal supporter of old Manakin Church and all community welfare work; a teacher in the Sunday school and for nearly twenty years the teacher of the public school at Huguenot Springs, and was beloved by pupil and patron. In her family she planned for all and bore their burdens and never failed one of them. She was greatly admired and beloved, and will be missed and mourned by her family, friends and the entire community. She has gone to a great reward.

The latter half of St. John's gospel, which begins at chapter 13, is the Holy of Holies of the New Testament. Nowhere else do the blended lights of our Lord's superhuman dignity and human tenderness shine with such lambent brightness. Nowhere else in His speech at once so simple and so deep. Nowhere else have we the heart of God so unveiled to us. On no other page, even of the Bible, have so many eyes, glistening with tears, looked and had the tears dried. The immortal words which Christ spoke in that upper chamber are His highest self-revelation in speech, even as the cross to which they led up is His most perfect self-revelation in act.—A Maclaren.

Personal Notes

Rev. J. M. Stoney has resigned his work in the Diocese of South Carolina at Clemson and Pendleton to go to Anniston, Ala.

The Rev. W. E. Roach, of Marshall, Diocese of Virginia, has resigned the charge of Piedmont Parish, Fauquier County, and accepted a call to Christ Church, Martinsville, Diocese of Southwestern Virginia.

The Rev. John Rigg, for the last nine years rector of Christ Church, Riverton, N. J., has resigned to become rector of St. Thomas' Parish, Prince George County, Md. He will enter upon his new duties on June 1.

The Rev. W. Clayton Torrence has resigned the charge of Upper Truro Parish, Herndon, and accepted a call to Newton Parish, Warren County, Diocese of Virginia. His residence will be at Front Royal.

The Rev. A. R. McKinstry, canon of Grace Cathedral, Topeka, Kan., has accepted the call to become the rector of the Church of the Incarnation, Cleveland, O., and will take up his duties on September 1.

The Rev. George Gilbert Walker, Archdeacon of Texas, has accepted the call to the rectorship of the Church of Our Merciful Saviour, Louisville, Ky.

The Rev. Sanders R. Guignard, for the past five years rector of Christ Church, Mount Pleasant, and St. James', Santee, Diocese of South Carolina, has accepted a call to St. Luke's Church and Associate Missions, Lincolnton, N. C., District of Asheville, and will be permanently located in Lincolnton after June 1.

The Rev. Reese F. Thornton, of Grand Rapids, Mich., has accepted the rectorship of All Saints' Church, Pittsburgh, and will enter upon his duties on July 1.

The Rev. Wythe Leigh Kinsolving, lately minister in charge of St. Paul's Church, Jackson, Mich., has sailed for Cherbourg, France, and expects to visit Italy and the British Isles before returning July 15, 1921.

The Rev. Chester Wood, who has been doing supply work in Kansas for the last six months, will return to his home in Lansing, Mich., June 1, but will spend most of the summer at his farm at Pinckney, Mich.

The Rev. Julius C. H. Sauber, of Boston, on June 1 will become City Missionary of Pittsburgh, under the Diocesan Board of Social Service. His work will have to do with hospitals, charitable institutions and prisons of the county.

The Rev. Thomas L. Small, of the St. Alban's School for Boys, Washington, will become regular assistant to the Rev. Enoch M. Thompson, vicar of the Chapels of the Nativity and Resurrection, Washington, and will assume his new duties immediately after the close of the school in June.

The Rev. John R. McGrory has been appointed assistant at the Church of St. Simeon, Ninth Street and Lehigh Avenue, Philadelphia, Rev. George John Walenta, rector.

The Rev. Guy E. Kagey has accepted a call to St. John's Church, Olney, Md., and resigned his parish of St. Paul's, Evanston, Wyo., his resignation taking effect on May 17. Mr. Kagey was vicar of the Little Snake River Missions for two years, and took charge of the work in Evanston in 1916, developing it into a parish in 1918. Mr. Kagey was Secretary of the Missionary District of Wyoming and dean of the Rural Deanery of Green River. His indefatigable zeal and pastoral instincts won for him a rare place in the affections of his people.

In the recent election of a president in the Churchmen's Alliance, Mr. Chauncey Brewster Tinker was elected by a large majority. Mr. Tinker is Professor of English Literature in Yale University and a communicant of Christ Church, New Haven.

Mr. Thomas E. Winecoff has been appointed lay missioner for Wyoming, and is at present working in Park County Parish.

Deaths.

The Rev. William James Tilley, chaplain of the New Jersey Home for Disabled Soldiers, died at his residence in Newark on Sunday, April 24, aged seventy-six years.

Funeral services were held in Christ Church, Harrison, on Wednesday afternoon, Bishop Stearly and the Rev. Roy J. Riblet, rector of the parish, officiating. Interment was made on the following day at Albany, N. Y.

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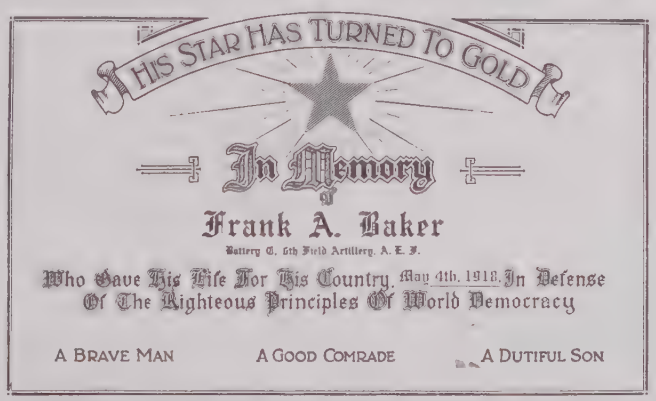
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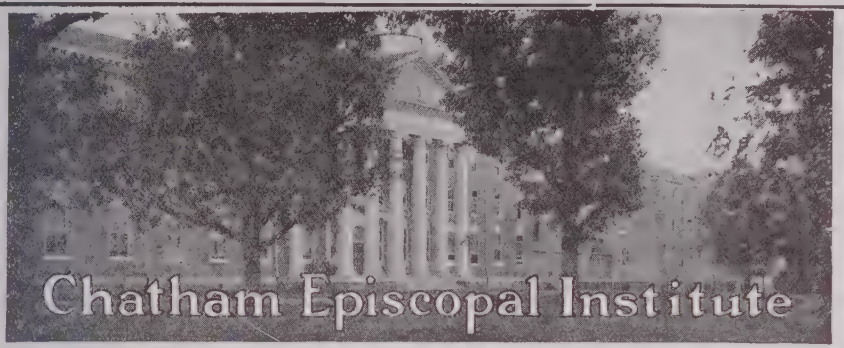
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VOL. 86 RICHMOND, VA., JUNE 4, 1921. No. 23.

THE FUTURE PART OF WOMEN IN THE CHURCH.

From the accounts of the many Diocesan Conventions which have been holding their annual meetings in the recent weeks, it is evident that the question of the representation of women in the government of the Church is going to be one of the most living matters for the thought and decision of this present time. Some of the Dioceses have established a House of Churchwomen, which meets concurrently with the Diocesan Council. Some, as for example the great Dioceses of Massachusetts and Pennsylvania, have already taken steps which lead directly to the representation of women in the Diocesan Council on equal terms with men. In other Dioceses commissions have been appointed to consider the whole matter, and to report their findings next year for such action as the Dioceses may choose to take.

It is obvious, of course, that the question opens up wide fields of possibility. Once the question of the representation of women in the control of the Church is seriously taken up, it will involve almost all phases of our present organization. It will not be a matter simply of whether women shall serve as trustees on Church school boards, or as minority members on committees having to do with diocesan missions and religious education. It will compel us to ask and to answer whether or not women shall be elected to vestries, whether they shall come to the Diocesan Conventions, whether they shall go to the General Convention of the whole Church. Sooner or later it may even bring into the field of living discussion whether or not women shall go into the ministry.

On these great subjects no one would wish to venture a hasty opinion. We need very patient and faithful study not only of general principles, but, so far as we can foresee them, of practical results.

There is, however, one consideration which we should take into account from the beginning. It ought to form the atmosphere in which the whole matter is considered. And it is this: until the very recent past women have found in the Church their chief sphere of activity. Only in this last generation have women gone out widely into the business world. Only a few months ago were they admitted to their full partnership in civic affairs. It used to be true that the fields most free for the energies of women were in the Church. That has suddenly become no longer true. Agencies are multiplying every day into which women can throw their full and unhampered power for public service. The appeal of these things will certainly act as a subtle competition with the appeal of the Church for the active devotion of her women. With no less instinctive love for spiritual things, women may nevertheless begin to find that they can serve more fully and more efficiently in things outside the Church than in the things which belong to the Church, if the Church still denies them full equality of participation. There is the distinct possibility, therefore, that the Church may lose the energies of her ablest women. She cannot ignore this danger. She must meet it wisely, and in time.

LET THE CHURCH SPEAK WITH POWER.

This is the time for the Church to show the reality of the weapons of the spirit.

On Sunday, June 5, one hundred and twenty thousand ministers are asked to preach to their people on the proposed conference for disarmament between America and certain others of the great nations, and to call upon their people, by the power of their public opinion, to help make this conference come true.

Immeasurable can be the influence of the God-fearing men and women of America at this hour. No Congress and no President can ignore the will of that vast multitude who will be in the churches of America on Sunday if that multitude thinks and speaks together. If the voice of organized religion in this country says that disarmament is something which it is determined to have considered seriously, there will be no trifling with it on the part of the government.

What, then, can we do in this matter?

In the first place, we can write individually to the President, expressing the support of the citizens of the United States of the resolution of the Senate. He is the highest dignitary, and he is also the chiefest servant, of the people. In the long run, the things to which he attaches supreme importance, and the things to the furthering of which he must give his best thought and imagination, are those things concerning which he is made to feel that there is back of them no mere perfunctory recommendation of a legislative body, but the alert and vital desire of tens of thousands of the nations.

In the second place, when that disarmament conference is called, we can follow its proceedings with intelligent attention. We can inform ourselves as to whatever recommendations it makes for joint action on the part of the United States and other nations looking toward disarmament, and we can express to our representatives in Congress our desire that whatever practical suggestions have been made shall be carried out in good faith and to the utmost.

In the third place, we can frame our own opinion concerning a need in the world of some permanent association of the nations so organized as to guarantee the gradual decrease of armaments, and to secure the peace of the world by the mutual conference and united action on those matters which imperil peace. The overturn of the administration which framed the League Covenant as written in the Treaty of Versailles makes it evident that America will not adopt that compact in the form in which it was originally written. But this still leaves the question open as

to whether nothing shall be done, or much shall be done under another name to secure the participation of America in the constructive councils of the world, so that she may help shape the destinies of peace and war whose consequences of wreck and ruin, if she does not help shape them, she nevertheless cannot escape. If the sentiment of a great body of people in this nation recognizes the plain fact that in our world, as it is constituted today, no nation can maintain a solitary part, if the great majority are determined that for her own sake, as well as for the sake of humanity, America shall ally her wisdom and her strength with some genuine and continuing organization for world justice and world stability, then no matter what may be the particular name of this administration or of that, the essential end will be achieved. It is a question of the spirit we are of. It is a question of the sort of ideals that we espouse or repudiate. Do we believe, as was said of America in her name not many days ago, that we entered the last war not to save any interests of humanity, but to save our own skins? Are we willing that the nations of Europe, who, out of their dark abyss of blood and agony look to the great young nation of the West for light and for deliverance, shall infer that this cynical selfishness will be the spirit of America always; or do we deny with indignant scorn the outrage of those dishonorable words, and are we determined that now and in the years to come America shall stand for the power of a true ideal, for the hope of a better future for humanity, for the faith which believes that a nation shall find its greatness not in any hard self-seeking, but in its service for the good of humankind?

"IF, DRUNK WITH SIGHT OF POWER."

At this time, when the thought of Christian people is turned toward the hoped-for conference on disarmament and the development of a new spirit of international agreement which this might promote, there comes to us the echo of a voice which once spoke bravely on behalf of the Christian spirit even when men were intolerant with the passions of war. In the biography of Bishop Greer, to which on another occasion already we made reference, there is this passage:

"He probably stood, among the clergy of the Diocese, quite alone as a man of peace before our nation entered the war; and after America was identified with it, he was made to feel quite alone in many a company where bitter words, which seemed to him words of hate, were flung against the Germans. He was horrified at what Germany had done. He did not for one moment minimize the atrocious deeds which had ample evidence; but he believed that Christ's command to forgive enemies was without exception and literal. He feared the consequences of a bitter and unforgiving spirit more than he feared the sorrow and the penury which comes to those afflicted by war. He could not share the rosy dreams of men who prophesied that a hideous war would create a new world. Love, especially that love which is reflected from the perfect love of Christ, was the only constructive force in which he had faith.

"It is too soon by many years to tell how far he was right in his judgment. We, his brethren of the clergy, did not agree with him. We felt that the war had to be fought, and we were convinced that America must take its righteous share not only so far as possible in the sacrifice of men and substance, but also in that more deadly risk, the loss of our own loving souls. All this time we never doubted the Bishop. We recognized the splendor of his isolation. He was not afraid to stand for an ideal which was not only unpopular, but which in some cases led to flagrant abuse. The suspicion came to us time and again, especially when we heard the cheap and easy speeches which kindled applause, that he was seeing more deeply than the rest of us; that he cared nothing for the approval of men if he might scrupulously obey the still small voice. Because of repeated breakdowns and constant weariness of body, he must have known that his course on earth was nearly run; therefore we imagined that he might be seeing the events of earth in a light which was altogether of another world. Though we cannot see how, after certain events had taken place, any other course was open to the Allied nations than that course which they took, we cannot be so cheered by the aftermath of war as to believe that war is anything else than the most apt picture of hell which humanity thus far has been able to imagine."

As Bishop Greer's biographer notes, there may not be many who could agree with the Bishop in his opposition to the entrance of America into the war. That was a matter of judgment as to the choice which on the whole was highest in the midst of tangled possibilities where no absolute ideal was plain. But who is there among thoughtful men who cannot feel the haunting power of Bishop Greer's essential conviction—that the way of Christ's victory is the way of love, and that no nation yet has ever made trial of that to see what its power over hate and wrong might be? Even though in 1914 for the Allies and in 1917 for America, there seemed no choice left save that of war, is there not need that now in the time of peace we should be building another road? Dare we let these years go by without trying to create in our national spirit, and in our dealings with other nations, the faith that justice and conciliation and the will to look not only on our own things, but also on the things of others, can do for us more than armaments could ever do?

Book Notices

David Hummell Greer, A Biography by Charles Lewis Slattery. Longmans, Green & Co. Price $4.

This biography of Bishop Greer will bring to the reader a curious mingling of reward and disappointment, for from it he will receive some inspiring reflections of a noble soul, and also will be set to wondering why there are so many dim spots where the figure of the Bishop seems to be scarce reflected at all.

Because of the posts of importance which he held, and others which he might have held, Bishop Greer was one of the most eminent men of the Church in his generation. He was rector of Grace Church, Providence, rector of the great parish of St. Bartholomew's, in New York, and as Bishop of New York, the leader of the Church at the point where the most tremendous forces of American life converge. He was called also to Trinity Church to succeed Phillips Brooks, and was sought after for other bishoprics before he accepted his election in New York. This story of his life tells of his unusual influence among his fellows of the clergy, his gifts as a counsellor and leader of younger men, his power as a preacher to whose word great congregations came to listen. Back of such a record one would expect to see revealed the figure of a man with great intellect, with the constructive power of new ideas, a thinker and prophet along distinctive lines for his generation. It is possible that Bishop Greer was this to those who knew him man to man, but it must be said that the biography does not make this plain. Perhaps the biographer was handicapped by lack of material. There are practically no letters of an exceptionally revealing kind. There are few or no such extracts from journals or note books as made the biography of Phillips Brooks so marvelously rich in thought and inspiration. Sometimes the biographer himself seems to feel this lack of material by which he can make clear what went on in the development of Dr. Greer's mind and spirit, as, for example, when in the description of the controversy in the Church which led to the formation of the Reformed Episcopal Church, Dr. Slattery says of Dr. Greer: "There is no record that he was thinking of the details which agitated men all about him," and when, a little later, speaking of the far more momentous inner conflict through which Dr. Greer passed concerning his own intellectual difficulties of faith, he says of Dr. Greer's note-books, "Occasionally he jots down his reflections, but the deeper things of life are scarcely even alluded to." Further on in the book the biographer mentions a sermon preached by Bishop Greer in the chapel at the Theological Seminary in Cambridge, of which one of the professors remarked that even Phillips Brooks at his greatest had never preached so great a sermon as that. But the book contains no extract from that sermon, nor indeed any extract from any other sermon of such a character as to make convincing that supreme verdict.

To the general reader there may grow, therefore, the question whether perhaps Bishop Greer's eminence in the Church was due not so much to any extraordinary gifts of mind or imagination as to the very rare and beautiful goodness of the man's soul—a goodness which so wins always the hearts of those who rally round a leader whom they love that they see all the rest of his personality through magnifying eyes.

However that may be, it is certainly true that from this book one will catch the aroma of a rare spirit. Bishop Greer made Christianity winsome. Men loved him and loved the things for which he stood. Ministers, and those who are studying for the ministry, will find in this story of his influence much to gladden them in their own work. For his life was an exemplification of the message of the great Apostle, that above all other things in power are faith and hope and love.

B.

THE INCUBUS OF DISARMAMENT

By the Honorable James A. Frear, Member of Congress from Wisconsin

In the most amazing estimates ever proposed in any country in time of peace the Navy Department last session asked for an appropriation of $680,000,000, following expenditures of $736,000,000 for naval purposes during the fiscal year 1920 and $433,000,000 in 1921. A deficiency appropriation of $53,487,355 increased the total for 1921 to $486,766,929. The bill for 1922 passed by the House last session cut the estimates to $396,000,000. A hundred million dollars were added thereafter by the Senate Committee, bringing the total to $496,000,000, but it never reached a vote there, for it was killed by the courageous action of a handful of men in the Senate. The 1922 bill again has passed the House, and again carries $396,000,000.

This proposed expenditure involves the uninterrupted prosecution of the great building program of 1916, which, as originally planned, was to cost the country $544,700,000. That plan has already involved an expenditure of $538,270,000, we are told, and it will cost almost another half billion to complete. Indeed, with the added yards, docks and other facilities that it makes necessary, it is estimated the total cost will run to $1,500,000,000 apart from all other enormous current expenditures for naval purposes.

Our country has a navy, according to expert authorities, almost equal in effectiveness to that of Great Britain, with no colonies or distant dependencies to maintain or protect. We have a navy twice as powerful and expensive as that of any other country in the world, barring alone Great Britain, our ally in the recent war. Jingoes who want war live in every land. In Japan they declare our country is an international bully looking for war, while American jingoes see red whenever Japan is mentioned. Today mutually they would force two great nations to fly at each other's throats over the possession of an island 5,000 miles distant from our shores and less than three miles ssuare.

Demand for war and for big armaments frequently come from those who profit by wars, who risk no personal injury ,yet when war is over these interests generally demand repeal of any tax upon their wealth or profits and insist that enormous war tax burdens shall be shifted to the backs of the people through a consumption tax.

With feverish haste we are now building warships at a cost to the government of about $40,000,000 for each of the seventeen capital ships under construction, a tax of about $2 for the average family of five for each of those seventeen ships. This is more than twice the cost of the National Capitol Building for a single battleship or cruiser; over two-thirds of all government appropriations in 1920 for education and science combined—spent for a single vessel. If Congress finally appropriates $496,000,000 called for by the bill as passed by the Senate Committee last session, we place on each family in the land a yearly tax burden of nearly $25 for a fighting navy in times of peace.

It has been demonstrated that 92 per cent. of all our annual government expenditures are made for wars past, present and future, counting charges directly occasioned by war, while only 1 per cent. is spent by Congress for educational purposes. What answer can we make to this record of barbarism that rivals the worst pages of history, ancient or modern?

Our country is bending under a public debt of $24,000,000,000 due to the war, while our annual interest charge of over $1,000,000,000 is linked with railroad, army, pensions, war risk and similar expenditures—all legacies of the war—amounting to upward of two or three billions annually. In addition to this stupendous amount, before the naval bill passes the Senate we may be asked to spend nearly another half billion dollars for vessels that in a brief time will be of no more value than so many huge iron kettles. Long before another war is provoked by any other country the ships we are building today will new inventions and new war machines will have superne winventions and new war machines will have superseded those we now build. All this is done in the name of "national war insurance."

The man who recklessly swings a loaded weapon invites trouble. Toting guns is prohibited by law, because possession of superior force provokes use of guns. For forty years the Kaiser perfected his war machine, looking for trouble, which is always to be found when wanted. Seven short years ago Germany, Austria and Russia had the greatest armies in the world. For many years their taxpayers carried military burdens as national insurance against war, so they were told; yet today the territory of those countries has been parceled out among their more peaceful neighbors as one of the results of injudicious war insurance, while England, with her greatest navy in the world, built for insurance in like manner, would have been crushed but for the United States.

An ounce of international confidence and friendship is worth a ton of war material when it comes to insurance against war. In the past it has been considered unpatriotic to question any expenditures urged for the army or navy, but the country is awakening to the fact that the only tangible evidence of war now before us is found in the enormous tax budgets demanded by naval and military authorities everywhere, and in the maimed, crippled and blind soldiers whom four years ago we pledged this country should never be forgotten. Those who advocate demands on the Treasury for enormous army and navy appropriations are helping to maintain the present tax rates that rest heavy on a people struggling amid the industrial and social wreckage left by the last war. Expenditures such as are contained in the naval bill and the army bill before us encourage a policy of rivalry and aggression among the nations of the world. They invite strife and disaster for those who play the war game. Do we desire to lead in such fatal rivalry?

Nearly four years after the armistice Congress will be asked to vote four to five hundred million dollars in a bill for naval purposes for 1922 alone. The world lies devastated and prostrate; England, mistress of the seas for centuries, refuses to continue this mad battleship-building race, yet a powerful propaganda in our country demands more ships and still more ships at $40,000,000 cost per ship, dwarfing the combined naval preparations of England and Germany eight short years ago.

I quote a significant utterance voiced from poor, benighted Mexico. President Obregon, on April 27, announced his disapproval of spending $50,000,000 for the Mexican Navy, and said, "I believe modern countries should demonstrate their moral strength and not attempt to build up a display of brute strength. This money will be spent for instruction and for agricultural purposes." In the highly civilized United States we reverse that order, and at a time when agriculture is struggling to survive the calamity of war we levy a tax of $400,000,000 on industry and labor, including agriculture, "to build up a display of brute strength" which this fighting general condemns for war-worn Mexico.

The Scientific American, page 342, today editorially says:

"We have ascertained through our London correspondent, whom we asked to make a thorough investigation, that no capital ship of any kind is at present building in the United Kingdom either to British or foreign order; nor has the keel of a warship of any description been laid to foreign order since the armistice."

This reputable business journal condemns false stories of Japanese and British war activities and denounces "the altogether misleading propaganda which is being presented in the endeavor to stir up suspicion between great peoples."

"Americanism," "national honor" and "patriotism" are words to inspire, and self-protection is a first principle of life, whether for the individual or nation, yet it must be remembered those in the ranks who fight, suffer or sacrifice in war are those who ever bear the greater part of war's tax burdens, while cries to arouse national pride are not always instigated by unselfish interests or for unselfish purposes. If the voice of the people back home who are paying the enormous tax legacy of the war could be heard, what think you would be their opinion of nearly a half billion dollar naval expenditure three years after war had ended and a scarcely less cost for the army? Would they advise us to throw wide open the Treasury doors in order to lead the race in naval domination on the Atlantic and the Pacific? What would be their judgment?

THE BUILDERS OF THE CITY OF GOD

Part of a Sermon Preached at the Council of the Diocese of Virginia by the Reverend W. Russell Bowie, D. D.

In that assembling of the men of Israel, there on the wall, at Jerusalem when the trumpet blew, do we not find a dramatic and beautiful symbol for the meaning of such a time as this for us? Here, from our separated places, we come together in the Council of the Church. Here for a time we turn from our necessary concentration upon our little task to visualize the largeness of that mighty task to which the whole Church must be devoted. What are they for, those things which we are busy with from month to month? What is the aim and end of all our labor, and in what terms shall we express to ourselves the meaning of the Church?

1. As we try to interpret, then, our own spiritual task today in the light of the story of the building of the Holy City long ago, we recognize, first of all, the authority of the religious motive as a determinant of men's spiritual choices.

Here, in the facts in the story of Israel, we shall see what this means. These men who took upon their shoulders the task of restoring Jerusalem were not driven to that by any outward compulsion. They were not living even within sight of Jerusalem. They were descendants of that former generation who long before had been carried by the Babylonians out of Palestine to the East. The fortunes of their fathers had been swept here and there like broken ships upon those fierce tides of war and overthrow that ebbed and flowed across the kingdoms of their conquerors. They had seen Babylon fall and the baleful star of Assyria and Nineveh set in a sea of blood. They had seen the power of Persia arise, and in Persia, in peace and relative prosperity, they were settled now to enjoy the fruits of a friendly power. They need not have ever gone back to Jerusalem. The weary desert distances stretched between. Men of ordinary conscience needed no further excuse for aloofness from the destinies of the lands which they had never seen and which were for them only an ancient tradition of their fathers. But Nehemiah and the men who followed him deliberately left the safe advantages of Persia. Every prudential motive bade them stay, but a mightier instinct in their hearts compelled them that they go. They felt the authority of religious duty. Because they felt that there was a task which God had for them to do, they must make that task more compelling than any other conceivable inducement of their world.

This involved a double fact. It meant, in the first place, that they recognized the power of conscience when conscience spoke. It meant, in the second place, that they believed in the practicability of the thing which conscience thus bade them do. The Voice of God had told them something they must try, and the rest of their belief followed boldly from this. If they ought to try, then they could succeed. All appearances might be no matter how much against them, if the Voice of God commanded, the power of God would take care of the results. In faith they believed, and in faith they adventured.

It needs no argument to make us know that often the meaning of faith has been pitifully distorted. Men have talked of faith as though it were a mere intellectual thing, a sluggish lack of denial of that which authority and tradition pronounce to be true, unorthodox recitations of formulas of salvation. Men often worship as faith today what is nothing but the dead and sheeted form of what was faith for others, and has become nothing but a relic, wrapped in empty, sanctimonious honors. Faith is forever a vital and changing thing. It is the spirit which dares accept in each new moment of life God's newly communicated commandment as authoritative, and believe that the facts of the world can be shaped according to the living pattern which He reveals. That is what I mean when I say that from the old story we want as our first lesson today to learn the authority of the religious motive. Often even those who have to be the leaders of the Church listen timidly to the voices of their world. They shrink from some particular adventure of faith because they say that business judgment regards it as impracticable. They will not believe in the right of some program of social and economic readjustment to claim our daring loyalty because men who have influence in the congregation may say that such-and-such a thing is "radical," and coolly assume that therefore they have convicted it. Unconsciously, perhaps, to themselves they recognize every day the authority of other motives—the authority of prudence, the authority of an unimaginative selfishness which calls itself conservatism, the authority of complacency which calls itself common sense, the authority of letting-well-enough-alone—and they smother the authority of the Voice of God which forever has had within it the terribleness of a sudden trumpet, the fierceness of a consuming flame.

The danger of the Church in every generation is not the hostility of its world, but the favor of its world. The danger of the Church is that it may become domesticated in a beguiling captivity. Trace the history of religion where we will, and we shall see that this is true. The religion of Israel was corrupted when men succumbed to the threats or yielded to the profitable blandishments of the rulers who had favor in their hands. They fawned upon the selfish wickedness of Ahab. They hid the nation's sins beneath a flaunting patriotism when priests made terms with Solomon and Jeroboam. And the religion of Israel won again its grandeur only when there arose an Elijah, and an Amos, and an Isaiah, to lift the naked authority of the righteousness of God free from its enslavements. The Church of the early disciples went forth with its superb and almost incredible power because it had put aside all authority save the authority of the ideal of Jesus, so that men spoke of them instinctively wherever they went with the unconscious tribute of the crowd in Thessalonica—"They that have turned the world upside down have come thither also." Christianity had within it then the terrific moral dynamite that could break down old empires of evil custom and imprisoning tradition, and dare build instead the battlements of a city of God conceived according to the glory of the seer's dream. But that power was lost, and for long centuries smothered, when the Church made terms with the Roman Empire, and the favor and the flattery of emperors introduced new motives which became more authoritative upon the minds of Christians than the disturbing inner Voice of God. And it is not possible to see in our own generation the conflict between these influences? The Church may be taken possession of for her spiritual vassalage by the very things that come to her in the garb of benefactors. She may think that she is so dependent upon her rich men that she dare not think fearlessly toward any ideal of a juster social thinking that would interfere with the stubborn selfishness of vested wealth. She may become so afraid of disturbing the harmony of her little like-minded group that she will not bring into her preaching the message of

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Throughout the time of trial one of the sustaining hopes of many people was the thought that this war was a war to end wars; that out of it would come some arrangement which would make for perpetual peace. But we see the same old strife for commercial advantage in the trade of the world; the same effort to acquire zones of influence; the same jealousies of national prestige; all of which breed war. And among individuals we see the same struggle for private gain, forgetting the spirit of helpfulness and self-sacrifice which prevailed during the war.

All of which is simply by way of suggesting that we do not yet see a new heaven and a new earth. Human nature today seems to be about as it was before the war. We are moved by the same hopes and fears, the same ambitions, the same selfishness. If we have experienced any change, we are tempted to say that it is a change for the worse. Our standards are no higher than they were, and certainly we are not living up to them any better.

We have been thinking on the surface. We have thought we might end wars by spoken words and written promises, forgetting the teachings of history which are that when the passions of unregenerated men are aroused, whether in individuals or in nations, the primitive instincts flame forth and all such promises become as scraps of paper. It is becoming increasingly plain that peace and justice and righteousness between men and between nations can be promoted by spoken words and written promises only when those words and promises spring from regenerated hearts. "As a man thinketh in his heart, so is he."

For man cannot regenerate himself. He must have help and inspiration from a higher Being. Just in proportion as he brings himself into close relationship with that higher Being does he attain greater capacity for usefulness to his fellowmen.—Henry C. Wallace, Secretary of Agriculture of the United States.

the great multitude outside which interferes with their contented and sterile orthodoxy. Where at such times is that authority of the Voice of God which makes us know that our business is the building in the midst of life of the Holy City of the Presence of God, and that be the hazards what they may, we dare not falter from attempting it?

I believe that the world today is hungry for such an overcoming faith. It is not much interested in a Church that is a mere spiritual nursery for a certain group of sheltered souls. It is not interested in a Church that merely recites with verbal veneration the stories of what men attempted for God long ago. It wants a Church that can speak today with the fearlessness of a great authority because it has listened to the one authority which is supreme. It wants a prophetic Church which will not stand with finger on lip until it has been taught by all sorts of worldly wisdom what it is prudent to say, but facing all the tremendous realities of its world, dares say to its present problems, "Thus saith the Lord." Such a Church will not grow cold and cringe simply because men, mouthing the phrases at which weak servants of God have come to heal, say that there must be no meddling with definite economic issues, no mixing in politics, no presumption of Christian prophets to leave their own sphere of vague principles and dare touch upon the practical problems where the interests of men who do not want to be completely Christian are rubbed on the raw. It is true that the Church must be wise. It is true that no vociferous good intention can clothe the fool with the right to speak to earnest men, even though he speak from the pulpit. But it is equally true that all the glory of the Church, and all the consciousness of her supreme authority, is lost when for an instant she admits that her work is anything less than to build the city of the Presence of God in the midst of every province of our actual life.

It is needless, I think, to multiply illustrations, or to enlarge this point of the message which I seek to bring. What I plead for here is a larger boldness in our thought of the mission of the Church. We must listen less to the voices that would make us consider religion as a timid, prudent thing. Looking back into the heroic history of other days, we can imagine how great a venture it was when men set out to build the actual city which represented to them the Presence of God. They did it because they confessed the authority of that instinct which bade them undertake an all but impossible achievement in the Name of God. And across the centuries they would hand down to us the torch of their high and valorous imagination.

2. Pass we on now to a second consideration which flows from the first. We have hinted it already. We need to develop it somewhat fully.

What Nehemiah and the men who builded with him set themselves to do was not simply to erect a temple, but to restore a civilization. In their thought, and, indeed, in all the highest thought of Israel, the shrine of the Presence of God was not simply in the Holy of Holies, shut within a sacred court. The shrine of God's Presence was the life of His people. Everything that they did must have a religious connection. All the details of their living were to be shaped with reference to their relationship to God. We can see this in the Mosaic law, which had to do not only with methods of worship, but with the laws of daily conduct, with the way men were to keep themselves in health and to fight contagion for their neighbors, with the spirit in which the master was to treat his servant and the community treat the offender—with every relationship as far as they could foresee it of man to man, in order that justice and mercy might be made real. So with the prophets, also, the burden of their message was that God's supreme concern was not with the ordinances of the temple and the minutiae of sacrifice. It was with their interpretation of God's purpose into every problem of their human adjustment, as men who looked to God for guidance and grace. * * *

What, then, does this ideal infer for us in definite conception? It is obvious that here and now we cannot answer that question exhaustively, but at least we can illustrate what we mean.

There are, for example, the relationships of industry which have got to be Christianized, and that never will be Christianized until we begin to think them through in Christian terms. No one is wise enough to know all the steps toward the solution of the present unrest and bitterness, the clash of selfishness with selfishness, the hard antagonism of mutual covetousness which may endanger the very life of a nation in the tremendous strife of one class with another. But this, at least, we know: that the Church, if it be faithful to its ideal, must insist upon certain guiding motives. It must insist that human life is more important than any amount of profit, though that profit may happen to come to the group of people who occupy our pews. It must insist that the real motive in all industry must be service, and that any business or trade or industry whatsoever that is creating something which hurts the whole of human life, or which by its conduct exploits a multitude of men unjustly for the benefit of a few, is condemned by every measuring-rod of God. We must believe, as Christ did, in the essential dignity of every human soul, and that means increasing our interest in the desire of the man who labors, not simply to be handed out a certain wage which employers choose to assign him, but to have more and more a voice in creating the conditions under which he works. We must believe and proclaim, no matter how much the cynicism of old selfishness may laugh at it, that God's motives, as revealed in Jesus, are true and workable, that men are here, as He was here, not to be ministered unto, but to minister, that honor ought to belong, and joy will belong, to him who serves most, and that the whole power of organized Christian principles must be thrown toward the creation of a social and industrial order in which there shall be no room for idlers and parasites, and in which none shall win the recognition of his fellowmen unless he has tried to make all life richer and better, not for himself alone, but for all.

And to pass from the relationship of man to man within the nation, let us take our final illustration of what it means to build the city of God from the relationship of nations one with another. * * *

We have only a little while ago come out of the immediate shadow of the latest and most dreadful war. When it began, men who felt the glory of a great ideal said that it was a war to end war. We should slay the gigantic evil which had brought it on. We should make the earth safe for freedom, and in justice we should guarantee its peace. But already those voices begin to sound dim and far away. The chaos of the old derisions, so ready always to cry down ideals which rise above the common motives of men, is growing louder. Men shrug their shoulders at the simplicity of those who imagine that there can really be a world peace. They talk already of the next war and having to get ready for it. The great ideal we thought we fought for, and for which we paid the bitter price of blood and tears, is flouted as a senseless thing.

It is not strange that non-religious men should think thus and act thus in the face of the ugly facts of our cruel and unregenerate world. They argue simply from the things they see. They have no consciousness of the unseen reliance. They have no power of faith in those invincible purposes of God which can create the things that to men alone are unimaginable. But what of us as Christians? Do we dare think and talk with the mean cynicism of those to whom God is nothing but a phrase? Shall we, too, dismiss as the poor fancy of a crucified dreamer the ideal of the kingdom of a world redeemed into a better brotherhood? Shall we have no program to tie to, no ideal to believe in, no insistence which we, with the tremendous power of the Church, might press, that men shall seek, and in their very seeking for it make real the hope of a world that has exercised itself from the insanity of war? * * *

Today my thought goes back across the sea to a little field beside a broken wall, next to which was a garden that some French peasant had planted in the springtime, and off to the west the hills and the melancholy light of the setting sun. Day by day into that field were dug the graves for men whose broken bodies came there from battlefield and hospital. Month by month the long rows lengthened, and the graves reached out like the maw of fate to nibble at the garden, consuming there, like death itself, the life and beauty and substance of the world. And remembering all the pitifulness of that field of sacrifice with its wooden crosses, and remembering, too, the pitifulness, yet the mighty triumph of Him Who hung upon another cross on Calvary that out of its hates and brutal ignorance the world might be redeemed into the life and love of God, I know that the ideal of better things is not in vain if men will only dare the faith in Jesus.

"The work is great and large, and we are separated upon the wall, one far from another: in what place, therefore, ye hear the sound of the trumpet resort ye thither unto us" Tomorrow we shall go back to our scattered places. God grant we shall go with faith and vision for every least regarded task. But before we go, and when we go, may we keep the consciousness of that which alone can dignify all the little tasks we do. In the Church-at-large today there must be the trumpet call of great beliefs. We must set ourselves to make the purpose of God authoritative in that public opinion and that public will which the power of the Church, if it choose, can create. We must believe that in the midst of the earth there can be built the spiritual city of the Presence of God, and here and now we must shape the unseen, yet irresistible, influences that shall enter as living stones into its walls.

Conference on Reduction of Armament
AND
THE SIXTH ANNUAL MEETING OF THE WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES.

The leading churches and religious organizations of America were represented in the Congress on Reduction of Armaments that recently convened in Chicago. The meeting was planned by the American Branch of the World Alliance for International Friendship Through the Churches in connection with its sixth annual meeting. There were 350 regularly accredited delegates, representing twenty-three religious organizations and coming from twenty States in the Union. The topics discussed were those which relate to the life of the Church in relation to present world needs, and all centered upon the one purpose of securing immediately an international conference of Japan, Great Britain and America to bring about a reduction in the huge expenditures for armaments in these three nations. The belief was expressed in several speeches that if such a conference can be arranged other nations will also wish to join, and the result will be that a long step forward will be taken toward disarmament through international agreement.

Prominent among the speakers were: Dr. Arthur J. Brown, Dr. Samuel Eliot, Dr. Edward Cummings, of Boston; Mr. E. A. Filene, Rev. William P. Merrill, D. D., pastor of the Brick Presbyterian Church, and President of the American Branch of the World Alliance; Rev. Nehemiah Boynton, D. D., chairman of the International Committee of the World Alliance; Mr. Matthew Woll, representing the American Federation of Labor; Miss Jane Addams, and Hon. William Jennings Bryan.

Whereas, this Congress of the religious forces of America, called by the World Alliance for Promoting International Friendship through the Churches, cannot see the nations of the world, in the face of universal misery and suffering, continue to concentrate on armaments the money and thought so deeply needed for reconstruction, without asserting afresh our faith that civilization must rest on confidence and co-operation rather than on suspicion and rivalry. It is our conviction that the immediate duty of governments is to find some practical way of substituting for suicidal competition of increasing armaments a policy of justice and brotherhood.

Whereas, those nations that ratified the treaty of Versailles obligated themselves to a limitation of armaments by expressly stating that the disarmament of Germany was the first step to render possible the "initiation of a general limitation of the armaments of all nations"; and

Whereas, the government of Japan has indicated its willingness to confer with Great Britain and the United States for the limitation of naval armaments by agreement; and

Whereas, our honored President, Warren G. Harding, has stated in his message to Congress that we "stand ready at all times to co-operate with other nations to approximate disarmament, though prudence forbids us to disarm alone."

Now therefore be it resolved, that this Congress urge President Harding immediately to invite Great Britain and Japan to a conference to arrange a limitation of naval armaments by agreement; and

Be it further resolved, that this Congress, for itself and for those that it represents, pledge support by every possible means to the policy of reduction of armaments by agreement.

A strong committee was appointed to draft an appropriate resolution, of which committee the Rev. C. B. Wilmer, D. D., of Atlanta, Ga., was chairman. Mr. Raymond Robbins, one of its most active members, presented the accompanying resolution which was adopted unanimously at the final mass meeting, at which there were 3,000 people in attendance.

A copy of this resolution was sent to President Harding, to the Speaker of the House of Representatives, and to the President of the Senate.

The churches are dead in earnest in this matter. The Conference of United Brethren at Indianapolis passed a strong resolution, also the Presbyterians, in session at Winona Lake, Ind.; the Lutherans and many other bodies have joined, as well as the Christian Endeavor Society and many other important organizations within the Church itself. The Church is meeting the challenge that has been put up to it by the present situation, and on June 5 this matter will be presented in a united way in every community in America by the churches and religious organizations

Our Soldier Dead

(A Protest.)

Come toll
  For the dead;
Not for their soul—
  That has not fled!
Chant dole
  For him who said
Death's toll
  And our nation's dread
Were paid for a poor and selfish fear,
And not for mankind before Freedom's bier!

What! Did we send
  Our stalwart sons
Paid help to lend
  Greed's myrmidons
Did we defend
  Against the Huns
Some baser end
  That knighthood shuns?
Today are weeping kin bereft,
With such poor solace cheated, left?

If so,
  Bow down the head;
Bend low,
  And fresh tears shed!—
Oh, woe!
  Less for the dead
They flow
  Than those base-bred,
Who doomed them for aught lesser gain
Than rescue for a world in pain!

Nay, nay,
  It is not true!
None may
  Bid us to rue
That day
  When Freedom's residue
Through sacrificial clay
  Again to power grew!
O'er these, our offspring's hallowed remains,
We bless them for redemption's bitter pains.

Then ring
  The muffled bells
That bring
  Calm to the breast that swells
At slander's uttering.
  Strike dumb the tongue that tells
So vile a thing
  As that her children's lives Columbia sells!
We, their survivors, know these were her gift
That prostrate Liberty again her brow might lift!

So this Memorial Day,
Above their moldering clay
We rise to call them blest
In their eternal rest.
Their mortal part heroic bled o'er seas;
Their spirits light the Immortal Verities!

Toll, toll
  A proud and solemn knell;
Each soul
  Acclaim with reverential bell;
With iron tongues unroll
In mankind's ears,
Adown the years,
The inspiring rune these dead may no more tell!

—Herman Montagu Donner, in the New York Times.

The design of religion being to lead men to God—how He is to be served, appeased, attained—the business of a preacher should be to show how all the parts of religion contribute to these ends He that reads the Scriptures, and understands the things concerning the kingdom of God, and the way of conducting men thither, need not complain for want of learning. In preaching we must speak to the heart, as well as to the understanding and the ear. The end of preaching is to turn men from sin unto God, that they may be saved. He that has not this in his view will do little good. A preacher should accustom himself to give a practical turn to everything. He that leaves it to his hearers to apply what he has said, leaves to them the greatest part of his own duty. To be heartily in love with the truth one commands, is the great secret of becoming a good preacher. A good preacher's sermons must be instructions, not declamations.—Bishop Thomas Wilson

Church Intelligence

Disarmament.

The Presiding Bishop and the President of the Council desire to call attention to the fact that twenty-nine Christian denominations in this country have agreed upon Sunday, June 5, as a day when the clergy should speak to their people on the subject of the disarmament of the nations and offer special prayers for peace to the world. Such action on the part of American Christians has been urged by General Bliss, late chief of staff, and other leaders in military affairs, and commends itself to all Americans who believe that the government of the United States is the proper power to initiate such a movement.

Therefore, we feel justified in asking the bishops and clergy of the Episcopal Church to have special sermons and prayers on the day designated, Sunday, June 5.

Daniel S. Tuttle,
Presiding Bishop.
Thos. F. Gailor,
President of the Council.

Summer School, Charlottesville, Va.

The three Virginia Dioceses are cooperating in the Summer School for Sunday School Teachers, Clergy and Church Workers, to be held at the University of Virginia, Charlottesville, Va., August 1 to August 12. Its scope has been greatly enlarged. The Board of Religious Education of the Diocese of Virginia will pay the full expenses of one delegate from each Sunday school. and it is hoped that the schools will send additional delegates. Make your arrangements now and elect your delegates. Programs will be sent at once to the rectors of each parish. For special information write the Rev. J. F. Ribble, D. D., 1009 Floyd Avenue, Richmond, Va.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Death of the Rev. Dr. Lee.

The Rev. Henry Bedinger Lee, D. D., a retired minister of the Diocese, died very suddenly at his home in Culpeper on Saturday night, May 21. Dr. Lee was sitting on his front porch with his family when he passed away. His funeral took place in Culpeper on the following Monday.

A scion of the distinguished family which has given so many sterling men not only to the State, but to the service of the Church, Dr. Lee was true to its traditions of character and consecration. He was a native of Shepherdstown, now in West Virginia, and as a youth enjoyed the friendship and pastoral training of the late Rev. Dr. Andrews, so prominent in the affairs of the Church in his day. After several years at Washington and Lee University, from which institution he afterwards received his doctor's degree, he entered the Theological Seminary in Virginia, graduating and receiving deacon's orders in June, 1875. His charges were successively in Goochland County, as assistant in St. James' Church, Richmond; Leeds Parish, Fauquier; Ridley Parish, Culpeper, and Christ Church, Charlottesville, all in the present Diocese of Virginia. He served the important church in Charlottesville for about twenty-seven years, during which time the present handsome church building was erected and the present work at St. Paul's Chapel at the University was founded with his hearty co-operation. Since his retirement several years ago he has lived in Culpeper, giving such occasional ministrations as he was able to the rural churches in the vicinity. He was a man of singular oneness of purpose, conspicuous for his devotion to the Church in the Diocese, and especially for his zeal for the upbuilding of its country work, an earnest evangelical preacher and pastor whose godly walk and conversation were patent to all observers.

Dr. Lee gave two sons to the ministry of the Church, the Rev. H. B. Lee, Jr., and the Rev J. K. M. Lee. Another son, Dr. Claude M. Lee, is a prominent medical missionary in China.

Ground Broken for New Church at Highland Springs.

On Monday afternoon, May 25, an impressive service took place when ground was broken for the construction of the new church at Highland Springs, which is to be called the Church of the Messiah. Bishop Brown turned the first spade of earth, and was followed by the minister in charge, the Rev. William Shacklett. Colonel Eugene C. Massie made a forcible address, and the choir from St. Paul's Church rendered appropriate selections. A number of the clergymen and laymen from Richmond were present, and all of the Episcopalians of Highland Springs, East Richmond and other adjacent places formed a large gathering, great interest being manifested by every one.

SOUTHERN VIRGINIA

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

An Unusual Service.

A service of unusual interest was held in St. Luke's Church, Isle of Wight County, on Tuesday, May 24. This was the annual historical and commemorative service. Bishop Tucker preached an historical sermon on the old church, and Bishop Thomson, assisted by the Rev. H. H. Covington, and the Rev. F. S. Cartwright, rector of the parish, celebrated the communion. Hundreds of people were present, coming from Norfolk, Suffolk and the surrounding country.

After the luncheon, which was served in the tower of the church. on account of the rain, a meeting of the Old Brick Church Association was called to order by the Executive President, the Rt. Rev. A. C. Thomson, D. D. .Officers for the ensuing year were elected as follows: President, the Rt. Rev. B. D. Tucker, D. D. Executive officers, President, the Rt. Rev. A. C. Thomson, D. D.; First Vice-President, the Rev. H. H. Covington, D. D.; Second Vice-President, the Rev. John F. Coleman; Secretary, the Rev. Floyd Cartwright; Treasurer, Mr. E. H. Cofer. The officers reported that the Endowment Association had been perfected and that a charter had been issued and registered, and that there was now, including the gifts received at this service, about $1,500 endowment, of which $1,000 was given last year by Mrs. T. T. Spratley, of Smithfield, as a nucleus of an endowment which should continue forever and which should be for the preservation and maintenance of the church.

St. Luke's, known as "the Old Brick Church," is the oldest Episcopal Church, and with one exception the oldest church in the country. It was built in 1632, five years before the church at Jamestown, whose tower still stands, and only twenty-five years after the coming of the first settlers in 1607. It is a beautiful old brick church, and regular services are held there.

Commencement Exercises at St. Paul's School, Lawrenceville.

Commencement exercises of St. Paul's Normal and Industrial School were held in the chapel Wednesday, May 25. There were twenty-five graduates in the academic department, seventeen in the trades departments, and thirty-five from the grammar school. The Rev. James E. Freeman, D. D., of Epiphany Church, Washington, delivered the address. Bishop Tucker gave out the diplomas. A scholarship was presented to the school by alumni in memory of Archdeacon Russell's wife. There was a truly splendid program of music, including several of the old darky hymn melodies.

Although terribly hampered by lack of money, the school has completed one of its most successful years. There were 577 students enrolled in all departments. Bishop Tucker recently visited the school and confirmed a class of twenty-two.

St. Luke's Church, Norfolk, Destroyed by Fire.

St. Luke's Church, Norfolk, the Rev. D. W. Howard, rector, was struck by lightning on May 23 and the interior and greater part of the roof were practically destroyed. It is reported the loss is estimated at $100,000.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robt. C. Jett, D. D., Bishop.

Laymen's Meeting.

A meeting of the laymen of the Diocese was held just before the Council. Under the inspiration of Mr. W. D. Mount, of Lynchburg, and Mr. D. P. Sites, of Roanoke, almost seventy-five men assembled from all parts of the Diocese. The clergy were tolerated and the ladies were silent guests. A short service of prayer was conducted by Mr. A. D. W. Walton, and the meeting was in charge of Mr. C. E. Michael. In his opening remarks Mr. Michael emphasized three conspicuous blessings Southwestern Virginia had enjoyed in the past year: The establishment of Diocesan independence, the election of Bishop Jett as Diocesan, and the Nation-Wide Campaign. Mr. T. M. Terry, of Lynchburg, followed with an admirable talk on "The Church as an Asset in Business." Other interesting addresses were made by Colonel S. K. Fulkerson, of Bristol, on "The Church an Asset in Civic Life," and Mr. K. C. Whittle. of Martinsville, on "The Educational Need Which the Church Alone Can Meet."

During the evening a fine men's quartette, under the leadership of Mr. G. H. Baker, of Roanoke, sang inspiringly. Mr. S. V. Kemp, of Lynchburg, in the name of the laymen of the Diocese, presented the Bishop with a simple but beautiful amethyst ring. The gift was so entirely a surprise and the token of affection so evidently sincere, that the Bishop was profoundly stirred. Thus the Council was inaugurated in a spirit of affection and brotherly love, with the laymen taking their place by the side of the Bishop, of the clergy in addressing themselves to the Church's mission and responsibility in the present day.

K. M. B.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Gloria Dei Celebrates Two Hundred and Twenty-first Anniversary.

Gloria Dei (Old Swedes' Church) celebrated the two hundred and twenty-first anniversary of the consecration of the present edifice on the first Sunday after Trinity, May 29. The special speakers included the Rev. J. G. Hammarskold, of the Department of Americanization, and the Rev. Frank P. Parkin, of the American Bible Society. Services were first conducted on this site two hundred and forty-four years ago.

At the morning service the vestry and congregation joined in naming a sitting in what has been termed the pioneer's pew. The policy of the church is to endow a sitting each year on the occasion of the anniversary. The sitting this year was endowed in the name of Swan Swanson, one of the original Swedish settlers, who occupied a cottage near the site of the present church, and whose family gave the first piece of land toward the property of the present church in the locality then known as Wicaco. The presence of the Rev. Dr. Parkin, a Methodist pastor in the city, is one of the many growing evidences of the spirit of Church unity.

Commencement, Philadelphia Divinity School.

The fifty-sixth annual commencement of the Philadelphia Divinity School was held May 26 at St. Philip's Church, West Philadelphia. A class of five men graduated.

The Rev. Fred Ingley, Bishop-Coadjutor-elect of the Diocese of Colorado, was the preacher. The Seminary, of which he is an alumnus of the class of 1906, conferred upon him the honorary degree of Doctor of Sacred Theology.

The members of the senior class are the Rev. Messrs. Wallace E. Conkling, Stanley V. Wilcox, Jacob A. Winterstein, W. Oliver Bellia and Cornelius Dawson. The choir of old St. Peter's Church furnished the music.

Dean Bartlett announced that work will soon be begun on the first unit of the new Divinity School at Forty-second and Spruce Streets, which will include class-rooms, a library, a chapel and a dining-room. To date more than $500,000 has been received in donations and pledges.

A memorial service commemorative of the life and work of the late Lieutenant Colonel Charles C. Pierce, U. S. A., was held in St. Matthew's Church, Philadelphia, the Rev. C. Herbert Reese, rector, Sunday evening, May 29. The speaker was the Rev. H. Percy Silver, rector of the Church of the Incarnation, New York City, formerly chaplain of West Point, and an intimate friend of Dr. Pierce.

The bodies of Colonel and Mrs. Pierce, both of whom died in France, left Antwerp on the steamship Cambria and are due at Hoboken about June 4. They will be buried in Arlington National Cemetery, Washington.

The spring meeting of the Philadelphia Association of the students of the Theological Seminary of Virginia, was held at the City Club, Philadelphia, May 18. After luncheon was served the Rev. Floyd W. Tomkins, D. D., rector of the Church of the Holy Trinity, Philadelphia, delivered the address on "Theological Education." The Rev. Richard W. Trapnell was elected president and Rev. R. R. Windley secretary and treasurer, and the Rev. Messrs. H. Teller Cocke, Henry J. Beagen and William T. Snead were appointed members of the Executive Committee. The greetings of the members were sent to the Rev. Dr. Carl E. Grammer in France, and a resolution of sympathy to Mrs. Stroup, widow of the Rev. Theodore Stroup, a member who had died since the last meeting.

The next meeting will be held in St. Andrew's Parish House, Wilmington, Del.

The annual meeting of the Daughters of the King of the Diocese was held Wednesday, May 25, in the parish house of Christ Church, Germantown, the members and guests being welcomed by the rector, the Rev. Charles H. Arndt. Represented in the gathering were members of the Girls' Friendly Society, the mothers' meeting, Woman's Auxiliary, the Altar Guild and the Girl Scouts. Addresses were delivered by Miss Jane Welte and the Rev. Sidney W. Creasy. The following officers were elected: Mrs. Charles H. Arndt, president; Mrs. J. C. Beatty, vice-president; Miss Gertrude W. Clay, secretary, and Miss Earl Beryl Jones, treasurer. At the close of the business session supper was served in the gymnasium for more than a hundred, and a church service followed, when the Bishop preached.

Old Trinity Church (Oxford), Philadelphia, observed its two hundred and twenty-third anniversary on Trinity Sunday. The rector, the Rev. Waldemar Jansen, Jr., preached in the morning, and the Rev. Sydney Goodman, rector of Emmanuel Church, Holmesburg, in the evening. The Church of England services were started there in 1698.

The Rev. A. R. Van Meter became rector of Calvary Church, Germantown, on Trinity Sunday, and Bishop Rhinelander preached at the institution service Sunday afternoon at 4 o'clock. All the clergy of Germantown, Mount Airy and Chestnut Hill were invited to the service, and a large number of the laymen from these neighboring churches attended.

The Rev. George H. Richardson, D. D., vicar of the Pro-Cathedral of St. Mary, Philadelphia, is forming an auxiliary choir of men's voices for open-air preaching services to be conducted on Sunday evenings from June 1 to September 1 under the auspices of the Diocese.

By the will of the Rev. George F. Breed, D. D., who died April 17 in Mt. Airy, Philadelphia, the most of his estate, worth $78,500, will revert to the Domestic and Foreign Missionary Society. The will leaves $1,000 to the Berkeley Divinity School and the residue to be held in trust for two beneficiaries. After their decease the principle will go to the Missionary Society.

The annual presentation of the Bishop's Bricks Fund was held this year at Grace Church, Mt. Airy, the Rev. Thomas S. Cline, rector. Bishop Rhinelander officiated and received the "bricks" and "churches" made by the children. This fund is used by the Bishop for the erection of new churches in the Diocese.

A table for the alms basin given by the former Red Cross Chapter in memory of the boys of the parish who served in the world war was dedicated Sunday morning, May 29, at the Free Church of St. John, Kensington, Rev. Frank Goostray, rector.

R. R. W.

WEST VIRGINIA

Rt. Rev. W. L. Gravatt, D. D., Bishop.

The Annual Convention.

The forty-fourth annual convention of the Diocese was held in Trinity Church, Moundsville, the Rev. William Meade, rector, May 25-29. The opening service was held on Wednesday morning at 10:45, when the Rev. C. H. Goodwin, rector of Zion Church, Charlestown, preached the convention sermon, which was followed by celebration of Holy Communion, the Bishop and the Rev. R. E. L. Strider, rector of St. Matthew's Church, Wheeling, being the celebrants. Immediately after the service the Bishop called the convention to order, and after roll call and organization he appointed the Committee on Credentials.

The reading of the Bishop's diary showed not only an increase in work and interest, but the largest increase in communicants that was ever made in the Diocese in one year. In his address, the Bishop spoke of the wonderful influence of the Nation-Wide Campaign and the interest it has created.

Recognizing the fact, generally known, that there is a great shortage of men offering for the ministry, the Diocese is particularly fortunate in having nearly every parish and mission filled. The Bishop also spoke of the good work being done by the Sheltering Arms and the Reynolds Memorial Hospitals, the latter being entirely under the supervision of Archdeacon B. M. Spurr.

The Rev. S. Roger Tyler, rector Trinity Church, Huntington, presented the report of the Advisory Board, in which recommendation was made for the appointment of a salaried Diocesan Religious Education Secretary. The suggestion was referred to the Committee on Religious Education, with the request that they report later.

Archdeacon W. P. Chrisman presented his report, which showed that the past year was the most active since his election to the office ten years ago. The elections were as follows:

The Standing Committee—The Rev. Messrs. Dudley Boogher, C. H. Goodwin, A. B. Mitchell; Judge Frank Beckwith, Mr. James Grantham, Mr. A. C. Miller.

Board of Diocesan Missions—The Rev. Messrs. S. S. Moore, D. D., A. N. Slayton, Dudley Boogher, W. Talor Willis, J. T. Carter; Messrs. W. G. Peterkin, Robert L. Boyd and D. E. Thoenen.

Almost the whole of Thursday was occupied with the consideration of the report of the Committee on Constitution and Canons. The convention as a committee of the whole took up the consideration of the various changes suggested by the committee that had been appointed, the chair being taken by Mr. W. G. Peterkin. Some of the changes proposed provoked much discussion, and the greater part of the day was thus occupied.

The Nation-Wide Campaign was represented by Dr. Patton on Friday afternoon, when he presented the aims and purposes of the campaign in a very forcible address.

The chairman of the Board of Finance made his report, and the quotas assessed the various parishes were adopted by the convention.

Proposed Election of a Bishop-Coadjutor. The date for holding the annual convention was changed from May or June, as heretofore, to the fourth Wednesday in January in each year, and it was resolved that at the convention to be held in Watson in January, 1922, the convention shall proceed to the election of a Bishop-Coadjutor, that

notice of the said election shall be sent out with the notice of meeting of convention, and that the Diocesan Board of Finance be instructed to provide means for the support of proposed Bishop-Coadjutor.

On Wednesday evening the Rev. Lester Bradner, Ph. D., addressed the congregation on Religious Education. On Thursday evening the Rev. Ilbert de L. Brayshaw, rector Church of the Good Shepherd, Parkersburg, gave an address on Diocesan Missions. On Friday evening the Rev. Henry A. McNulty, missionary from China, spoke on Missions.

The business of the convention closed on Saturday morning. On Sunday morning Rev. John Gass, of Trinity Church, Parkersburg, was the preacher. The evening service was in charge of Bishop Gravatt, and Dr. L. W. Glazebrook. Washington, D. C., gave an address on a Layman's Message to Men.

The thanks of the members of the convention were given to the vestry and members of Trinity Church for their splendid hospitality. The ladies served lunch each day, which was all that could be desired by the most fastidious.

The Woman's Auxiliary held their meetings at St. Matthew's Church, Wheeling. Meetings were held on Thursday at 9:30 A. M., 2:30 P. M. and 7:30 P. M., and on Friday at 9:30 A. M. and 2:30 P. M. Lunch was served each day at noon in the lecture room of the church.

J. L. F.

NEW YORK.

Rev. W. T. Manning, D. D., Bishop-Elect.

Commencement at the General Theological Seminary.

Heavy rain dampened the ardor and affected the program of the commencement at the General Seminary this year. Only twelve men were graduated, the smallest class in many years, and far below demands for men in many dioceses. Bishop Lines, of Newark, the only Bishop present, presided, and degrees were conferred by the dean. The address was given by the Rev. John W. Nichols, dean of St. John's, Shanghai, and contained sound advice to ministers, young and old, concerning their own life and conduct as examples of the faith.

The degree of Doctor of Divinity was conferred upon the Rev. Horace Percy Silver, rector of the Incarnation Parish, New York, and Master of Divinity upon the Rev. Donald F. Forrester, instructor and fellow at the Seminary. The baccalaureate sermon was given by Bishop Cook, of Delaware, and the alumni essayist this year was the Rev. Robert Philip Kreittler, of Scranton.

Those graduated were Louis Hunton Berry, St. Louis, Mo.; Walter Charles Bihler, Chicago, Ill.; Herbert Edgar Catlin, Ridgefield Park, N. J.; Henry Hamblin Chapman, Ferrisburg, Va.; Robert Cornell, Flushing, L. I.; Harold Peter Kaulfuss, Glens Falls, N. Y.; Frank Lambert, Baltimore, Md.; John Reardon McGrory, Philadelphia, Pa.; Vincent Fowler Pottle, Farmington, Me.; Rush Wiley Smith, Baltimore, Md.; Leonard Clark Wolcott, Highland Park, Ill., and Gustav Adolph Zeltner, the Bronx.

The Greek alumni prize was won by Mr. Hamblin. Prizes for meritorious work were presented as follows: Ward and Gary prize for seniors, to Albert Henry C. Ohse, of New York; Gary prize for middlers, Robert Stanley Lambert, New York; Gary prize for juniors, Harold Leslie Gibbs, of Westfield, Mass.

Colored Chapel Consecrated.

St. Michael's Parish, the Rev. Thomas McCandless, rector, has permanently established St. Jude's Chapel for colored Church people, and it was consecrated on May 26 by Bishop Manning. It is an interesting bit of history that the first child Bishop Manning baptized was a colored one years ago in Tennessee, the first class he confirmed was in St. David's in the Bronx, and the first chapel he consecrates is St. Jude's. The location is quite near to Central Park and in St. Michael's Parish. Besides the land the chapel has cost $110,000. On a lot only twenty-five feet front an auditorium seating three hundred has been provided, with handsome choir stalls, robing room and office for the vicar, the Rev. Florda Howard. Above are class-room and gymnasium, which can be thrown together for exhibitions. Next come guild rooms and above still is a complete day nursery, with fine appointments of examination, isolation and rest-rooms, with open porches, one for infants and one for children. Still higher up are apartments for the vicar, and on the roof is a playground. In the basement is a store. The work of St. Jude's was carried on for some years by the City Mission Society, and it has done much for the social and spiritual uplift of the neighborhood.

Historic old All Saints' has a Netherlands Museum, and last year it conducted a fellowship research. Results of this research were presented on May 27, when the ninety-seventh anniversary of the parish was observed by the vicar, the Rev. Dr. Kenneth S. Guthrie, and sermon by the Rev. Frank M. Townley, of Brooklyn. There were shown diplomas of the graduates of the first Woman's College in the United States, the Rutgers Female Institute, and there was put in place for use hereafter the old "wineglass" pulpit which was taken out of St. John's Chapel in Varick Street in 1860. The pulpit is at least two hundred years old.

C.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Memorial Day and "Music Week" claimed at least a part of the services in many of the churches on the first Sunday after Trinity, May 29. In accordance with a request by those in charge of "Music Week," special music and organ recitals were heard in a large number of the churches. Special sermons in honor of Memorial Day were preached, and at Trinity Church, Takoma Park, a patriotic service was held, when the service flag was lowered in the presence of a large congregation, including the "veterans of foreign wars," Boy Scouts and other organizations.

A special confirmation service was held in the Bethlehem Chapel of the Washington Cathedral on Thursday, June 2, at 5 P. M., by Rt. Rev. Alfred Harding, Bishop of the Diocese. This service is held every year, especially for the sake of those who, on account of illness or some other reason, were not able to be confirmed in their parish churches at the time of the Bishop's regular visitations.

President C. B. D. King, the President of the Republic of Liberia, addressed the Episcopal League at its recent meeting at St. Monica's Church. The Episcopal League is an organization of colored churchmen of the Diocese.

The regular open air service around the Peace Cross at the Washington Cathedral was given over as the baccalaureate service for St. Alban's School for Boys on Sunday, May 29, when the preacher was the Rt. Rev. Frederick Foote Johnson, D .D., Bishop-Coadjutor of Missouri.

M. M. W.

GEORGIA

Rt. Rev. F. F. Reese, D. D., Bishop.

The Bishop observed the thirteenth anniversary of his consecration with a celebration of the Holy Communion at Christ Church, Savannah, on Friday, May 20. All of the clergy in the city were present.

Mission of Gypsy Smith, Jr.: Augusta has been greatly stirred by the mission of Gypsy Smith, Jr., who spent the month of April in that city, speaking nightly in a tent that held over 5,000 people, many going four hours before the time set for the meeting in order to get good seats. Results are being shown in a cleaner and better city, the organization of a men's club to do personal and evangelistic work in the city and country, and several union Bible classes. The rector of St. Paul's Church, the Rev. G. S. Whitney, co-operated with the Protestant ministers in holding union prayer meetings in preparation for the mission, and one result that has accrued for this parish is an extra confirmation class presented to the Bishop on May 26. The Bishop confirmed a class on April 17, and the rector asked for a second visitation for the purpose of administering the rite again to a number who had been led into the church by the teaching of Gypsy Smith.

Christ Church Mission: Since the removal of the Rev. P. T. Prentiss to the Diocese of Florida, the Diocesan Board of Missions has placed Christ Church Mission, Augusta, under the care of the Rev. G. S. Whitney, rector of St. Paul's Church. The population of that neighborhood is composed largely of people employed in the cotton mills. The mission was started thirty-five years ago by the Bishop of Florida, when he was rector of the Good Shepherd, Augusta. About July 1 the Bishop will ordain to the deaconate Mr. Manning M. Patillo, who will take up the work under the oversight of the Rev. Mr. Whitney. In the interim services are being kept up with the assistance of lay readers, members of St. Paul's Parish, which has just pledged $600 towards the support of the mission, doubling what it has given in the past.

E. D. J.

MICHIGAN.

Rt. Rev. Chas. D. Williams, D. D., Bishop.

Recruiting for the Ministry.

In an effort to secure candidates for the ministry, a commission has been appointed by Bishop Charles D. Williams, composed of the Rev. J. B. Pengelly, Flint, as chairman, and with the Rev. W. M. Washington, Detroit; Archdeacon H. K. Bartow, Detroit; Archdeacon C. L. Ramsay, Detroit, and Archdeacon E. B. Jermin, Bay City.

This commission is to go into the subject of recruiting for the ministry, and to consult with other dioceses as to methods which are being used. It

is expected that a special effort will be made through the medium of preaching services, conferences, etc., to swell the ranks of ministerial students.

It is also likely that the commission will take special steps in trying to interest some of the Episcopal students at the University of Michigan.

In his address to the annual Diocesan Convention, Bishop Williams stated that the great dirth of candidates for Holy Orders seemed to be among the ranks of young men of high school and university age who are just finishing their education and planning to go into some form of professional or business life work. He said that there come to him from time to time men of middle age who feel the call to go into the ministry, but who, because of lack of proper training and preparation, will always be handicapped, even if they are ordained.

The commission for securing candidates will confine its efforts largely to recruiting from the ranks of older boys and young men in the church.

Grace Church, one of the latest churches to be organized by the Anglican Communion, has already outgrown its parish building, which was constructed about a year ago, and during the past week more than $18,000 has been pledged to put an addition on the existing building. The addition will provide for increased auditorium space for the holding of church services as well as janitor's quarters, a study for the rector, etc. Construction is to be begun in the immediate future. The Rev. B. W. Pullinger, formerly a chaplain in the Canadian Army, is the rector of the Church.

I. C. J.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Women to Serve on Vestries and in Convention.

The fiftieth annual convention of the Diocese was held at the Pro-Cathedral Church of the Nativity, Bethlehem, May 18 and 19, with pre-convention events beginning on Tuesday evening, May 17, with a mass meeting in the high school auditorium. The Bethlehem Steel Company male chorus, under the direction of Mr. John T. Watkins, of Scranton, furnished the music for the mass meeting, the speakers being the Rt. Rev. Philip Cook, Bishop of Delaware; the Rt. Rev. Thomas F. Gailor, Presiding Bishop of the Council; the Hon. Henry A. Fuller, Presiding Judge of Luzerne County; Mr. Charles M. Schwab, of the Bethlehem Steel Company, and Bishop Talbot. Wednesday morning was taken up by Conferences on Christian Social Service, Missions and Church Extension, Service and Stewardship and Religious Education. There was also a conference for lay delegates only, on Increased Lay Activity. Wednesday afternoon was devoted to recreation.

The chief business of the convention was to observe appropriately the fiftieth anniversary of the Diocese of Bethlehem, formerly known as the Diocese of Central Pennsylvania, the thirty-fourth anniversary of Bishop Talbot's consecration, and the Bishop's twenty-third anniversary as the Bishop of this Diocese. The most interesting accomplishment was the extension to women of the right to serve as members of vestries, delegates to the Diocesan Convention, and to hold any office other than member of the Standing Committee, Secretary, Treasurer or Chancellor of the Diocese. There was, of course, no extension of the right to receive Holy Orders. It was whispered that the news was received by Woman's Auxiliary with little show of enthusiasm, although a resolution of thanks was passed. The most important action was the reorganization of the "Bishop and Executive Council" established by the preceding convention, and the erection of two "convocations" to take the place of the Archdeaconries existent before the convention of 1920.

The convention proper opened with a service in the Pro-Cathedral on Wednesday evening. Bishop Talbot, in a short address, called attention to his annual address, which had been printed and was distributed at the close of the service. Two remarkably inspiring addresses were made by Mr. George Wharton Pepper, of Philadelphia, and Dr. James E. Freeman, of the Church of the Epiphany, Washington.

Mr. Ira W. Stratton, of Reading, who had served efficiently as Secretary since the decease of Mr. David Jarvis Fearsall, requested that he be not re-elected, and Mr. Trembath, of Grace Church, Dorranceton, was elected Secretary.

As the Bishop in his address had announced his intention to call a special convention in November for the purpose of electing a Bishop-Coadjutor, having had reliable assurances that the support of such a Coadjutor would be provided for without increasing the Diocesan assessments and without drawing on the resources of the Nation-Wide Campaign, on motion of the Chancellor, it was decided that this convention adjourn to meet at the call of the Bishop for the election of a Coadjutor-Bishop, and an invitation from St. Stephen's Church, Wilkes-Barre, to hold the adjourned session in that parish was accepted.

At 11 o'clock the members of the Woman's Auxiliary entered the convention hall, and in a very graceful address expressive of the loyalty, affection and devotion of all the people of the Diocese, Mr. Horace de Y. Lentz presented to the Bishop, as from "the plain people of the Diocese," a purse of $2,200, with the hope that it would be used in the purchase of a new automobile. The Rt. Rev. James H. Darlington, Bishop of the Daughter-Diocese of Harrisburg, addressed the convention, bringing the greetings of his people and their congratulations upon the fiftieth anniversary of the Mother-Diocese and the thirty-fourth anniversary of Bishop Talbot's consecration and his twenty-third year as Bishop of this Diocese.

The elections resulted as follows:

Standing Committee — The Rev. Messrs. J. A. Glasier, S. U. Mitman, J. P. Ware, J. H. Griffith, W. N. Weir; Messrs. A. N. Cleaver, C. J. Smith, E. G. Mercur, F. M. Kirby and R. H. Patterson.

Executive Council—The Rev. Messrs. F. W. Sterrett, R. P. Kreitler, J. I. B. Larned, A. E. Clattenburg, W. B. Beach, S. E. Neikirk; Messrs. T. W. Brown, Leonard Peckitt, W. A. Wilbur, N. H. Hiller, J. P. Jones and W. R. Coyle.

Deputies to the Provincial Synod at Wilmington—The Rev. Messrs. J. P. Briggs, G. N. Holmes, R. N. Merriman, S. E. Neikirk; Messrs. William Hutchinson, Ira W. Stratton, H. W. Kingsbury and W. R. Coyle.

The convention accepted an invitation from St. Luke's Church, Scranton, for the next annual meeting.

Mr. Rodney A. Mercur, chairman of the Finance Committee, in presenting his report, called attention to the fact that the fiscal year had closed with a balance of $4,298.52 in the hands of the treasurer.

Mr. W. A. Wilbur, Treasurer of the Nation-Wide Campaign, reported that the total pledges had amounted to $108,414.85; the amount actually paid in was $99,025.28, of which $3,098.66 had been over-payments. The balance due from parishes and unpaid April 30, four months after the close of the fiscal year, was $12,488.23.

The Rev. R. W. Patton, campaign director of the Nation-Wide Campaign, made addresses on Wednesday and Thursday mornings.

W. M.

KANSAS.

Rt. Rev. James Wise, D. D., Bishop.

Report of Convention (Continued).

In the Bishop's address to the convention there were many things to bring joy to the hearts of the Church people of Kansas. Five hundred and twenty-nine persons were confirmed since the last convention, which is the largest number on record in the Diocese, and the per capita given has advanced from 82 cents to $4.01. Among the things he stressed was the better observance of Lent in order that the world may learn the spiritual truths the season means to teach. He also asked that a committee be appointed to provide a fitting memorial to Bishop Vail—the prophet—who saw the opportunity for the Church in Kansas and proceeded to secure valuable pieces of lands throughout the Diocese. It has been suggested that the memorial be a bronze statue which will be placed in the front of Bethany College.

Monday of the convention was largely given up to reports from the various departments of the Bishop and Council, all of which showed good progress in spite of the newness of the machinery. The best report came from the N.-W. C. Department. The Board of Religious Education also had a most interesting report.

A canon was adopted establishing the Bishop and his Council. The Bishop's salary was increased to $5,000, and he was given a little larger expense fund. The Standing Committee was re-elected. Delegates to the General Convention are: Clerical—The Rev. Messrs. J. P. deB. Kaye, E. A. Edwards, H. C. Attwater and Otis E. Gray. Lay—Seth J. Bailey, O. B. Hardcastle, John McE. Ames and Charles Magil.

All of the organizations of the women met at the same time, and their reports showed a most healthy condition. The United Thank Offering is considerably ahead to date. The box secretary reported over $1,000 sent out last year by her department. Mrs. H. C. Attwater was elected president of the Auxiliary.

The closing event of the convention was the dinner at which all visitors were the guests of the Cathedral. It was an occasion of song and cheer, punctured with short speeches, and everybody went home feeling in the best of spirits because of the fine things done last year.

R. Y. B.

NEW JERSEY

Rt. Rev. Paul Matthews, D. D., Bishop.

In Trinity Church, Swedesboro, N. J., on Sunday, May 1, there were used for the first time the memorials which have been in the process of erection for some time. The first was a set of altar lights given in memory of Helen Mitchell, wife of James J. Davidson, Jr.; a pulpit of white paneled columns with mahogany rail and brass trimmings in memory of Isaac H. Vanneman and Marietta Hewes, his wife. Mr. Vanne-

(Continued on page 21)

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

GOOD WORDS FOR COVINGTON.

We are using this week a letter from Dr. Hastings Hart about the Covington School.

We give this matter an unusual amount of space for several reasons; first, because Dr. Hart is a recognized authority on institutions throughout the country; second, because the school at Covington, Va., is one of the very few of its character supported by the Protestant Episcopal Church; third, because all institutions of this sort are liable to adverse and unfair criticism at times from persons who do not know the conditions and difficulties under which they operate, and lastly, because the suggestions to trustees offered in this letter are equally applicable and useful to trustees of other institutions.

Dr. Hart writes as follows:

Rev. George Floyd Rogers, President,
Home for Boys, City:

Dear Mr. Rogers:

"In accordance with your request, I offer the following suggestions with reference to the Home for Boys, based upon two visits to the Home. I have made no formal or intensive study of the Home, and my suggestions will therefore be general and informal.

I desire at the outset to congratulate you upon the extraordinary progress which you have made in the short period of about ten years. You have already an investment of nearly $300,000 in lands, buildings and endowments. If you take into account the increased value of farming land and the present replacement of cost of such buildings as you have erected, I suppose that $350,000 would not be an extravagant estimate of the present value of your investment; and this estimate takes no account of the goodwill represented in annual contributions of more than $30,000 for current expenses. (If capitalized at 5 per cent., this would be the interest on $600,000.) Nor does it take account of the potential value of bequests in wills already written, which may easily amount to more than $200,000.

I congratulate you, in the second place, upon the style and quality of your plant, as far as you have gone. You have wisely adopted the cottage unit of twenty boys. Your cottages are conveniently planned, well lighted, cheerful and attractive.

I would earnestly advise that the members of your board avail themselves of every opportunity to visit schools and homes similar to yours—such places as the New Jersey State Industrial School at Jamesburg, the New York Orphanage, the Hawthorne School, Lincondale, and many others.

I congratulate you upon the adoption of a budget. It will be a matter of two or three years of study and experiment to adjust it to your needs, but in the long run it will enable you to plan your work more intelligently and to manage it more economically. Your estimate of about $375 per year per boy seems large at first sight, but it is not excessive for so small a number as 130 or 140. Formerly such schools as yours ran on a budget of $175 or $200, but today the necessary expenses are practically doubled. The State of New Jersey is appropriating this year for its two State industrial schools at the rate of $540 per child.

In common with most of the institutions for children in the United States, the Home has suffered in its personnel because of the war. The army, the navy, the Y. M. C. A., the war camp activities, etc., drew heavily upon the material needed for this kind of work, and the higher salaries offered for competent people competed actively with institutions which could not meet these high rates. Many good workers were drawn away by these opportunities, but many, inspired by a true missionary spirit, made a large pecuniary sacrifice to stay by the work. This self-sacrificing spirit is seen among your staff. You have, on the whole, an exceptionally high class of house mothers, and you are greatly favored in the devoted spirit of your director of boy activities, who is your superintendent, Dr. Rogers.

I do not doubt but that the Board of Directors realize the high quality of your superintendent. I am personally acquainted with many of the leading superintendents of children's institutions in the United States, and I do not hesitate to place your superintendent in the front rank. He is a gentleman and a scholar and a teacher of high renown. He loves boys, and they love him. He has the highest ideals of unselfish devotion, as is proven by his abandonment of an honorable and congenial place in order to devote himself to the development of unfortunate and neglected boys.

The early years of such an institution as yours necessarily involves incessant heart-breaking work, with primitive equipment, inadequate staff and insufficient funds. It involves a long and tedious course of pioneering and experiments, from which there is no escape, and which must be patiently carried through. These pioneer labors are never appreciated by the public, and, indeed, it is difficult for the trustees who visit the Home from time to time to realize what a daily grind it is. The search for competent employees, and the effort to hold them when found, on meagre salaries; the effort to train and educate incompetent people, only to have the disagreeable task of dismissing them as hopeless at last when they depart with a deep sense of injury; daily attention to a hundred business details for lack of competent lieutenants; the incessant struggle to hold expenses down to available finds; the mortification of a monthly array of bills past due to merchants and contractors who have generously worked without profit.

I doubt not that the trustees, after the manner of trustees, exhort him to keep down expenses and improve the dietary; to get rid of incompetent employees, but not to increase the salary budget; to keep his boys looking neater in that second-hand clothing; to take a holiday and not to worry.

At the same time very likely somebody is bidding for his secretary or his best teacher; the head cook has given notice; a house-mother is sick in bed; the boys and the employees are forbidden to visit the town because of an epidemic of scarlet fever; a couple of boys are quarantined on suspicion of mumps; and three boys have run away, necessitating telephone notice to all neighboring towns around and an automobile trip for their recovery. Practically all of these things and more happened in the three days of my stay at the school last week.

Meantime, the superintendent is working on a budget for next year, planning and painting with his own hands a most ingenious chart for a graphic record of the social and educational record of each boy; planning with the County Highway Commissioner an important road improvement and a scheme for pumping soil from the river bottom to grade his playground; working with two auditors on a reclassification of accounts and a new bookkeeping system; coaching the baseball nine for Saturday's game; dealing kindly, yet severely, with some returned runaways and entertaining hospitably a couple of guests.

From my own personal observation, I think it is no exaggeration to say that the superintendent is 'on the job' from twelve to fourteen hours a day (sometimes more), and that much of his time is employed upon details which might be well performed by competent subordinates if you had them.

How does he keep up? Well, he loves his work; he is enlisted in it heart and soul. Then he realizes that he is working at a constructive job. It is a human work, making real men and good citizens out of the waste material of society. Perhaps the chief secret of his endurance and his success is that he has a wife, who, though not on the pay roll, is yet on the job. She can run a cottage or take charge of the kitchen and dining-room. Indeed, she has more than once acted as superintendent in her husband's absence. She does much of the buying, and she works with a squad of boys in beautifying the grounds. She is a helpmate for her husband, an inspiration, a dynamo, a balance wheel. She regulates his diet, nurses his headaches, cheers his blues, makes him laugh, sends him fishing, plays the diplomat with the employees and visitors. She renders the Home a thousand dollars' worth of service each year as a free gift with the utmost joy and cheerfulness.

The best thing at the Boys' Home is not its beautiful site, with its noble mountain view; not its fertile river bottom lands, nor its valuable water-power; not its fine dairy barn; not its well-planned cottages or its domestic buildings or its power-house; not its achievements in accumulating property and legacies. The outstanding thing about the Home is the fine spirit that pervades the place from top to bottom—the spirit of the trustees, with its audacious president, who stops at nothing for the upbuilding of the Home; the spirit of the superintendent and his wife, which is a leaven through the entire place; the spirit of most of the employees, unselfish and devoted to the development of the boys into real men; the spirit of the boys' ambitions to grow into real men, earnest, patriotic, clean and wholesome.

I believe that the Home has a real mission for the development of the neglected boys into real manhood. I hope that you may be able to continue and prosper without calling on the State Treasury for aid, in order that you may preserve your independence and maintain the high ideals which have characterized the Home thus far.

Yours sincerely,

Hastings H. Hart,
Director Department of Child Helping
Russell Sage Foundation, New York."

Family Department

JUNE.

1. Wednesday.
5. Second Sunday after Trinity.
11. Saturday. S. Barnabas.
12. Third Sunday after Trinity.
19. Fourth Sunday after Trinity.
24. Friday. Nativity S. John Baptist.
26. Fifth Sunday after Trinity.
29. Wednesday. S. Peter.
30. Thursday.

Collect for Second Sunday After Trinity.

O Lord, Who never failest to help and govern those whom Thou dost bring up in Thy steadfast fear and love; Keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy holy Name; through Jesus Christ our Lord. Amen.

For the Southern Churchman.

The Source.

Eleanor E. Mitchell.

We seek for wealth,
Our very souls grow faint with dread,
Fearing 'twill not be found;
And yet, oh man! What are life's riches, after all,
Compared with the wealth of God.

We seek for knowledge,
We would know all, nor leave one earthly mystery unexplained,
Fail not, ye wise of earth, to learn of God!
We nothing know of heaven or earth or men,
Who know not Him.

We long for power;
And on life's page of fame would have our names outshine all others,
What profit when the world's applause be won,
Should we not hear, in loving praise,
The Master's own "Well done."

We say we love;
And call this little flickering flame within our hearts, devotion,
Yet love not God.
Oh selfish human heart! blind not thyself, all that endures is from above
For God is love, and love is God.

'Tis only from the Realm of Many Mansions,
Can come the riches of our soul's long quest,
Seek first that kingdom.
Then when wealth and knowledge pall, when power grows dim,
And what we thought was perfect love, looks up for something higher,
The Everlasting Arms will close around us
And bear us, as a weary, trusting child,
Into that kingdom.

Poor Mr. Van Horn.

PART II.

In less than a week the two girls were the best of friends, and together they reduced the house to beautiful order. The minister never dreamed that the repose of the clean, orderly rooms, the meals on time, the simple food that was all his sister could master, and the freedom from interruptions, had anything to do with the matter, but certainly for some reason he never felt so deeply moved to write a sermon that would touch hearts, nor did he ever have so much freedom for calls. If he had known that people found his lively sister uninteresting and inattentive, as they termed it, and they would not come in to call as they had done when the mistress of the house was at home, he would probably have worried about it all, but of this he was unconscious. They simply pitied him because he had such a rattle-brained housekeeper, and gave the house a wide berth.

"Now you can entertain the Young People's Society with a clear conscience," said Mary Bentley the following week. "I'll help you with the refreshments and—"

"They've changed the meeting place," said Betty, quickly. "Mrs. Forbes is going to take the meeting."

"Mrs. Forbes! She'll make a great president," groaned Mary. "Oh, dear! We miss Mrs. Vanhorn at every turn. We all depended upon her so. If I thought I could ever help my James as much as she has helped Mr. Vanhorn I'd die content. Really, Betty, we know her better than you do, for she has belonged to us all this time, while you've only seen her a few times. She's a wonderful woman. Such good, common sense, and such talent combined. You know there are plenty of good people, excellent people and Christians besides, who are not properly balanced, but Mrs. Vanhorn could and did fit in anywhere. We'll never get another minister's wife like her. The whole congregation is praying that she may be returned to us, for we are helpless without her. The other day at the Missionary Society Mrs. Croft didn't know that a motion had to be seconded before she put it before the house. Everything was in confusion, and will be until Mrs. Vanhorn gets home to straighten out the tangles."

For four months Miss Betty Vanhorn ruled over the household of her brother and then the specialist said that perhaps in a month or two more Mrs. Vanhorn might return to Greendale. The time had gone rapidly for all concerned, and the entire congregation united in rejoicing that their beloved minister's troubles were almost at an end, and once more he would have his family with him. But they also said that the affliction had worked wonders for the young minister, for never before had they heard such sermons as he had preached since sickness had broken up his family and brought him financial and mental difficulties.

"And I suppose you'll be glad to get back home again, Miss Betty," said Mrs. Lake graciously, as she gave Betty a seam to baste at the meeting of the Aid Society. "No, not that way! Hold the two pieces firmly together and don't let them slip. Perhaps I had better give you these dish towels to hem, as this child's nightgown is a bit too hard for you. Greendale is rather a quiet place for a young lady used to a larger city."

"Why, yes, of course it will be pleasant to be at home again," said Betty, thankfully accepting the heavy dish towel, "but I have enjoyed my stay in Greendale very much. The people have all been so kind and considerate to me, and I have learned to love them. They recognized the fact that I never could be like Mrs. Vanhorn, and they have not asked impossibilities. Through their kindness I have been able to have Arthur's meals on time and give him every opportunity to study. Do you know that for the past six weeks my mornings have been absolutely free from interruptions? That is a wonderful thing and one that will work well for Evelyn when she gets home. Arthur has made more calls in less time and has done more real work, he says, than for a long time, but it is only because his people have been so lovely to him."

There was not the slightest suspicion of guile in her innocent tones, and she looked at Mrs. Lake with child-like frankness. That lady gasped a few times, which might have been due to the lint from the outing-flannel nightgown she was ripping to pieces to correct Betty's errors, and then she said calmly: "We have always had the reputation of being kind to our pastors, and, of course, we feel specially sorry for poor Mr. Vanhorn in his affliction."

"And I assure you Arthur appreciates your sympathy," said Betty warmly. "Only yesterday he was telling Dr. Butterfield how you ladies had taken up the work Mrs. Vanhorn had been forced to lay down, and how efficiently you have been doing it. In fact, he thinks every organization is in better shape now than for years past. Evelyn did her best, of course, but she was taken up with too many things, and not physically able to do justice to her home and all the societies. Arthur was saying that the finances in every society are getting on a firmer basis, and it is all due to the loyal support the ladies have given the work. I wish I could be half so good as Arthur and so full of faith. All I can see is Evelyn, delicate and broken down, needing months of rest and care, but Arthur can look right through his troubles to the time when she will be able to be assured of normal health and sound nerves. It has been a great experience to me to be here all this time, and I'll never forget all your kindness to me." It was a long speech for Betty, and she had to break off to wop her eyes, but five minutes later she was all smiles and dimples again, and Mrs. Lake was trying to show her how to keep the hem even and firm. Finally that lady took the work into her own capable hand and Betty went to the kitchen to help Mary Bentley with the refreshments.

But out in the corner of the pantry Mary Bentley was giving Betty a rapturous hug as she whispered excitedly: "You did it, didn't you? I was afraid your courage would leak out. My dear child, you have revolutionized all my ideas of what a minister's wife should be and do, and I'll never cease to be thankful for you. And to think, we all felt sorry for Mr. Vanhorn because you had to come and look after him! Well, it all turned out right, and that is all that is necessary. And now let's go in and serve the refreshments, for I rather imagine the shock has made them hungry. Yes, we're coming, Mrs. Blake. Everything is ready now."—Pittsburgh Christian Advocate.

Hunger for the Gospel.

A missioonary was traveling in a distant part of Nyassaland, where no European preacher had yet been. One afternoon he reached a native village, soon the headman of the village and several others came to greet him, offering a hearty welcome. The missionary told them the purpose of his journey,

stating that he was a messenger of the great God and that he came to tell them of His salvation.

"Oh, yes," replied the headman, "we know about Him."

"What do you mean?" asked the missionary. "What do you know about Him, and from whom have you heard?"

"Some time back," was the answer, "one of the boys from your mission passed this way. He carried a book with him, and when we asked him what it was, he said it was the Word of God in our language. We asked him to read to us out of it, and when we had heard we wanted to hear more, so we persuaded him to stay with us a little while.

"Then he told us that if we wanted to worship the great God, out of whose book he was reading to us, we must rest one day out of seven, and next, we must build a house in which to pray to Him. We agreed to do so, and went to the forest to cut poles, while our wives cut grass for the roof. And so we built the house that you see there, which is the house of God.

"Well, the youth remained with us for some weeks, reading to us out of the Word of God and praying for us. Afterwards he had to proceed on his journey. But, although we have no one to teach us, we still worship God in His house."

"And how do you worship Him now?" asked the missionary.

"We just come together on every seventh day, and sit down in the house of God, and there we wait before Him and are quite silent. We have no one to read to us or teach us, and we do not know how to pray, so we just sit still, and we think that the great God will see us, and He will say, 'There are some people who have no one to teach them and who want the word,' and perhaps He will send us a teacher."—Andrew Murray.

Reliance.

Not to the swift the race;
Not to the strong the fight;
Not to the righteous perfect grace;
Not the wise the light.

But often faltering feet
Come surest to the goal;
And they who walk in darkness meet
The sunrise of the soul.

A thousand times by night
The Syrian hosts have died;
A thousand times the vanquished right
Hath risen glorified.

The truth the wise men sought
Was spoken by a child;
The alabaster box was brought
In trembling hands defiled.

Not from my torch the gleam,
But from the stars above;
Not from my heart life's crystal stream,
But from the depths of love.

—Henry Van Dyke.

Music in the Home.

If you should ask the average mother of a family to play for you even a simple folk song or a waltz, what would her answer be This is a conundrum which should interest all parents, and why? Because so much musical education is impractical.

I once heard a father complain that he had spent a thousand dollars in order to have Anita learn "Pussy's Waltz"—and that she soon forgot it!

Josef Hoffman says that music is a spiritual influence, and we all admit that it is a social asset as well. Imagine a party without music! Why have young girls "taken" so many lessons, if they do not make use of them when a need arises?

Music is a language of sound. Every home needs music. Children are happier and healthier when they go to sleep or wake up singing. The ancient Greeks gave music the first place in the education of little children, and modern educators are beginning to do the same. Musical games, folk dancing and good songs add to the happiness of little children, and every mother should be able to play simple songs.

The reason why so much money has been spent without results is because many musicians teach children noisy, rapid "pieces" with which to impress the listener. Parents have wanted to "show off" their children, and teachers have catered to parents. The children were bored—and stopped this artificial process as soon as they could.

A young girl, if she is not forced to "perform," can learn to apply the principles of melody, rhythm and harmony in a few years. The woman who can sing, play and harmonize simple music has a means of expression which soothes the irritants of life, both for herseelf and others. Who cares whether she ever plays difficult music, if she can play some beautiful ballads and folk songs and perhaps some of the simpler classics? Her father, her husband and her children will feel the spiritualizing influence of music every day. The music that fills the minds of children in a more or less unconscious way makes for continual joy and harmony. I know a family of five children who were brought up with music as a natural environment. There was no talk of special performances, but music was substituted for the small discussions and irritating household arguments common in most homes. "Let's sing," was the natural exclamation when they were gathered together, or, "Mother is going to play for us that Beethoven Minuet. Let's all keep quiet."

In this whirling civilization of ours, when scarcely any one stops to think, to say nothing of actually listening to the still, small voice, music enters as an angel that stands ready to serve us in making life more harmonious.—Harriet A. Seymour.

Nothing's New to China.

Young women who insist upon tacking their maiden name over that of their husband's on the front door-bell are not as modern as they think. For centuries in China a woman has had the choice of keeping her maiden name after marriage. Even her husband often adopts the habit.

"Only friends made after marriage usually call a woman by her new name," writes Miss Elizabeth Durfee, Y. W. C. A. Secretary in Nanking, China. "Her maiden name is used by her friends who knew her before marriage. Our Chinese teacher always calls his wife Miss Chang."

Lending a Hand.

The man ahead of me at the savings department window seemed an interminable time finishing his business. Apparently all his family had intrusted him with its precious bank books, and he was in no haste. He was a rough-looking man, and his heavy clothing and big boots showed him a worker at some outdoor occupation. Finally the last bank book was returned, the last dividend given him, and I was about to step to the window, when he addressed the clerk again.

"I'd like to take out a bank book for George Blank," he said. "Make it out to him, and here's five dollars to his credit. He's just out o' jail—and I want to give him a little start." As he took the new bank book, replaced his shabby pocketbook in his old coat pocket, and moved away from the window, I did not regret my time of waiting.

It is doubtful if that teamster had ever heard of Dr. Edward Everett Hale and his famous four maxims, but he certainly understood what it means to "lend a hand," and had exemplified, to at least one interested listener, the great principle of human brotherhood. —Congregationalist.

The Twilight Falls.

The twilight falls, the night is near,
I fold my work away,
And kneel to One who bends to hear
The story of a day.
The old, old story; yet I kneel
To tell it at Thy call;
And cares grow lighter as I feel
That Jesus knows them all

Yes, all! The morning, and the light,
The joy, the grief, the loss;
The roughened path, the sunbeam bright,
The hourly thorn and cross.
Thou knowest all—I lean my head,
My weary eyelids close;
Content and glad awhile to tread
This path, since Jesus knows.

And He has loved me! All my heart
With answering love is stirred,
And every anguished pain and smart
Find healing in the word,
For here I lay me down to rest,
As nightly shadows fall,
And lean, confiding, on His breast,
Who knows and pities all.

—Selected.

The Warning.

A clear-headed farmer in a rural church gave a unique definition of conscience not long ago.

"I've often noticed," he said, "when driving my mowing-machine, that when there's something gone wrong with it there's pretty sure to be a warning. If the gear is getting dry or out of place, and doesn't run right, it gives a hard, squeaky crunch that lets me know there's trouble coming, and if I'm wise I stop and investigate.

"Now it seems to me conscience is a good deal like that. It's the crunch my spiritual nature gives to warn me, when there's a wrong in front of it. It isn't a pleasant thing to hear, perhaps, but it's very valuable as a reminder of danger ahead."

Let us heed the warning as soon as we hear it, and so prevent danger and damage.—Exchange.

A beautiful story is told of Francis Xavier. He was engaged in his missionary work, and hundreds kept coming until he was literally worn out. "I must have sleep," he said to his servant, "or I shall die. No matter who comes, do not disturb me; I must sleep." Hastening to his tent, he left his faithful attendant to watch. In a little while, however, the servant saw Xavier's white face at the tent door. Answering his call, he saw on his countenance a look of awe, as if he had seen a vision. "I made a mistake," said the missionary. "I made a mistake. If a little child comes, waken me."—J. R. Miller.

We have each of us work to do in the world; but if the inner life is real, it must be done in a spirit and temper which belong to eternity; and the fear and love of "Him Who is invisible" are to be carried unflinchingly into the little matters of every day.—Canon Knox-Little.

For the Young Folks

The Rose and the Clay.

A Persian fable says: One day
A wanderer found a lump of clay
So redolent of sweet perfume,
Its fragrance scented all the room.
"What are thou?" was his quick demand,
"Art thou some gem from Samarcand,
Or spikenard in this rude disguise,
Or other costly merchandise?"
"Nay, I am but a lump of clay."
"Then whence this wondrous perfume, say!"
"Friend, if the secret I disclose—
I have been dwelling with the rose."
—Selected.

A Little Peacemaker.

Once upon a time there was a pretty little cottage out in the country. There were lovely vines growing over the porch and bright flowers blooming in the garden. In the little cottage lived a sweet woman and her husband and they wanted just one thing to make them perfectly happy. Can you guess what that was? Yes, they longed for a child.

At last God sent them a little baby girl, and it seemed as if the sun had never shone so brightly nor the birds sung so sweetly as on that happy day. The papa and mamma decided to call their little daughter Gladys, to show how glad she had made them by coming from heaven to stay in their home. It was such a delight to them to watch her cunning baby ways. She laughed and crowed and was just the happiest little child one could find. As she grew older, it seemed to her mamma and papa that she became sweeter and dearer every day. She loved the flowers and used to help her mamma care for them by bringing water for the thirsty ones, and picking off the withered leaves and blossoms. Such pretty plays as she had with them! The petunias made such nice dollies; she would put one over another, so they seemed to have different bright colored petticoats and the stem, turned upside down, made the head. Then she made long chains of dandelions or daisies, and wreaths of leaves.

She liked to sew the leaves also, and make pretty pictures. She would put one down on a card, draw carefully around its edge, then prick this line and sew it with bright green worsted. Afterwards she would color the inside with a green pencil or with green crayons.

When the seeds of the lady's slippers were ripe she loved to pop them, for they sounded just like torpedoes. Her mamma told her that these flowers were called "touch-me-nots" when she was a little girl, because they popped when touched.

When Gladys was tired of play mamma would tell her stories, and oh, how she loved to hear them! On Sunday they would be from the Bible, and after she had heard them she would often learn a little verse to say to papa.

One day mamma gave her this verse to learn: "Blessed are the peacemakers, for they shall be called the children of God."

"Who are peacemakers, mamma?" asked Gladys. "They are those who make peace, dear," said mamma, "and peace means quiet and happiness. If a little child should see two others quarreling and should try to stop them and get them to be kind to each other, she would be a peacemaker. But a peacemaker isn't only one who stops quarrels; I think it means, also, one who tries to make every one feel comfortable and happy."

As Gladys learned the little verse she kept thinking, "I'd like to be a little peacemaker."

The next week some of her mother's friends came to make a visit and they brought their two little girls with them. Gladys was glad to have some playmates, and the three children had happy times together.

One day Gladys had gone on an errand for mother, and when she returned she heard screams from the play-room. She ran to the door and there she saw Katie and Dora holding on to a dolly and each trying to pull it away from the other.

"It's mine," said Katie. "Uncle Fred gave it to me."

"He did not," said Dora, "he gave it to me and you shan't have it!"

Just then Katie gave a big jerk, the poor dolly's arm came off and over fell both little girls on the floor.

Gladys ran in and said, "Oh, what is the matter?"

The little girls sobbed out that their Uncle Fred had given them both dollies and each was sure this was hers.

Gladys said: "Why, let's hunt for the other one; it must be near, as I am sure I saw two this morning."

They began to look, and soon the missing doll was found under the bed. Then Gladys got a needle, and as she was older than her little friends and had learned to sew quite nicely, she sewed the dolly's arm on very firmly. The little girls were soon happy again with their two dollies.

The Magic Word.

The manager of a certain department in a big store said to one of his aisle managers: "I like the way you keep things running smoothly in your section, Parker. It sets a good standard for those who might not be so particular if your good results didn't keep them keyed up to their own best efforts."

Warmed with these words, the man went about his work with new zest. It wasn't long before he was saying to an alert little salesgirl: "You have a very successful way of handling hard customers, Miss Belle. I'm going to see what can be done for you by way of rewarding such real merit."

Miss Belle flushed with pleasure. She was so happy that she was more successful than ever with the next troublesome, cranky buyer; and when she went out to lunch she just couldn't help saving to the deft girl who served her order: "It's awfully good of you to be so prompt. You must have guessed that I want to take a walk this nice noon hour."

The deft waitress carried the cheer of the friendly words in her heart all the rest of the day. It spoke out when her younger brother settled down to his studies that evening: "It's not every girl who has a brother who stays in at nights and studies and gets ready to make something of himself, instead of running the streets and getting into bad company. I'm proud of you, Jimmy-boy. You're my heart's comfort." And Jimmy dug into his work all the harder and put away for good a certain "What's the use, after all," feeling that had been trying to get foothold in his heart of late.

The next day Jimmy said to the teacher, who had patiently explained a hard point: "You certainly know how to make it clear to a fellow. I wish I knew as much as you do." And a little nagging imp of discouragement fled from the tired teacher's heart at once.

On her way home the teacher paused to say to a small boy who sold her a paper: "It's nice to know I can depend on finding you here every afternoon, Billy. You'll make a good business man some day." And she smiled as she paid him.

Billy went home in such a glow of good feeling that he fairly shouted at sight and smell of the homely, substantial dish of hash for supper. "Say, mother, but you're the dandy cook. A fellow can put in his best licks with a supper and a mother like this at home waiting for him." And the word—the magic word of praise—there vanished endless baskets of clothes to be washed and office floors to be scrubbed; and the world was a good place to live in, after all, when one had a fine boy like Billy coming home at nights with his bit of money and his blarney.

Nor did she dream—nor do we dream often—how that magic word had been traveling from heart to heart, touching each with the joy of sincere appreciation, inspiring each to better work and living, before it passed on to repeat its good work.—East and West.

Pearls and Smiles.

There was a scowl on May's face, a scowl so deep you had to look twice to see that her eyes were blue and her face really pretty. "I don't want to wear this woolen dress," she complained; "it's too scratchy. And these old stockings scratch, too."

Aunt Lila looked up from her sewing and smiled.

"I guess if you were an oyster we'd have plenty of pearls to wear in our rings and pins, wouldn't we?" she asked.

May looked at her aunt in surprise. "What do you mean?" she questioned, climbing into the sewing-chair and cuddling close to her aunt. "Are you going to tell me a story? And is it about oysters?"

"Yes, it is about oysters," answered Aunt Lila, "and the oyster is like a little girl I know; he doesn't like anything to scratch his tender skin, and that is why we have pearls."

May's eyes were growing wider all the whole.

"It's this way," Aunt Lila went on. "Inside the oyster's outer shell he has a very tender skin that doesn't like to be scratched or irritated any more than your skin likes it. But sometimes a tiny grain of sand works its way inside the oyster, and this tiny grain scratches and makes the oyster feel as uncomfortable as your woolen makes you feel. But the oyster doesn't scowl or fret. He goes to work forming a liquid which surrounds the grain of sand so it can't scratch any more. By and by this liquid hardens, and after a few years, sometimes many years, a perfect pearl is formed. And so we have pearls because the oyster doesn't like to have his tender skin scratched or irritated."

"But, Aunt Lila," interrupted May, "I can't make pearls just because my woolens scratch. What can I do?"

"That's just it," answered Aunt Lila.

"Of course you can't make pearls, but you can smile, can't you? Just smile at the scratchy woolens—smile so hard that you forget they scratch. Smiles, you know, are precious, as precious as pearls."

May clapped her hands for joy, and the scowl was all gone.

"Anyhow, I'm going to try," she answered. "If the oyster can forget his scratches by making pearls, then I'll forget mine by making smiles."—Child's Gem.

Grandma's Story.

"Oh, dear," sighed little Elsie, as she leaned against the window, "Uncle Fred thinks cows are the only things amusing on the place. I just hate the old things. I don't believe there ever was a cow who did anything really wonderful."

It had suddenly started to rain just as Elsie was ready to go down to the big meadow for hay with grandpa. She saw Uncle Fred bringing the cows home and she vented her angry thoughts on him.

Grandma, who was in the kitchen, heard her and said, "I wonder what little girl would like to hear a story about a cow who one time saved my life."

Elsie immediately forgot the rain. Running to grandma and climbing up into her lap, she begged for the story. And this is what grandma told her:

"When I was a little girl, about ten years old, we lived on a farm close beside the shore. A river ran by the place, and when the tide was in the water was very deep. When the tide was out one could easily walk across. Our cows were pastured on the other side of this river, and the only way to get to them at high water was by going a mile up stream, where the tide didn't reach.

"One fine afternoon, when all our men folk were busy in the hayfield, mother said to me, 'Susan, do you think you can bring the cows home to-day? If you go now you can easily get back again before the tide.' Of course, I was delighted with the idea of going alone after the cows, so calling Rover, I started.

"I reached the pasture all right, but the cows didn't want to come home so early, and it took me quite awhile to get them together and started on the way home. When we reached the river the tide was coming. But I thought the water would not be very deep and we would soon be across, so I started in after the cows. When we got half way over, the cows had to swim. I lost my footing and fell. Fortunately, I fell near old Brindle. Reaching up, I caught hold of her tail. She swam ashore with me. I was terribly frightened, but soon got over that. The water was warm, so I did not take cold. After that you may be sure old Brindle got the nicest turnips and carrots that I could carry to her. We kept her for a long time."

Elsie, who had been listening very earnestly, discovered that the rain was over and the sun was shining. Kissing grandma and thanking her for the story, she ran out of doors to tell Uncle Fred that she had changed her opinion of cows.—Lillian York, in Canadian Churchman.

To Save a Life in China.

Every day, after each meal, little Audrey Warner, six years old, of Grand Rapids, Minn., puts a penny in a rice cup for an unknown, unseen baby six thousand miles away in some famine village of North China.

Those pennies are saving the life of the far-off baby, and with her rice cup and her daily savings Audrey has started, among the children of the United States, the movement to "pick a pal in China," which the American Committee for China Famine Fund looks upon as a valuable aid in its effort to relieve the suffering of "the last 5,000,000" famine victims who are now entirely dependent on help from this country.

Audrey has not only "adopted" the little girl in China as her sister, but has given her a name—"Junie." Very soon after the pennies began to go into the rice cup Audrey feared that "Junie" might starve before they grew into a whole dollar and went to swell the famine fund; so she borrowed a dollar and sent it to Vernon Munroe, Treasurer of the American Committee, Bible House, New York City, along with a most interesting letter. Since then she has been paying back what she borrowed at the rate of three pennies a day.

The story of her sacrifice got abroad, with the result that thousands of small children are now following Audrey's example, and thousands of lives of little unfortunates in China are being saved by the pennies that go into the rice cups all over the country.

Envy.

I have a yellow jumping-jack
And Billy has his brother;
My jumping-jack he kicks one leg
Before he kicks the other.

But Billy's yellow jumping-jack
I think is better fun,
Because he kicks the other leg
Before he kicks the one!
—Arthur Guitarman, in St. Nicholas.

The House With the Golden Windows.

There was once a farmer who, having had a prosperous season, promised his son that at the end of the season he could have a holiday, or go wherever he wanted to. When the time came the boy said he wanted to go to the house with the golden windows, which stood on a hill not far from his own home.

His father granted the wish, and the boy set out on his journey. He went down the hill to the valley, crossed the river by a bridge, and climbed up the other hill till he came to the house. In answer to his knock the lady of the house asked him what he wanted.

"Please," said he, "I've come to see the house with the golden windows."

"Come in—come in," replied the lady, "and glad I am to see you."

He was taken into a room, and presently a little girl came in.

When her mother told her what the boy wanted, she said, "I am so glad he has come to be my companion."

She showed him the cows, horses, geese, pigs, etc., but at the end of it all what the boy asked to see was the golden windows.

"Oh, there is the house with the golden windows," said the lady, pointing to his own house, where the golden rays of the setting sun shone upon the windows.

The boy then started off homeward, down the hill, down the hill, across the valley, and up the hill, up the hill, till he reached home.

"Well, my son, what have you learned?" said the father.

"Father," replied the boy, "I have learned the greatest lesson of my life—that the house with the golden windows is home."—Selected.

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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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For the convenience of our readers we publish the addresses of the treasurers of the various Relief Funds whose appeals for the starving, and especially for starving children, are so urgent and touching. The Southern Churchman will forward contributions to any of these, but to save time, postage and possibility of miscarriage, checks would better be sent directly to the treasurers as below:

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Moody: Died at his home, "Maymount," Fayetteville, N. C., on May 26, 1921, the REV. JOHN STIRLING MOODY, A. M., Priest of the diocese of East Carolina, in his 70th year.

A close student, clear teacher, forceful preacher, kind friend.

Jones: Entered into life eternal, April 27, 1921, at his home, V. M. I., Lexington, Va., COL. THOMAS ARCHER JONES, son of Mrs. C. J. Jones, Norfolk, Va.

"The strife is o'er, the battle done,
The victory of life is won,
The song of triumph has begun,
Alleluia!

HABERSHAM.

Died, April 15th, in Sao Paulo, Brazil, ROBERT, son of the late Rev. Bernard Elliott Habersham, of Georgia, aged 82 years, 7 months. An invalid, he with his loving wife was detained there throughout the world war by her affectionate and hospitable relatives. The Episcopal funeral service was read by the Presbyterian missionary of that field,—a field which has long elicited the warm friendship of Episcopalians of the South.

ERNLE GEORGE MONEY.

At a meetng of the Vestry of Grace Church, Walker's Parish, Albemarle County, Virginia, held May 22, 1921, we were appointed a committee to express the Vestry's sympathy for his family, and also our great loss, in one of our most valued members whom it has pleased an all wise Providence to take from us in the person of ERNLE GEORGE MONEY; a most pleasant, genial and wise counsellor; a man of untiring interest and aid in the welfare of his Church and community; and one widely known, loved and valued by a host of friends extending many, many miles from his home.

Be it resolved therefore, that a copy of this expression of love and appreciation be spread upon our records; that a copy be sent to his bereaved family; and to "The Southern Churchman" for publication.

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CHURCH INTELLIGENCE.

(Continued from page 14)

man was for almost fifty years a vestryman of the parish and grandson of Isaac Vanneman, who in 1784 was the master mason who built the church, and he was a grandson of Eli Vanneman, who lies buried in the old church yard, with a headstone dated 1721. A new eagle lectern, all of cast brass, a memorial to Revilla H. Ponsett, wife of William R. Poinsett, and an altar rail of white enameled spindles with mahogany top, given in memory of George Z. and Anna F. Mitchell, completes the list. The old church is of colonial design, and extreme care was used to have the new memorials harmonize with the general scheme of architecture, and the work has been well carried out, so that in all there is no clash of the old with the new. The church, which is an old colonial landmark, was built in 1784 and took the place of an earlier building erected by the Swedes in 1703, and is visited yearly by hundreds who come to admire the beauty so carefully preserved.

The Rev. Edgar Campbell has for nine years been rector of the parish.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

The annual rally of the Sunday schools of York and Lancaster Counties took place this year in St. John's Church, Lancaster. More than eight hundred scholars participated. Their united offering amounted to $1,624.21. St. John's, York, led with the largest total—$704.40—a per capita rate of $2.33. Next came St. James', Lancaster, with a total of $355.28, a per capita of $1.78. The highest per capita, but third in total, was St. John's, Lancaster, with a per capita of $2.60, and to this school was awarded the banner, which had been held by St. John's, York, for the past two years. In the schools with less than one hundred pupils All Saints', Paradise, was chief with a total of $23.92. The rector of St. John's, York, the Rev. Paul S. Atkins, was the principal speaker.

L. F. B.

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ERIE.

Rev. Jno. C. Ward, Bishop-Elect.

The Women's Auxiliary of the Diocese convened in St. John's Church, Franklin, for its annual meeting on Tuesday, May 10, with a celebration of the Holy Communion at 10 o'clock, at which the rector was the celebrant. The offering was devoted to General Missions. The Auxiliary was called to order immediately after the service in the Parish House, Mrs. John E. Reilly presiding, and Mrs. Byles acting as Secretary. Most interesting reports were made by the Diocesan officers, and an illuminating address by Miss Grace Lindley, of New York, representing the Presiding Bishop and Council. The election of officers resulted as follows: Mrs. Mary Prentice Miller, President; Mrs. Martin Aigner, Vice-President; Mrs. J. D. Bolton, Secretary, and Miss Miles, Treasurer.

PITTSBURGH

Rt. Rev. C. Whitehead, D. D., Bishop.

Sunday Schools Make Large Mite Box Offering.

The annual rally of the Sunday schools of the Diocese for the presentation of the Lenten Mite Box Offerings took place on the afternoon of Whitsunday, at the Church of the Ascension, Pittsburgh, and was the largest and most successful gathering of the sort in the history of the Diocese. The spacious church was filled to overflowing with representatives from Church schools from all parts of the Diocese. The Auxiliary choirs of various parishes furnished the music. The schools gathered in the parish house and marched into the church with their banners, making an imposing appearance. The service was under the direction of the Diocesan Board of Religious Education. The address to the children was made by the Rev. Fred Ingley, Bishop Coadjutor-elect of the Diocese of Colorado, who was raised in Pittsburgh, and admitted deacon and priest in this Diocese. The testimonials and prizes were awarded to the several schools by the Bishop of the Diocese. The offerings were received by the Rev. R. N. Meade, chairman of the Board of Religious Education, and amounted to almost ten thousand dollars, an increase of almost two thousand dollars over that of 1920, and the largest offering ever given by the Church schools.

The Pittsburgh Branch of the Woman's Auxiliary held one of the most successful meetings in its history on Friday, May 20, at St. Stephen's Church, Sewickley. The occasion marked the semi-annual meeting and the third ingathering of the United Thank Offering of 1922. The service was a celebration of the Holy Communion, with address, by the Bishop of the Diocese, assisted by the rector of the parish, the Rev. Dr. Howell. The music was furnished by the St. Cecilia choir of St. Stephen's, with Mr. Jennings as organist. The United Thank Offering amounted to a little over $1,400, and now stands at almost $4,000 for the first half of the triennium. The Rev. E. M. Bonnell, of Greeley, Col., made a stirring and impassioned appeal in behalf of St. John's Missionary College at that place, of which he has charge. In the afternoon addresses were made by the Rev. F. Victor Hoag, of Batavia, Ill., and Miss Templeton, of Oklahoma.

J. C.

Personal Notes

The Rev. Devall Langhorn Gwathmey has been called to become rector of St. John's Church, Wytheville, and has accepted. It is understood that Mr. Gwathmey will assume his new duties as soon as the present session of the Virginia Episcopal School is ended.

The honorary degree of D. C. L. was conferred upon the Rev. Robert W. Norwood, rector of St. Paul's Memorial Church, Overbrook, Philadelphia, May 12, by Kings College, Windsor, Ont.

The Rev. Alan Pressley Wilson has accepted a call to St. John's Church, Marietta, and will be in residence there about June 1.

The Rev. George Locke, who has been for some years rector of the Church of the Epiphany, Detroit, Mich., has been given a three months' vacation by his congregation and has left for the Pacific Coast, where he will recuperate from a severe attack of grip from which he has suffered during the past winter. In his absence his services will be taken by the Rev. John H. Lever, Social Service Superintendent of the Diocese of Michigan.

The Rev. W. Shiers, assistant minister of St. Paul's Church, Norfolk, Va., has accepted the call to become rector of Emmanuel Church, Franklin, Va. He will assume charge July 1.

The Rev. G. C. F. Bratenahl, dean of the Cathedral of Washington, delivered a lecture May 25 in St. Simeon's Church, Philadelphia, on American and foreign cathedrals. The lecture was given under the auspices of the Cathedral League.

The Rev. P. S. Gilman, rector of St. Paul's Church, Winston-Salem, N. C., has accepted a call to St. Ann's Church, Nashville, Tenn., and takes charge July 1.

The Rev. H. H. Covington, D. D., of Old St. Paul's Church, Norfolk, delivered the baccalaureate sermon at Stuart Hall, Staunton, Va., on Sunday, May 29. At the annual Conference of Church Workers to be held in St. Mary's School, Raleigh, N. C., during the week of May 30, Dr. Covington delivered a series of four lectures.

On Wednesday, May 25, the Rt. Rev. Cortlandt Whitehead, S. T. D., instituted the Rev. Louis Norman Tucker into the rectorship of St. James' Memorial Church, Pittsburgh, the sermon being preached by the Rev. E. J. Van Etten, of Calvary Parish.

The Rev. Henry P. Manning, formerly rector of Trinity Church, Danville, Ky., may be addressed at Grace Church, Jefferson City, Mo.

On Thursday, May 26, the Rev. James Albert Midgley was instituted rector of St. Mark's Church, South Side, Pittsburgh, by Bishop Whitehead. The sermon was preached by the Rev. Dr. Budlong, of the Church of the Ascension.

The Rev. Stewart McQueen, rector of the Church of the Holy Comforter, Montgomery, Ala., has returned to his parish after a brief vacation trip and visit to New York.

The Rev. Dr. James E. Freeman, of the Church of the Epiphany, Washing-

ten, spent Sunday, May 29, in Boston, where he addressed the American Legion in Fenway Park, under the auspices of the Federation of Boston Churches.

Ordinations.

In the Cathedral of St. John the Divine, New York, on Trinity Sunday, Bishop Manning advanced to the priesthood the Rev. Messrs. Francis A. Sanborn, Charles W. Manzer and John M. Furman, and ordered deacons the Messrs. Gustav A. Zeltner, Wilbur F. Browne, Jr., and Andrew Van de B. Vos. The sermon was preached by the Rev. Dr. John P. Peters, of the University of the South. Mr. Sanborn began as a lay reader in Atonement Mission, Bronx, and is now priest in charge of Good Shepherd Mission, Bronx. The Rev. Mr. Vos was formerly a Reformed Church minister, and as working layman has long been in charge of Emmanuel Mission, Bronx. All three missions were founded by volunteer laymen, under Archdeacon Nelson.

Following the ordinations, Bishop, priests and deacons went to Blackwell's Island, where thirty-five crippled inmates were confirmed, and where visits were paid by the company to the wards containing some 3,000 unfortunates. The work is in charge of the City Mission Society, in all of whose institution chapels attendance last year exceeded 84,000.

Ordizations.

Bishop Rhinelander officiated Trinity Sunday at the ordination service in the Pro-Cathedral of St. Mary, Philadelphia. The Rev. L. N. Caley, D. D., rector of St. Martin's Church, Oak Lane, preached the ordination sermon.

Archie W. Hensel, John Kuhms and John R. McGrory were ordained to the diaconate, and the Rev. Joseph McC. Brownlee, the Rev. Stanley V. Wilcox and the Rev. Edward E. Durant were ordained to the priesthood.

In St. Angustine's Church, Fort Smith, Ark., on April 25, John Herbert Jones was ordered to the diaconate by Bishop Demby. He was presented by Rev. M. W. Lockhart, the Litany was read by the Rev. J. W. Thompson, and the sermon preached by the Bishop. Mr. Jones will be vicar of St. Augustine's Mission, which he has served as catechist for the past sixteen months.

In the Church Divinity School of the Pacific, on May 18, the Rev. Frank W. Moore was advanced to the priesthood and Messrs. Henry C. Thomas and F. C. Miller were ordered deacons.

Deaths.

The Rev. Dan Russ Judd, since 1893 rector of St. Andrew's Church, Thompsonville, and St. Mary's Church, Hazardville, Conn., died at his home in Thompsonville on May 8. The funeral services were held in St. Andrew's Church, Thompsonville, on Tuesday afternoon, May 10.

The Rev. J. C. Munson, minister in charge of the parishes in Chittenango and Canastota, N. Y., died suddenly on May 16, after sixteen years' service in these places. The funeral was held on Wednesday, the Archdeacon of the Diocese taking charge of the service, and the Rev. Messrs. Theodore Haydn and F. C. Smith and the Rev. Dr. Karl Schwartz assisting.

Jesus was never in a hurry, never flurried, never worried; and yet He never wasted a minute.

God could not properly be worshipped except He were holy. Worship mere power, and it demoralizes and demonizes. Worship intellect, and it degrades the moral nature. Worship can only be offered to absolute and sovereign purity of character; and that must be God's character, or else let every harp on high be silent and every heart on earth be dumb. God's holiness shines upon us through His law in our own reason and conscience and in the person of Christ. But then, with this holiness is united tenderness; and it is that which it seems harder still to recognize, for we associate with absolute justice, absolute sovereignty, rather than absolute tenderness: and yet there is in His Word the declaration of His tenderness. There is a reflection of that tenderness in our own hearts. Whence did these tender loves within us spring? It is idle to say they are transmitted. From whence did they come to our parents? We see them illustrated most perfectly in Christ, Whose mission it was to reveal the Father that we might not be afraid of His holiness.—R. S. Storrs.

"I thank my God upon every remembrance of you, always in every prayer of mine making request." Every time the apostle remembered them, he prayed for them. His remembrance was turned into supplication. And he has made it abundantly plain to us how the transformation was effected. **The apostle never saw anybody alone.** He always saw them in relationship to Christ, and all perilous bitterness was checked. If he thought of any one who had ministered unto him, he saw them in relationship to Christ, and his thanksgiving was heightened into praise. Everything was done for Christ's sake, and therefore everything was seen in association with Christ. Therefore did remembrance become thanksgiving, and thought was changed into intercession.—J. H. Jowett.

Jesus Christ never made anything of His miracles. Other people were surprised at them; He was never amazed. Beholders exclaimed, What a wonder of wonders! Jesus went out that He might pray. To pray is the greatest wonder of all; to touch heaven by right of love and faith is the supreme token of filial fellowship with God. As to quieting storms, and soothing seas, and raising dead bones, these are infantalities, trifles, things hardly to be accounted of at all; but to hold God by the violence of prayer is the great end and aim of spiritual education, to be consummated in the other world by an exchange of prayer for the delight and the satisfaction of praise.—Joseph Parker.

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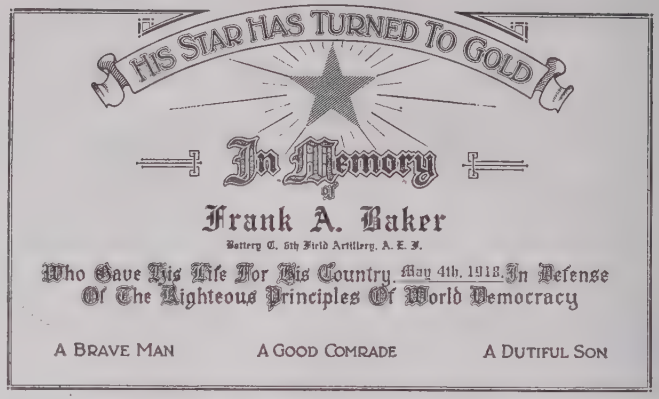
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VOL. 86 RICHMOND, VA., JUNE 11, 1921. No. 24.

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as dewdrops on a rose,
If I but like a rose
my heart to Him unclose

In all eternity
no tone can be as sweet
As where man's heart with God's
in unison doth beat.

Whate'er thou lovest, man,
like that become thou must
God, if thou lovest God,
dust, if thou lovest dust.

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And yet a human heart
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Men count my halting o'er;
I know them; yet, though self I dread,
I love His precepts more
—Newman.

"Coming nearer and nearer to Christ," we say; that does not mean creeping into a refuge where we can be safe. It means becoming better and better men; repeating His character more and more in ours. The only true danger is sin, and so the only true safety is holiness.—Phillips Brooks.

Evil came on earth when first man said, "That is not the best I can do, but it will answer."

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There is a saying, "He begins the fight who strikes the second blow." That is true of the tongue as well as of the hand.—J. H. Wilson.

It is the gracious purpose of our Lord that our religious life should be a certain and continuous possession. He wants it to be a ceaseless "abiding," and not a few detached and uncertain seasons.—J. H. Jowett.

Humility is the thing which is forever renewing the earth and the stars. To the humble man, and to the humble man alone, the sun is really a sun; to the humble man, and to the humble man alone, the sea is really a sea.—Chesterton.

The truth in God's breast
Lies trace upon trace on ours impressed:
Though He is so bright, and we so dim,
We are made in His image to witness Him.

—Browning.

When a Christian is derelict, that dereliction is not a fruit of his Christianity, but of his want of it. The defection of Christians cannot legitimately condemn the Church and Christianity because Christianity and the Church first condemned the defection.—Trumbull.

Sir James Simpson was once asked, near the close of his life, what was his greatest discovery. Every one supposed that the famous Edinburgh professor would say that it was the application of chloroform which had made him world-renowned. He replied, "My greatest discovery was when I found that Jesus Christ was my personal friend."—Selected.

Jesus touched the hand of the child, and addressed her in words that have been handed down without change—"Talitha Cumi": "Damsel, arise." Our English translation of the Aramaic phrase conveys but little of the depth of tenderness of the original. If it were rendered "My little pet lamb, awake," it would come much nearer the meaning of the original. And its beauty is greatly enhanced when we know that it was the common term of endearment with which loving Syrian mothers awoke their children from an unusually prolonged sleep. It was therefore a household word—a term belonging to the nursery—to the innermost circle of home. By this endearing appellation the Good Shepherd aroused the sleeping soul.—St. Stephen's Chronicle.

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VOL. 86 RICHMOND, VA., JUNE 11, 1921. No. 24.

WRITE TO PRESIDENT HARDING TODAY

Last Sunday, from thousands of pulpits in the land there was sounded the appeal that Christian people should throw their influence toward the calling by the President of the United States of the proposed conference on naval disarmament between the United States and Great Britain and Japan. Undoubtedly great multitudes of Christian people were moved by the feeling that something ought to be done. And equally without doubt there is danger that most of them will go away without doing anything.

No matter how eloquent sermons on this subject may have seemed, they are useless unless they lead to results. No matter how much interested people may have felt in the idea of this conference as a step toward conciliation and rationality, their vague good intentions will be perfectly futile unless they result in immediate and practical expression.

This editorial is meant as a direct challenge to every person, man or woman, who may read it. Are you interested in the disarmament conference? Do you want it to be held? Then do the one simple thing which can help to make your wish effective.

Sit down—not tomorrow, or at some dim "more convenient season," but today—and write to the President of the United States. Direct your letter simply to the President, White House, Washington, D. C. You do not need to write any elaborate letter. Simply say, "I want to add my name to the names of those who are deeply desirous that the proposed conference on naval disarmament shall be called at the earliest possible moment, and entered into by the United States with the full purpose to make the conference lead to practical results."

The President will not ponder the particular manner of expression of every letter he receives. He may not even see a great many of them. But if his secretary tells him that 100,000 or 500,000 or 1,000,000 letters have poured into the White House offices this week on the subject of the disarmament conference, the President will sit up and take notice. He will have to. If we Christian individuals want the disarmament conference called, we can get it.

EDUCATION UNDER CHRISTIAN AUSPICES

A significant feature of the Church's life of today is found in the stress that is being laid upon the religious education of our children. Far too much has heretofore been taken for granted in this connection, and changes have gradually taken place which have but slowly forced themselves upon the serious attention of the Church. Time was when it was assumed that the children of Church families would receive in their homes at least the rudiments of Christian instruction. The Sunday school was primarily intended for the children of the poor—of ignorant and irreligious folk. It was merely patronized by the more cultivated and used to supplement the normal teachings of the household. Further, it was understood that, normally, any person offering as a school teacher, whether of a public or a private school, would be qualified and would consider it an essential part of his or her duty to instruct the children not only in moral deportment, but to a considerable extent also in the fundamentals of religion. This was a tradition inherited from our English forebears. It came down almost unimpaired through colonial days and persisted until the modern public school system was far toward its present stage of development. The same presumption held good as regarded the academy, the college, and even the university. These institutions were for the favored few, being far out of reach of the multitudes, and it was again assumed that those who could attend them would find an atmosphere certainly not unfavorable to the growth of whatever religious impulses they had received.

It is needless to point out how time has brought changes or by what means these have come about. There are still many Christian homes, thank God, where the best of religious training is given at the parent's knee, but they are growing more and more exceptional and old-fashioned. There are still teachers with such a high estimate of their calling and of the value and capacities of the souls given them to educate that they will seek to implant or cultivate some elements of religious truth in their pupils, but their own training for what has become a highly technical profession has not fitted them for this, nor is it demanded or usually expected by those who employ them for a well-defined secular duty. Education used to be the acknowledged handmaid of religion, but has long since set up her independent establishment. But religion can hardly keep house without her aid.

So the Church is realizing the need of schools conducted under her own supervision, where at their most impressionable age her boys and girls may receive the best educational advantages under influences wisely ordered for the development of Christian character. Her seed corn must be carefully cultivated. To these young people she must look for leadership and ministries of service in the future, and it is unfair to them and the hazard is too great to leave them so early without moral safeguard or spiritual counsel. It is hers to provide for this as far as possible, and not to leave issues of such paramount importance to the unguided determination of strangers or to the venture of a happy chance.

Already we have many excellent Church schools, and others not distinctively such, but under the mastership of conscientious Christian men and women, where religious teaching is not wholly neglected and where Christian influences and the Church's ministrations are thrown around their pupils. Offering educational advantages equal to the best of their class, they offer also that training and guard-

ianship, hardly to be defined but so quickly felt, which make for simplicity of life, purity and stability of character, worthiness of ambition and singleness of aim. The value of these schools cannot be estimated. They need to be greatly multiplied, for the enrichment of human life and the salvation of society.

Meanwhile, parents seeking the best for their children will find it in choosing their schools from among these. The advertising columns of the Southern Churchman alone during the summer months will offer a wide diversity of choice. We would plead for our boys and girls that they be given the privilege of schools where the influence and ministrations of the Church shall meet them and the refinements of a distinct and wholesome Christian atmosphere shall surround them. A wise decision here is of the utmost importance and can hardly be reached without sound advice and serious consideration of factors which are sometimes sadly disregarded.

THE TRAGEDY IN THE NEAR EAST

America's Unfinished Task

In all its different stages of development, the Near East Relief has aimed at one object only, namely, to save from death the hundreds of thousands of refugees—men, women and children—in the Near East. The response on the part of philanthropic America, and even of the entire world, to this call for help for a stricken people, has been prompt and generous.

For five years this work of life saving has continued and one million human beings at least are living today who otherwise would have perished. In this benevolent work some sixty million dollars have been used by the Near East Relief in the form of money, clothing, supplies, shelter, food, medicines, medical care and supervision.

For obvious reasons we have refrained from utterance and effort that could possibly be called political. Our officers and agents have dealt amicably with the existing governments under which their wards, for the time being, lived—whether English, French, Arab, Turk, Nationalists, Georgian, Russian, Koord, Greek or Soviet. We have assumed that we had but one aim and purpose, and that to save life, which is our sole aim today. Our representatives have been everywhere recognized as neutral in all local affairs and so have been acceptable to all parties. They have frequently been the medium of negotiation between contending forces for cessation of hostilities and the agents for consummating peace.

This relief was begun five years ago in response to urgent appeals from the American Ambassador at Constantinople in the hope and belief that it would terminate within a year or, at the latest, as soon as the European war should cease. Contrary to expectations, national conditions in the Near East remained so threatening that it has been impossible to return the hundreds of thousands of exiled refugees to their homes where they could become self-supporting or to gather the vast number of dependent orphans into anything but temporary orphanages. On the contrary, renewed atrocities have created additional hordes of refugees and added to the number of dependent children faster than their needs can be met.

This statement covers the entire present area of our relief operations, in the country reaching from the Dardanelles to the Caspian Sea, and south across Asia Minor, Syria and Mesopotamia eastward into Persia. Political conditions at the present time in most sections are chaotic, and in many parts new disasters threaten. Anatolia, Armenia, Kurdistan and Asia Minor are under the government of Mustapha Kemel Pasha, the leader of the Turkish Nationalist party with his capital at Angora. He has not agreed to the Treaty of Sevres. Mustapha had representatives at the Premiers' Conference in London in March, but they did not at that time commit the Nationalists to any policy of protection for the minority populations in his domain.

The French, who with the English have occupied Cilicia for more than two years, are now reported to be withdrawing their military forces and turning the large Armenian populations, assembled there under allied protection, over to the control of the Nationalist Turks. Armenians constitute the large proportion of the population of that area. The French used Armenians as soldiers to help them subject the country. These Armenian troops are now being disarmed before giving back the control to the Turks. The Turks are greatly incensed at the Armenians because of the aid they have given to the French, and are now boasting of the revenge they will take upon the Christian populations in Cilicia when they return to power.

Women and children declare that they would choose death, in whatever form it might come, to such a state of distress, of hopelessness and of perpetual terror, and yet no way of escape opens before them. Among these distracted Christian peoples a state of panic prevails. Their safety seems to lie only in flight. There appears to be no protection for them in territory controlled by the Turkish Nationalists and the French protest their going into French Syria. They cannot emigrate to a foreign country, for the most of them are absolutely destitute, and no country will receive them as refugees. They seem condemned by circumstances beyond their control to certain death.

This fairly represents the conditions throughout Cilicia, while in all the territory controlled by the Nationalists there is no assurance that the life of Christian minorities will be protected and they be allowed to reoccupy the homes and lands from which they have been driven and there become self-supporting.

As conditions now are it would seem that the giving of food and shelter alone will not suffice for future protection. What seems to be impending disaster to the unprotected Christian minorities under the control of the Nationalist Turks, must be averted or the wards of our philanthropy and care may be destroyed under conditions of surpassing cruelty.

If the contributions of past years are not to be wasted and our sacrificial work come to nothing, we must take the next step of appealing to our own and Allied governments to protect these threatened people. America is in a position to secure the protection required if it acts promptly and decisively. To achieve this she must act promptly and take the leadership in this matter. She alone can act with absolute political disinterestedness.

We can insist that England, France and Italy, who have it largely in their power to control the Turkish situation, shall now demand, and enforce the demand, that exiled and menaced peoples be restored to their homes and protected there.

All Europe and the Turk know that the United States neither seeks nor desires territorial acquisitions or control in any part of the Turkish Empire; but they should all be convinced that the people of America cannot and will not remain indifferent when inhumanities of such a character are openly practiced upon a helpless and unprotected people.

Official Washington and members of Congress must be made to realize that the brain and heart of America expect that prompt and effective steps will be taken in the direction here indicated. Washington desires and needs to know the judgment of the people of the country upon this subject. The only way for her to know is by hearing the voice of the country. Responsibility rests permanently on those who have so generously given to the Near East Relief. They constitute at least twenty million of the people of the United States. They must follow their gifts by action and by personal expression of determination that something decisive and effective be done by our government.

This can be done without partisanship since the recent platforms of the two great political parties declared in favor of readiness to render every possible help to the suffering Armenians. There has never been a time when that aid was more imperative than it is today. Delay is perilous.

Charity may bind up wounds and pour in the oil of consolation, but has not the time arrived when the systematic creation of wounds be made to cease? True Christian charity can demand no less than this. In the name of that charity which knows no bounds of race or creed we urge every one who reads these lines to write at once to his Senator and member of Congress, urging that early action be taken at Washington. No political emergency can serve as an excuse for inaction on the part of our own government and the Allied governments. Each one should regard himself as an agent to get others also to write that Washington may know and feel the true heart of America.

We do not assume to dictate to the President and to Congress what shall be their method of attaining the end in view. We are certain that the means are at their command to make it known to the Allied powers that the people of the United States look to them to end the Turkish destruction of Christian peoples under their control, and we are equally sure of the good will and humanity of the high officers of our government; but if they are assured that the public is back of them, their hands will be strengthened. What we ask is that they bring home to the European powers a realizing sense of the fact that the Ameri-

can people are in earnest in their demands that these people shall be saved from utter destruction.

James L. Barton,
Walter George Smith,
Stanley White,

Special Committee Appointed by Executive Committee Near East Relief.

1 Madison Avenue, New York, May 25, 1921.

Editorial Note: It is with the sense of shame which must fill the heart of all Christian America that we publish the above statement and appeal. Only a few months ago this great and victorious nation had it in their power to lay the hand of their protection over these suffering peoples and to undertake the mandate that would secure for them life and liberty. We were urged to do so by the still bleeding nations of Europe, our late Allies, and by our own President. The proposition was met with selfish indifference or open scorn, for already the reaction from the noble idealism which inspired our people during the great war had set in and the motives which had actuated them in the hour of stress were being denied or repudiated.

The very humiliation we must feel in now appealing to the nations of Europe to do the righteous act which we declined to do will be good for our souls. The supreme demands of righteousness and Christian charity must impel us to speak the one word we may for the lives of these sufferers and to avert this threatened horror and disgrace, if not for the sake of our fellow-creatures who are in such desperate straits, then for the sake of that law of Christian civilization which we fought to save, but which is being scorned and openly trampled under foot by the most impudent and despicable of its foes. Whatever can be done should be done quickly and emphatically to arouse the conscience of our people and to compel the action of our government.

RELIGIOUS EDUCATION AND THE ADULT

By the Rev. Lester Bradner, Ph. D.

By virtue of prevalent practice religious education in the systematic sense stops with adolescence—that is, in the Episcopal Church. In most of our sister communions the Sunday school has no age limits. Classes of adults are the rule. The grown-ups often outnumber the youngsters. With us adult classes are few and far between, and seldom large. There is a general sense that the adult has completed his education religiously and needs no further amplification of spiritual knowledge.

This at least was true yesterday—but today there are new voices calling.

In the first place, the Church is doing new things in a new way, and many sincerely want to know about them. The field of group study is widening. The Nation-Wide Campaign has introduced a new type of adult education in religious things. It is not education in the old sense, not a study of Bible or Prayer Book, but a consideration of the life of the Church, with its aims and its methods. One does not exactly study. He reads or listens, thinks and joins in a general discussion. The result is not so much knowledge, as interest and intelligent co-operation. It is keeping abreast of the times in the religious sense.

In the second place, there is a fresh interest in the consideration of the mystical and devotional elements in religion. Here again it is hardly a question of elaborate study or research, but an opening up of the living experience of religion on its inner side. There may be, for instance, a presentation of the idea of prayer, accompanied by actual exercises of prayer. Again, the subject of group work is not a document out of the past, but a real present activity.

Thirdly, there is a return to the consideration of the Bible, not so much because of the special character of the Book, but for the sake of discovering anew what its attitude is toward present activities or interests. What did our Lord teach about the future life? What were the social ideals of the prophets? What was the attitude of St. Paul towards missions? There is a very large amount of real ignorance among adults on these points, and a growing desire to get back to the sources and see for oneself what is there to be found. It is really a case of rediscovering the Scriptures from a new angle.

Finally, there is the constant questioning of older ideas caused by the new theories of psychology, or physics, or biology. How are we to interpret the former standards, and the traditional phrases of theology in the light of these new teachings from without? Here again there is a fresh interest in many honest and earnest minds, who want to see the old faith carried over into the new terms, and secure among the new theories.

From all these points of view, and perhaps from others as well, there is a genuine desire on the part of a considerable number of adults, to pursue a process which may truly be called religious education. It is not a desire which would lead to week after week of continuous study, like the old-fashioned Bible class. Yet it is the index of a real interest, and offers a hope of still greater things.

How shall the Church reach out to nurture and stimulate these many-sided desires? It is not an easy question to answer.

Shall we push upwards from the present graduation point in the Sunday school a series of courses for adults with some regular order and completeness, together with abundant freedom of choice? It hardly seems as if this would meet the situation. The new desire is not yet for a systematic course of study. Nor do the interested persons feel themselves closely identified with the processes of the school.

Shall we select or produce a considerable range of adult courses which may prove attractive, and make it widely known that such and such subjects are available for use in discussion classes? The difficulties of this plan are many. It is vague. Some one has to venture a guess as to what might be desired. And there is little to go by. Or it is expensive. For time and money may be spent in producing courses without any certainty as to whether they would be used, and the greater the variety the larger the total cost. Add to this the fact that there is no agreement as to the length of such courses.

There has been some consideraion of a plan which would give breadth to some regular scheme of discussion classes, a suggestion that short courses be inaugurated twice or even three times a year by the parish group method, and that such courses progress through a fixed list of general Church interests, or else be chosen out of a brief selected list under several heads. There seems to be a consensus of opinion that such courses should be distinctly short, five to seven topics or sessions.

There is an interesting attempt on the part of a representative committee from the Province of New York and New Jersey to arrange a list of co-ordinated adult courses representing the three main activities of the Church Missions, Social Service and Education. It will take some time to complete this comprehensive scheme, and to ascertain its acceptability.

Our conclusions are in general as follows:

1. We should maintain as many classes of young people and adults in the Sunday school as possible. But there will always be other adult groups who will prefer meeting at other times and places. Every effort along either line will help the work in the other line. Both should be pushed.

2. More effort should be made to present a broad choice of topics in systematic form, so that every encouragement may be offered parish groups to undertake a wider range of religious discussion than has been possible in the past.

3. We need more experimentation in parish situations on particular points, viz.:

(a) The topics which create most general interest.
(b) The most desirable length of a course.
(c) The season or seasons of the year when such groups may best be gathered.

Clergy who are working with adult groups could be of great service if they would report their experience on the above items to the Department of Religious Education.

4. We assume that recent efforts indicate that shorter courses and the discussion method produce the most fruitful results.

CHRISTIAN EDUCATION AND THE HOME

The Rev. Elmer C. Pedrick

Before setting out on a journey it is usually wise to know where one is going. One ought also to be prepared for the journey. This profound observation on journeys applies with equal force to movements of all kinds, even to endeavorers in religious work. One always hesitates to speak or write on any subject in these times without being an expert on the subject considered. Yet there are many things which come to our observation and suggest themselves to us as we go about our daily tasks.

Today there is one thing which comes sharply to our attention; and that is the question and problem of Christian education. I say Christian education because the much used phrase "religious education" is ofttimes found narrow and distorted, as compared with the aims and bigness of Christian education.

One of the vitally important factors in determining the character of civilization is the home. The good home is the best of schools. It receives the child fresh from the hand of God and has almost entire control of him during those years in which he is most susceptible to formative influences of every kind. Such is the relation between parent and child that the educational efficiency which is possible to parents in relation to their children is the highest that is known on earth. The home, therefore, is the best place to impress ideals, to implant lasting convictions, and to develop respect for rightful authority. It is also the best place to establish in the mind of the young social attitudes based on mutual respect and confidence and on the spirit of service, and to prepare them for those wider social relations into which they are to come later.

There are no greater enemies to society than those whose teaching or conduct tend either to destroy the home or to render it incapable of properly performing its functions. Herein lies one of the fatal objections to radical Socialism. Those who believe in the primacy of those spiritual values which the good home helps so immensely in creating will always look with loathing and horror upon any plan for social reconstruction which seeks to overcome economic difficulties by herding and feeding human beings after the manner of beasts.

Houses and furniture do not make homes. And yet the problem of the home is partly a material problem. Real homes cannot be maintained in dark and crowded tenements nor under such conditions of poverty as make it impossible for parents to provide the material needs of their children or to give personal attention to their training. It is needless for us to expect to see a high type of manhood and womanhood developed in a home in which the children are insufficiently nourished, and the father and mother are so taken up with the task of keeping the wolf from the door that they have neither time nor strength nor heart for their higher responsibilities. Perhaps as we advance towards a condition of real civilization, the State will learn that, for the sake of its own welfare and stability as well as out of consideration of justice and humanity, it must seek to make possible the maintenance by every wedded pair of a home that is fit for boys and girls to live and grow in.

The Church, by her teaching, must seek to counteract the influences that make for the destruction of the home, whether these influences come from false social conceptions or from vicious economic conditions. Our friends of the business world have been reminding us recently that it is very unwise for religious leaders to undertake to give advice in regard to the solution of economic problems. Perhaps there is a sense in which they are right. The matter of working out definite plans for so adjusting economic affairs that every child born into the world may be insured a square deal calls for the co-operation of many experts. But it is the business of the Christian leaders to point out existing evils, to proclaim the fundamental principles of social living as set forth in the teaching of Jesus, and to insist upon the practical application of these principles in all our human relations.

The time has come when the Sunday school should relate itself in the closest and most vital way to the home, when it should seek to help parents to understand and fit themselves for their responsibilities and co-operate with them in the training of their children. It requires the co-operation of home and Church and God to work this great miracle.

If education itself must be a continuous part of individual life, if it begins with conscious existence and in different forms moulds every human career toward better and higher aims, religious education means the constant cumulative effect of Christian truth on human character. Religion is the most serious, the most permanent and inclusive interest of human beings. It is the central and abiding factor in man's progress and man's destiny. It comes from inner experience and is not imposed from without. External impressions reinforce it, but do not create it. There is generally a sense of incompleteness in facing the problems of existence; the realization that the power to overcome difficulties must come from a source not under our own control. This is what William James refers to when he speaks of "the profound uneasiness of the race, the sense of there being something wrong about us as we naturally stand." The answer to such questionings is given in the Christian faith, and when Christian education is made a necessary part of man's training to prepare him for taking his place in the world, we mean first and last the moral power, the spiritual force that is brought to us through the personality and experience of our Lord Jesus Christ.

Therefore any "crusade" or great movement launched today to rectify the existing conditions of our civilization must begin in the home; and not until we all feel the great responsibility which has devolved upon us as preachers, teachers and parents, will we see a tendency to better things. Back to the home!

From Bishop Lines Convention Address

One always expects good counsel and wise judgment from the Bishop of Newark. Here are some extracts from his Episcopal Address to his late Diocesan Convention:

"We are hearing much now of the danger lest the churches should demand such rigid laws as encroach upon personal liberty in respect to the use of Sunday and the operation of what are called by people who have scant knowledge of the subject 'blue laws.' The discussion shows lack of honesty and intelligence and does not deserve respect. There will be localities in which, and by certain people, agitation for a stricter observance of the Lord's day, by invoking the civil law, will go on. There surely, however, is no danger of the widespread adoption of a severer tone in religion, or of measures to compel people to be religious.

"The motive back of the agitation against the so-called 'blue laws' is the commercializing of Sunday. The greed for gain and not regard for the needs of hard-worked people make this agitation.

"We must all recognize that recreation must have a larger place on Sunday than in the days when work was less exacting and monotonous and injurious to mind and body. Whoever is the enemy of the day of rest is the enemy of mankind. We are warranted not because the Church wishes the day as a day of worship, but because all men and women need a weekly day of rest to stand against commercialization of the day and its use for gain by selfish men. The loss of the day of rest, especially through the persistence of greedy men, would be a calamity for any nation. What I wish to say here is that the reproach of the Church and religion because of a supposed hostility to reasonable recreation on Sunday and the desire to bring back what are called 'blue laws' is not honest and is worthy only of contempt."

Declaring that the remedy for the ills of the time and hope for the making of a new world of righteousness depend upon good religion, a sense of dependence upon Almighty God, and of duty toward our fellowmen, Bishop Lines went on to say in his address:

"National selfishness and forgetfulness that nations as well as individuals must be guided by high moral principles have involved us in all the horrors of the years just gone and in all the anxiety of the years that are passing, and it is not certain that the world has learned the lesson taught by its terrible experience. Our public men and writers who appeal to the public are saying much about the preservation of our rights as a nation and little about our duties. No man ever made out a noble life by putting the emphasis upon his rights rather than his duties, and no nation will make out a noble record by so doing.

"We wrote the noblest pages in our history when we pledged our millions of men in army and navy and all our resources to save the cause of civilization, and to declare that might shall not make right in this world. From that high plane, commanding the respect and gratitude of the whole civilized world, we have fallen, and now our leaders seem to be talking altogether about the assertion and maintenance of our rights, and it is a position to be deplored. It is an appeal to selfish interest, and the crowd of thoughtless people respond to it, but it is not worthy of us.

"More than the defense of the world because of our great resources and material wealth we need the respect and good will, yes, and love, of the world because we do not forget in making national claims of humanity.

'There is nothing fine in the talk of '100 per cent. Americanism,' 'everything for America,' which appeals to the crowd, nor in the note of arrogance because of our material wealth and the deference which the war-stricken nations pay to us. Our ills may not be as apparent as those of some other nations, but we have full enough to make us anxious, to keep us modest and to demand all the resources of wisdom and self-sacrifice and of moral obligation that we can command.

"We do well to make an end of the abominable political conditions and corruptions in the great cities, of lynching and mob violence, of selfish profiteering, the lost sense of sanctity of marriage and the family, of shameful luxury and extravagance on the part of the rich, of the miserable streets and houses into which we drive our poor, the way in which demagogues and corrupt politicians thrive, before we invite comparisons with other nations. The Church is called down to the battle against national evils, to stand for the weak as against the strong, to denounce corruption and evil doings in high places as well as low places, and the messages of the old prophets and the words of our blessed Lord are our warrant. Let churches be made beautiful and services attractive, but let the house of God be made the place where God's poor can be comfortable where the denunciation of wickedness and oppression and forgetfulness and regard for those in hard places in life and the championship of the weak never ceases. A good deal passes for Christianity among us which for its selfishness or hardness will not stand the test of the gospel, and it is time that judgment begin at the house of God."

Speaking of the tendency toward increasing extravagance in living and dress and of the large amounts of money spent on pleasure and amusement, Bishop Lines said:

"Every example of plain living and high thinking, of limited personal expenditure and larger support of good causes, every refusal to heed the demands of fashion, helps to make the community life better. The testimony of one of the great social leaders in England that waste and extravagance seemed a passport to social recognition may be not forget in making national claims, claims of humanity.

"Have regard for the weaker man. The war was largely fought to give the small nation a place in the world, and the civilized world passed judgment upon the question. Give the small dealer a chance, not trying to save a few pennies by turning your trade over to some great combination which destroys the small dealer and then charges you more than he did. Give to the man or woman in the lower forms of service good wages, and in the case of young people let honesty, good manners, trustworthiness, interest in your business go before shrewdness, keenness, aggressiveness and smartness. Have regard for the man who without his fault only gets out of the market place into work at the eleventh hour or the man who has only one talent to use."

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE CHINESE FAMINE: LETTER FROM BISHOP ROOTS.

Mr. Editor: Will you publish the inclosed letter from Bishop Roots, which I send as one way of expressing the thanks we all feel to you and your readers for the steady stream of generous gifts that has come from them to aid China in this time of her distress?

John W. Wood.

Bishop Roots says:

"I want to acknowledge for my part the generosity of our people in replying so promptly to the appeal for famine relief funds as referred to in your letter of February 25, quoting the cablegram which we three Bishops sent to the Board and which was acted upon at the meeting of the Department of Missions on February 15.

"The work of famine relief is occupying a great deal of our attention. Not only is Littell giving practically all of his time to it here in Hankow, while Miss Couch and I are giving also a large part of our time, but we have at the present moment Mr. Miller, Mr. Thacher Souder, Mr. Frank A. Gray, Mr. Kemp and Deaconess Hart actually in the famine area hard at work in famine relief, while I have just received word from Ichang that in response to another appeal for two Mandarin speaking women to go into the country to work for women refugees, that Deaconess Ridgely has volunteered to come and will be on her way to the field very shortly.

"I have just seen Bishop Norris, who comes from the station where Miller is working. He reports that our people have done splendidly well all the way round. He saw and heard a good deal more about the work of Dr. Wassell and of Mr. Miller than of others, and reports that their work has been simply admirable, while our Chinese workers also have done splendid work. He says that the most difficult thing for him to face in the famine region was the little groups of people who could not get relief and who waited around after the day's distribution was over, with no prospect of getting anything. He had to pass by them, as he knew it would ruin the work which was already being done if he should not observe the customary routine in distributing relief. Doubtless there will be many thousands who get insufficient relief or none at all, but the amount of good being done by money which has come out from China or has been contributed here in China is certainly exceedingly great and something to be very thankful for. The part which the missionary community has played in distributing this relief has also been an essential and very gratifying piece of work, showing that the missionary body is united when it comes to this kind of work in a way which is not characteristic of any other community of people in China or any other organization in China."

Logan H. Roots, Bishop of Hankow.

Hankow, April 19, 1921.

BISHOP ROWE LEAVES FOR INTERIOR OF ALASKA: IN NEED OF FUNDS.

Mr. Editor: Bishop Rowe left Seattle on May 27 for a long journey in the interior of Alaska. He will endeavor to visit all the stations on the Yukon, Tanana and Koyokuk Rivers.

For the greater part of the summer, and possibly for the entire summer, he will be deprived of the use of the Pelican, our missionary motor-boat. The engine of the Pelican is worn out and the hull is badly in need of repairs.

The Bishop says, "I am anticipating a small boat and hard work on a part of this trip."

That means drifting with the current in an open skiff. This was the Bishop's method of travel when he made his first journey down the Yukon in 1896. It involves exposure, hardship and danger. Serious as this is, it is only an incident in the summer's journeyings.

The thing that is causing Bishop Rowe the most anxiety is the needs he will find among the missionaries and the Indians and his own inability to relieve them because, as he has frequently stated during the past year, he is receiving very few specials these days.

On the eve of sailing he wrote to the Church Missions House: "I cannot get along without some specials on this long trip. Among Indians needy on every hand, I will have many demands. I almost dread the visit. I fear I shall come out of it exhausted physically, mentally, financially. Please send whatever balance there may be in my specials account, to my bank in Seattle, at once."

Unfortunately, Bishop Rowe's specials account has been entirely exhausted by drafts already made upon it, and there is notification of further drafts to come. If any of Bishop Rowe's friends can help him in this emergency, I know they will be glad to do it. Gifts sent to me or to our Treasurer, Mr. Lewis B. Franklin, will be promptly credited to Bishop Rowe's account. He will be notified of them and can make drafts on them as needed during the summer.

JOHN W. WOOD.

281 Fourth Avenue, New York City.

SERVICE IN A NEW TOWN.

Mr. Editor: Last Sunday I was in Jena, La., by invitation of the faculty and principal of the high school to deliver the commencement sermon. Taking advantage of the opportunity to present the service of the Church to the good people of that little county seat, by special permission of the minister of the Baptist Church, I held service there in the Baptist Church that night. The commencement sermon had been preached in the morning at the Methodist Church.

I asked if any one of the three hundred present that night could recall any service of the Episcopal Church being held in Jena, and not one said they could. I took with me a hundred copies of the Evening Prayer leaflet, and had them distributed in the congregation, and before beginning the service I explained to them that we had a regular form of devotion, which was in the nature of a

program which we followed, and that I was certain they were familiar with such forms, as many of them were Masons, Pythians, Red Men or W. O. W.'s, and they used formal services on special occasions where they wished everything to "go off" smoothly. I then explained the use of the vestments, and put each one on as I explained its significance. I never have seen a more reverential congregation, even if several little folks stood up the better to see my handsomely embroidered stole. After the service was over, and before the sermon, I took the occasion to thank them for their liberal responses in the Psalter, for I have frequently been in a congregation in our own church buildings and heard no more than from those who had never before heard such a service. The Baptist minister read the Lessons, and as the congregation was departing came to me and said, "We don't wear the same sort of clothes, but we preach the same gospel." So I felt that I had not preached heresy, though I did say that our Church taught that wherever we could take Jesus with us there we could go, and made no restrictions upon our amusements by forbidding this or that, but that being the general line or principle, she left the pleasure to the individual.

The offering was for the famine sufferers in China, and I enclose New York Exchange for $9.08, which is the amount collected.

W. S. SLACK.

Alexandria, La., May 24, 1921.

PERHAPS AN UNCONSCIOUS PLAGIARISM.

Mr. Editor: Stanza 2 of Lyte's beautiful hymn, "Jesus, I My Cross Have Taken" (No. 358 of Hymnal), has the lines, "Oh, 'tis not in grief to harm me, While Thy love is left to me: Oh, 'twere not in joy to charm me, Were that joy unmixed with Thee."

Lyte wrote this in 1824. In a song of Moore's Irish Melodies, beginning, "I'd mourn the hopes that leave me," written about 1808, are the lines, "'Tis not in fate to harm me, While fate leaves Thy love to me: 'Tis not in joy to charm me, Unless joy be shared with Thee."

What is the explanation? It is impossible that Lyte could plagiarize; yet it could not be accidental. Moore's melodies were so popular then that it must have attracted attention, when Lyte's hymn came out in 1824, and explanation may have been given; but this writer is not well enough read to know it. Can some reader explain?

BERKELEY MINOR.

Charlottesville, Va.

The Great Commission.

WORK OF ARCHDEACON CABRAL IN SOUTHERN BRAZIL.

I wish to send my friends some notes with regard to the work in my care, at the same time notifying them that my address is no longer Porto Alegre, but Viamao, Rio Grande do Sol, Brazil.

The following will give an idea of the work which is under the pastoral care of the Archdeacon:

Places.	Preachings.	Attendance.
Viamao	46	970
S. Leopoldo	11	264
S. Francisco	13	1,311
Total of the Northeastern Mission.	70	2,545
In aid of other parishes—		
S. Gabriel	5	432
Porto Alegre and Theresopolis	6	940
Bage	5	1,470
Rosario, Livramento and Rivera	16	4,210
Total	32	7,052
Total of all the places	102	9,597

S. Francisco de Pault. Two Sunday schools have been lately established, one in the Villa under the superintendence of our devoted lay reader, Snr. Oliveiros Muniz dos Reis, and the other in Boa Vista, directed by the no less earnest brother, Snr. Antonio de Lima e Silva, long the faithful treasurer of our vestry. The congregation numbers about seventy confirmed members, scattered among the townships of Caxias, S. Francisco and Taquara.

The number of families receiving religious influence from our Church in that region is, however, incalculable, an attendance of two hundred and fifty on divine service not being uncommon. At the last Episcopal visitation, among other persons, four sons of one of the most highly thought of men in the place were confirmed. There are three preaching places, one of which is Lageado, ten leagues distant from the Villa, where the Church of the Divine Blessing is situated. This spacious church, built of wood, shows the need of some supplementary work on the exterior. It is on one of the principal streets. A wall and steps of stone with iron grating and gate would much improve the present building and add to its dignity.

S. Leopoldo. On May 9 of last year this work was given to the Archdeacon's care. The removal of our chapel, which is still in a rented house, was accomplished. The Sunday school was reopened under the care of Dona Lucilia Weber Sperb, who is also giving her services as organist of our chapel. The Woman's Auxiliary was reorganized and a vestry elected. The congregation greatly desires to build a chapel, and already own a fine lot on one of the principal streets.

Viamao. The most encouraging feature of this work is the Sunday school. In this little village of one thousand inhabitants we have every Sunday a good number of children receiving religious instruction in our church. This Sunday school was reopened after the removal of the Archdeacon to this place, and is at present under the direction of Mrs. Cabral, aided by her children, Eunice and Gamaliel. Divine service is usually well attended. We are prevented from aggressive work by the smallness of the church, which was built for the needs of twenty-five years ago. Adding some meters at the back of the building would meet the needs of the work at present.

I do not wish to end this little report without mentioning particularly the work which the Rev. C. Sergel is doing in a part of the frontier of our State. There the Bishop confirmed recently forty-eight persons.

When I visited the zone in which the Rev. Mr. Sergel works, I had to speak several times in the theatre and once in the public square, since our chapel could not hold those attending. On that occasion I preached for the first time in the territory of the neighboring Republic of Uruguay, making use of the theatre of Rivera, a Uruguayan town separated by only one street from the Brazilian town of Livramento. In the last named many offerings have already been made to the Rev. Mr. Sergel for the building of a church.

To those who are seriously interested in the evangelization of South America, I wish to make the formal request that they pray regularly for the work in my charge. I myself do not cease to pray that the Holy Spirit be abundantly given to our beloved Mother-Church.

Americo V. Cabral, Missionary Archdeacon.

NOTES FROM JAPAN.

At the invitation of Viscount Shibusawa, of Tokyo, a group of gentlemen prominent in the public life of Japan recently gathered and organized an Advisory Board to St. Luke's Hospital, Tokyo. Their purpose is to give all possible aid to Dr. Rudolph Teusler as he begins to carry out his plans for the erection of the new buildings.

The Advisory Board consists, among others, of: Viscount Shibusawa (chairman), Baron S. Goto, Baron K. Iwasaki, Mr. D. Inouyo, president Bank of Japan; Viscount Kaneko, Imperial Privy Councillor; Baron Sakatani, member Upper House of the Diet.

Dr. Teusler says that the members of the committee are the pick of the country in business and national leadership.

More than thirty years ago Bishop Bickersteth, the leader of the Church of England Mission in South Tokyo, established what might be described as a University Mission in the city of Tokyo under the name of St. Andrew's. Its members were drawn from the English universities and have lived a simple community life. They have exercised a wide ministry, helping every good cause, welcoming all comers from every quarter with frank and genial hospitality, standing as champions of a firm yet liberal Churchmanship, and above all, cherishing a sincere and ardent piety.

Conditions resulting from the war, coupled with the death of Archdeacon King, the head of the mission, have made its continuance precarious and doubtful. The Society for the Propagation of the Gospel, which helps to support the work in the Diocese of Southern Tokyo, has been compelled to reduce its appropriation. The outlook for the future of St. Andrew's has therefore been far from bright. Recently an eminent Japanese lawyer in Tokyo, a man with a world-wide reputation, called at St. Andrew's and assured the members of the mission that, if it were impossible to secure support to place the mission on its own footing, he and a group of Japanese financiers were ready to do it on a large and generous scale, because St. Andrew's was an institution of international importance, its members showed a type of Christian living peculiar, inestimably precious, and one which could not be spared.

The incident is of interest because the Japanese gentlemen who offered this aid are not yet Christians. It indicates that our missionary representatives need not, as is sometimes thought, dilute the gospel, if they would influence a people of so strong a fiber as the Japanese.

Church Intelligence

Dr. LaMothe Accepts Election.

Bishop-elect John D. LaMothe informs the Presiding Bishop that he finds himself able to accept his election to be Bishop of Honolulu, and he is asking that the day for his consecration may be designated.

Daniel S. Tuttle,
Presiding Bishop.

June 1, 1921.

Conference of Educational Leaders.

The conference of educational leaders called by the Department of Religious Education at Pittsburgh on Wednesday and Thursday, May 25 and 26, proved to be an exceedingly busy and profitable one. Representatives from nearly sixty dioceses were present, and the widespread distribution of these gave the conference a national character. Problems concerning religious education were discussed by these representatives in an enlivening and absorbing manner. The sessions were held in the parish house of St. Peter's Church. Beginning with corporate communion each morning and lasting until nearly 10 o'clock each night, with hardly an intermission, they were two days of intent and occupied interest.

At the opening session the Rev. William E. Gardner, Executive Secretary of the Department of Religious Education, called for one minute reports from all dioceses represented. These were exceedingly interesting and suggestive. Many new ideas and methods were revealed, but above all the reports showed how real and alive interest in religious education is all over the Church.

After the reports the conference organized with Dr. Gardner as chairman, the Rev. John W. Suter, Jr., educational secretary of the Diocese of Massachusetts, as secretary, and the Rev. Gardiner Tucker, field secretary of the Province of Sewanee, as assistant secretary in charge of resolutions. The purpose of the conference was to discuss certain problems previously assigned and to submit its conclusions in the form of recommendations to the Department of Religious Education. The first part of Wednesday afternoon was devoted to committee work and the remainder of the conference to discussion of committee reports.

Chief in interest among the many reports was that on week-day instruction and co-operation with the public schools. A large portion of time was given to its consideration, and it aroused a widespread interest among those present. The Rev. Robert S. Chalmers told of the work at Toledo, and the Rev. Victor Hoag described the work at Batavia, Ill. The representative from Utah said that they have week-day instruction in that State as a matter of course because the Mormons have week-day religious schools. Mr. Edward Sargent, of the department, pointed out the procedure necessary to inaugurate week-day instruction. He said that it is necessary to enlist the consent of three parties—public school authorities, the clergy and the home.

The Church School Service League proved a storm center of interest. A whole evening was given up to a consideration of the block plan, and the discussion began afresh in the morning. On a very close vote the following resolution was passed: "Resolved, that this conference disapproves the organization of the Church School Service League as a formal national organization."

Another problem which aroused considerable interest concerned the offerings of Sunday schools. This interest was augmented when Dr. Gardner stated that these offerings amounted to over one million dollars a year. The conference endorsed the Duplex envelope and the distribution of the contributions to the five fields, the Birthday Thank Offering and the Lenten Offering for the work of the P. B. & C.

The conference voted to meet in May or June of next year at Chicago. It was recommended that there be similar conferences in each province at the time of the Synods.

Commencement, Berkeley Divinity School.

The sixty-fifth annual alumni gathering of the Berkeley Divinity School at Middletown, Conn., was held in connection with the commencement exercises on June 7 and 8. A class of four students graduated on the afternoon of Tuesday, June 7, and an address was made by Rboert Fulton Cutting, of New York, president of the Cooper Union and director of the Bureau of Municipal Research. At the close of the commencement exercises an informal reception was held on the lawn of the school, and at half past 4 o'clock the annual alumni service was conducted in the chapel, at which the preacher was the Rev. Theodore Sedgwick, D. D., rector of Calvary Church, New York, of the class of 1890. At the alumni dinner held that evening an interesting and novel departure was the addresses by laymen upon Recruiting for the Ministry from the Layman's Point of View. Among the speakers was the Hon. Frank L. Polk, Under Secretary of State in the last administration and head of the American delegation to the Peace Conference in 1919.

On Wednesday there was an early celebration of the Holy Communion and the annual meeting of the Alumni Association, followed by the ordination of candidates for the priesthood and diaconate in the Church of the Holy Trinity. The preacher at this service was the Rt. Rev. David Lincoln Ferris, D. D., of the class of 1893, Suffragan Bishop of Western New York. The dean and Mrs. Ladd entertained the alumni, students and guests at the close of this service at luncheon in the deanery.

The graduates this year are the Rev. William Grime, now assistant at Christ Church Cathedral, Hartford, of the Diocese of Connecticut, and three members of the Diocese of Pennsylvania, the Rev. Messrs. Henry Lewis, assistant at the Church of the Holy Trinity, New York; Loyal Young Graham, Third, and John Kuhns. The Rev. Mr. Graham will begin his work as assistant at Grace Chapel, New York, during the summer, and the Rev. Mr. Kuhns sails for England immediately to study for a year at Cambridge University.

Summer Normal School, Ocean City, Md.

The Peninsula Summer School, which will be held at Ocean City, Md., June 20-25 inclusive, is an intensified Summer Normal School for those engaged in religious instruction, the clergy, lay teachers and superintendents.

The faculty consists of the Rt. Rev. George W. Davenport, Bishop of Easton; the Rt. Rev. Philip Cook, D. D., Bishop of Delaware; the Rev. Charles E. McAllister, rector St. Matthew's Church, Hyattsville, Md.; the Rev. Frederick E. Seymour, rector St. Philip's Church, Philadelphia; the Rev. George F. Taylor, Chapel of the Incarnation, New York City; Mr. Robert Mathews, Easton, Md.; Miss May Richardson, Memorial Church, Baltimore, Md., and Miss Helen I. Jennings, Elementary Superintendent, Trinity Church, Pottsville, Pa.

A most interesting and instructive program has been arranged and every parish and Sunday school within a radius of one hundred and fifty miles should have at least one representative present.

The registration fee for attendance upon the school will be two dollars for each member, and board and lodging can be obtained at the rate of one dollar and seventy-five cents or two dollars per day.

The pageant on Friday evening, "The Phantom Spirits and the Real Spirit of the Church," was written by the Rev. Edmund Burk, Ph. D., rector of St. Paul's By-the-Sea, and will be presented by a group of teachers from St. Andrew's, Wilmington, and the author.

It is requested that those interested and who intend to come will notify at once Mr. Dudley E. Roe, Sudlersville, Md., or Rev. Percy L. Donaghay, Middletown, Del.

The Blue Ridge Missionary Conference.

The Missionary Conference at Blue Ridge will be held this summer at the usual time, June 24-July 4. Rooms without bath will be $25. Rooms with bath $30 An enrollment fee of $5 is charged each delegate. Reduced round trip railroad tickets will be sold on presentation of identification certificates. Apply to Blue Ridge, N. C., for certificates. Send registration fee ($5) and request for reservation to Dr. H. F. Williams, Box 330, Nashville, Tenn.

The leaders from the Episcopal Church will be: Miss Grace Lindley, Junior Normal Class; Miss Bertha Richards, St. Matthew's Gospel; Miss Claudia Hunter, Morning Watch and Promotion of Prayer; Miss Sallie Deane. Social Committee: The Rev. William Hoke Ramsour, Liberia, Africa; Mrs. W. H. Ramsour (who was Miss Sarah Conway), served a number of years in Africa before her marriage; Miss Alice Gregg, Anking, China; Dr. Robert W. Patton always comes to the Blue Ridge Conference, and other Episcopal Church leaders are expected in addition to these named.

Commencement at the Theological Seminary in Virginia.

The ninety-eighth annual commencement of the Theological Seminary in Virginia, near Alexandria, began Wednesday evening, June 1, when the Rev. H. Percy Silver, D. D., rector of the Church of the Incarnation, New York, addressed the Students' Missionary Society in the chapel of the Seminary.

The commencement exercises proper began on Thursday morning at 10 o'clock, with services in the chapel presided over by the Rt. Rev. W. Cabell Brown, D. D., and attended by many prominent clergymen and laymen. The address to the graduating class was delivered by the Rev. James E. Freeman, D. D., rector of the Church of the Epiphany, Washington, and diplomas were awarded to the following graduates: E. L. Gettier, Robert Magill, Warren Seager, William Nes, Robert McD. Kirkland and Frances A. Cox. The annual essay was read by the Rev. Dr. Ernest M. Stires, rector of St. Thomas' Church, New York City.

A notable feature of the exercises was the dedication on Thursday afternoon of the new Packard-Laird library building. This is the most beautiful building on the "Hill" and is a memorial to the late dean, the Rev. Dr. Joseph Packard, and to his grandson, the Rev. Dr. William H. Laird, of Delaware. After the alumni luncheon, which was very largely attended and served in the library, a portrait of Dr. Packard was unveiled by his grandson

and a portrait of Dr. Laird by his daughter. Bishop Brown made a brief address and Bishop Tucker, of Southern Virginia, read a historical memorial of Dr. Packard, full of literary grace and charm, recalling the rare personality of "The dear old Rab," evoking both tears and laughter from his audience, many of whom had been students under Dr. Packard and his contemporary. The Rev. Dr. Trapnell, of St. Andrew's Church, Wilmington, Del., told of the saintly character of his friend, Dr. Laird; and Mr. Joseph Packard, of Baltimore, son of the former dean, recalled the beginnings of the library from his boyhood memories.

The exercises came to a close on Friday morning, when the ordination service was held in the chapel, conducted by Bishop Brown, assisted by Bishops Tucker and Thomson, of Southern Virginia; Gravatt, of West Virginia, and Jett, of Southwestern Virginia. The ordination sermon was preached by the Rt. Rev. William A. Guerry, D. D., of South Carolina, who also ordained to the diaconate his son, Sumner Guerry. The Rev. William S. Shacklett, minister in charge of Weddell Memorial Church, Richmond, was ordained to the priesthood by the Rt. Rev. W. Cabell Brown, D. D., who also ordained the following to the diaconate: Douglas W. Neff, C. L. Monroe and Robert A. Magill.

Six Hundred and Sixty-seven Thousand Dollars to the Church for Building Purposes.

The Loan's Committee, in its report to the trustees of the American Church Building Fund Commission at their May meeting, announced a total of loans approved between March 1 and May 1 of $110,000. This record is unprecedented in the history of the Commission, far exceeding that of any like period of time, and being twice the total of loans approved in the entire year of 1916. The obligations so reported exhaust the balance of the capital fund of the Commission which is available for loans, and necessitates a limitation of the committee's future action in approving applications to a turn-over of capital as loans are returned. The trustees regret this limitation in service at the same time that they rejoice that the resources entrusted to them are now entirely in the hands of the Church. Until the capital fund has been increased only small loans will be considered in order that such funds as become available may be distributed as widely as possible throughout the Church.

An interesting booklet and circular has been prepared and is in process of distribution with the view of urging the laity to express their interest in the work of this agent for the Church's physical well-being by gifts and by remembrance in wills. Copies of this booklet may be had of the corresponding secretary, at the Church Missions House, 281 Fourth Avenue, New York City.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Memorial Tablet Unveiled in Old Pohick.

Old Pohick Church, Fairfax County, one of the old historic churches of America, where many Presidents and statesmen have worshipped, was the scene of a notable gathering on May 29, when a memorial service was held and a tablet to the heroes of Lee and Mt. Vernon districts, who sacrificed their lives in the World War, was unveiled.

The President and Mrs. Harding attended the regular morning service, which preceded the memorial exercises and occupied the pew in which George Washington worshipped as a vestryman for over twenty-five years. In the presidential party were also George B. Christian, Jr., secretary to the President, and Brigadier General Charles E. Sawyer. The parishioners and friends from Fairfax and adjoining counties filled the church to its capacity, and many hundred people were forced to remain outside. Scattered throughout the congregation were representatives of the army and navy and other high public officials.

The rector of Pohick Church, the Rev. E. W. Mellichampe, conducted the services and preached on "Warring for Right." Special music was rendered by the choir, in charge of Mrs. Edmund R. Gibson, who also sung the offertory solo.

At the beginning of the memorial exercises about one hundred school children who had contributed to the tablet fund marched into the church, accompanied by the Engineer Band from Camp Humphreys. Representative R. Walton Moore made a brief talk, paying tribute to the sons of the community who had given their lives for the great cause of humanity, after which President Harding made an address. After the services were concluded, with Mrs. Harding, the President shook hands with each of the two thousand present.

Bishop Brown visited Christ Church Parish, Middlesex County, recently and confirmed a class of twelve in Christ Church and seven in Urbanna Chapel, presented by the rector, the Rev. F. E. Warren.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Memorial to the Rev. Dr. McKim.

Plans are under way for the erection of a memorial to the late Dr. Randolph H. McKim, of Epiphany Parish, and great interest in the project is being manifested by the people of Epiphany Parish, others in Washington and many throughout the country. This memorial will take the form of a bell-tower to be erected at Epiphany Church, containing chimes of rare tone, and also an addition to Epiphany Church, which will enlarge its seating capacity. Detailed arrangements concerning the memorial were discussed at a supper at Epiphany Parish Hall on Monday, June 6.

Musical Service at Olney, Md.

The choir of Christ Church, Georgetown, assisted by several singers from other church choirs, gave a musical service at St. John's Church, Olney, Md., on a recent Sunday afternoon, in response to an invitation from the choir of St. John's. The members of Christ Church choir left in automobiles immediately after the morning service, arriving at the parish house in Olney in time to enjoy a delightful luncheon which had been prepared for them. This was followed by the service and short address by the Rev. J. H. W. Blake, rector of Christ Church, Georgetown, after which the entire party returned to Washington in time to sing for their evening services. Such visitations by the city choirs to the country parishes are good for both city and country, providing as they do a stimulus to the country parish and stirring a greater interest on the part of the city churches in the life of the rural parishes.

The baccalaureate services and sermon for George Washington University were held at 4 o'clock around the Peace Cross on Mt. St. Alban on Sunday, June 6, Canon W. L. DeVries being the preacher.

The Rev. Percy Foster Hall, formerly assistant rector of Epiphany Church and now rector of St. Paul's Church, Alexandria, has instituted Christian healing services at St. Paul's Church, at which he has been assisted by the rectors of Christ Church and Grace Church, Alexandria. Dr. Hall was largely instrumental in the continuing of such services in Epiphany Church after the death of Dr. McKim, who had given so much of himself in their interest.

M. M. W.

NEW YORK.

Rev. W. T. Manning, D. D., Bishop-Elect.

American Board of Applied Christianity to Hold Round Table on Church Methods.

A Round Table on Church Methods, under direction of the American Board of Applied Christianity, is announced for July 1 to September 15. The place of its holding on week days will be the Educational Building, Fifth Avenue and Thirteenth Street, New York, and every Friday evening at 8 o'clock at 16 West Forty-eighth Street, New York. The basis of the methods presented will be Christ's Economy.

In the summer of 1920 fully fifty ministers and laymen, without invitation of any kind, called upon Mr. Eugene M. Camp, then president of the Seabury Society of New York, to counsel with him upon methods for Christian work, and solutions of difficult Church problems. These ministers and laymen came from almost every State, and were in New York to study Church methods, or were passing through it to or from vacation resorts. Successful methods were secured in some cases from those who called and were passed on to others.

The society named has given place to an Applied Christianity Board, with Major General Leonard Wood as honorary president and Mr. Eugene M. Camp as president. Others are associated with these men, several religious bodies, and all conversant with successful methods. This year announcement is made of this Round Table on Church Methods. Appointments may be made by correspondence, or on arrival in New York ministers and others may telephone Watkins 6589. No charges of any kind are made. Conditions in New York will be explained to such as desire, and counsel given as far as possible.

Before the world war the American people were giving $415,000,000 a year to maintain churches and their work at home and abroad, but with increases in salaries, building costs, etc., the amount has risen to $600,000,000. Many questions of downtown churches in growing cities, of foreign born, of Church attendance, of nation-wide campaigns, of training for volunteer workers, of conduct of Bible classes and men's clubs, come to the front and clamor for solution. The aim of the Applied Christianity Board is to create a Church Engineering School, which shall collect scientific management methods from everywhere, and distribute them without charge to those in need of them. Especially is it regard-

ed as desirable that laymen who are set officially to manage churches and their material affairs become familiar with scientific management laws and methods that bring success. It is also desirable to get men into harness to work and to give, and not as now, a very few bear all of the burdens.

Preaching on the Beaches.

The Archdeaconry of Staten Island, N. Y., has arranged to take up for the fifth year missionary work on the beacher. Bishop Manning is anxious, if possible, to extend the work. The venerable Archdeacon Pott, Ph. D., has general superintendence. Mr. C. H. Trench is treasurer, and the Rev. William Wilkinson will be special missioner.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.
Rt. Rev. K. G. Finlay, D. D., Coadjutor.

Good Work in Clarendon County.

Over three years ago the Rev. William M. Walton took charge of the Clarendon County Missions. At the time the Church had only one building in the towns of Pinewood, Manning and Summerton, and as it was located at Summerton, the rector resided there.

The problem was to provide a new building at Summerton, a church at the large, important town of Manning and a chapel (for Sunday school purposes especially) at Pinewood. The old historic St. Mark's was four miles from that town, and rather inaccessible.

A very pretty gothic building in imitation stone has been completed at Manning, and this has been accomplished by a small congregation without debt.

The new church just completed at Summerton is practically new and a beautiful building, well lighted and heated.

At Pinewood beautiful old St. Mark's, four miles from town, has been renovated from end to end, which is a source of great gratification to Church people there, as St. Mark's is one of the most distinguished churches of the State in its contribution to South Carolina's historic life.

In addition to this, the long desired Sunday school building at Pinewood is in process of creation and will probably be in use by the end of the year.

Pinewood has one clerical service only during the month, but the congregation gathers every Sunday afternoon for devotional and Sunday school work.

At Summerton nearly the whole congregation is enrolled with the children in the Sunday school of St. Matthias.

The completion of the work in these missions being now practically assured, the rector has tendered his resignation, to take effect at an early date.

The time for which he pledged himself (three years) was over last Easter a year ago, but by unanimous written request of the Summerton congregation, reinforced by that of the Bishop, he remained another year in order to erect the new Church of St. Matthias.

GEORGIA

Rt. Rev. F. F. Reese, D. D., Bishop.

Bishop Reese Takes a Needed Rest.

The Bishop enjoyed a much-needed vacation the first week of this month, when he attended the centennial of the University of Virginia. He was a student there at the time of the semi-centennial, and it has always been one of his dreams to be present at the one hundredth anniversary. The Bishop is an alumnus of the class of '75, and having been appointed class commander early in the year, his duty has been to round up the members of the class for attendance at the celebration. The Bishop preached the baccalaureate sermon at St. Mary's School, Raleigh, N. C., on May 22, attended a meeting of the Board of Trustees of St. Athanasius' School, Brunswick, and the next day preached the commencement sermon and delivered the diplomas to the graduates. The following Sunday he preached the commencement sermon for the Quitman High School. The Bishop will go to Sewanee from the University of Virginia to attend the commencement exercises of the University of the South and a meeting of the Board of Regents.

Dr. Wing Urges Reform: Drawing a pointed lesson for the present conditions in the State, the Rev. John Durham Wing, D. D., rector of Christ Church, Savannah, on a recent Sunday, preached from the text, 1 Kings 18:17, "Art thou he that troubleth Israel?" From the wicked reign of Ahab and the prophesies of Elijah, Dr. Wing pronounced a solemn warning, and called upon his hearers not to remain neutral, but to protest as Christians and help to bring about a reform from the present evil conditions existing in the State. Without using definite language to express his meaning, Dr. Wing's allusions were very marked, and in speaking of Elijah's warnings to the people of Israel, he said, "Was he unduly advertising the State"? Both the Bishop and Dr. Wing have given full endorsement to Governor Dorsey's action in publishing the pamphlet entitled, "The Negro in Georgia."

St. Paul's Church, Augusta, the Rev. G. Sherwood Whitney, rector, has had forty-three candidates for confirmation this year in two classes. Of this number three were admitted from the Roman Catholic Church.

E. D. J.

WEST VIRGINIA

Rt. Rev. W. L. Gravatt, D. D., Bishop.

Commencement at St. Hilda's Hall.

St. Hilda's Hall, Charles Town, has concluded its sixth commencement with a graduating class of ten young ladies. Their parents and friends, as well as a number of visiting alumnae, added much to the pleasure of these last days. On Friday night Miss Hester and Miss O'Boyle, the graduates in piano and vocal music, gave their recital.

The spring festival, which has become an event looked forward to each year, was called "The Coming of Spring," and the little fantasy was most gracefully carried out.

The Rev. Giles B. Palmer preached before the graduates on Sunday in Zion Church, a sermon long to be remembered for its simplicity and strength.

Two short plays, quite different in content, and thus giving scope for a variety of histrionic talent, were presented on Monday night.

The Rev. Dudley Boogher conducted the service on Commencement Day, and the Rev. Conrad Goodwin, rector of Zion Church, brought the school a greeting from Bishop Gravatt, who could not be present as had been hoped, and also a call to service which could not fail to encourage and sustain. Then followed the delivery of the distinctions, diplomas, etc., and the closing of "The Link" in the chain which hangs on the walls of Whitby, a symbol of the rounding out of the school year. The Senior class president then presented a class banner, which is to hang also on Whitby walls—the fifth to take its place there.

The exercises closed with the old Hebrew benediction said in concert.

Miss Frances Smith, of Charleston, W. Va., won the Sarah Dandridge Scholship this year. Announcement was made by Miss Duval of two new scholarships to be available next year—the Julia Terrell and the Robert Randolph Duval. The first is the bequest of a Charles Town lady, and the second a memorial to Miss Duval's father.

The pupils' efforts towards a new gymnasium have accumulated more than a thousand dollars, and were highly commended by Miss Duval, who spoke with gratitude of several other gifts to the school in the way of much-needed equipment.

It is hoped that the new academic building will be ready for use next September, and dedicatory services held on Founder's Day, November 1.

SPOKANE

Rt. Rev. Herman Page, D. D., Bishop.

Annual Convocation.

The year 1921 was one of the most satisfactory in the history of the district. The twenty-eighth annual convocation was held at All Saints' Cathedral, Spokane, May 17 to 19, and was attended by all the clergy and sixty-five lay delegates. Bishop Herman Page presided and the Rev. John G. Larsen was unanimously re-elected Secretary. He appointed the Rev. Lindley H. Miller as his assistant. Reports from all organizations showed a steady growth; in fact, a gain was shown in every line of Church endeavor, but nowhere perhaps more than in the increase of the Sunday schools. The young people in 1919 raised $1,312, but in 1920 gave $2,248, a gain of $936. The district treasurers were also re-elected, W. H. Farnham, treasurer for the district, and W. D. Vincent, treasurer of the Nation-Wide Campaign, both men receiving the thanks of the Convocation for the excellent service they had rendered the district. The date of the 1922 Convocation was changed, so that it will take place probably early in February, instead of May. The Rt. Rev. Charles Schofield, D. D., Bishop of British Columbia, was the special preacher at the opening service of the Convocation, and his forceful and eloquent message set the tone for the rest of the services and sessions. On Wednesday evening a dinner was held at the Davenport, which was very largely attended, and addresses were given by four Bishops. Bishop Page presided; Bishop Wells, former Bishop, now rector of St. Mark's Church, Tacoma, was given an ovation, and spoke of the pleasure it was both for his wife and himself to return to the scene of old and happy associations. Bishop Schofield and Bishop Keator then spoke on their conception of the Lambeth proposals. Several resolutions were presented, one concerning the new divorce law enacted at the last Legislature, which was vigorously protested by the Very Rev. W. C. Hicks, D. D., and he was ably seconded by the Rev. L. K. Smith. Our Church people were also urged to take personal interest in the problems of housing and unemployment, as being parts of Christianity as vital as matters of doctrine and ritual. Thursday was observed as Woman's Auxiliary Day, and services were held at St. James' Church, Spokane, with addresses by Deaconess Powell, of Roslyn, and Miss Roberts, of Oroville. The Rev. L. K. Smith took the opening ser-

vice. Bishop Page entertained the clergy at breakfast each morning, and also at dinner at the Davenport Thursday evening, and Mrs. Page entertained the wives of the clergy.

W. A. A. S.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Convocation of Scranton.

The first session of the Convocation of Scranton was held at Christ Church, Stroudsburg (the Rev. E. V. Gray, rector), on Tuesday and Wednesday, May 31 and June 1. At the opening service on Tuesday evening there were addresses by the rector, Archdeacon E. G. N. Holmes and Bishop Talbot, followed by a sermon on "Agnosticism," by the Rev. W. B. Beach, of Scranton. There followed an address on "The Need of a Definite Missionary Policy of the Diocese," by Field Secretary H. P. Walter, and then a conference on the subject.

On Wednesday morning the Rev. E. G. N. Holmes was elected dean, the Rev. F. P. Houghton, secretary, and Mr. C. J. Arnold, treasurer. A resolution was passed recommending to the Bishop the reviving of the Bishop's Church Extension Fund, because of the fact that the Nation-Wide Campaign produced only one-third of the funds aimed at, and therefore did not enable the Bishop to continue the assistance to parishes and missions every quarter in the purchase of lots and erection of churches, rectories and parish houses. The Rev. A. H. Bradshaw, of Easton, presented a meditation on "The Everlasting Life According to the Teachings of Jesus." After luncheon Mr. E. E. Piper led a conference on "Material and Methods of Mission Study Classes."

A notable result of reorganization in this Diocese is the report that during the past year the Woman's Auxiliary of each Archdeaconry attained to 99 per cent. efficiency in its box work; that is, by working along Red Cross lines, the officers obtained boxes from all branches save one in each Archdeaconry.

NEWARK

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

The Diocese Observes Numerous Anniversaries.

Numerous anniversaries are just now being observed in the Diocese—the fifteenth anniversary of the rectorships of the Rev. Messrs. Charles T. Walkley and Charles E. Hutchison, of Orange and East Orange, both marking prosperous periods in their parishes; the fiftieth anniversary of the consecration of St. John's Church, Dover, built in the rectorship of the late Rev. Dr. Butterworth; the twenty-fifth anniversary of the founding of St. Andrew's, Newark, and the tenth anniversary of the rectorship of the Rev. Charles H. Wells; the seventy-fifth anniversary of the founding of St. John's Church, West Hoboken, of which the father of the late Mr. Edward H. Harriman was rector in its early days; the twenty-fifth anniversary of the ordination of the Rev. C. M. Dunham, of All Saints' Church, Orange, and the twentieth anniversary of the ordination of the Rev. R. D. Brown, of St. Phillip's Church, Newark. Gifts of money to some of the rectors have marked these notable anniversaries.

The Boards of Religious Education and Social Service have now been organized under the recent legislation by the election of eight members of the Diocesan Convention, the appointment of eight members by the Bishop, and the addition up to eight by choice of the boards. They have been divided into terms so that one-half the number goes out each year. The Bishops and the Diocesan Secretaries, who are also canons of the Cathedral, are ex-officio members. The Finance and Advisory Board, which is the Executive Committee of the Diocese in control of Diocesan business, the Nation-Wide Campaign, etc., consists of sixteen members. The others beside the Bishops, the President of the Standing Committee, the Treasurer, ex-officio, are one-half elected by the Convention and one-half appointed by the Bishop.

MICHIGAN.

Rt. Rev. Chas. D. Williams, D. D., Bishop

Diocesan Summer School.

The Department of Religious Education of the Diocese has announced that the Rt. Rev. Charles D. Williams, the Rev. Messrs. John H. Lever, J. A. Schaad, H. K. Bartow, W. L. Torrance, C. E. Webb and Miss Florence Newbolt, of New York, will compose the faculty of the fifth annual Diocesan Summer School to be held at Port Huron, Friday, June 24, to Friday, July 1.

It is expected that more than a hundred delegates from the different churches of the Diocese will be in attendance at the school, and the courses in Sunday School Work, Social Service Work, Personal Religion, Leadership of Young People, etc., will be given.

The arrangements for the school are being made by the Rev. W. L. Torrance, rector of St. Andrew's Memorial Church, Detroit.

Detroit Archdeaconry: An address by the Rev. John Howard Lever was the special feature of the spring meeting of the Detroit Archdeaconry, which was held Wednesday, June 8, at St. John's Church, Wayne. The meeting, composed of delegates, both clerical and lay, from all the churches in Wayne County, was opened by a service of the Holy Communion, with an address by the Rt. Rev. Charles D. Williams, Bishop of Michigan.

Reports were made of work done in the various cities, and details given of the different missionary projects which are being carried on in the county.

The meeting was an all day affair, arranged by the Archdeacon of the Detroit Archdeaconry, the Ven. H. K. Bartow.

I. C. J.

WYOMING

Rt. Rev. Nat. S. Thomas, D. D., Bishop.

New Cathedral School for Girls to Open in September.

The Hon. Edward Ivinson, of Laramie, has given to the Cathedral Chapter his residence property, consisting of one block beautifully parked with lawn, trees and shrubbery, a three-story stone mansion thereupon, and an enormous stone barn, for the use of the chapter, in launching what will be known as the Cathedral School for Girls.

The gift is valued at $100,000 and consists of the most handsome block in Laramie, but two squares removed from the Cathedral property.

In September, in Ivinson Hall, will be opened the Cathedral School for Girls, an institution affording an opportunity for the girls of Wyoming to obtain an education of the highest order, and be surrounded by a home atmosphere of culture and refinement. This will be made possible by utilizing the University State Training Preparatory School and the Laramie High School. The Cathedral School itself plans to teach "religion, manners and morals," and to provide a home in every sense of the word for the girls. Miss Laura Jay Wurts, of New York, has been secured as principal and has already arrived in Laramie to plan for the opening of the institution.

Mr. Ivinson went to Laramie before the railroad was built, and has remained there until the present day. He is now in his ninety-first year, and this gift is but another chapter in the record of his generous deeds. He has erected the towers and spire upon St. Matthew's Cathedral, in memory of his wife, Jane Ivinson. He has given to the Cathedral Home for Children a forty-acre tract lying just beyond the property recently purchased from the county commissioners. He has given to the Cathedral Home his one-half interest in a certain tract which was sold for $10,000. Judge John W. Meldrum, United States Commissioner at Yellowstone Park, the joint owner of this property, accepted but $4,000 as his share of the proceeds of the sale, and thus by the generosity of these big-hearted Wyoming men, the sum of $6,000 was realized for the Home. To the city of Laramie Mr. Ivinson has given the beautiful Ivinson Memorial Hospital.

The first meeting of the Executive Council, created at the last meeting of Convocation, was held in Laramie May 3 and 4. The Council considered in detail the work coming before it, and appointed certain standing committees. The following elections were made:

President, the Rt. Rev. N. S. Thomas, S. T. D.; Vice-President, Mr. D. P. B. Marshall, Sheridan; Secretary, the Rev. Charles A. Bennett, Cheyenne; Treasurer, Mr. J. H. Walton, Cheyenne.

Community Bible Class Organized: Under the auspices of the Y. W. C. A. a community Bible class has been organized in Cheyenne, directed by the Rev. Charles A. Bennett, rector of St. Mark's Church. An introductory study of the Bible is being made from the standpoint of modern criticism. People of all churches have enrolled, and an unusual and most gratifying interest is manifested by the attendance and discussions.

Memorial to the Rev. Dr. Rafter: St. Mark's Church, Cheyenne, is planning the completion of the tower of the church, as a memorial to the late rector-emeritus, the Rev. Dr. George O. Rafter.

L. M. T.

Love is to be considered as a principle and as an emotion, or lively feeling. Both are desirable; but the former is the more solid, permanent and effective. The latter, without the former, soon burns out. A man has left his family, and is traveling to the far West, under a strong impression that he can find a settlement greatly to their advantage. Love, as a principle, carries him. A great distance on the way, at a post-office, he finds a letter from home. His feelings are excited in a strong manner, as he thinks of home. Love, as a mere emotion, would turn him back; but love, as a principle, determines him to go on; and putting up his letter, on he goes.—Dr. Andrew Broadus.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

RACE RIOTS.

The terrible news from Tulsa must have come as a horrible shock to many people who have no conception of the danger of such occurrences, and the consequent constant need for the use of every possible means of creating and maintaining right race relationship.

We have before now called attention to the need for energetic pursuance of the plan of organizing inter-racial committees in counties and cities to promote good feeling and try to remove the causes of friction and the trivial but irritating injustices which very often exist in the way of improper railroad accommodations, both on trains and at stations, unfair school expenditures, and sometimes unfairness in the courts.

There are good but ill informed people who contend that any danger from race feeling is over-estimated, and that these injustices are more imaginary than real.

The recent revelations of conditions on the Williams farm in Georgia, the statements of Governor Dorsey about conditions throughout his State, should convince these good people about the need for fairer treatment of the negro in the future and the iniquity of the present situation.

The still more recent tragedy at Tulsa shows how easily indiscreet management of a tense situation will precipitate a condition which takes martial law to rectify.

The only safe, sane and Christian thing to do is to recognize conditions as they exist, and do all in our power to correct them.

There is no cause which is more thoroughly one in which Church people should take an interest, for there is nothing more outstanding in the gospels than our Saviour's constant effort to break down race hatred.

We see it first of all in the interview with the Samaritan woman at Jacob's well, when He defied all the conventions of His day in speaking to a woman of the despised race, and in offering her of the water of life, so that His disciples "marvelled" when they returned from the village and found Him conversing with her.

Again, the parable of the Good Samaritan was a direct attack upon the hatred and contempt with which the Jews viewed the inhabitants of that adjoining section, and there can be no doubt that the Master deliberately selected the Samaritan to render the ministering offices to the wounded traveler to try to overcome the hostility that existed between the two races in His day.

So in doing all in our power to create better feeling between the races, we are not only doing our duty as American citizens, but are also taking up the burden given us by our Lord and Teacher and fulfilling our duties as His true followers.

FIGHTING A DANGEROUS EVIL.

A correspondent has sent us the following item:

"**The Pastors' Association** of Elk County and Ridgway, Pa., of which Archdeacon Radcliffe is president, by a unanimous vote, which included Monsignor M. Meagher, rector of St. Leo's Church, Ridgway, passed a resolution supporting District Attorney McFarland in his determination to prevent all games of chance and gambling by any so-called 'carnival' in the above town or county of Elk, and if possible to prevent such 'carnivals' from coming into our towns at all with all their miserable devices simply and only to get money."

We take pleasure in publishing this, because the traveling carnival has become one of the most demoralizing menaces to our towns and smaller cities.

We do not make this assertion in any spirit of narrowness, or with the desire or intention of frowning upon innocent forms of amusement.

There is no harm in the merry-go-round and ferris wheels which accompany these traveling shows, but the great variety of gambling devices and the large following of male tricksters, and female allurers who operate them, literally prey upon the smaller communities like wolves.

Not only do they invariably carry away with them many a hard earned dollar that should go to the support of a family, but frequently they make inroads upon the members of the family, and it is no uncommon thing for young men and women to abandon a life of decency and honest, and industrious, though perhaps arduous, effort for the excitement of "the road" which invariably leads to disgrace and debauchery.

So great has this menace to community morals become that it was given serious attention at a recent State conference of social workers, and plans for fighting it were discussed.

One proposition which we believe to be practicable was to promote the organization of local recreation companies which could purchase and operate the more wholesome amusement devices throughout the summer season. Besides this, to create so great a spirit of support for the local company, and antagonism to the traveling show, that is, town councils or other municipal governing bodies, that a prohibitive license tax will be laid upon the outside concern.

We believe that some such plan as this will be found more effective and more satisfactory than merely trying to drive out the traveling carnival without attempting to provide something better in its place.

Lectures and other interesting and instructive features could be added to the purely amusing and entertaining side of such a local organization.

In this way the Bible admonition to "overcome evil with good" would be carried out to the great advantage of the community.

A COURAGEOUS BISHOP.

Whether one agrees with Bishop Williams, of Michigan, or not, one cannot help admiring his courage in tendering his resignation to his Diocesan Convention.

According to a Detroit paper, the Bishop said:

"I have declared, I hope with reasonable clearness, my stand in the present crisis. It has not been done, let me assure you, without careful and prayerful consideration, nor yet without much distress of mind and heart. . . My own choice is made. I must abide by it. I cannot promise to refrain in the future from speaking as I have spoken in the past. . . . But I am not willing to embarrass the Diocese or hinder its work. Therefore, if at any time, in the judgment of the convention, the Diocese would be relieved and prospered by a change of leadership, my resignation as Bishop of Michigan will be put into your hands subject only to the canonically required judgment of the House of Bishops."

It is not often that Bishops voluntarily resign, and it is a fine thing to see a man so earnest and sincere in his convictions that he is willing to give up a post of honor and distinction rather than relinquish any part of them.

It is also good to read that the convention not only declined to accept his resignation, but included in the resolution the following declaration:

". . . This convention desires to go on record as standing unqualifiedly for the American right of free speech on the part of the Bishop and the clergy regardless of our respective individual points of view, believing with confidence in the ultimate power of the gospel of Christ and desiring only that that shall prevail in all the phases of our modern life."

Into the way of peace He alone can lead us. The gate, if straight, stands open wide. As we enter we realize that He is the door. Along it only Himself can guide us. The track, though narrow, will always be broad enough for Him and His servant to travel side by side. As we move further along it, all sense of the roughness and steepness will vanish as it is borne in upon us that He who guides is Himself also the way. And at the end of it awaits the last and greatest revelation and thrill of all, when He through Whom we entered, by Whom and in Whose company we have traveled, stands glorious and visible before us as Himself the goal!

Family Department

JUNE.

1. Wednesday.
5. Second Sunday after Trinity.
11. Saturday. S. Barnabas.
12. Third Sunday after Trinity.
19. Fourth Sunday after Trinity.
24. Friday. Nativity S. John Baptist.
26. Fifth Sunday after Trinity.
29. Wednesday. S. Peter.
30. Thursday.

COLLECT FOR ST. BARNABAS THE APOSTLE.

O Lord God Almighty, Who didst endue Thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them always to Thy honor and glory; through Jesus Christ our Lord. Amen.

COLLECT FOR THIRD SUNDAY AFTER TRINITY.

O Lord, we beseech Thy mercifully to hear us; and grant that we, to whom Thou has given an hearty desire to pray, may, by Thy mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. Amen.

For The Southern Churchman.

LONGING.

Jesse Jouitte.

I long to rest beside,
The living waters fair;
To put away all pride,
To cast away all care.

I long for heavenly lands
To follow Him fore'er;
Forgetting earth's demands,
Forgetting every fear.

And when I see His face,
Our Lord the Crucified;
Whate'er my humble place,
I shall be satisfied.

—Jouitte.

A Question of Sincerity.

"It surprises you, I see, to find me a church member and teaching a class in Sunday school," the older man said with the quizzical smile that the younger man remembered from the days of his clerkship at Hastings & Brandt's. "Well, sometimes I'm surprised myself. Ten years ago I thought I had settled this religion question once for all, and settled it right.

"I never told you that I was brought up in a Christian home and had a praying mother. I didn't like to think about or talk about it at that time, for I used to have a twinge of conscience when I thought how grieved father and mother would be if they knew that I had cut loose from the beliefs that meant so much to them.

"My unbelief started with the people who didn't appear to me to be living up to their Christian professions. It wasn't the badness of these people that impressed me, but the lack of anything real in their lives. It looked to me like a game they were playing out because their fathers had played it. Finally I just dismissed the whole subject as an outworn tradition and believed that I was acting upon my sincere convictions.

"Here is where Ben Luther comes in I hired him to do odd jobs round the store. He was a stranger to me, and, beyond his own statement that he was an orphan, with no near relatives, I knew nothing of him or his family. Later a rumor drifted in from somewhere that Ben's father had been under arrest once for mishandling money, and I suppose that made me think of Ben when our cash drawer counted short.

"After that had happened two or three times, and a marked bill was missing, I went up to Ben's boarding place one afternoon and got permission of his landlady to search his room. I didn't intend to make a public example of the boy, and there was a bare chance I might find something that would satisfy my own mind.

"I did. It was a small, much-worn pocket Bible, lying open at a chapter marked by a turned-down leaf. The mark had been made years before, for the thin paper was cracking, and it came to me like a flash that it was his mother's Bible, that her fingers had marked the place.

"I don't know that I ever made a discovery that affected me as that one did. I went out of the room and made the landlady promise never to mention my visit. What I had seen would be worthless as evidence in any court, but I dismissed my suspicions on the strength of it, and later disclosures proved that I did right.

"Strangest of all, the incident forced me to question my own sincerity. Had I found an open book of history or fiction or poetry in Ben's room, I should have gone on with my search. Why was finding an open Bible different? Why was it different to me, who professed to have no special reverence for the Bible? Why should I judge the probable character of a stranger by the fact that he read, or did not read, a discredited book?

"That was the beginning. I decided that I wasn't really sincere in my skepticism, and I set out to make myself an honest man. I didn't believe it would carry me so far as this, but it has."—Youth's Companion.

LITTLE PRAYERS.

I like to think God answers little prayers—
The little words we breathe upon the way—
That we are led in every little step,
Led all the livelong day.

Along the road so many paths there are
Toward goals we will to reach and seek to find.
How could we ever, ever trace them out
Alone—alone and blind?

Though we some longed-for tinsel may not reach.
Some hand may miss that touched our own and passed,
We can be sure there is a reason why
That we shall know at last.

We may be sure our little prayers are heard,
Although the answers dim our eyes with tears;
If in His hand our own can lie at rest,
There is no place for fears.

—Selected.—

For the Southern Churchman.

An Ideal Home Nurse.

Eugenie du Maurier.

The requisites of an ideal home nurse consist not only of a cheery, happy disposition, nicely-prepared meals, the giving of medicines at regular intervals and the keeping of a cleanly abode for the sick one, but of all of the abovementioned virtues plus the natural or trained ability and aptitude for the occupation of mind, body and hands of the invalid.

A nurse's enthusiastic confidence in a method of treatment always brings a measure of success. Every home nurse can recall occasions where her method was entirely subordinate to her enthusiastic confidence in it. Suitable occupation is a most valuable agent in the treatment of the sick. Sometimes it is quite all the treatment necessary. The psychology of work for sick or well people is an important subject. It is not necessary for a home nurse to be a psychologist to be able to prescribe for the member of the family whose physical, nervous, mental and moral characteristics she knows from daily contact therewith, or which she has made the object of keen observation and study.

Not only must the nervous and physical strength be carefully estimated, but the temperament, natural tastes and disposition have to be taken into account in the kind and amount of occupation suggested, as well as in the manner and place in which it is presented.

The elimination from a sick person's mind of the idea of "prescription" or "remedy" in connection with some work is doubtless much to be desired.

Wholesome interests can be substituted for morbid ones, and gradually the attention be shifted to and absorbed by new lines of thought aroused, so that, instead of being a medicine that can be dropped when the invalid is no longer ill, it has become rather a part of the restored individual's life, to be retained in some form. Such a cure means a change in the mental attitude toward life. Wholesome interests are roused. A conscious poise and control in the use of one's strength for the accomplishment of work makes the task a pleasure.

The personality of a nurse is an important factor. Her real enthusiasm and love for her work react most powerfully on the patient. The daily support of a cheerful, patient, orderly nurse, the development of a common interest in the restoring of health to the invalid, a judicious arrangement of the times and seasons, and resourcefulness are among the desired requirements for success

Loss of interest in all kinds of activity and a loss of power of initiative as well as a loss of interest in life itself, are frequently symptoms of invalidism. It is a part of a nurse's problem to arouse and foster interest and fan the flame into real enthusiasm. It is also her task to prevent a patient from overdoing when his interest in returning health or the occupation that has whiled away many a weary, painful hour develops faster than his strength. Tact and care are needed to keep the patient within his limitations without discouragement. Nothing can be more destructive of the patient's ambition than to be left to a monotonous succession of days and weeks for something new to happen.

The value of wise human sympathy, of cheerfulness in word and mien, of tactful dealing with unreasonableness and irritability, of skillful diversion of thought from pessimistic channels, and many other desirable qualifications are essential parts of an ideal home nurse's equipment for her work.

Birds On the Battlefield.

Our fathers used to tell us touching stories of the distress of the birds caused by the continual marching of great armies, till the poor creatures would fall upon the ground at their feet from pure exhaustion of wing in trying to fly away from the danger. Then there was that most impressive of all facts—the singing of the birds during the raging of all-day-long battles. During the prolonged fighting at Gettysburg there came a moment when not a gun was heard to sound. There was a terrible stillness for one brief spell; then it was noticed that the birds perched upon the treetops were busily pouring forth their melody of music, and so far as any one had known, they had been singing all during the deafening roar of the cannon-fire. This seemed incredible at first, but here comes another witness from the awful battlefield of Europe. The account is given by Major Allen Brooks, who writes directly from the battlefield in Flanders. He was so startled by the anomaly that he lapsed into a "striking Hibernicism to express his wonders": "The effect of cannon fire on birds is amazing; almost without exception they absolutely disregard it." Oddly enough, the first birds to attract his attention were the symbols of peace. Wood pigeons and turtle doves are abundant everywhere along the firing line, while thrushes, blackbirds and larks are fairly common. In early spring these birds begin to sing in the trees that line the Yser. "On a sudden, hundreds of guns burst into a terrific and continuous cannonading, when, after three hours, there was a sudden and complete cessation of gun-fire, and the first thing that the reeling senses realized was that the blackbirds were still serenely fluting away. Apparently they had never ceased."

On another occasion Major Brooks was listening to the rich gurgling and chuckling of a nightingale which he had located with his glasses when the morning calm was shattered by a burst of rifle-fire close by. The retiring and seclusive bird paid no attention, nor did he seek a lower or less conspicuous perch. An unruffled cuckoo called continuously on a nearby willow, and crested larks rose, one after another, sometimes from the close vicinity of bursting shells, singing serenely in the azure as if there were nothing to mar the perfect day. The only bird perturbed was a green sandpiper, which was picking up a precarious living in the stagnant waters of a shell crater. "When shells burst too close to him, he sprang into the air and circled about; but he always returned a minute later, defying the dangers and the noise."—Christian Advocate.

CREDO.

Not what, but WHOM, I do believe,
That, in my darkest hour of need,
Hath comfort that no mortal creed
To mortal man can give;—
Not what, but WHOM!
For Christ is more than all the creeds,
And His full life of gentle deeds
Shall all the creeds outive.
Not what I do believe, but WHOM!
WHO walks beside me in the gloom!
WHO shares the burden wearisome?
Who all the dim way doth illume,
And bids me look beyond the tomb
The larger life to live?—
Not what I do believe,
BUT WHOM!

—John Oxenham.

"Stop! Look! Listen!"

"What in the world is that?" inquired Beatrice, stopping in the doorway of the library and pointing a dainty forefinger at a little signboard that, in somewhat shaky letters, requested the passerby to "Stop, Look and Listen."

"That?" said her mother, looking up placidly from the bit of sewing in her hands. "Oh, that is a little memento of Bobby and Peggy and their games this morning. They were playing railroad, and one of the crossings happened to be by that fireside chair."

"Well, really they ought to be taught to put away their things when they finish playing. What if any one came in! Well, I suppose I'll have to put it away myself."

Beatrice moved pettishly across the floor, but Mrs. Marston held up a prohibitive hand. "No, my dear," she said, "that won't be necessary. I don't mind having it left here for a little while."

Beatrice stared. "Leave it, mother? Why, what for?"

"Oh, just to have one or two persons look at it." Mrs. Marston had resumed her placid sewing. "Perhaps you can guess who, Beatrice."

Beatrice's lips puckered in a little round "O" of understanding. "Why, yes. Tom, of course. Indeed, I wish he would 'stop. look and listen' before he plunges in here. Why, just yesterday, when I was serving tea to Tessie Walmsley, in rushed Tom like a great collie dog, throwing muddy snow and books and hockey sticks right and left; and he mortified me nearly to death!"

"You don't think of anybody else?"

"We-ell. I don't know. Of course, Bob and Peggy. If they would live up to that a little more, they wouldn't be always tumbling round and getting hurt the way they do."

Mrs. Marston finished her seam and began to fold a hem. "Any one else?" she inquired with the same calm manner.

This time Beatrice giggled. "Well, really, since you press me, mother," she said. "If we could have it in the dining-room where father could see it before he starts on one of his interminable stories when we have guests—"

She stopped abruptly at the look in her mother's eyes. "Well, really, mother," she said in a halfway apologetic tone, "you asked me if there was any one else—and father was all I could think of."

"It didn't occur to you, did it, dear, to 'stop' for a minute and 'look' at yourself? Well, then, I must do it for you. The fault that this little sign called at once to my mind is one of yours, Beatrice. You pride yourself upon your manners, my dear, and you have reason—they are very pretty, in most ways. But I wonder if you realize how very difficult it is for an older member of your family to hold your attention. 'Oh, yes, mother!' you say quickly when I ask you to do an errand; and away you fly before I know whether you understand what I want or not—and many times you do not.

"Oh, 'Yes, father, I'm listening,' you say, without even looking up from your book—and then you give a queer, wandering answer that shows you haven't listened at all.

"And when your grandmother calls you to her door you never have time to go in and sit down in the leisurely way that old people love. It's always:

"'Oh, good morning, grandma! I hope you feel better. Did you want anything special? Mary is waiting downstairs.'

"You are gone before poor grandma has even had time to catch her breath. One of the first laws of courtesy, my dear, is to behave as if your time were, for the moment at least, at the full disposal of the person who asks for it—particularly if she is older than you. That was the message I hoped the little sign might bring you:

"STOP—quietly and absolutely until you know what is wanted of you.

"LOOK—straight at the person who is talking to you and give your full attention.

"LISTEN—quietly and courteously until you know just what he wants, and then answer intelligently."

Beatrice ran across the room and dropped penitently by her mother's chair. "But most of all," she said, "Stop, Beatrice, and look at your own faults before you make anybody else listen to your criticisms of other people."

Prayer of a Lonely Woman.

All day I have looked at the multitude, and no eye met mine in understanding, no life touched mine in help, no hand clasped mine in fellowship. In a thousand companions I have felt no companionship. A myriad hearts go by, but none stop to beat in time with my heart. I am hungry for friendship, starved for human cheer. I come to Thee, here solitary in my little room in its pitiful stillness, and I come not with vain request for things; I do not ask Thee for spiritual ecstasies; I come for comradeship, to feel that some One is living on with me, though in silence. Some people are so rich in fellowship, their days are feasts of friends. O God, I ask but the crumbs of human feeling that fall from their table. Thou Who guidest souls through the chartless sea of human life, steer some woman's soul my way, bring me the cheering convoy of honest men, and let little children find me. Keep me wise and prudent, that no pirate in the seas of love may deceive me. Infinite great Spirit, reveal Thyself to me as a Friend, and the maker of friends.—Daily Bible.

A Thought for the Month.

"I am among you as he that serveth."

What will inspire a man most will carry him most buoyantly through a long life of labor, making the last years more eager and exhilarating than the first, the joy of ruling men or the joy or serving men? He little knows what human nature is who hesitates about his answer. You may, indeed, feel the identity between the two. You may see how each, realized at the fullest, becomes the other; how he who rules men most wisely serves men most efficiently, rules them most powerfully; but taking them in their ordinary distinction from each other, it is a nobler relation to a man to serve him than to rule him. Rulership stifles and hardens the nature which it deals with. Servantship opens and softens it. Rulership is unsympathetic. Servantship is full of sympathy. Rulership is monotonous and works by law. Servantship is ingenious and various and free. Rulership is self-conscious. Servantship is self-forgetful. The ruler grows tired of his throne. The servant sees his working-room always alive with desire and need.—Phillips Brooks.

The kingdom of God belongs to the children. Woe to us if we take from them what is theirs! Woe to us if we create in the minds of the children the old temper of enmity, lying, arrogance and vanity! Let us help one another to educate the children in school and home for the kingdom of peace and truth. Let us help one another to train the children simply to be men and women, glad and free, honorable and courageous.—Selected.

For the Young Folks

THE SHEPHERD'S PSALM.

The Lord's my Shepherd and 'tis He,—
  That makes me down to lie,—
In pastures green, and leadeth me,—
  The quiet waters by

My soul He doeth restore again,
  And me to walk doeth make,—
In paths of righteousness so plain,
  E'en for His own name sake.

Yea though I walk where death hath trod,
  Yet will I fear no ill,
For Thou art with me and Thy rod,—
  And staff comfort me still.

My table Thou hast furnished,—
  In presence of my foes,
With oil Thou dost anoint my head,
  And my cup overflows.

Goodness and mercy all my days,—
  Shall surely follow me,
And in my Father's house always,—
  My dwelling-place shall be.

—Selected.

The Story of David Livingstone.

A little more than a hundred years ago, in a very poor home in Scotland, there was born a baby boy, who came to be known and loved all over the world because he taught us to know the great and dark continent of Africa. His name was David Livingstone—and his name will never die. Now because they were so poor, David's parents could not give him the education that they would have liked, and at the age of ten we find this boy who was to become so great, not in school, but hard at work in a cotton factory. But we have learned that "where there is a will, there is a way," and young David willed to learn. He managed to secure some books like the ones the other boys were studying in school, and by fastening a book over his loom and taking an occasional glance at it as he worked, he was able to learn. He also studied at night, and are you surprised to know that by the time he was twenty-three years old he had prepared himself for college?

Now, David's mother and father were good Christian people, and had trained his spirit as well as he had managed to train his mind, so we are not surprised to learn that he wanted very much to become a medical missionary. His face was set toward China, and he might have gone there if, just at this time, a great missionary named Robert Moffat, who had been working on the coast of Africa, had not come home, telling of the people in that great land and of how much they needed Christ. In an address Robert Moffat said: "I have often stood at sunset time on a certain hill near my home and seen the smoke of a thousand villages where no missionary of Christ has ever been." As he said these words a young man in the audience began to picture himself visiting those thousand villages, and he said, "I'm going." And he did.

He went out to Africa and helped many people in those villages to love their heavenly Father and to understand the new religion, which was so different from their old one. How different they became. After that the black people were taught to read, and they learned parts of the Bible by heart as they dug in their tiny gardens or fished in their hollowed-out tree trunk canoes. Their lives grew gentler and their fears grew less. The savages who could not read watched their Christian neighbors with surprise, and when they saw nicer homes (very clean) and really, truly clothes, they shook their poor, puzzled heads, saying, "It is strange medicine on those leaves!" They even liked to smell the Bible, and thought the leather binding in damp weather was simply delightful! Some were afraid to open the covers of the Bible for fear some of the magic medicine might blow off the leaves.

Now David Livingstone's motto had always been, "Anywhere—so it is Forward," so he began to study the map and push out, looking for the best places to open missionary work. He started out on a trip of exploration and found so many rivers, lakes and other things that no one had known of before that the result was the making of a new map of Africa. In Central Africa he found many tribes living in darkest heathenism, distrusting all white men, for up to this time the only white men they had seen were the cruel slave-traders who had come and driven away their friends and families. Believing that the only way he could really help these people was by finding a way to the western coast, so that missionaries and traders could come in to them, he undertook this task. It was a long, long way through jungles, swamps and streams, tortured by fevers and by the many creatures, large and small, that inhabit the jungle. When he reached the coast, tired, sick and worn there was a ship ready to sail for England. He was urged to get on board and go home for the rest he so much deserved, but he refused. Why? Because he had promised the simple-hearted natives who had come with him on the long journey that he would see them safely back over the three thousand miles to their homes—and he did.

In later years, when he was on another exploring trip, his third one, he was not able to send word to his friends for many months, and many of them believed him to be dead. A great New York paper sent out a man, Henry Stanley, to find him and to carry to him funds and supplies. After some months Stanley succeeded in finding Livingstone, and an angel from heaven could not have been more welcome than was Stanley. News, letters, provisions, medicine and, most of all, companionship was wonderful for him who had not seen a white face in two years.

Stanley told him of all the things that had happened since he left civilization, of how the world was seeking to give him honor, and begged him to return with him. Livingstone steadfastly refused and continued his task. A little more than a year before his death Livingstone prayed, "My Jesus, my King, my Life, my All, I again dedicate my whole life to Thee. Accept me and grant, O gracious Father, that ere this year is gone I may finish my task. In Jesus' name I ask it. Amen. So let it be."

He was not allowed to complete his task, for one morning his native friends, coming into his hut, found him dead on his knees by his rude bed. "The great master is dead," they said. "We must bear his body to the coast, that the white chief may be buried among his own people." First they buried his heart there in the land for which he had given his life and then they started on their long journey. Nine months later, after having come through the land of hostile tribes, they suddenly appeared one morning before the door of the mission house in Zanzibar and said: "We have brought the man of God to be buried among his own people." The body found its last resting place in famous Westminster Abbey in London, among kings, nobles and the greatest men of the world. One of the guards of Westminster, when asked whose grave of all those buried there is most frequently visited, said: "Without a doubt, that of David Livingstone."—The King's Builders.

HIGH AND LOW.

A Boot and a Shoe and a Slipper
Lived once in the Cobbler's row;
  But the Boot and the Shoe
  Would have nothing to do
With the Slipper, because she was low.

But the king and the queen and their daughter
On the Cobbler chanced to call;
  And as neither the Boot
  Nor the Shoe would suit.
The Slipper went off to the ball.

—John B. Tabb.

"Snuffer."

"Snuffer" always did one of two things when I picked him up: he snuffed and made a funny little noise in his throat that sounded as though his heart was thumping very hard against his ribs; or he rolled up like a big brown chestnut-bur. He cuddled up and looked like a bur because he was a hedgehog. Now don't contradict me and say you don't believe it because hedgehogs don't roll up like chestnut-burs, for they do; that is to say, mine do. If yours don't, it is because you live in a section of the country where porcupines are erroneously called hedgehogs. So you see, according to our different ways of thinking, we are both right, but I am "righter," because there are no hedgehogs in America.

Snuffer, my hedgehog, lived in Europe, where all hedgehogs live; that is, all but those that live in Asia or Africa. The particular part of Europe where he lived was in Sweden, near Upsala.

He and I met one evening just as it was getting dark, which is the right time to meet hedgehogs. I had just finished my supper and would soon go to bed, and he had just waked up and was going out after his breakfast. So you see that while I was sleeping, he was awake; and while he was sleeping, I was awake. That's why we never met in the daytime.

Snuffer probably knew where he could get a meal of mice, bugs and berries—in the grass, in the fields, or along some hedgerow. That must have been what he was after when we met. We were both somewhat surprised, and for a few seconds stood looking at each other. Then Snuffer turned and ran. But his little legs were so much shorter than mine that I overtook and picked him up; whereupon he rolled up into a ball, his prickers standing out like those on a chestnut-bur, as I have said.

You see, Dame Nature had given him such short legs that no matter how fast he tried to work them, any animal could catch him.

"Now see what you've done!" said Snuffer to Dame Nature when he discovered his dilemma. "You've ruined my prospects for a long life. I've no means of protecting myself. The first hungry animal that comes along will

make a meal of me."

"Well, w-e-l-l!" replied Dame Nature; "so I have! How stupid of me! Usually I am very careful about that. Don't worry, though; I'll fix it all right. It isn't too late yet. I've made so many sharp-toothed and sharp, long-clawed animals and so many swift-footed creatures that can either fight or flee from enemies, that this time I just think I will make you so you won't have to do either."

"That sounds all right," said Snuffer, "but how are you going to do it?"

Dame Nature didn't say a word. She began placing spines all over Snuffer's back, on the crown of his head and on his sides. When she was through, Snuffer looked like a military hair-brush lying on its back.

"There you are!" she said, as she stepped back and looked him over. "Now when any animal comes after you, don't run. Just stop right still, roll up like a ball, and those spines will stick out in all directions and prick so hard that no one will dare to touch you."

Well, sir! I gingerly picked him up, for his prickers were not so sharp unless I squeezed him, and I took care not to do that; the fact is, I handled him just as you would a chestnut-bur. I turned him around and he looked the same all over. Where had he gone? I could find no hole or sign of a hole where he had disappeared, yet when I first saw him I was sure that he had four legs and a little head; but where were they now?

For some time I held him very still in my hand, and then his prickers began to move just like the hair on a cat's back when she stands on her toes, arches her body, and begins to stretch, and you think she is going to "boil over." Then I saw a little hole begin to open up in the center of the bur and a little nose appeared, and then two little black eyes peeped out at me. Gradually the hole grew larger and larger until his whole face and a pair of big ears were exposed and a broad, stubby, whitish tail touched the end of his nose. There he lay in my hand, blinking at me and ready to close up like a clam should I make a move.

I took Snuffer to my room and placed him on the floor, where he lay for some time before he began to unroll again. I went about my business and finally again saw him peeking at me from the little opening. He watched me until he was thoroughly satisfied that I meant him no harm, and then he uncurled entirely and ran about the room.

I kept Snuffer in my room for about a week, and he proved to be a very funny and interesting little pet. It was not long before I discovered how he managed to coil up so tightly whenever he was scared. When he grew so tame that he did not mind being handled, I put a finger under him and tickled his little "tummy." When he closed upon it I could feel a broad band of strong muscles. It ran over his head and completely surrounded his body at a point where the spines on his back and side united with the hair on his under parts. This acted just like a puckering-string at the mouth of a bag.

Whenever he wanted to become a chestnut-bur he tucked his head under his chest, arched his back, pulled the muscles tight, and there he was—as snug as a bug in a rug.

Snuffer grew so tame that I could call him from across the room by tapping on the floor with my fingers; and when he came up and found that I did not have any food for him he showed his displeasure by sniffing and butting sidewise against my hand with his spines. I fed him bread, boiled potatoes and mice. He didn't seem to care much for the bread and potatoes, but he was very fond of mice. He ate slowly and kept gritting his teeth most of the time. I remember that it once took him sixteen and a half minutes to eat a half-grown mouse—maybe because he chewed his food very fine before swallowing it.

From time to time he would shake himself, and his bristles would rattle against each other. Once I put him on the couch. He didn't seem to like that, for every time that he came to the side he would flatten out and peep over the edge as though he were afraid of falling.

He was most active at night, and whenever I awoke I could hear the patter, patter, patter of his feet on the carpet. He soon got so that he would not coil up when I handled him, but he always tried, by squatting close to the floor and sniffing, to prevent me from putting my hand under him. Sniffing seemed to be his way of saying don't.

One night he in some manner managed to climb up on my bed, and awoke me by butting against my cheek and sniffing. He slept on his side, partly curled up like a dog. Whenever I shut the door or made any sudden noise, he would jump nervously, and at the first sign of real danger he threw up his spines and ducked his head, ready to pull the "pucker-string." Several times he bit my fingers, but it was never more than a hard pinch.

One evening I knocked from the table and broke a glass candlestick, and after I had gone to bed I heard Snuffer rolling one of the pieces about the floor. At another time he tipped over on its side a bowl of drinking water, and, putting his nose against the side, rolled it about the room for a few seconds. Then he ran away, but soon returned and repeated his play several times with evident delight.

When I left Upsala I wanted to take my little pet with me, but I finally decided to give him his liberty; so I carried him back to the spot where we first met and placed him on the ground. The last I saw of him he was trudging off down a lane toward a dense thicket, carrying with him his load of spines.—J. Alden Loring, in St. Nicholas.

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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

FAMINE RELIEF.

For the convenience of our readers we publish the addresses of the treasurers of the various Relief Funds whose appeals for the starving, and especially for starving children, are so urgent and touching. The Southern Churchman will forward contributions to any of these, but to save time, postage and possibility of miscarriage, checks would better be sent directly to the treasurers as below:

Near East Relief (formerly "Armenian and Syrian Relief")—Cleveland H. Dodge, No. 1 Madison Avenue, New York City.

European Relief (Central and Eastern Europe)—Franklin K. Lane, 42 Broadway, New York City; or locally for Virginia, De-soto Fitzgerald, 218 Mutual Building, Richmond, Va.

Chinese Famine Relief—Remit through Lewis B. Franklin, Treasurer, Presiding Bishop and Council, 281 Fourth Avenue, New York City.

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WANTED—POSITION AS MOTHER'S helper, or assistant in home. Address "E. A. P.," care of Southern Churchman.

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Marriages and Deaths

Marriage notices not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

West: Entered into rest eternal at midnight, Sunday, May 29, 1921, at her home, Elizabethtown, N. C., ELIZABETH DEBORAH WEST, wife of Abner Whitney West.

Dennis: Entered into life eternal June 1, 1921, at home, near Franktown, Va., SALLIE JACOB DENNIS, widow of Arthur E. Dennis, and daughter of the late George W. and Sallie Mapp Jacob. One son, Henry E. Dennis, survives. Interment in Hungars P. E. Church yard.

ROSE ELLZEY McCORMICK.

Entered into life eternal at her home, "Frankford," May 21, ROSE ELLZEY McCORMICK, only daughter of Nannie F. McCormick and the late Thomas M. McCormick. She is survived by one brother, Frank McCormick. She went forth as the sun had set, surrounded by those who loved her.

The passing of this lovely character and child of God has brought sorrow to those who loved her, and stricken the heart of her dear mother, for the bond of love between the mother and daughter was unusually strong. She was a sincere and beautiful Christian, and in her conscientious discharge of her religious duties she found her highest pleasure. The hymn she loved so well was applicable:

"Faint not nor fear, His arms are near,
He changeth not, and thou art dear:
Only believe, and thou shalt see
That Christ is all in all to thee."

After the services at Grace Church, Berryville, Va., she was laid to rest in Green Hill Cemetery, and many of those to whom she had endeared herself gathered to pay their last tribute of love.

From far and near have come letters bearing the tributes of the love and appreciation of those who knew her best, and voicing with one accord the feeling that "Frankford" will never be the same without her sweet welcome.

"Blessed are the pure in heart, for they shall see God."

R. R.

HENRY BUDD.

The Board of Trustees of Burlington College, assembled in its annual meeting on May 23d, at St. Mary's Hall, Burlington, N. J., desire to put on record its deep sense of the loss it has sustained by the death of its late member, HENRY BUDD.

For many years a trustee of St. Mary's Hall, he performed his duties faithfully and zealously, with enthusiasm for education, thorough Churchmanship, high legal ability and a well stored mind. It was his custom to periodically visit the classes of the school and acquaint himself with the methods of teaching. He delivered a series of lectures to the pupils and teachers on literary and historical subjects, which were afterwards published in a volume entitled "St. Mary's Hall Lectures." His interest in the school and everything that pertained to it was kept up to the end of his life.

The Board of Trustees directs that this record of Mr. Budd's services be spread upon its minutes, and a copy be sent to the surviving members of his family and to the Church papers.

BAYARD STOCKTON,
WM. D'OLIER,
Committee.

RESOLUTION OF RESPECT TO REV. HARRY B. LEE.

Resolved, that the congregation of the Church of Our Saviour, at Rio, have heard with sorrow and deep regret of the death of their friend and former rector, the REV. H. B. LEE they wish to give expression to their great affection for him, and sincere appreciation of all that he did in the founding and developing of the little church at Rio. His memory will long be held in grateful remembrance.

They devoutly thank Almighty God for the good example of His servant, who, having finished his course in faith, now rests from his labors.

They wish to extend to his family their loving sympathy in their great loss, realizing, however, that death is his gain, and the manner of it like unto a great victory.

In behalf of the congregation.

HENRY C. COLES, Treasurer.

A TRIBUTE TO REV. H. B. LEE, D. D.

The Woman's Auxiliary of Calvary and All Saints', Mitchells, Va., met on June 2 in the church whose pastor has so suddenly and swiftly "passed into the heavens," to put on record their sense of the loss his death has brought to his flock, to his friends, to the community he served with such ready will, and, above all, to the church which can ill afford, in this crucial time to spare one of her most faithful sons. The inevitable human protest against the untimely departure of so valiant a soldier of the cross presents itself to our hearts and minds, but we can safely trust God's servant and His work in the keeping of Him Whose will is wisdom and love.

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Personal Notes

The Rev. Malcolm S. Taylor, rector of Grace Church, Berryville, Va., has accepted a call to become rector of the Church of the Epiphany, Danville, Va., in succession to the Rev. J. Cleveland Hall, D. D., who retired some time ago, and is now rector-emeritus. Mr. Taylor expects to take charge in September.

The Rev. Frank A. Juhan has declined a call to St. Mary's Cathedral, Memphis, Tenn., and will remain at Christ Church, Greenville, S. C., where he has been rector for the past five years.

The Rev. Francis H. Craighill, missionary to the counties around Wytheville, Va., and formerly rector of St. John's Church, that city, has accepted a call to become rector of the Church of the Good Shepherd, Rocky Mount, N. C. Mr. Craighill has been the Secretary of the Diocese of Southwestern Virginia since its formation.

The Rev. Edmund S. Middleton, D. D., has removed from Dallas, Tex., and may be addressed at 605 Irving Avenue, Syracuse, N. Y.

After thirteen years' continuous pastoral work in the Diocese of Bethlehem, the Rev. Wallace Martin, rector of St. Paul's Church, Montrose, has accepted his election to the Church of the Redeemer, Charleston, S. C., with charge of the seamen's work in that port.

The address of the Rv. Dr. John H. Feringa is now St. Thomas' House, 229 East Fifty-ninth Street, New York City.

After July 1 the address of the Rev. Phillips S. Gilman, rector of St. Paul's Church, Winston-Salem, N. C., who has accepted a call to St. Ann's Church, Nashville, Tenn., will be 421 Woodland Street.

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The Rev. Lee L. Rose, of Calvary Church, Tarboro, N. C., will take charge of Elmira Heights and Horseheads, N. Y., on September 1.

The president of St. Stephen's College, Annandale-on-Hudson, the Rev. Bernard Iddings Bell, will spend the summer in Europe conducting an investigation for the World Student Federation into the physical condition and morale of the scholars and students of Central Europe. President Bell expects to bring back such information as will enable this work to be carried on next year more efficiently and with greater intelligence than it has been possible this year.

Beginning the day after Memorial Day and continuing through Saturday, the Rev. William Wilkinson, the "Wall Street preacher," preached every day at the noon service in Wall Street a sermon on Disarmament. The congregations were very large and the interest in the sermons widespread.

Ordinations.

Mr. Van Tassel Sutphen, who has long been a very faithful worker in the Sunday school at St. Peter's, Morristown, N. J., and in many parochial ways, was ordained to the diaconate on the last Sunday in May by Bishop Stearly, the sermon being preached by the former rector of St. Peter's, the Rev. P. F. Sturges. His work as a deacon will continue in his own parish.

In St. Michael's Cathedral, Boise, Idaho, on Trinity Sunday, Mr. Basil C. d'Easum was ordained to the diaconate by Bishop Touret. He was presented by the Rev. Thomas Ashworth, who also preached. In the chancel were also the Rev. Charles MacLean and the Rev. W. R. R. Simmons. Mr. d'Easum will have charge of two missions, one at Rupert and the other at Burley.

In Trinity Church, Columbus, O., on May 3, the Rev. James P. Attridge was advanced to the priesthood by Bishop Reese. The rector, the Rev. E. F. Chauncey, preached the sermon, and the candidate was presented by his brother, the Rev. Thomas W. Attridge. Archdeacon Dodshon read the Litany.

On Trinity Sunday, in Trinity Church, Lincoln, Ill., Bishop Sherwood ordained to the diaconate Mr. Leo Gay McAfee. The sermon was preached by the Rev. John Mitchel Page. The candidate was presented by Archdeacon John Chanler White. Mr. McAfee, who was graduated from the Western Theological Seminary, Chicago, on Thursday, May 19, expects to leave in September for the Philippines.

Following the Example of Christ.

St. Peter uses an illustration, the full force of which is lost in English. He says, "Christ suffered for us, leaving us an example." But the word for example means a copy in a copy book which the beginner must trace over in ink and imitate. With shaky and unaccustomed and cramped fingers the child tries to learn to write. His first efforts are very far from perfect. The line which he tries to trace may be straight in the copy, but his effort is crooked and the pen will go off the track, and when the page is finished it is blotted and blurred perhaps with tears, and smudged with ink, and is not very like the original. But he tried very hard, and by daily endeavor he learns to make a fair copy.

So in our imitation of Jesus we are like children learning to write, and day after day we are tracing our records on the copy book of life. Each day we have a fresh page often just like that of yesterday, and yet we fail to produce anything that is like the original. Only we must keep on, for some day we shall graduate from the day school of life and win our entrance to the High School of Heaven, not by examination, but on the recommendation of our Great Teacher, Who has promised to take us in.

The gospel provides another illustration. In the East the Shepherd leads His flock, and makes use of the well-known instinct of sheep which is to follow exactly the movements of the leader.

But we are the sheep of Christ's pasture. He has gone before and we are to follow in His steps. He knows whither He is going, where are the green pastures, and the fountains of waters and the refreshing shade, and where the lion or the wolf are lurking, and if we follow Him He will do all that is needed, and not one of His sheep shall be lost.

But if one goes astray He will go after it till He finds it and bring it home. No sacrifice too great, no danger too terrible, no precipices too inaccessible for Him to climb in order to rescue His sheep. No thought of earthly gain, no hireling spirit is found in Him. He knows each one by name, and they each know His voice and follow Him. Such must be our individual relation to Him Who is the Good Shepherd, Who gave His life for the sheep. —Canadian Churchman.

Time Enough.

Says a wise proverb, "Time enough is little enough." I suppose there is always time enough to do the things that God requires. God is never a taskmaster. He never lays upon us unreasonable demands: every divine requirement is rooted in fairness. 'Tis our fellows who confuse us with commandments. There is always time enough to do the thing which God requires—if only we can be sure what His asking is. Sometimes the thing He asks looks smaller than the thing we want to do. Sometimes His errand seems an interruption of an important program. Sometimes the face in which He comes to us is forbidden or unwelcome. Often we are so obsessed with the imperativeness of the programs we have built for ourselves: we cannot raise our eyes to meet the look of a more important duty. We are too busy as we say: we have no time. But there is always time—plenty of time—for the thing which God requires.—George Clarke Peck.

It is often difficult to know just how to frame a program which separated groups of Christians can accept, but the way to prayer is always open. Sometimes no definite way of action can be suggested, but the way to the throne of grace is never blocked. Even though we may not be able to pray in the same phrases, it is always possible for all Christians of every name to be silent before God, and to know that He is their Maker and Redeemer.—Charles E. Jefferson.

Do not be troubled because you have no great virtues. God made a million spears of grass where He made one tree. The earth is fringed and carpeted not with forests, but with grasses. Only have enough of the little virtues and common fidelities, and you need not mourn because you are neither a hero or a saint.—H. W. Beecher.

Reasons for Being Honest.

The fact that God spoke these words and said, "Thou shalt not bear false witness," should be a sufficient reason for our obeying without asking why. Sometimes, however, a child obeys more willingly if he knows why he is commanded, and we believe that there are reasons back of every one of God's commands.

Why, for instance, should we be honest Is it because society finds honesty a convenient thing and has decided to frown upon any one who may hold a contrary view; or is it that we wish to live up to our part of the Golden Rule in order that others will deal fairly with us? There may be good and sufficient reasons for being truthful, but still they do not prove that honesty is a virtue.

After all, what is honesty? Webster defines it as "An upright disposition; moral rectitude of heart." Hence, we can say it is one of the foundation stones of character. But we can go even further; for honesty has a peculiar bearing upon integrity, which, in turn, is not only the foundation of character, but the whole structure. Integrity is often confounded with honesty, but the two words have not the same meaning. Integrity, to quote Noah again, is: "Wholeness; entireness; (the) unbroken state."

It is then our very existence, and the thing we would instinctively battle for against the whole universe. We would never deliberately and knowingly do anything to injure it. That we often do so b ylying is on account of our thoughtlessness, or ignorance of its destructive effect upon integrity.

It is not always easy to see just what bearing the one has upon the other, but we may say that honesty is a protecting sheath for integrity. Why? Because truth is an integral part of our complete make-up, or integrity; and anything in us that violates truth, in some degree shatters that integrity.

This is at least one reason why honesty is a virtue, and we may question if the best of us give it the grave consideration it deserves.

We observe only externals ordinarily: a man deceives his neighbor; the neighbor discovers it, becomes bothersome; the unpleasantness that follows is easy to see. But it is after all merely incidental. Unnoticed in the noise of external events, something else is at work; it is the destructive reaction of the sinner's sin upon himself. It is a silent active power that tends to disintegrate his very being. And this operation is not incidental, but fundamental.

Some have a greater respect for truth than others; it is a matter of keener perception of values. But as long as people are guided by their observation of immediate external efforts and at the same time have no respect for the commands of God, many will try to "get by" with as much trickery as their tact will permit or their discretion allow.

If dishonesty were merely defying society, we might easily make heroes of clever liars, giving them credit for audacious courage. Unfortunately, this very attitude is quite generally accepted by the world, hence the multitudes who lie and cheat with a gay braggadocio and are proud of their skill in "slipping something over" on the other fellow.

If they could see that the injury is to themselves as well as to the other fellow, even a selfish consideration might cause many of our clever people to count ten before trying their skill.—B. G., in the Theologue.

An Apportionment of Men.

We have grown accustomed to the use of the word "apportionment," but it usually suggests money; why not have an apportionment of men? On every hand it is declared that the supply of clergy is not equal to the demand. How are we to secure recruits for the ministry? When money for missions is needed, the method employed to impress Church people with a sense of their individual responsibility seems to be that of apportioning a certain amount to each unit in the Church. This done, every effort is then put forth towards raising the quota. Why not use the same tactics in the effort to solve the problem of obtaining men for the ministry?

About a century ago there was one ordination every triennium for every two hundred and thirty-four communicants; today there is one ordination for every 3,350 communicants. Some one may insist that those figures only show how well statistics may lie, but the truth is, the membership of the Church shows an encouraging increase, whereas the ordination shows an alarming decrease. And a considerable number of those who enter our ministry come to us from other religious bodies. Evidently, therefore, our own Church families are falling down in their duty. What shall be done about it?

During the war a given community was called upon to provide a specified number of soldiers—the method of apportionment was used, and men were drafted. Cannot something like that be done in the Church of God, which is composed of those who have enlisted under Christ's banner to fight against sin, the world, and the devil unto their lives' end?

Let us go after the best young men of the Church for the ministry. They are to be had. Are we of the clergy making our promising young men feel that our job is worth while? Let every priest regard this question of vocation for Orders a matter of conscience. Is it not our bounden duty to make a diagnosis of the young men within our cures—selecting, encouraging, counseling, yes, drafting, if need be, those who are evidently adapted to the ministry?

Never was there a bigger opportunity open to the clergy than today. Men outside the Church are feeling the world's need of religion. Leaders in thought are challenging the Church to make good. And the words of Phillips Brooks are still true: "The Christian ministry affords the largest opportunity for the development of a human soul that the world has to offer."

Some one has suggested this as a reasonable goal—one candidate for Orders every three years for every five hundred communicants. Let's try the apportionment method of securing men for the ministry.—The Rev. Fred Ingley, in the Theologue.

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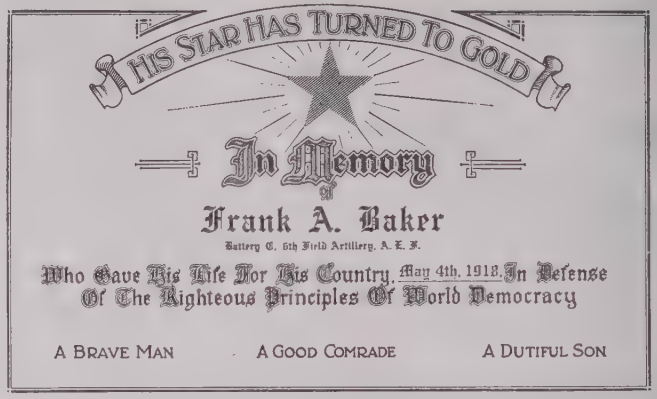
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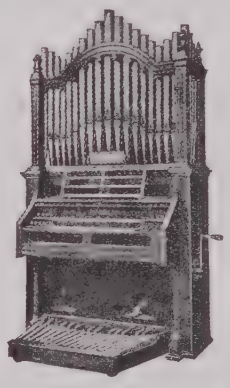
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VOL. 86 RICHMOND, VA., JUNE 18, 1921. No. 25.

At Judgment

He thirsted and I gave him drink, you say?
I, who had not drink for me or mine?
I only passed him on the world's great way---
"Aye, and bade him hope---that was the Wine."

He was a-hungered and I gave him food?
Why, I remember not: I only led
My path out by the trenches where he stood---
"Aye, and spoke of faith---that was the Bread."

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God's gifts which we possess, we should esteem highly; ourselves humbly.—Luther.

The former pastor of President Harding calls his parishioner an "eloquent listener."

Ye that are workers, and count it the soul's worst disgrace to feel life passing in idleness and uselessness, take courage. Deeds never die.—F. W. R.

Love will die like a smothered fire if you give it no expression.—C. B. Symes.

Pleasure comes through toil and not by self-indulgence and indolence. When one gets to love work, his life is a happy one.—Ruskin.

The new commandment issued appropriately at the Feast of Love, and not long before the great Act of Love.—F. W. Robertson.

Goethe's words to Eckerman: "If you have any faith, give me a share in it; if you have only doubts, keep them to yourself. I have enough of my own."

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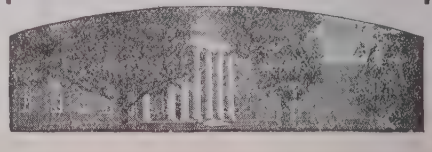
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We do not reach the life of real faith till we are fully conscious of our own helplessness. How can we trust Christ unless we have learned to distrust ourselves?—W. Hay Aitken.

The appeal of religion calls us to the knowledge of the constraining love of Christ. It is not the Church which is at stake. That is only an instrument. It is not religion itself, for that cannot be destroyed. But it is our life and the life of this generation in which we live. Therefore, oh, how overwhelming the logic, let us hold fast the profession of our faith without wavering.—F. Q. Blanchard.

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VOL. 86 RICHMOND, VA., JUNE 18, 1921. No. 25.

A CALL TO THE IDEALISM OF THE YOUNG

There has been of late in many places a sharp awakening to the ugly facts in present-day social customs which have crept into being while the conscience of good people slept. Periodicals with wide circulation, like the Literary Digest, have discussed the situation. Public officials, church organzations and preachers have been taking counsel. Our social practices need improvement, and it is well that great numbers of people are beginning to know it.

In the first place, some of the modern dances are so outrageously ugly that they ought to be immediately offensive to refined taste, and at times they come to the very edge of indecency. The origin of these dances was low, and no amount of gilding by fashionable acceptance can cover up their essential grossness. The Commissioner of Police in a large Eastern city stopped a Christian minister in his office a short time ago and said to him that the police sorely needed the co-operation of the Church to set a higher standard of manners among the people who were supposed to constitute good society. He said that young men and women "in society," protected as many of them are by the ultimate safeguard of good homes, do not realize the full danger of some of the reckless modern social fashions; but that these things, imitated among young people who have a less steadying environment, are leading to moral havoc. He said, further, that twenty years ago he was in New Orleans at the time of the Mardi Gras, and that the dances and the dress which could be seen then in the disreputable quarters of the town at the time of the carnival were the same which had emerged now into fashionable adoption.

With the demoralization of the dance, there has come on the part of many young women a strange bravado in dress. Whether on the bathing beaches or in the ballroom, there is a decreasing raiment and an increasing recklessness. The standards of modesty which used to be commanding are impudently flouted by a few, and not insisted upon by the many.

There is, furthermore, a tendency among the young people to resent the chaperonage which formerly was a matter of course. The public dance in hotel ball-rooms to which young girls go with no one but their partners, the automobiles, the late suppers in public places—all are expressions of an exaggerated liberty which puts a premium upon hasty impulse and sacrifices a wise restraint.

What does this mean? Does it mean that the majority of young people today are less fine than their mothers and fathers? We do not for a moment believe it. The trouble is not with any general demoralized intent. The trouble rather is that the great, clean-minded, high-principled majority have not sufficiently stopped to think, to discriminate and to set up constructive principles which the wilful bravado of the few shall not be allowed to break down.

The ignominy of our present situation is that we have carelessly thrown away our aristocracy of taste and conscience. Instead of letting the best within us be the arbiters of taste and fashion, we have let our best instincts be poisoned by the influences that have come up from low dance halls and dives whose very suggestion ought to bring disgrace. We have allowed ourselves to become habituated to music that is full of the barbarities of savage tribes dancing in the jungle, and in the place of a lovely simplicity we have allowed the paint and the powder and the half sensuous dress which vulgarize and cheapen. We need to win back our pride of refinement, of chivalry and romance. We need to open our eyes to see that it is a dishonor to Christian gentlefolk that they should abdicate their aristocracy of feeling and of conscience.

"Whatsoever things are lovely, whatsoever things are of good report, think on these things," wrote St. Paul. We want today to get our Christian parents, and to get our Christian young people, to do precisely that. We must get them together to look facts in the face, to make up their minds in the light of Christian idealism as to what is beautiful and what is base. If a single group of high-minded girls should determine among themselves as to what betterments they will determine to bring to pass in society, they can accomplish a saving purpose in any community. It is the business of ministers and other Church leaders to inspire the young people to form such groups. In their hands supremely lies the moulding of a better fashion. There is enough innate idealism among the young people to destroy whatever evils exist if once they are inspired with the power of a positive conception. That idealism must be made conscious of itself and conscious of its solidarity.

WHAT THE CHURCH SHOULD ASK FOR

A crystalization into still more specific expression of the thought which is outlined in the preceding editorial is this declaration of principles presented this week at the Ministerial Union representing all the Protestant churches, in a large Eastern city:

"As Christian ministers we recognize that our supreme duty and privilege is to hold up before the spirits of our people the ideal of those things which are true and lovely and of good report, and to bid them think of these things; confident that the expulsive power of high affections is the strongest force against whatever is ugly or base.

We believe that all thoughtful persons will agree that in our modern social customs, in much popular music, in certain forms of dancing, dress and demeanor, there are elements which are neither lovely nor of good report; and that evils exist which people of sensitive conscience disapprove, but which nevertheless by silence they tacitly condone.

We believe that whatever tends to demoralization in modern social practices can be corrected if the people of Christian conscience will think and act constructively.

We therefore appeal to the Christian mothers of ———, in churches, in woman's clubs, or other organizations, to

take measures to crystallize positive standards which they will pledge themselves to uphold.

We appeal to the young women to form groups which will face with earnest thoughtfulness the facts in regard to present-day social customs, discriminate in regard to these between what is fine and what is hurtful, and exert their group influence in favor of standards which their finest conscience approves.

And we appeal to men, and especially young men, to show so unmistakably their social approval of modesty and refinement that whatever is questionable in dress or demeanor may be discouraged until it disappears."

BISHOP TUTTLE TRAVERSES AN OLD TRAIL

On the fifth of October, 1866, a special meeting of the House of Bishops was in session in St. John's Chapel in the city of New York, called chiefly for the purpose of sending another Missionary Bishop into the immense territory lying between Texas, Kansas and the Missouri River on the east and the Pacific States on the west, where only Bishops Clarkson and Randall were holding a few outposts for the Church. The Bishops determined to set apart a new missionary jurisdiction and to elect another Bishop in this new West, his modest title to be "Bishop of Montana, with jurisdiction in Utah and Idaho." Their choice fell upon a stalwart young clergyman, rector of a village church in Morris, N. Y., who had become known to some of them for his missionary spirit, his promising ability and his sound common sense. This was the Rev. Daniel Sylvester Tuttle. At the time of his election he still lacked nearly four months of the canonical age for consecration to the Episcopate. He was consecrated May 1, 1867, by Bishop Hopkins, who had received Episcopal orders at the hands of Bishop White, who had received them from the English Church and was known as the father of the American Episcopate.

Within a few weeks thereafter the new Bishop was making his way by toilsome stages to his distant field. There for nearly twenty years he labored, laying broad foundations for the Church as the land began to receive the tides of immigration and to grow into large and flourishing States. He was translated to Missouri as its Bishop in 1886, and in 1903 became Presiding Bishop of the Church by virtue of seniority. This high office, with its ever-increasing duties and responsibilities, he has held longer than any of his predecessors since Bishop White, and has filled it so ably, so paternally, with such simplicity of character and readiness of devotion to its every demand that he has become easily the most widely known, the most venerated and beloved figure in the American Church; a living example of its genius and type of its ideal manhood.

Bishops in the great West have no longer two or three or four wide territories to oversee, but each State has at least one, and some of them two or three Bishops, diocesan or missionary. So it came to pass that last week Bishop Tuttle was journeying westward to Denver, Col., for the consecration of a Bishop-Coadjutor of that Diocese. With all the facilities of modern travel his route lay in part along the same trail over which he had passed fifty-four years ago, by stage coach or on burros or any way that offered, to the field of his first missionary activities. The great contrasts which have come about during a single episcopate, and the grace and virtue bestowed upon this old Bishop, and through him upon the Church, during that period did not fail to attract the attention and excite the gratitude of the good people in those parts. So at one place and another they begged him to tarry with them for a space that they might make public and devout recognition of what God had wrought for them, in which celebrations the whole Church would fain join in a spirit of sympathy and congratulation.

An account of the services held at Omaha and North Platte, Neb., will be found in our news columns.

THE GREATNESS OF BEING GOOD

Doubtless on last Sunday, being the Sunday nearest to the eleventh of June, many Christian congregations were led to think of St. Barnabas, whom the Church's calendar commemorates on that day.

Many of those whom we commemorate on the saints' days were men of more extraordinary endowment than was Barnabas. Peter was more aggressive and commanding. John had gifts of poetic insight which Barnabas did not possess. Paul was incomparably a greater thinker. Yet, nevertheless, there is no figure among the heroes of the early Church who brings a more immediate inspiration and encouragement to us Christians of today. For Barnabas excelled in a way in which we also can learn to excel. His virtues were not those of the genius, but those of the man who takes endowments not outstandingly different from those of the average man, and weaves them into a life of nobility through the simple power of religious consecration. He brings us not the example of a distant attainment, but rather the encouragement of a friendly presence which bids us walk on the same road of achievement with him. He was great not because of his gifts, but because of his goodness, and though not all men can be gifted, all men can try, like Barnabas, to learn to be good.

He was, say sthe narrative in the Book of Acts, "a good man," and it goes on to add that he was "full of the Holy Ghost and of faith." That is to say, he was made what he was because the spirit of God had been allowed to fill him and possess his life.

The pitiful shallowness of many lives is that they are not filled with anything except themselves. Their impulses are the common impulses of their human and material calculations. They are hemmed in by a moral complacency that does not look beyond itself. All the currents of their being are sluggish, like a pond fed by a few thin streams. No tides out of the unfathomable deeps throb up into them with the rhythm of the eternal sea.

The great, deep lives are those which maintain their contact with the depths in God. Oh, that we might remember again and again that truth, so simple and so imperative, so awful in its all-inclusive importance for all religious living, and yet so easily forgotten! There are so many to whom religion means simply a name for certain practices, a garb put on at times over their accustomed ways of living, and not the transformation of the whole nature of that living through the miracle of the heaven-born life. So many live content with the feeble barrenness of their souls, as though no reservoir of the mighty grace of God existed beyond the horizon of their poor complacency. They are never filled by the Holy Ghost because they never truly understand how awful is the difference between what they are and what they might be, and how marvelous in its possibilities is the change which the Holy Spirit can work in them. They lie like barren deserts, painfully growing their few poor flowers here and there, with the sluices of the life-giving waters shut by their own neglect. They list like stranded vessels on the flats of the inland bays, with never a glance turned to the sea horizon from whence the rush of the releasing waters might pour in. But the great souls, the free souls, the souls which, like Barnabas, are glad in their unfettered goodness, are those which have opened the gates through which the life of God can come. They may not be different in themselves from other men and women; they may have had originally no extraordinary endowment of spiritual capacity, but they have waited upon the Lord. They have pondered upon the miracle of the spiritual world. They understand that there is something, not our-

selves—a great, inclusive glory of the life of God—which can pour in upon us and fill us with itself. They have prayed, they have dreamed, they have desired. And so at length they have been filled with the Holy Ghost, and with the joy and power which that brings.

When a man thus is filled with the Holy Ghost, he is also, like Barnabas, full of faith. He has faith in the illimitable possibilities of God's achievements. He has faith in events and faith in men.

Is this not what we need supremely today—men who have been filled with the Holy Ghost, and therefore are full of faith? In these immediate years it seems as though there were an ebb in faith. There are plenty of phrases. There is much talk of loyalty to the Church, much boasting of patriotism, much vaunting of 100 per cent. Americanism and all the cheap vociferousness that takes the place of a noble pride. But there is a fashion of discounting the ideals which are the heart of faith. It is even possible for the very standards of value to be so dimmed and distorted that men twist the things which are the marks of glory into the butt of a cynic's scorn. We may sometimes hear it said of some great leader and prophet of his time who saw from the hilltops the vision which a dull and selfish generation may never see, "We do not believe in him; he was an idealist." An idealist! Think of the unconscious callousness to holy things which ever lets that word be spoken without an awful reverence! An idealist. Such was Isaiah. Such were all the prophets and seers of the world. Such were those who in every generation have beckoned the race forward by the torches which they have kindled in the rising sun. Such were all the architects of the purposes of heaven. Such was the Christ upon His cross! God pity us if today in America we drag down by gross fingers of stupid disbelief the power of ideals that ought to thrill us and lead us on climbing roads! To be full of the Holy Ghost is to be full of faith, and to be full of faith is to be full of the dauntless confidence that the things which one generation dares set up as its ideals can be built through the grace of God into the next generation's facts. To be full of faith is to believe that there are no limits to the things which God can do. It is to believe that human nature is malleable, and human souls can be made anew by the heavenly touch. It is to dare to attempt great things, knowing that faith can move mountains if once it has moved to obedience the hearts of men.

A CANADIAN PRESBYTERY ON CHURCH UNION

Through the courtesy of Mr. Robert H. Gardiner we have the report of the Anglican and Presbyterian Committees on Church Union made to the Montreal Presbytery on May 20, as given in the Montreal Daily Star. A committee of the Presbytery was appointed to support the consideration of this report before the General Assembly of the Presbyterian Church in Canada, which was to meet in Toronto, June 1.

Professor Welsh gave a full explanation of the report which contains resolutions agreed upon by the two committees in their five conferences held under the joint chairmanship of the Bishop of Montreal and Professor Welsh since the new year. In these conferences it was found unnecessary to bring up either of the vexed questions of the Thirty-nine Articles of the Anglican Church and of the Presbyterian Confession of Faith or of the uniformity of public worship. Thus two difficulties anticipated by some as insurmountable were found to be outside the fundamentals of Church union and reorganization of the different denominations was found unnecessary.

With regard to the question of faith it was resolved:

That the Lambeth statement represents the view of this conference, namely:

"We believe that the visible unity of the Church will be found to involve the whole-hearted acceptance of: The Holy Scriptures, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the baptismal confession of belief; the divinely instituted sacraments of baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ; a ministry acknowledged by every part of the Church as possessing not only the inward call of the spirit, but also the commission of Christ and the authority of the whole body."

With regard to the question of order, the following resolution of the Lambeth Conference was adopted: In view of the ultimate ideal of a reunited Christendom, a representative and constitutional episcopate, co-ordinated with Synodical, Presbyterial and Congregational representation, is adapted to the achievement of the larger unity."

Professor Welsh explained that a representative and constitutional episcopate would mean that the Bishop be chosen by clergy and laymen and be responsible to the Church as a whole, not autocratic.

At the third conference the following resolution was brought up but not formally adopted, a joint sub-committee being appointed to deal with the matter. It was reported at yesterday's meeting, however, as it formed the basis of subsequent discussion and action: "In view of any action involving union between the Anglican and Presbyterian Communions, bishops and clergy of the Anglican Communion would accept a form of Presbyterial Commission, and ministers of the Presbyterian Communion would accept a form of Episcopal Commission. Any who at the time of union may not desire to receive such a commission, entitling them to officiate at all acts of worship in the united Church, would retain their present status and functions."

The fourth conference resulted in the acceptance of the following forms of reciprocal commission, which Professor Welsh pointed out were not ordination ceremonies but merely those admitting ministers already ordained in one communion to the larger ministry of a reunited Church.

The Presbyterian form of commission to Anglicans was as follows:

"A declaration will be made to the effect that there is no repudiation for reflection on the ministry to which we have been set apart by the Holy Spirit, but that the authorization is given to enable us to exercise the ministry in a wider sphere within the reunited Church. Then the clergy of the Church of England will be admitted according to the form in the "Draft of the Book of Common Order of the Presbyterian Church in Canada," pp. 35, 36. Now may be sung 'Come, Holy Ghost, Our Souls Inspire,' or other hymn of supplication for the presence of the Holy Spirit. Then shall the candidate kneel, and, other Presbyters standing about him, the Moderator shall say: 'Since no man is of himself sufficient for these things, let us call upon God in prayer.' "

In the course of the consecrating prayer, the Moderator will say: "We now, by the laying on of our hands, admit to a wider exercise of the ministry of the word and sacraments. At the conclusion the right hand of fellowship will be given to the clergy of the Church of England, and an invitation to take part in the Presbyterian ministry. The benediction closes the form of ceremony.

The Anglican form of commission to Presbyterians, similar to the aforementioned, is as follows: "The candidates having been presented to the Bishop, then shall the Bishop say: For as much as terms have been arranged between the Church of England in Canada and the Presbyterian Church in Canada, with the purpose of realizing, through a visible and corporate union, their common fellowship in the Universal Church of Christ, and of manifesting that fellowship to the world, and for as much as it is necessary that there should be in this united Church a ministry that shall be acknowledged in every part thereof, it is our purpose now to give to these our brethren, by the laying on of our hands, a commission to the office of priesthood, it being clearly understood that herein there is no repudiation of or reflection on their past ministry, to which they were set apart by the Holy Spirit, whose call led them to that ministry and whose power enabled them to perform the same."

Professor Welsh explained that the use of the word priesthood contained nothing offensive to Presbyterian beliefs. The word was not used in the sense of the priest who stands between the soul and God, but in a purely religious sense as being the Anglican form for that office in the Church of England which corresponds to that of the presbyter in the Presbyterian Church.

After the invocation and prayer the commission is given as follows:

"Then the candidates shall kneel, and the Bishop, with the priests present, shall lay hands severally on the head of every one, the Bishop saying:

" 'Take thou authority to execute this office now committed to thee by the imposition of our hands. And be thou a faithful dispenser of the Word of God and of His holy sacraments.' "

The ceremony concludes with the benediction.

Dr. Welsh and other members of the Presbytery expressed the highest admiration for the manner in which the members of the Anglican committee had met them on various points, enabling them to escape the threatening barrier of reordination and other difficulties. The Bishop of Montreal and others had consented to the proposed Presbyterian form of commission to the wider ministry. The conferences were felt to have led to a larger measure of common understanding. Dr. Duncan moved a resolution commending the attitude of the Anglican committee and recommending the consideration of the constructive conclusions of the joint committees.

THE CALL OF THE MINISTRY

By the Rev. W. Cosby Bell, D. D.

The Church papers have repeatedly marshalled the main facts which lie back of a discussion of the call of the ministry. They may be briefly pictured by the following statements: There are in this Church some 9,031 parishes and missions. There are approximately 4,400 parochial clergy to man them. Five years ago there were in our five Eastern seminaries 256 students. This year there are 179. In 1916 there were 692 postulents. In 1919 there were 393. The Bishop of a Middle Western Diocese has recently said that unless the number of candidates rapidly increased, one-third of the parishes in his section would be vacant within five years. The full effects of the shortage will be felt only a few years hence, but they are already beginning to be felt. We have received at the Seminary during the past session more than twice as many requests for recommendations as we did last year. One of the Virginia Bishops told me not long ago that he had eight vacant parishes, with no prospect of filling them. The facts are undisputed; they point inexorably forward to a gradual arrest and slowing down of the life and work of the Church for lack of men. The facts are clear. The problem left is that of changing the facts.

When we are confronted with a great need our most important task, I take it, is to begin to think about sources and methods of supply. Thinking and talking about vacant churches will not fill them—only thinking and talking about men will do that, and it is time that we talked less about needs and more about men.

With regard to the sources of supply, there stand out in my mind two very hopeful features in the present situation. In the first place there has surely come home to the minds and hearts of all of us in late years a new realization of the unused and untapped reserves of self-forgetful service that are latent in ordinary human nature. We had said, perhaps in our folly, that our age was at heart materialistic and given over to the pursuit of selfish ends. We had said perhaps that the youth of our time did not readily respond to the call for unselfish service. We had said that young men shrank from the ministry because the salaries were too low, and that to raise the salaries would be to increase the number of ministers. And then you remember—that even as we talked so there came an arrest—a pause in our national life—a sense of growing crises. And then, in the silence of an intense and poignant expectation, there rang out high and clear the call of the bugles of duty. They spoke not of salaries, high or low, nor yet of personal advantages to be lost or won. They spoke only of service difficult and dangerous to be carried through in whatever misery of body or distress of mind. And then from every corner of the land there came to us the sound of trampling feet, the movement of the young men pouring out from the cities and the plains and the mountain valleys and crowding into the long roads that led to Flanders and Lorraine. And so we have had our demonstration. We know now—there is no excuse for our not knowing it—that given an adequate objective, given a cause to serve that offers the opportunity for moral and spiritual adventure, and the servants will be forthcoming. The supply is there.

And this is the second hopeful thing that I see. There are in the Seminary I know best a number of young men of whose quality and character we can speak in terms of high praise. If in our dealings with these young men we found in them some special and distinct ministerial quality or a special super-normal experience which could not be created or educated—which a man simply has or has not—then we should feel rather hopeless about doing anything to meet the need for ministers, for then we should have to face the depressing fact that very few men are potential ministers—that the source of supply is very limited indeed. But though I usually do not find in these men an exceptional quality or an exceptional experience, I do find in them something quite distinctive. It is an exceptional insight. They are normal and healthy young Christians, believers in God and followers of Christ, desiring to live their lives in His service. There are such Christians in every community. But these men are Christians who have discovered something. They have discovered that in the ministry is to be found a field for the service of God and man and a cause to serve which quickens their blood and stirs their hearts and kindles their brains. And they are there at the Seminary mainly as the result of that insight—the insight that to serve Christ in the ministry is to serve mankind in a singularly effective way and to find for oneself a life singularly worth living.

If this is not an inaccurate account of what takes most of us into the ministry, then the centre of the problem of increasing the number of ministers is the problem of widening that insight. It is the problem of bringing larger numbers of men to feel the special appeal—the call of the ministry. God is calling men into His service and into a ministry of one sort or another always and everywhere. In baptism we are signed with the sign of the cross and promise to continue Christ's faithful soldier and servant unto our life's end. This is God's call to a ministry in the awakening of the religious life of the child. In the hearts of boys and girls as they come forward for confirmation is a call to the ministry. For even as we have many members in one body and all men have not the same office, so we who are many are one body in Christ. There are diversities of gifts, but the same spirit; diversities of ministrations, but the same Lord. And if, paradoxically, young men feel that while they can naturally and quietly consider the call to be Christian doctors or teachers or merchants, they cannot or ought not consider the call to the ministry until something, they know not what, wholly extraordinary has happened to them, it is partly our own fault. It is partly because we have acquiesced in the ancient heresy that the ministry is an isolated profession. If we find ourselves isolated, it is possibly because we have isolated ourselves, and we have isolated ourselves to the point where very few young men ever even consider the call of the ministry as even a possible life work for them. They know that a minister usually turns up in church on Sunday morning, but how he got there, by what mental and spiritual processes, what were the motives which actuated him, when and where he was trained, or whether he was trained, what, if anything, the Bishop has to do with it, they do not know. Is it not the case that for the most part we have left, as it were, the onus of a decision wholly to the uninstructed individual?

There is the best possible authority for reversing this policy. When Jesus was organizing that first peripetetic theological seminary in Palestine, He called His students one by one—Matthew from his place at the receipt of custom; Peter and John from their nets. And He called in spite of the fact that some might not and one did not turn out to have the inward call. When deacons were needed, the apostles did not wait for volunteers. They directed the Christian community to choose men of good report, and they got among others a man like Stephen. When St. Paul found at Lystra a certain promising disciple named Timothy, "him would Paul have go forth with him and he took him." In other words, he found a good man, made a direct personal appeal to him, and as a result secured him. When the Christians of Milan in the fourth century needed a bishop at a critical time, they picked out the best man they knew—a layman, a brilliant lawyer, and Governor of the Province, saying, "We will have Ambrose as our bishop," and they got him. Possidius tells us that, another presbyter being needed in the community, the Christian people seized hold of the great Augustine and presented him to the bishop for ordination, and that Augustine recognized the call of the people as the call of God. So one might go on to show with illustration after illustration that the laissez-faire policy has not been the historic and effective policy of the Church.

Perhaps we should be agreed that the ideal thing were that the Church should so present the call to the ministry that every worthy young Christian would be able to consider intelligently and seriously whether or no the call be addressed to him. Now to be able to do this, he needs first of all information. He should have presented to him in some clear and intelligible form the actual objectives and aims of the ministry, its place and function in the Church and in the life of the world. He should be able to form some idea of the scope and range of the minister's work—as student and teacher, as preacher and priest, as organizer and administrator, as servant to the entire life of the community, as friend and comrade of every person in the parish, from the children to the grey-beards, as minister indeed to the whole of human life in its relation

with goodness and with God. He should be able to visualize the actual processes by which a man becomes a minister, the method of training, the process of education. I am afraid that young men frequently see in the minister one who, moved by potent but mysterious forces, rises and preaches spontaneously on successive Sunday mornings throughout his life. He knows that such a feat is beyond him. He is unaware that the sermon has a history. Often he does not know there is such a thing as a theological seminary. One of our best graduates at the Theological Seminary, from Virginia, and a graduate of the University of Virginia, told me the other day that he had never heard of a seminary until two weeks before he entered ours. He had thought about the ministry from time to time, but had felt himself unprepared for it, and was unaware that there was a way to remedy his deficiency. * * *

The situation then can be met, I believe, by incorporating enlistment for the ministry among the normal yearly parish objectives. Might not each parish make a sustained effort to put and keep at least one man in preparation for the ministry each year? Might not each minister survey his parish each year for possible candidates and present the call to the individual? Might not the call be more frequently presented from the pulpit and the Sunday school and in the schools of the State? Might not a diocesan committee support the efforts of the individual by informative literature, including perhaps a seminary catalogue mailed at intervals to potential candidates?

Is it not the case that the call to the ministry, to be successful, must be pitched on a certain key? In the first place, it must be pitched upon the positive key of opportunity rather than upon the negative key of self-denial. We ministers know, of course, that while the ministry means a denial of selfishness, it does not mean the denial of self. Rather it means self-realization. We know that it means an opportunity for a man to use all possible knowledge of goodness and godliness, of science and art and philosophy and literature and life. We know that there is no capacity for dealing with men, no gift for organization, no power for clear thinking and writing and speaking, which does not find here scope for its exercise. We know, too, the richness of life that comes of close and enduring relations with our fellowmen which the ministry brings. We know that this service of Christ means that one has life and has it ever more abundantly. And yet, somehow, sometimes there creeps into our voices as we talk about it a kind of gentle whine. We dwell sometimes upon the difficulties and forget the opportunities. We desire, no doubt, that the difficulies should be faced and understood by every man entering the ministry, but do we always get the other side understood equally well? Surely the call to the ministry must show men, must make them vividly feel, that they are setting out to win their lives and not to throw them away. If they are to feel the call to the ministry, they must first feel the call of the ministry. And, secondly, that call must be pitched primarily on the key of service, not of sacrifice. We talk sometimes about sacrifice as if that in itself had some virtue and some appeal. But indeed, in and by itself, it has neither, and we are mistaking the incidental thing for the essential thing. For sacrifice has meaning and use only as a means to service. Then it is forgotten in the joy of the service. "Who for the joy that was set before Him endured the cross despising the shame." We are told that the cadets of the French Military School of St. Cyr insisted upon wearing the white gloves of parade in their first engagement, and put flowers in the muzzles of their rifles, turning the grim and bloody business of war into a festival. And we have, above all things, to help our young men to see that here is an unparalleled opportunity for service to God and man.

One great thought is now dominating the minds of all thinking people. It is the thought that out of the illumination of the war we must wring the materials for a better world than the world of yesterday. For such a better world, we know that just one thing is wanted, and that is better men. That is the basic need upon which every league of nations and every scheme of social reform depends for its success, and that fact is the call to the ministry, for the ministry is just a body of men whose special concern is with the transformation of character, and who hold themselves to be the servants, not of private interests, but of mankind. We do not do that work very well, perhaps; perhaps the chief reason being that we are not good enough to do much good, but it is our work. The task of the minister is to minister. It is to put away, as the soldier does, all thought of private gain, and go on a permanent active service to make the spirit of Jesus Christ the spirit of this world. That His spirit should become the spirit of this world is, I take it, the only possible or even conceivable solution of the problem of human life, and therefore the man who enters the ministry has at least the chance to bring his entire weight to bear at the crucial point in the task of mankind, and to put his energy at work at the central moral and religious problem upon which all other problems finally depend. It is a chance to fling all one has and all one is into the world conflict at the point where the struggle is most severe and the issue most doubtful. It is a chance to count for one man in the battle of the Lord. And this our young men must be brought to see.

Some Eclesiastical Dont's

By an Archdeacon.

It is somewhat unfortunate that after traversing a considerable portion of our pathway on earth we cannot go back and put up sign-posts of direction originating in our experiences of results. Such sign-posts might, of course, be occasionally misleading, as it is often difficult for a conscientious thinker to look back over his life and separate the real mistakes from those which are only apparently so. The young clergyman, however, guided as far as possible by the Church's wisdom, must learn his own lessons. This article is merely a modest effort to be suggestive without claim to infallible conclusion.

In the first place, don't suppose that it is humanly possible to apply the Church's rubric law to every condition in worship and ministry. Our Lord's warning, "I have many things to tell you, but ye cannot hear them now," applies in the realms of practice as well as theory. In St. Paul's, Richmond, or St. Bartholomew's, New York, the full rubrical law applies in its exactness. It presupposes certain conditions of education, environment, custom and equipment. As acting canon of a pro-cathedral, I have used Eucharistic vestments and the full ritual. On the other hand, as a summer preacher to a crowd of uneducated mountaineers, I have preached in my shirt-sleeves and with no Prayer-Book at all. The only lecture I gave them on the Church was a talk or two, impartially expressed, on what the various "bodies," Methodist, Episcopal, etc., taught, emphasizing the grand fundamentals on which we were not divided. Every sect was represented in the audience. They curiously combined the maximum of sectarian zeal with a minimum of sectarian knowledge. They were an a. b. c. congregation ecclesiastically at an impossible distance from our Church influences. The results nevertheless were gratifying.

Don't fail to cut and measure your service by the character of your congregation. A mixed congregation, or one enjoying the Church services occasionally only, cannot enjoy or be helped in the largest way by the service proper for the average metropolitan church, re-enforced by its training, equipment, numbers and music.

If your views are "sacramentarian," don't be in a hurry to let miscellaneous mission audiences, in a land saturated with "Protestant" ideas, into the fulness of your theories. Do not fail to warn those under your instruction against the fatal results of a mechanical religion, or lead them to suppose that "saving" results come from frequent communion regardless of preparation, spiritual conditions or compliance with the plain law expressed not only in the Word of God, but in the prayer-book preface to the Holy Communion. Don't let them forget that your "glad to see you at the Holy Communion" means, "I am glad to see your frequent self-examination and prayer and your resolution to earnestly struggle for a closer walk with God." Don't fail to remember that the system of the Roman Church is inseparately connected with her confessional. While speaking of the "prayer wheel" of heathenism as a mechanical religion, don't fail to remember that with many souls ranged under the cross there is danger of a similar mistake. This you would deplore!

Don't plan a church building too large for your congregation. Your plan would better provide for an enlargement some day. Don't forget that the blessing promised to a "two or three" congregation is proportionately increased by the enlargement to two or three hundred—both to yourself and the original "two or three." Don't forget that your maximum use on the Lord's day is attained by getting all of your people to one service if possible, rather than dividing them into a morning and evening congregation. Give your evening service where there is no morning service. Actually I incline to the belief that the empty pews of the average town church at the evening service are a damage to the spiritual interests of

the Church. A cottage or chapel service in a favorable locality is to be preferred, or an appointment in an adjacent town. In this particular the custom of the Church in many localities appears to clash with common sense according to the laws of psychology and of expediency.

The "don'ts" multiply. Don't waste your Lenten privilege. The crying need of the Church is a deepened spiritual life—a higher spiritual ideal and ambition. Do not neglect lectures on sociology, on ecclesiastical history, etc., but the Trinity season is the proper or better time for this. During Lent there should be one great central thought, i. e., Christ, tempted, conquering, crucified; a trinity of theme around the figure of our Lord. Seize the objective and drive for it with constant prayer and with all your power from Ash Wednesday to Good Friday. Let no cross lights or minor objectives obscure your vision. Kindle your fire if needed at the flame of men like Hay Aitken, the English missioner, and keep it burning steadily.

Again, in scattered mission circles where communicants are few, there is usually an attempt at one week day service. Try to condense the special days of the Church within the octave into that week day date and in that one service. Don't try the Church's complete ideal under impossible conditions for your people.

My brethren of the clergy will, I hope, pardon this attempt to teach others who are wiser and better men. I address, however, especially the junior clergy. Some of these "don'ts" may be helpful to them.

May I venture to say a word of caution to the junior bishops? Our bishops are usually big-hearted men. This may mislead. When an ordained man develops a fundamental ethical weakness (very rare in our Church), do not restore and pass him on. I have followed the sad results of such a policy frequently. Ultimately such a man may make good. But these "Folds of Christ" are precious charges. The risk is too great.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

A WAY TO GET DISARMAMENT.

Mr. Editor: Your Disarmament Number, the Peace Number of the Churchman, and the corresponding issues of many religious papers, and also the many sermons that were preached on June 5, must surely have done marvelous good in arousing public sentiment, but as you well say, "vague good intentions will be perfectly futile unless, etc."

Now as to the effectiveness of the, etc., may not a lesson be learned from the success of the prohibition movement? When did prohibition pass? Was it not when Congressmen and Senators were made to know that their vote against prohibition would mean their defeat at home? So now, when the people show the same determination against spending 90 per cent. of their Federal taxes for things pertaining to war, then and not till then something will be done. From this time henceforth, until the end is accomplished, every candidate for Congress should be forced to face this issue: Will you vote and use your influence in behalf of any movement or measure that looks toward disarmament? When the time comes let us bombard all candidates with some such question as this. Meantime let us hope that thousands of letters are reaching President Harding in support of a conference.

JAMES H. DILLARD.

Charlottesville, Va., June 14, 1921.

THE SUNDAY NEWSPAPER.

Mr. Editor: The reading of the Sunday newspaper has an effect on our spiritual life similar to that of a narcotic. It tends to deadness of spirituality and to a deepened and more intense worldliness.

The Sunday newspaper has very largely banished the religious weekly from our homes. What is the result? People are grossly ignorant of the Church and her history, of her work and her possibilities. No perceptible difference can be seen in the conduct of the Churchman and the worldling. Christian people are largely ignorant of God's word, forgetful of the Ten Commandments; the materialism and vanity of the world loom large in their eyes, and on these they concencrate their thoughts and physical efforts; and as they grow in that direction they dwindle in spiritual vitality and stature.

The reading of the Bible, devotional books and the weekly Church paper is now so neglected by the majority of people who claim membership in the Church that we are seriously in danger of being not only religiously lukewarm, but actually cold.

This neglect of the Bible and perusal of the Sunday paper are an indication of the trend of our lives. It shows in what we are interested and in what we are not interested. If we who call ourselves Christians are going to conform to the ways of the world we shall, no doubt, be popular with the world; but there are some things that to the forward-looking Christian are of more eternal value.

The popularity of the Sunday newspaper is a token of sad degeneracy and decline in the spiritual life of the people.

LEWIS OSTENSON.

Oconomowoc, Wis.

The Great Commission.

CHINA FAMINE BROKEN.

Bishop Graves, of Shanghai, cabled the Department of Missions on June 6 as follows:

"There is no further need for Famine Relief; stop sending funds."

At first it had not seemed possible that the news could be true, since all agencies had been bending every effort to meet the supposed emergency in the Province of Chihli. Mr. Lamont, chairman of the American Committee, however, has ascertained that due to abundant rains in the famine-stricken areas and early harvests, the backbone of the famine has been broken. It is, therefore, possible to notify the Church people who have so generously given that there is no further need for direct Famine Relief.

It is a time to express some merited feelings of satisfaction that Christian people have so generously responded, making a total contribution exceeding $6,874,000. The Church papers have unstintedly given space and in every way forwarded this great cause. Our representatives in China have repeatedly voiced their appreciation. Bishop Graves writes:

"Our Church people at home have done wonderfully well, and we are grateful for all the help they have afforded."

This has brought to a close one of the most tragic chapters in the history of China, if not in the whole world. Years to come will reveal the fact of the invaluable aid rendered to our Chinese brothers by the people of this country.

The American Committee for China Famine Fund feels therefore, that the task for which it was appointed has been accomplished, and plans for demobilization, including the gathering in of monies now in the hands of the local committees, will at once begin.

The American Committee, upon the suggestion of the committee in China, has been studying how best to develop plans for the prevention or relief of future famines in China, and such funds as are received in excess of actual famine relief needs, or as may be contributed to the China Famine Fund by reason of activities now under way, will be devoted to that purpose or such other post-famine problems as the committee may decide.

The Foreign Missionary Boards and other permanent agencies, which have contributed so largely to the success of the campaign, have before them the solution of serious post-famine problems. In whatever work of this kind they decide to undertake they will receive the hearty co-operation and sympathy of the American Committee, and in any such work the committee bespeaks for them the support of the American people.

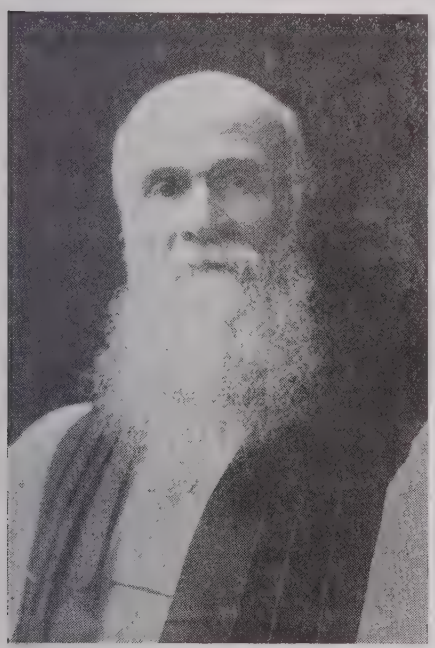
Mr. Thomas W. Lamont, chairman, said that he felt that the value of the American effort toward relief of the famine in China could hardly be over-emphasized, both from the point of view of the relief of millions of starving peoples, and as an expression of the great sympathy of the United States for a sister nation in trouble.

In behalf of the Missionary Societies and the churches which are carrying on missionary work in the famine area of Northern China, Mr. Robert E. Speer, as President of the Federal Council of Churches and Chairman of the Church Committee co-operating with the American Committee for the China Famine Fund, stated that these church agencies would go forward with the work of re-establishment in Northern China, caring for orphans and helping the people to return to their villages and farms and to restore their homes, and that for such purposes and for the work of future famine prevention the churches would receive and administer through their agents in China whatever funds could be secured for these ends.

Church Intelligence

ENTHUSIASTIC RECEPTIONS TO BISHOP TUTTLE IN NEBRASKA AND DENVER MARK THE OPENING OF CENTENARY OF MISSIONARY SOCIETY.

Inaugurating in the great West the Centenary of the Domestic and Foreign Missionary Society, which is to be celebrated this summer and fall throughout the Church, Bishop Daniel Sylvester Tuttle, President of that Society and Presiding Bishop of the American Church, received characteristic Western greetings last week in Nebraska and Colorado. The Bishop was on his way to preside at the consecration of the Rev. Dr. Ingley as Bishop-Coadjutor of the Diocese of Colorado, and his railway journey carried him over part of the same route which he had followed exactly fifty-four years ago, under such different conditions, when the young Bishop was making his way to his frontier missionary field in Montana, Utah and Idaho. The coincidence could not fail to attract attention or to give occasion for a grateful celebration of the progress of the Church in those parts during the single episcopate of this pioneer Bishop.



BISHOP TUTTLE.

At Omaha, on Wednesday, June 8, at noon, the Bishop was entertained at luncheon at the Happy Hollow Club with one hundred and fifty guests present. Speeches were made by Bishops Shayler, of Nebraska, and Beecher, of Western Nebraska, to which Bishop Tuttle made response. At Trinity Cathedral on that evening an impressive service was held attended by a great congregation, the combined choirs of the city furnishing the music. Bishop Tuttle made a characteristic address, in which he plead for disarmament, urged a wide observance of the Missionary Society Centennial, and made interesting references to his experiences in the old West and the significance of the missionary enterprise in the development of the country.

The Bishop reached North Platte, Neb., on Thursday, June 9, fifty-four years ago to the hour after his arrival on his first visit, June 9, 1867. He was accompanied by Bishops Beecher and Shayler, and was met at the station by a committee headed by the Rev. W. H. Moore, rector of the Church of Our Saviour. At a luncheon given at noon Mr. Moore made an address of welcome and Bishop Beecher acted as toastmaster. Bishop Shayler spoke of the lessons of the Centennial and its significance to the growing membership of the Church, especially in the Western country. Mr. J. Q. Wilcox voiced the greetings of the Churchmen of North Platte, and Mr. I. L. Bare, Secretady of the Chamber of Commerce, spoke in behalf of the community. Bishop Tuttle again spoke reminiscently, saying, "Fifty-four years ago, at this hour, I was reading the first service of the Church ever heard in North Platte." He spoke of the old days on the frontier and of the lessons of one hundred years of service of the Missionary Society and of the progress gained. In the afternoon a motor ride was taken to the Cody Ranch, and in the evening a service was held in the Church of Our Saviour, at which all the Bishops present spoke.

On June 10 the Bishop was to have reached Denver, which city he first entered on June 11, 1867, on a stage coach with a rifle on his knee. He was to be met by the Mayor and a committee of citizens, the Boy Scouts and a brass band, be received with an address of welcome by the Rev. Sherman Coolidge, a full-blooded Indian priest, and escorted in a stage coach to the home of Mrs. Lefevre. The consecration of Bishop Ingley was to take place on Saturday, June 11.

Letter to Authorities of the Eastern Church.

At the April meeting of the Commission to confer with the authorities of the Eastern Orthodox and Old Catholic Churches in the Church Missions House in New York City, a letter was unanimously agreed upon and sent as directed by the last meeting of the House of Bishops held in St. Louis to the Acting Patriarch and the Holy Governing Synod of Constantinople, in reply to a communication received in September last. The Bishops express the sympathy of the American Church for the inhuman persecutions to which many Eastern Christians are subject, refer to the services held in many places in the interest of the Eastern Churches and in furtherance of unity therewith, express appreciation of their suggestions for closer co-operation and fellowship through various means which are recited and suggest further a joint commission for preparing a bilingual edition of the liturgies of the respective Churches. Conviction is expressed that the time is fulfilled for the answer to our Lord's great eucharistic prayer for the visible unity of His followers and rejoicing in every token of its approach. The letter is signed by Bishops Tuttle, Gailor and Darlington and Dr. B. Talbot Rogers as Secretary of the Commission.

Daughters of the King.

Mrs. Felix G. Ewing, of Cedar Hill, Tenn., President of the Order of Daughters of the King for the Province of Sewanee, has issued a pamphlet with interesting information concerning the history and purposes of the Order, a recognized branch of the Church Service League, with its definite object for the extension of the kingdom of Christ among young women. Chapters are quietly but actively at work in many places in this province, but it is felt that they ought to be greatly multiplied, and would be if the simple methods and purposes of the Order were better known. Even in very small mission congregations where a sufficient number of women to form a chapter cannot be had, it is suggested that one or two unite with others in like circumstances to form a "Bishop's Chapter" and report their work directly to the Bishop. Mrs. Ewing publishes strong letters from a number of Bishops and other clergymen of prominence, testifying to the great value of the work and influence of the Daughters of the King in parish life and its spiritual development. The Order, as is well known, is closely parallel in its working to the Brotherhood of St. Andrew, emphasizing the same points of endeavor through the same means. Mrs. Ewing will be glad to give information to any persons in her province who are interested.

Sewanee Summer Training School for Workers.

The program for the session of this school for 1921, to be held August 9 to 22 inclusive, is now out. It contains full information as to the excellent courses offered for training leaders in the various departments of the Church's work, as well as to expenses, railroad rates and other items. Address the Rev. Mercer P. Logan, D. D., at Charleston, S. C., until July 25, and after that date at Sewanee, Tenn. A comprehensive outline of the program was given in our issue of May 21.

St. Mary's Conference.

St. Mary's Conference was held according to the program planned, beginning Monday night, May 30, and ending Friday night, June 3. The attendance was not so large as it has sometimes been, but there was almost one hundred present. The quality of the work done was admirable, the atmosphere inspiring and the Conference on the whole one of the happiest ever held.

The main part of the work was done by the Rev. Charles H. Boynton, Ph. D., General Theological Seminary, and the Rev. Charles N. Lathrop, Secretary of the Department of Social Service. The Rev. Henry H. Covington, of Norfolk, was very helpful in his devotional addresses. The Rev. Gardiner L. Tucker and the Rev. W. A. Jonnard added much to the study of Religious Education. Miss Emily Watkins and Miss Margaret McGuffer gave helpful conferences on the Girls' Friendly Society.

There was enjoyable music in the evening in the auditorium, and one new feature was the beautiful devotional service out on the lawn under the trees. Tuesday night Bishop Darst conducted conferences on the Nation-Wide Campaign; Wednesday Bishop Cheshire gave interesting reminiscences on old North Carolina times and churchmen; Thursday night Dr. Boynton presented vivid pictures on the screen and gave graphic descriptions on scenes and experiences in connection with his travels in the interest of the Near East Relief. The culmination of it all took place in the chapel Friday night in a most searching, helpful and inspiring sermon by Dean Lathrop. The missionary pageant was also given, which was very well done, and done in an atmosphere of reverence and sympathetic attention.

Commencement at the University of the South.

The fifty-third commencement exercises of the University of the South were opened on Thursday, June 9, with the annual meeting of the Board of Trustees at 9 o'clock in the morning, at which time an address was made to the Board by Bishop Gailor, Chancellor of the University. The Board remained in session during the entire

commencement exercises, which came to an end on Tuesday, June 14.

The baccalaureate sermon was preached Sunday, June 12, by the Rev. William H. Milton, of New York City, for many years rector of St. James' Church, Wilmington, N. C., and a preacher of note.

The Hon. Christie Benet, of Columbia, S. C., delivered the commencement address to the graduating class on Tuesday, June 14. Mr. Benet was appointed to the United States Senate in 1918 to succeed the late Hon. B. R. Tillman, of South Carolina.

On the evenings of Thursday, Friday and Saturday, June 9, 10 and 11, contests in debate, oratory, declamation and essay were held in the Sewanee Union. The annual reception given by the Vice-Chancellor to the students, professors, residents and visitors took place on Friday evening, June 10.

The Rev. James M. Maxon, rector of Christ Church, Nashville, Tenn., preached the annual sermon to the St. Luke's Brotherhood on Sunday night, June 12.

Monday, June 13, by resolution of the Board of Trustees, was turned over to the alumni, and alumni activities were held throughout the day. In the morning the alumni attended chapel exercises in a body, and a tablet to the late Ven. Hudson Stuck, D. D., for many years Archdeacon of Alaska, was unveiled. The annual meeting of the associated alumni was held at the Sewanee Union. Mr. David A. Shepherd, until last year organizing secretary of the alumni, is president of the Alumni Association.

The commencement day exercises were held at 10 o'clock in All Saints' Chapel. The Latin salutatory was delivered by Thomas Exam Hargrave, of Nebraska, and the valedictory oration by Moultrie Guerry, of South Carolina. Degrees in the college and the theological department were conferred at this service by the Vice-Chancellor of the University, and honorary degrees by the Chancellor. The medals and prizes won during the year were also awarded during these exercises.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Commencement at St. Christopher's School.

The commencement of St. Christopher's School, Richmond, took place on Thursday and Friday, June 9 and 10. On both days patrons and friends of the school were present in large numbers and took part heartily in the exercises, which were held under the pines on the lawn.

Thursday was given up to the lower school, and the boys, under the leadership of Richmond Gray, Form 4, master of ceremonies, showed by the manner in which they went through the parts assigned to them the effect of the training they had received at the hands of Miss Bouldin, the principal, and her able assistant, Miss Rice. Features of the occasion were the speeches made by Richmond Gray, Stuart B. Gibson and Robert S. Bosher, all of Form 4, and the perfect rendition of the declamations and other pieces made by the members of the various forms. Miss Bouldin was particularly happy in her parting words to the boys of Form 4 graduated to the upper school.

The single drawback to the occasion was the absence of Bishop Brown, President of the Board, who was kept away by an out-of-town engagement.

Friday was Upper School Day. After the opening service conducted by the headmaster, the Rev. W. H. Burkhardt, rector of Grace Church, Richmond, delivered the annual address, a forceful presentation of the duties and responsibilities of the boys to Church and State. It was listened to with interest and close attention, and was heartily applauded. Following the annual presentation of the Lee-Jackson Trophy Cup, the rendition of selections by members of Form 8, and the delivery of the school monograms to the successful athletes by Mr. Fitzgerald, of the faculty, distinctions and prizes were awarded, announcement of scholarship awards was made, and diplomas of full graduation were delivered to E. M. Archer, Richard H. Johnson, Jr., and Berkeley Williams, Jr., of Form 8.

The announcement of the founding of a new prize at the school, the gift of Bishop Brown was received with enthusiastic applause, and the Bishop's words to the school, in which he showed his deep interest in the institution and his confident faith in its future, were listened to with profound interest.

After a valedictory delivered by Berkeley Williams, Jr., of the graduating class, the exercises were brought to a close by the singing of "Blest Be the Tie That Binds" by the boys of the school, and the benediction pronounced by the Bishop.

Among the boys especially distinguished in the commencement were A. S. B. Nolting and Peyton R. Williams, winners of the prize for highest scholarship, and Francis J. Duke, winner of the Williams Madel for excellence in Latin and the Bryan prize for leadership.

Stuyvesant School, Warrenton.

In his review of the school year Mr. E. B. King, headmaster, spoke of the improvement in the scholarship and of the proposed plans for enlarging the school in the near future. According to the statistics in the annual report of the Secretary of the College Entrance Examination Board, the method of individual instruction employed at Stuyvesant enables boys to take examinations at an age much below that of the average school. Messrs. S. C. Brittle, of Warrenton; Moses Ely, of New York; Harrison Nesbit, of Pittsburgh; Robert F. Perkins, of Boston; Seymour H. Preston, of Warrenton; Edward M. Weld and J. P. Whiton-Stuart, of New York, are members of the Advisory Board in charge of the new building plans. Although no positive action has yet been taken, plans are under way to divide the school into an upper and a lower school. The lower school, for small boys, will retain the present buildings. For the upper school it is hoped that new buildings will very shortly be erected. The school already has nearly a hundred acres of land, and the plans will embrace a scheme for ultimate development into a large school.

Among the prize winners were the following: Henrly Ward Abbot, Jr., of Boston; Frank Emery Lyon, of Philadelphia; Robert Taylor Scott Keith, of Warrenton; George Wilder Neville, Colonia, N. J.; Thomas Deford, Jr., Baltimore; William Bassinger Lawton, Washington, D. C.; William Byrd Clark, New York; James Hillhouse Alexander, Augusta, Ga.; Frederic William Scott, Jr., Richmond.

The Emily Klein North Scholarship for the following year was awarded to William Bassinger Lawton, of Washington.

The Susan LeRoy King Scholarship was awarded to Robert Taylor Scott Keith, of Warrenton.

The Bishop Brown Scholarship, at the bestowal annually of Bishop Brown, was awarded to Frederick Louis Grammar, of Leesburg, Va.

The members of the graduating class were Henry Hard Abbot, Jr., of Boston; William Byrd Clark, of New York; Thomas Deford, Jr., of Baltimore; Frederic William Scott, Jr., of Richmond.

The vestry of St. James' Church, Ashland, have accepted with many expressions of regret the resignation of the Rev. Edward L. Goodwin, D. D., who has felt himself unable to continue longer in active charge of a parish, and has conferred upon him the honorary title of Rector-Emeritus.

St. Thomas' Church, Ginter Park, Richmond: The Executive Committee of the Nation-Wide Campaign of St. Thomas' Church, of which Mr. R. C. Beverley is chairman, is planning to organize at a special meeting and to carry through the third and final year of the Nation-Wide Campaign. St. Thomas' was the first church in the United States to pledge its quota in the campaign of 1920. The rector, the Rev. E. C. Pedrick, and the vestry have received the plans and estimates for the new $20.000 parish house, and work on the building is expected to be commenced this fall.

SOUTHERN VIRGINIA

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Historical Celebration, Jamestown Island.

On the Third Sunday after Trinity, June 12, at 3 P. M., Holy Communion was celebrated at Jamestown, in commemoration of the first service held in America. Fully one thousand people, of every protestant denomination, attended the services, which were held in the open fort, where church benches had been placed and an altar set up, banked with flowers grown at Jamestown. The pulpit from which Bishop Tucker spoke was placed between two trees and the communion service used was the old Jamestown communion silver which is still in the possession of Bruton Parish Church, the rector of which, the Rev. E. Ruffin Jones, has been appointed by the Bishop of the Diocese rector of the dormant parish of James City, in which Jamestown is situated. The old silver is carried by him each year to the Island.

Bishop Tucker delivered an historical address, and celebrated Holy Communion, assisted by the Rev. E. Ruffin Jones.

Consecration of St. John's, Portsmouth.

St. John's Church, Portsmouth, Va., was the scene of a beautiful and impressive service on Sunday, May 29, when Bishop Tucker consecrated the church.

The Bishop preached from the text, "I was glad when they said unto me, we will go into the house of the Lord." He referred to the history of the church, which was organized in 1848, and to the fact that the old church was consecrated on the 29th of May in the year 1850. His references to the former rectors, especially the Rev. James Chisholm, who died a martyr in the yellow fever epidemic in 1855 while ministering to the people of the stricken town, and the Rev. John D. Powell, who served the church for twenty-seven years, were very touching. He also referred in delightful words to the Rev. Dr. R. H. McKim and the Rev. Z. S. Farland, former rectors.

Dr. Joseph Grice, the senior warden, presented the evidences of freedom

from debt, and the rector, the Rev. William A. Brown, read the Consecration Sentence. A large congregation was present. There were used for the first time a new set of communion linens given by a member of the congregation and a silver bread box made from old silver given by members of the congregation to perpetuate the sacred associations of the pieces of silver given. The recently changed communion rail and the new tilings of the sanctuary added much to the attractiveness of the church.

Mr. Brown has gone for a three months' trip to Europe, as a delegate to the International Rotary Convention in Edinburgh, Scotland, representing the Portsmouth Club, of which he is now the president. A purse presented to him by members of his congregation and other friends will enable him to go into the other countries of Europe for a rather extended trip.

St. Peter's, Norfolk.

The Rev. W. L. Loflin has resigned from St. Peter's Church, Norfolk, to take effect July 1. Mr. Loflin came to Norfolk ten months ago and found the parish in a decidedly run-down condition. The former rector had resigned in May, 1920, and during the summer months the services were conducted by a devoted layman who kept the church doors open, with the assistance of one of the city clergy, who took one service each Sunday.

When Mr. Loflin took charge he found seventy-five communicants in the parish. By pastoral work of the hardest kind he has increased this number to three hundred, seventy-nine of whom were received by confirmation, one class numbering fifty, the largest class ever confirmed by Bishop Tucker. Others were received by transfer, and still others were those who had drifted away from the church and were brought back. Approximately one hundred baptisms were conducted in the church by Mr. Loflin. The offerings for parish maintenance have been the largest in the history of the parish.

During the last ten months the church has been completely renovated. The chancel has been enlarged, a new altar put in, a new solid silver communion service has been secured, a new baptismal font has been given and the organ has been rebuilt. The roll of scholars in the Sunday school has been increased in this time from sixty-five to one hundred and sixty.

Mr. Loflin leaves to become rector of St. Luke's Memorial Church, Cleveland, Tenn. His removal from St. Peter's is felt to be a very decided loss to the parish, and his place will be a hard one to fill.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robt. C. Jett, D. D., Bishop.

The Rev. Luther G. H. Williams, of Indianola, Miss., has been called to Abingdon, Va.

The Rev. Francis H. Craighill, who was until recently in charge of the missionary stations near Wytheville, left on Tuesday, June 7, for his new charge, at Rocky Mount, N. C.

The Rev. Normand E. Taylor, of Buena Vista, has been called to succeed Mr. Craighill. Mr. Taylor's people, however, are endeavoring to persuade Mr. Taylor to remain with them.

Mr. Richard Baker and Mr. J. Manly Cobb, students at the Virginia Seminary, will do missionary work at St. Peter's-in-the-Mountains and Endicott respectively. They will enter upon their duties June 21.

Mr. Beverley Boyd, a postulant for the ministry and for the present a student at the University of Virginia, has been assigned by the Bishop to the work at Schuyler, where he will serve during the summer.

The Rev. N. P. Huntington, a member of the staff of St .Paul's Cathedral, Boston, has been called to work in the Archdeaconry, with residence at Norton.

The Rev. Walter R. Noe, of Wilmington, N. C., and the Rev. A. R. Parshley, of Clinton. N. C., will be in charge of St. Peter's Church, Roanoke, for the months of July and August respectively.

The Bishop preached the baccalaureate sermon at Porter Military Academy, Charleston, S. C., on June 5, and on June 12 he preached the baccalaureate sermon at the Virginia Polytechnic Institute, Blacksburg, Va.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rev. Herbert Shipman, D. D., Suffragan-Elect.

New Enterprises to Aid Church Work.

Two projects which are certain to affect the Church and its prospects in Metropolitan New York have just been started after years of discussion. One of them is a tunnel under the Hudson River, consisting of tubes for east-bound and west-bound traffic, and to be devoted to such traffic—teams, drays, autos. The other is the creation of a new harbor of New York, opening directly upon the lower bay, which is practically the ocean. It is known locally as Jamaica Bay. This vast harbor affords more dock frontage in miles than all of the Hudson and East Rivers now do, and it is so large that the ships of all the world might ride there at one time. Millions on millions are to be expended on these projects, connecting New York and New Jersey by land, and a new harbor to serve the entire New World.

The effect of these vast enterprises upon the growth of New York as a city, down town and in all parts of Manhattan Island, on Long Island, North New Jersey and Westchester County, and the effect of these vast enterprises upon the Church and its work, its growth and its ability to serve America and the world, cannot be painted in words. It can only be guessed at in the imagination, when it is helped out by the record of tremendous growths in past generations.

Endowment of the Episcopacy in the Diocese of New York, completion of the Cathedral nave, larger use of volunteer laymen, with training school to secure efficiency, Church extension downtown and uptown, in the suburbs and far into rural districts—these are begun none too soon. Neither has enlarged work for the unfortunates in prisons and hospitals, and for men of the merchant marine. Right after the War Between the States a Church leader in New York predicted that New York City would some time cover all of Manhattan Island. What seems strange now is the fact that he was laughed at when he thus spoke in 1868, as being hopelessly visionary. The attitude of Church leaders has changed in our day.

Harvey's Statements Repudiated by New York Ministers.

Universally the statements made by Ambassador Harvey in London concerning the reasons why the United States entered the war, and the probable attitude of the government in regard to disarmament, were repudiated by New York preachers on Disarmament Sunday, June 5. The same preachers, on the same day, declared that the United States ought to lead in the movement toward limitation of disarmament.

Ascension Parish, Mount Vernon, will build a parish house at a cost of $75,000 to take the place of the present frame structure, and to be a memorial to the wife of the rector, who died a year or more ago in an epidemic of influenza. The rector is the Rev. M. L. Brown. It is reported that already upwards of $50,000 has been subscribed. The present parish house formed the original church. In new plans the present church's seating capacity is to be increased.

The Rev. John Mark Ericsson, rector of St. John's Parish, Yonkers, has resigned after a service of about a decade. He will go abroad at an early date, accompanied by Mrs. Ericsson. St. John's is the historic parish of Yonkers and the Diocese, dating from 1694, or two years older than Trinity, New York. Its location is Getty Square, and its plant one of the most complete in the Diocese.

C.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

The Memorial to the Rev. Dr. McKim.

The new tower and chimes to be erected at Epiphany Church by the people of Epiphany Parish and others, in memory of Dr. R. H. McKim, will probably be started very soon, according to present plans. A large mass meeting was held at the church on Wednesday, June 8, when addresses were made concerning this memorial by members of the vestry, representing the church, William Knowles Cooper, general secretary of the Y. M. C. A., representing the community at large, and Dr. Freeman, present rector of the parish. In speaking of the memorial, Dr. Freeman said: "Nothing seems so symbolic of the qualities and characteristics of Dr. McKim as a strong tower, a tower standing four-square that would witness to permanence to strength and to uprightness. Furthermore, it would be a tower, standing upon one of the great highways of this city in the eye of the people, just as for a generation he whom the tower memorializes stood before the people of this city a strong and unfailing witnesss of these great fundamental principles that underlie and make secure our individual and corporate life. The tower also, in its chime of bells, will symbolize another distinguishing quality in Dr. McKim's ministry. His was always a clarion call, and, however men might differ with him, they ever recognized in him the elements of fearlessness, sincerity and high consecration."

The architect's description of the proposed change is as follows:

"The main vestibule is to have a marble floor and Caen-stone walls. A vaulted ceiling of Caen-stone will give it a more churchly appearance. Out of the vestibule will lead the two new stairs to the church south gallery. The stairs will be of oak with plaster walls pierced by high gothic windows, which will also light the second story

hall of the south gallery. From this hall a large stained glass window will face the street. The south gallery will be extended northward, affording double the present seating capacity.

Upon the present brick wall of the tower are to be added two high stories crowned by a slender sphere. In the higher story chimes will be placed. By way of improving the church ventilation, it is proposed to remove part of the wall separating the choir from the Parish House Assembly Hall and substitute accordion doors or heavy hangings. All the dormer windows over the nave will be made to open."

In the tower thus described will be installed a superior chime of bells, and in the vestibule an appropriate tablet in a conspicuous place will tell the story of the great service of the great and good man whom it memorializes. It is estimated that these improvements will cost about $60,000, and it is the desire of those in charge that the number of subscribers to this memorial fund be large and inclusive of the great body of people who loved and honored Dr. McKim.

At the mass meeting on Wednesday night it was reported that $18,500 was subscribed, and it is hoped that subscriptions will be made promptly so that work may begin at an early date. Mr. M. O. Chance, postmaster of Washington and vestryman of Epiphany Parish, was made chairman of the Canvassing Committee.

The cornerstone for the new building for All Saints' Church, Chevy Chase, was laid by Bishop Harding, assisted by the rector, the Rev. J. W. Austin on Monday, June 13. Just twenty years ago on this date the cornerstone of the present church was laid, so that this occasion will have a peculiar interest for the people. The present church building will be used as a Sunday school, and the new building, when completed, will seat five hundred or more people. It will be planned to harmonize in design with the present church building, guild hall and rectory, the whole forming a coherent architectural group. The salient point in the design is a square tower fronting on Chevy Chase Circle. The style is English gothic and the material Cleveland Park stone. For the work now in hand the congregation has raised among themselves about $50,000, including a gift of $8,000 for a memorial organ and a gift for a memorial altar.

Students of Gunston Hall have been awarded honors for the largest representation in the Bible Questions Contest which has been carried on by one of the daily papers of Washington. Gunston Hall is not a church school, but a large proportion of the girls are Episcopalians and attend St. Margaret's Church while in Washington.

M. M. W.

MARYLAND

Rt. Rev. J. G. Murray, D. D., Bishop.

Dr. LaMothe to Be Consecrated June 29.

The Rev. John D. LaMothe, D. D., rector Church of the Ascension, Baltimore, will be consecrated Bishop for the Missionary District of Honolulu in Ascension Church, St. Peter's Day, June 29.

An Impressive Service.

On Thursday, June 9, in the Chapel of the Diocesan House in Baltimore, the Rev. John W. Torok, D. D., former Roman Catholic Monsignor, was received as a priest into the ministry of our Church by the Rt. Rev. John G. Murray, D. D., Bishop of Maryland. The Rev. Dr. W. M. Dame, president of the Standing Committee, presented Dr. Torok. All the members of the Standing Committee were present, and also the two recommending priests, the Rev. Thomas Burgess, Secretary Foreign-Born Americans' Division, Department of Missions, and the Rev. George E. St. Claire.

The service, which was made wonderfully impressive, consisted of the reading of the Canon and an address by the Bishop to the applying priest, who then made a formal declaration and was pronounced received into our ministry by the Bishop, after which the Holy Communion was celebrated.

Dr. Torok, who was a Greek Catholic (or Uniat) and a professor in the Uniat College in Rome, where he was in touch with the people of many races, is well known in Europe as a Hungarian patriot and scholar. He came to this country in 1920 by permission of the Roman Propaganda Fidei Congregacio for the purpose of lecturing to the Hungarians on anti-Bolshevik propaganda. He has taken out his first papers as an American citizen. Dr. Torok takes his place as a special assistant to the Rev. Thomas Burgess in the Foreign-Born Americans' Division of the Department of Missions, where he will prove of great value in helping to lead the Americanization and religious work among the unchurched immigrants from Middle Europe in the United States, and where he will be of great assistance in many ways in addition to his particular work among the unchurched Magyars in America. Enormous numbers of these have left the Church of their native land and are out of touch with all religion and isolated from American life. They are thus a natural prey to Bolshevik propaganda.

Three Convocations Hold Interesting Meetings.

During the month of June three convocations of Maryland have held their sessions. The Convocation of Cumberland, on June 1, every member present, and the Convocation of Annapolis, on June 3. Sunday School Work was the chief topics of discussion at these two convocations. At the Convoation of Towson, held Wednesday, June 8, the Rev. Dr. Peter Ainslie, of the Church of the Disciples of Christ, widely known for his work and interest in the subject of Church Unity, gave a vivid presentation of the work of Geneva Conference. After an extended address, he was persuaded to talk for more than one-half an hour longer at the afternoon session.

Dr. Ainslie's chief point for emphasis was that no Church organization is in the position to invite all others to consolidate with it. In response to a large number of questionnaires which the Commission on Faith and Order had sent to various communions, asking what each had in its possession vital and fundamental which no other Church had, only two answers were returned, and these from very small communions.

The cornerstone of the new Holy Trinity Church, in a growing section of Baltimore City, was laid by Bishop Murray on the afternoon of St. Barnabas' Day, June 11. This is one of the new pieces of construction work under the impetus of the Nation-Wide Campaign. Holy Trinity Church was recently sold to a colored congregation, and will consolidate with its own mission chapel on the new site. The Rev. W. Weir Gilliss is rector. The address at the cornerstone laying was made by the Rev. H. P. Almon Abbott, D. D., rector of Grace and St. Peter's Church, Baltimore. The Bishop was also assisted in the service by the Rev. Edw. T. Helfenstein, D. D., Archdeacon of Maryland, and Rev. Romilly P. Humphries, D. D., Archdeacon of Baltimore.

Open-Air Services: During the summer season the Rev. Arthur Chilton Powell, D. D., rector of St. Mary's, Hampden, conducts community open air services on the beautiful grounds surrounding St. Mary's Church.

The Women's Work, under the Church Service League, of the Diocese of Maryland, Mrs. Julius E. Freeman, president, has met with such success during the past year, and has grown to such proportions that a whole floor of the Diocesan House, 409 North Charles Street, Baltimore, will be altered and adapted for them, and turned over in the fall for their exclusive use.

R. F. H.

GEORGIA

Rt. Rev. F. F. Reese, D. D., Bishop.

The Bishop Helps the Unemployed.

The Bishop has made a gift of one hundred pounds of soft cured codfish to the Social Service Federation of Savannah for distribution among the poor of the city. The fishermen of New Foundland have not been able to dispose of their catches this season due to the depression of business, and having been appealed to by a benefactor who is aiding these fishermen, the Bishop conceived the idea of purchasing some of the codfish for the use of the unemployed of the city, and in this way help the fishermen of New Foundland.

Organization of a Parent-Teacher Association of St. Paul's Sunday school, Savannah, the Rev. S. B. McGlohan, rector, has recently been completed. The object of the association is "to study the welfare of the child in the home, the Sunday school and the community, and to create a better mutual understanding between the parents and teachers, and to secure their co-operation in all work for the interest of the children." The meetings will be held monthly.

E. D. J.

NEWARK

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

Two Churches Consecrated.

On Trinity Sunday two churches which have long been used were consecrated, Calvary Church, Bayonne, the Rev. Claude Soares, rector, by Bishop Lines, and Christ Church, Harrison, by Bishop Stearly. The consecration of the first named church was made possible by the gift of $1,600 from Mrs. J. M. Smith, the widow of a former very devoted vestryman of the church. This set the church free for consecration after more than fifty years. Letters from former and neighboring rectors were received, one of them having special interest, from the Rev. Philo W. Sprague, who had charge of Calvary Church close to the beginning of his ministry in 1878.

Christ Church, Harrison, has long stood in its place, and was for twenty-five years, before the Rev. R. J. Riblet became rector in 1918, associated with

(Continued on page 21)

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Ed. Sec.

THE LITTLE ONE WHOM NOBODY KNOWS.

All was ready. The danseurs had been rehearsing vigorously for four whole days. Don't think, gentle reader, that they were practicing the "pernicious modern" dance which is causing disruption in Baptist churches, and has attracted the heavy artillery of State health officers. Such things do not invade the quiet columns of the Southern Churchman.

These performers had been rehearsing, vigorously and perspiringly, a balloon dance to the rendering of which sundry guests had been invited.

As we have said, all was ready. The chairs were placed in the back yard for the audience. The orchestra, puffing energetically and almost apoplectically upon a comb covered with tissue paper, was in readiness, and the danseurs, three little girls of eight, nine and six years respectively, were eager to begin.

Then the blow fell. "The lady across the street says she has got to go to supper, and can't come to be audience," dismally announced one of the performers. She had "specially been invited and had accepted," and it was "real mean of her not to come at the last minute."

This meant that 25 per cent. of the chairs would be vacant.

The six-year-old performer rose nobly to the occasion. She disappeared, and presently returned with a youngster ever smaller than herself. When questioned as to who she was, she replied: "She is the little girl who lives over the store whom nobody knows, but she'll do fine for a audience."

Now the seats being filled, everything proceeded splendidly. The orchestra puffed away, the tissue paper becoming moister and moister and the complexion of the puffer growing more and more glowing, without the use of cosmetics. The danseurs, too, became more and more moist until finally they fell into poses of graceful exhaustion—with balloons poised on hand or foot, according to the skill of its owner.

Then this same resourceful dancer, having recovered her breath, took the conscripted audience by the hand with the remark that no doubt she was tired and wanted to go home, and led her off. The unexpected and unexpectant guest protested that she was not tired and did not want to go home, but her six-year-old fairy god-mother was obdurate and reconsigned her to the oblivion from whence she came.

As the writer, who was also a part of the audience, watched the disappearance of the "little girl whom nobody knows," and thought upon her impromptu compulsory coming. He was reminded of the story of those other guests who were compelled to come in from by-ways and hedges that the table should be filled.

He thought also of the thousands of "little girls whom nobody knows" in our crowded cities, who are living over stores and shops, and in all sorts of hot and stuffy places—and he wondered. Are we doing so much as to invite them to witness a balloon dance in a cool, shady back yard upon pleasant green grass?

Now is the time that many of you, my readers, are planning for your "vacation" at seaside or on mountain top. Have you thought of "the little girls (and boys) whom nobody knows"? Have you made your contribution to the Salvation Army Camp Fund, or to any other organization—and there are several which make it their business to see to it that children who could not otherwise get a little outing in the country should do so?

The writer once had the privilege of knowing a little woman, a frail, delicate little person, who lived in Baltimore and spent her summers in organizing these expeditions of children to the country, in collecting "fresh air" funds and interesting people to give of themselves as well as of their means for this great cause.

Her methods were varied and numerous.

One of them was to interest some rural community through the county paper, or an ehergetic public-spirited individual, and induce a number of farmers to take from one to five of these city children into their homes for a week, getting perhaps a hundred or so placed in one locality. Then she would charter a car or secure charity passes from the railroads.

Interested persons from the city end of the work would take the children, and go for them at the end of the week.

This plan had the advantage of enabling country people who could not give largely of money to render a great service by opening their homes to the little ones of the city.

It also brought these two sets of God's children together, which is always a good thing. One of the greatest causes of friction in the world is the inability to get the other person's viewpoint, and a most excellent way to remove this ground of misunderstanding is through contact.

The "green countryman" is a common expression, but the ignorance of the suburbanite about rural things is quite as great as the greenness of the country boy or girl in town.

It is recorded of one of these "fresh air children," as the farmers called them, a little girl who perhaps "lived over a store and whom nobody knew," that one evening, while watching the milking, with the cows standing around reflectively chewing their cud, that she turned to the farmer with the exclamation, "Mister, does you furnish all the gum for these cows?"

Sometimes, too, casual acquaintances formed in this way have developed into lasting and valuable friendships helpful to both the rural and city dwellers.

As we have said, this little lady was frail and delicate, and after a while her soul outgrew the body and God unshackled it from its shell of flesh and blood and touched her with the finger of His promoting power, so that now no doubt she is rendering Him some greater service in a larger field.

But somehow we feel that the spirit of Katherine G. Speer (some of you may have known her) looks upon the earth when the sun's hot, piercing rays strike fiercely into back streets and alleys, and that through that "mystic sweet communion" which we have "with those whose rest is won," she inspires people who can to give, and those who will to serve in this cause of gaining fresh air for God's children who would otherwise not find it.

Who knows? Perhaps it was she who put those words into the mouth of that little six-year-old girl, which in turn has caused the writing of this page on behalf of the little ones whom nobody knows.

Perhaps, too, she will follow this message as it goes to our subscribers throughout the country, and will say to them as they read. "Inasmuch as ye do it unto the least of these my brethren, ye do it unto Me."

Russian Children Repatriated.

American interest in the strange around-the-world journey of the Yomei Maru, chartered by the Red Cross to take the 780 children of the colony found starving in Siberia in 1918 from Vladivostok to Halila, Finland, has been reopened by the recent return to America and thence to his home in Honolulu of Major Riley H. Allen, Red Cross officer in charge of the expedition. Every one of the children has been returned to his family. Contrary to expectations, most of the children, including those of Polish extraction, were claimed by their families in or near Petrograd, the city from which they had been sent three years before.

Anxiety had been expressed in this country, specially in Polish circles, lest in returning the children to Soviet Russia the Red Cross was submitting them to a dangerous fate. It developed, however, that the Soviet censor did not interfere with, and to that extent cooperated with, the continental newspapers, American consuls and representatives in all parts of Europe, the League of Red Cross Societies and the American Red Cross, in an effort to locate the parents who were supposedly scattered throughout Europe. Although most of the children were repatriated in Russia, some were sent to other parts of Europe.—Survey.

Family Department

JUNE.

1. Wednesday.
5. Second Sunday after Trinity.
11. Saturday. S. Barnabas.
12. Third Sunday after Trinity.
19. Fourth Sunday after Trinity.
24. Friday. Nativity S. John Baptist.
26. Fifth Sunday after Trinity.
29. Wednesday. S. Peter.
30. Thursday.

Collect for Fourth Sunday After Trinity.

O God, the protector of all that trust in Thee, without Whom nothing is strong, nothing is holy; Increase and multiply upon us Thy mercy; that, Thou being our Ruler and Guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake, our Lord. Amen.

Collect for St. John Baptist's Day.

Almight God, by Whose providence Thy servant, John Baptist, was wonderfully born, and sent to prepare the way of Thy Son, our Saviour, by preaching repentance; Make us so to follow His doctrine and holy life that we may truly repent according to His preaching; and after His example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. Amen.

Divine Love.

Love bade me welcome; yet my soul drew back,
Guilty of dust and sin.
But quick-ey'd Love, observing me grow slack
From my first entrance in,
Drew nearer to me, sweetly questioning
If I lack'd anything.

"A guest," I answered, "worthy to be here."
Love said, "You shall be he."
"I, the unkind, ungrateful? Ah, my dear,
I cannot look on Thee."
Love took my hand, and smiling did reply,
"Who made the eyes but I?"

"Truth, Lord; but I have marred them; let my shame
Go where it doth deserve."
"And know you not," says Love, "who bore the blame?"
"My dear, then I will serve."
"You must sit down," says Love, "and taste My meat."
So I did sit and eat.

—George Herbert.

Confidence.

The world can get on with very little money—but it cannot do anything without confidence. In statesmanship the prevailing power is confidence in the people for the future. The worst kind of government will finally work itself out to its destruction, if let alone. There is an ineradicable tendency in human nature to better its condition if we only trust it.

Many a man has put out his unholy and unhallowed hands to steady what he thought was the trembling Ark of God. The Church's only weapon is the truth. Let it oe bravely and trustingly proclaimed, and all will be well.

We need confidence in ourselves. We are frail enough. But when we come into the presence of the truth and the truth comes into us, we find it puts a power into our hands that can overcome the carnal things of earth.

Many of us are afraid to stand upright and look error in the face. "If God be for us, who can be against us?" was the cry of a frail man who felt that he "could do all things through Christ strengthening me." Many a man has lost the battle through the failure to believe in himself.

We need confidence in God's people. They are the best people in the world. Many are their faults and more their follies, but after all has been said, this would be a sorry world if they should all be taken away at once. Imagine any neighborhood utterly devoid of any Christian man or woman. There are such. They are not desirable places to live in by any means.

God's people fail us at times. One said, "I was worse cheated by a church member than by any one in the world." Of course there are frauds in the professed Christians. There are counterfeits circulating among the currency of our nation. That fact does not make good dollars any less desirable.

When in trouble and in need of a counselor, we find them among those who live close to God.

When millions of dollars are to be raised for any charitable cause, the Church of God is always appealed to. Even the selling of Liberty Bonds was furthered by the Church. And when economy in the use of wheat was necessary, it was God's people who saved the bread that won the war.

The most altruistic work is Foreign Missions. Thousands of men and women go to the discomforts and dangers of foreign lands to carry a gospel to people who must be taught the value of it. Millions of dollars are given cheerfully to carry on this work. We can trust people who are animated with that spirit.

We need confidence in God's Providence. He has never failed. His plan is sure and certain, and though our impatient hearts cry out, we find that we can trust them to come to a glorious fulfilment. That plan in its utmost details was laid in eternity. Through the ages it has been slowly unfolding, and the day shows strong the hand of wisdom. Our petty affairs we can safely leave to His wisdom and goodness.

We need confidence in His Son. Life is a poor thing without faith. Jesus Christ asks it, and when we respond, life grows sweet and cheerful and full of meaning it never had before.

Why not have faith?—Presbyterian of South.

The Giving Heart.

After a long siege of illness a man was making slow progress toward recovery. The strain of nursing had told seriously on his wife's strength. The weather was suffocatingly hot. One day Mrs. Poll, her Italian scrub-woman, said pityingly to the tired, anxious wife: "You look-a bad. You feel-a sick?" The next time Mrs. Poll came she said: "You look-a bad; why not tak-a him to the country?"

"O Mrs. Poll, I can't afford it. I haven't the money," was the answer.

The woman then said softly, pleadingly, "I have-a money in the bank."

"The hand which I seized was coarse and hard-working; it was not even clean," said the tired wife in relating the incident, "but it seemed to me the most gracious hand in the world. What a pitiful little sum she had stored away I do not know, but if it had been millions it would not have been a greater offering. She seemed disappointed that I did not avail myself of her riches, and I could not make her understand she had given me something far above money."—Selected.

For the Southern Churchman.

The Power of Prayer.

Brooke Hunter.

Prayer has the power to make us strong
When we are tempted to do wrong;
It is the refuge which we find
When evil thoughts disturb the mind;
It turns us from alluring sin
And helps us to be pure within.
Though Satan would our souls ensnare,
He trembles at the power of prayer.

Prayer has the power our griefs to heal
When we the loss of loved ones feel;
It can our drooping spirits raise
And cheer us in misfortune's days,
And make us brave and patient here
When trusted friends prove insincere
When we have trials hard to bear,
There's comfort in the power of prayer.

Prayer has the power to give us faith,
And banish all our fears of death;
For we are mortals, and should try
To gain immortal life on high,
By asking God, each day and night,
To guide us in the path of right.
Then we should here for heav'n prepare,
And win it through the power of prayer.

The Story of Sophie Wright.

A strong young acrobat from a circus, stranded in New Orleans, walked its streets one day wondering if anywhere he could find a helping hand to a better life. He saw a sign above a door, "Day School for Girls," and rang the bell. A slip of a girl, leaning on a crutch, her fair hair in a braid down her back, answered it. Would she teach him to read and write and cypher? He could pay nothing. Sophie Wright looked at him. There in the dull, unlovely street, in her poor little home, her great hour came to her. "I will help you," she said; "only, can you come at night? You see. I am teaching in two schools and studying in one and have no time all day, but at night I could teach you."

The night school began with the young acrobat. It grew till there were hundreds. When the whistles blew, from the foundries and factories, from wharves, warehouses and shops they came, boys of nine and men of fifty.

All unconscious, the men and boys of the streets learned from her the ancient vows of knighthood, "to live pure and follow the King," to reverence their own conscience and to honor womanhood. So passed the years in New Orleans.

Then the city, which from time to time bestows a silver loving cup on that citizen who has given most service, suddenly stirred and spoke, "The silver cup to Sophie Wright!"

"Present it at night!" the day workers cried. "Give it in the day!" the night workers cried. Through a long, bright afternoon and through the evening the festival lasted. By thousands the people thronged the great park. On the platform a woman, small, lame, white-haired, gently thanked the city and the cheering multitudes. But when her boys brought to her another cup made all of love and flowers and a check for $10,000 they had raised to lift the mortgage on the school, the

tears welled up in the soft and shining eyes and overflowed.

Only a few years ago Sophie Wright finished her task. It was a light burden the boys from the night school bore into the church that day, but heavy enough and dear enough to plunge a whole city into mourning. Flags at half-mast, stores closed, Legislature adjourned, Jew, Catholic and Protestant, they came through the gently falling rain to honor her who, like the Lord, had said, "I am among you as he that serveth."

Right at your hand, in your own home, your town, your countryside, there is some work to which God calls you to make your small beginning. Sophie Wright "climbed the steep ascent of heaven through peril, toil and pain." Do you follow in her train? Are you making Christ's kingdom grow?

Bereaved.

Let me come in where you sit weeping, aye,
Let me, who have not any child to die,
Weep with you for the little one whose love
I have known nothing of.

The little arms that slowly, slowly loosed
Their pressure round your neck; the hands you used
To kiss. Such arms, such hands I never knew.
May I not weep with you?

Fain would I be of service—say something
Between the tears that would be comforting—
But ah! so sadder than yourselves am I,
Who have no child to die.

—James Whitcomb Riley.

Defeated.

The girl in the blue serge and the carefully mended gloves, in the end of the car, sat looking straight before her, with heavy, sullen eyes. A woman in the seat opposite thought what an unpleasant face it was. But the girl in the blue serge, it happened, was fighting the heaviest battle that had ever come her way. As she left the car and walked slowly up the wide avenue to Miss Davenport's, the battle grew fiercer and fiercer. The day before Miss Davenport had paid her for the embroidery she had been working upon for the past six weeks—exquisite, fairy-like monograms and wreaths that made Miss Davenport's trousseau the admiration of all her friends. The bill had been seventy-five dollars, but by a mistake Miss Davenport had paid her eighty-five—and Jennie Gow, carrying home a last bit of work that she had overlooked, carried also the extra ten dollars and the burden of her great temptation.

Ten dollars meant so much! It would mean, if she waited until mid-summer, a new suit in place of the three-year-old blue serge. Or shoes and a new hat—and how she did want a new hat! And what would ten dollars mean to Miss Davenport? Perhaps she meant to give it to her, anyway.

"Then why don't you thank her for it?" conscience intervened.

The girl turned about and walked back quickly.

Miss Davenport was in, the maid said, and after a moment Jennie was summoned upstairs. Miss Davenport, young and beautiful and radiant with her new happiness, met her cordially.

"O Miss Gow, you brought me that last sleeve, didn't you? I didn't miss it till the seamstress began to put things together. I'm just wild over your work, and so is everybody who sees it. Oh, and I must show you the strangest coincidence—a blouse I bought at McVeigh's that almost exactly matches it. Isn't that odd?"

"It is queer," Jennie answered. Her tongue felt stiff and heavy. She told herself that Miss Davenport did not give her a chance to say anything.

Miss Davenport, taking the blouse from a drawer, looked up with laughing eyes.

"But you don't know the strangest thing about it yet. It wasn't the blouse I bought. I didn't see any like this. I bought a ten-dollar one—just for traveling, you know—and this is marked fifteen. They must have made a mistake—mixed addresses or something; but if people will make mistakes, they must take the consequences. It wasn't my fault!"

"No—I—it's very pretty," Jennie stammered. "Thank you for the work, Miss Davenport."

A moment later she was out in the street. Her face was burning—and the ten-dollar bill was still in her pocket.—Youth's Companion.

The Bible.

The Bible is clear enough that the most timid swimmer may enjoy its waters without fear.

It is deep enough for the most expert swimmer to enjoy without touching bottom.

Its critics have been legion, but it is still here; they are gone.

It is the root of all good civil law, and good practice.

It has comforted millions, as no other book can comfort; and still continues to do so.

When nations ignored its teachings, they fell.

When nations embrace its teachings, they survive.

It tells what was, what is and what will be—an epitome of life from the cradle to the grave, and then beyond.

It is God's vital and inviolate Word, and can never be set aside.—John Watson.

Another Cat.

Mike and Pat worked for a wealthy farmer. They planned to turn burglars and steal the money which the farmer had hid in one of the rooms of his house. They waited until midnight, then started to do the job.

In order to get the money they had to pass the farmer's bedroom. Mike says, "I'll go first, and if it's all right you can follow and do just the same as I."

Mike started to pass the room. Just as he got opposite the door the floor creaked. This awoke the farmer, who called out, "Who's there?"

Mike answered with a "meaow!" The farmer's wife, being awake, said, "Oh, John, it's the cat," and all was quiet.

Now Pat started to pass the door, and as he got opposite it the door creaked again. The farmer called out again, louder than before, "Who's there?"

Pat answered, "Another cat."—Buffalo Times.

Then and Now.

Three years ago the great war was shaking the foundations of the world. Men were saying—some men—"Where is now thy God?" But it was not hard then for the most of us to hold to our faith. The problem did not seem difficult. The world had defied the moral universe, had set up the golden calf of self and greed, had held high carnival, and then, suddenly, had rolled within the sweep of the mills of the gods—the eternal gods of righteousness and truth and justice. These mills began to grind. We said "cause and effect, seedtime and harvest, the wind and the whirlwind." We thought we understood it. It was all going to be justified by a world new-born out of the night of unutterable retribution.

The armistice was signed. Alas, the world that was caught between the upper and nether millstones of the moral order seems to have been crushed too fine to be remade again. Where is the good will between the nations which was to mark the golden age—when, chastened by war, mankind should glory in a common brotherhood? When, as even we then boasted, "Humanity should be above all nations"? When to be 100 per cent. American meant self-denial or even death, if need be, to save a world beyond ourselves? Where sits today that dreamed-of group of statesmen, done with secret diplomacy, done with the eager hunger for place and power and control of the markets of the earth?

Never through the war did the whole seething turmoil of things look so without plan or purpose as does this confused and turbid whirl of opposing and contending forces now calling itself Europe. No wonder the faith not founded on the rock is swaying to and fro and wondering in the darkness whether this be God's world or the devil's.

Civilization after civilization has gone down into the pit. But faith has not died. It has always emerged with clearer vision and more radiant hope. So shall it yet again. We, too, we of this modern world, may vanish into the night like the empires of the past, and leave not a wrack behind of all our busy, rushing life. But what of that? This still is the faith of some of us, that "through the ages one eternal purpose runs," and that truth and right and love do now sit somewhere the crowned masters of the world.—Our Dumb Animals.

Trinity.

In the realm of thought even as in the realm of nature we often come upon that which we cannot understand. In the study of the Scriptures it is the same; there are things hard to understand, in fact, impossible to be comprehended by the human mind, and so we stand dumb before mystery. The existence of God as the Triune God is one of these unfathomable mysteries which the mind of man finds it hard to conceive. And still, as Christians we must accept this idea of God's mode of existence, for the simple and sufficient reason that it is revealed in the Bible. Here is where our faith must be given full play. After all, this implicit faith required of us to accept the doctrine of the Trinity has its counterpart in our every-day life. All our actions have in them the element of faith, and without this principle society could not hold together for a single day. Faith is the foundation of religion. It is impossible to prove the existence of God, and it is impossible to understand the doctrine that God's mode of existence is as Father, Son and Holy Ghost. But nevertheless to the Christian it is not a matter of doubt, but of firm faith, for it is the foundation stone of the Christian religion.

It is a reproach to man and a grief to our heavenly Father that we do not lean more trustingly upon Him. We cannot understand, but we believe. We cry, "O Lord, I believe, help Thou mine unbelief."—St. Mark's Outlook.

We are assured of the victory of righteousness in the world.—R. S. Storrs.

For the Young Folks

My Task.

To love some one more dearly every day,
To help a wandering child to find his way,
To ponder o'er a noble thought and pray,
And smile when evening falls,
This is my task.

To follow truth as blind men long for light,
To do my best from dawn of day till night,
To keep my heart fit for His holy sight,
And answer when He calls,
This is my task.

And then my Saviour by and by to meet,
When faith has made her task on earth complete,
To lay my homage at the Master's feet
Within the jasper walls,
This crowns my task.
—The Foreign Field.

For the Southern Churchman.

Frances Runs Away.

Ethel Nelson.

Frances sat for a long time in the big arm-chair, her little mouth puckered up as though it had been drawn up with a string, a deep frown on her face and the tears just ready to come at a moment's notice. If her mother had come out on to the porch just then and spoken a word or have dropped a kiss on top of the curly yellow head as she usually did, the tears would probably have followed the curve of the fat little cheek and disappeared and all of her anger would have been gone and everything would have been rosy again.

But her mother did not come out and the tears stayed just inside of the big blue eyes, and Frances sat on in the arm-chair thinking that her mother was the very worst person in the world.

Frances thought that she was never allowed to do any of the nice messy things that other children did. Just at that time she wanted to play in the barnyard pond with David, the little boy next door. He had taken off his shoes and stockings and had gone to wade and catch tadpoles.

Frances thought that this was the very nicest game in all of the world, but mother thought differently.

"She is a bad, wicked old fing," she said. "I'll des wun away."

So she climbed down out of the big arm-chair and ran away. Had mother been looking out of the kitchen window at that moment she would have seen a yellow head bobbing up and down as Frances slipped through the garden gate and went down the beaten path between rows of blossoming potatoes. Might have seen her twist a loosened paling in the back fence and pass into the lane that led to the hills and deep shaded woods. But her mother was busy and did not see any of this, and Frances went on unmolested, "des wunning away."

On one side of the lane the hills rose one after another with deep hollows between, and both the hills and hollows were covered with tall trees and bushes, which to Frances had always seemed dark and forbidding. On the other side of the lane was a pasture, and in that pasture was a big red bull.

"Don't ever go through that pasture when you are wearing red," David had always told her. Frances looked at the woods and they were dark and lonely. She looked at the green pasture and there was the bull. She felt of the red ribbon she wore on her hair and decided to keep on down the middle of the lane.

The more she thought of the grief and disappointment that her mother must feel when she discovered that her little girl was gone, the faster her little fat legs carried her, and she looked neither to the right nor to the left as she ran down the lane.

"Uh, uh," something said suddenly right in her ear.

Frances stopped with a shudder and then gave a scream, for at her side stood a fierce-looking hog. It had come so quickly and unexpectedly that she had no time to be really afraid. So she picked up her little skirt, and shaking it in her face, said as fierce as her trembling little voice could say:

"Shoo, shoo," but he did not shoo quite as fast as she would have liked, and she was beginning to get really frightened when he turned and went back into the woods.

Frances drew a deep breath and went on her way, but not quite so fast this time. She had just reached the Black Hollow and was feeling brave again when—

"Quack, quack," came a funny sound from behind a tree and she stopped and listened. She could not imagine what in the world could make such a queer noise. "Quack, quack," came the noise again, and out from behind the tree came a big white goose, and behind him another and still another until five of them were coming toward her. Frances had seen geese before, but not so near and not quite so friendly, and she did not know just what to do.

But as she had had such good luck with the hog she decided to try shooing them, too. She picked up her skirt just as she had done before.

"Shoo, shoo, go away," she said, but the geese did not go away; instead they came closer and closer until they were almost touching her, and there was no more room in which she could back away from them. It was then that her courage fled completely, and turning around, she went back faster than she had come down.

She found the fence just as she had left it.

"My, it's dood to be home," she said, as she fastened the paling back in its place.

Coming out onto the porch a few minutes later, her mother saw a flushed faced little girl coming around the corner of the house.

"Muvver," Frances said, tears of gladness now filling her eyes, "I'se tum back."

"My blessed angel," her mother said as she gathered the child up into her arms. Her mother intuition told her that a tragedy had just been averted in the life of the child.

The big, wicked world looked so much safer from the shelter of loving arms that Frances smuggled up closer and said:

"I des I'll stay wif oo."

A tightening of those same loving arms was the very best answer in the world.

Weather Forecast.

My daddy looks in the paper to see
What kind of a day it is going to be.
My mother goes out and looks up at the sky,
And wonders if all of the clothes will get dry.

Now why should they look at the paper and sky?
I've a much better way on which to rely;
And if you'll believe me, I'll tell it to you—
I've tried it and know that it always comes true!

I tell by my pussy! (You know he's so clean—
The tidiest kitty that ever you've seen
When he washes his face and his eyes and his nose,
I watch his paw closely; and why—do you s'pose—

If he washes in front, but not back of his ear,
That day is just sure to be pleasant and clear,
But if he cleans front of his ear and behind,
You'll see the rain soon. Pussies know, as you'll find.
—Rose Brooks, in Christian Register.

Dogged Persistence.

In speaking to the Church school of St. Paul's Parish, Vickford, R. I., this spring, the treasurer of the Presiding Bishop and Council intimated that the children might like to purchase a dog for Bishop Rowe with their Lenten Offering. Thinking that $100, the price of a good dog, might be beyond the capacity of the school, he suggested that two or three legs, or even a tail, would be welcome. After Easter the rector wrote, "We have bought the whole dog," adding that the children were determined no part of the animal should be missing. They earned most of the money and made a record of $105 as compared with $32, the best they had done in the past.—The Spirit of Missions.

Jenny Rabbit's Air Ride.

"Look out, Jenny!" squeaked Ma Rabbit. For Ma Rabbit had seen Sharp Hawk suddenly swoop down between the two pecan trees which stood one on each side of her grass-house, and she knew that Sharp Hawk was not very friendly to the Rabbit family.

But her warning words came too late. Sharp came down like a flash of lightning upon little Jennie Rabbit, who was sunning herself at quite a distance from her home; and, seizing her in his hard claws, he hurriedly flapped his wings and started away toward the sky.

"Mamma! Mamma!" shrieked Jenny Rabbit, because she was being scratched by Sharp's claws, and, too, she was very much frightened. It was something new to her to be taking a ride so far from the earth.

But Sharp paid no attention to her cries, nor did he heed Ma Rabbit's moans of grief. He kept right on flying, heading straight for the high limb of a sycamore tree which stood a quarter of a mile away. It was on this high limb that he had stood and torn to pieces Bill Mouse and Jack Snipe when he had caught them for his dinner.

Just as he was about to reach the tree, however, at a time when Jenny Rabbit felt an unusually painful scratch of his claws, she began to wriggle desperately. It hurt her all the more to struggle, but something seemed to tell her to use her every effort to get free. And, to her joy, as a result of her vio-

lent twisting, she escaped from Sharp's claws, but not without leaving bits of fur hanging to his feet. She fell down, down, down through the limbs of a small oak tree nearby, which broke her fall, and at the same time kept Sharp Hawk from immediately swooping and catching her again.

As she struck the ground she felt a painful twinge in her foot, but at that very instant she saw a hollow log within a few feet of her. So she sprang on her three good feet to the hole in the log; and then, even though the pain in her foot was great, she scrambled to the farthest corner of the log. The hole was so small that it didn't leave her much room. She didn't mind that, however, for she knew Sharp Hawk couldn't get into it. Here, feeling secure and soon forgetting the pain in her foot, Jenny Rabbit went to sleep to pass the time until Sharp Hawk should leave the neighborhood of the log.

* * *

Ma Rabbit, not knowing what had happened to Jenny, was very sorrowful. "If Jenny hadn't gone so far from the house," she groaned to Pa Rabbit, when he had come home from his work in the turnip patch, three hours later. "I had so often told the dear child not to go too far from the house. But it's too late to even think of that now." And Mr Rabbit cried and cried.

Poor Pa Rabbit couldn't say anything in reply because of the big lump in his throat. He had loved Jenny so much that it was indeed a sorrow to him to think of her in the clutches of Sharp Hawk. So Pa could only put his arm about Ma Rabbit and try to comfort her in that way.

But while they were sitting there in front of their little house, weeping, they heard a rustling in the weeds bordering their lawn. Looking up, through their tears they saw—Jenny Rabbit!

"Oh, Jenny!" cried Ma, hopping to her and throwing her arms around her neck.

"Jenny!" shouted Pa joyfully, putting his arms around both of them.

"Oh, I'm so glad to get back," said Jenny. "I had to hobble all the way home, though, because of my sore foot."

Then Ma and Pa tenderly helped her to the front of the grass-house, where they heard Jenny tell how she had escaped from Sharp Hawk and how she had stayed in the log until Sharp had become tired of waiting for her and had gone away.—Presbyterian Banner.

Mother Says.

Mother says:
If you're thoughtful and polite;
Go to bed at eight each night;
Always hasten to do chores
And give up chairs for visitors,
Weed the garden, carry wood,
And be very still and good—

Mother says:
If you're faithful in your task;
ever beg ,but only ask;
Fold your napkin, say your prayers;
Put no gum upon the chairs;
Keep your bureau drawer quite neat;
Never walk through pools, but on
The sidewalk till the mud is gone;
And say "Thank you" often, and
Sit erect and walk and stand;
And wash well behind your ears;
Always wait until it clears
To wear your best clothes, and not fail
To hang your coat upon its nail—
You will find the people where
You live, like to have you there!

Our house has a pleasant yard,
I am trying very hard!

—Mary Caroline Davies.

The Rogue's Bargains—A Hindu Story.

There was once a rogue who had somehow or other secured a jar full of money and jewels worth a hundred thousand rupees. Determined to increase his wealth, he made public announcement that if any one would tell him something he did not already know, he would give that person the jar with its contents; but any one who tried to win the jar, and failed, would have to pay him a penalty of a hundred rupees.

Many people tried to win the prize, but no matter how strange the things they told the rogue, he would always say, "Yes, I knew that long ago!" And then he would claim the penalty. Thus he grew richer every day.

However, a clever young man once came to him, saying that he wished to try his luck for the jar.

"You know my terms?" asked the rogue.

"I do," answered the young man, "and I accept them."

"Very well, then," said the rogue. "What have you to tell me which you think I do not know?"

"Only this," replied the young man, who had taken care to bring a number of witnesses with him, "that your father borrowed this jar full of money and jewels from my father and never returned it. Now that my father is dead and I am his heir, it rightfully belongs to me."

"Oh!" began the rogue with his usual answer, "I knew—" Then he halted, for he suddenly saw that if he said he had known this for a long time, he would thus admit the debt and would consequently be compelled to give up the jar to the young man.

"Why," he started in again, "I never heard—" Then he stopped a second time, for he realized that if he acknowledged he had never before heard of this, he would be forced by his agreement to surrender the jar.

By this time the witnesses saw that the rascal had at last been caught, and with one accord they shouted out:

"Give up the jar! Give up the jar!"

He hesitated; whereupon they seized it and handed it to the young man. Then they drove the rogue out of town.

But the young man who had won the jar by his cleverness lived in great ease and comfort all the rest of his life.—W. Norman Brown, in St. Nicholas.

The Mud-Wasp's Home.

In Mexico and in some far-away parts of our own country houses and cities are built of mud, which hardens in the sun. They call it adobe, and travelers look upon the houses made of it with great curiosity.

But they might see many such houses at home, only much smaller. They are made by the little blue mud-wasp. Sometimes she will come right into your room and build her house in the corner before your eyes.

She comes in the window with her load—a bit of mud—and placing it on the wall, smooths and pats it with her feet and mouth, till she has laid a nice foundation, and then she goes out again for more.

As she must go to the garden to scrape her load together, it takes her several minutes; but comes flying back and plasters it all. When three or four trips have been made you can see quite a little patch on the wall. She scarcely stops to rest, but keeps going and coming putting layer after layer of mud on her foundation, and slowly building up a nice little room.

Inside of this room the mother wasp has laid an egg, and now we see what she has been working for. The house is for her children and she must make it comfortable for them.

When they come out of the eggs, they will be hungry, so she must provide food for them.

Perhaps she will find a fly or a spider. She will drag him along to the little mud-house and wall him up with the egg.

Then the mother goes away, and you will see her no more. But if you watch the little adobe house in the corner you will see the young mud-wasp come out through a neat round hole in its side.—Then he will fly away from his mud-house, never to return.—Virginia Guide.

Boats With Eyes.

The Chinese have a queer custom of painting an eye on the bow of a boat so that it may easily see its way through the water. Small as well as large boats must have an eye, and nothing must be permitted to cover it.

There is a story of an Englishman who, while traveling in China, let his feet dangle over the painted eye of the small boat in which he was sailing. The owner, becoming much excited, begged the Englishman not to interfere with the sight of the boat while it was moving through the water.

When the first railway was built in China some of the native workmen, who were familiar with boats, wanted to paint an eye on the front of the locomotive. Such a powerful creature as that, they said, should not be allowed to run about blind.—Youth's Companion.

A QUESTION.

I thought that foreign children
Lived far across the sea
Until I got a letter
From a boy in Italy.
"Dear little foreign friend," it said,
As plainly as could be!
Now I wonder which is "foreign,"
That other boy or me?

—Junior Red Cross News.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

FAMINE RELIEF.

For the convenience of our readers we publish the addresses of the treasurers of the various Relief Funds whose appeals for the starving, and especially for starving children, are so urgent and touching. The Southern Churchman will forward contributions to any of these, but to save time, postage and possibility of miscarriage, checks would better be sent directly to the treasurers as below:

Near East Relief (formerly "Armenian and Syrian Relief")—Cleveland H. Dodge, No. 1 Madison Avenue, New York City.

European Relief (Central and Eastern Europe)—Franklin K. Lane, 42 Broadway, New York City; or locally for Virginia, Desoto Fitzgerald, 218 Mutual Building, Richmond, Va.

Chinese Famine Relief—Remit through Lewis B. Franklin, Treasurer, Presiding Bishop and Council, 281 Fourth Avenue, New York City.

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If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

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SPECIAL NOTICE.

DON'T TRY ON YOUR NEW DRESSES over your old corset. Let us help you select and fit to you the corset that does greatest justice to your figure. The Corset Shop, 317 N. Fifth St. Mrs. A. J. Pyle, Prop. Phone Ran. 3397.

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Cathedral Studio.—English Church embroideries and materials. Stoles with crosses, $7; plain, $5.50; handsome gift stoles, $12 up; Burse abd veil, $15, $20. Surplices and exquisite altar linens. L. V. Mackrille, 2604 Thirty-sixth Street N. W., Washington, D. C. Tel. Chev. 1915.

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THE MAGNOLIA, 1321 M STREET, N. W. One, or more, ladies visiting Washington can find transient quarters with Miss Bouldin.

HELP WANTED

NURSES—YOUNG WOMEN OF EDUCATION and refinement have an opportunity to acquire a profession. Requirements—one year high school or its equivalent. Maintenance, books and uniforms furnished; also a remuneration of $10 a month the first year, $12 second, $15 third. This is a registered school of high standing. Apply St. John's Hospital, Albany and Atlantic Avenues, Brooklyn, N. Y.

WANTED—A WORKER QUALIFIED TO teach for the Indian Mission in the mountains of Amherst County, Va. Will be associated with an experienced social worker. Adequate salary. Comfortable mission house. Schoolhouse and church on the grounds. Address Rev. Thomas D. Lewis, Amherst, Va.

WANTED—MOTHER AND DAUGHTER, or two sisters (white), to do cooking and laundry work in small family in the South. State salary expected in first letter. Reply "W. P.," care Southern Churchman, Richmond, Va.

WANTED—A HOUSEKEEPER FOR HOSpital. Must be efficient, and know how to manage colored help. Give references. Address Gladys Wingfield, Social Service Worker, Hansford, W. Va., care Sheltering Arms Hospital.

SITUATION WANTED.

CLERGYMAN DESIRES PARISH IN town or country; is a Southerner; earnworkers; small family; good visitor. Address "K. J.," care Southern Churchman.

A REFINED LADY WISHES A POSITION a matron in a college, or school; to enter fall session. Address "G," care of Southern Churchman.

WANTED—POSITION AS MOTHER'S helper, or assistant in home. Address "E. A. P.," care of Southern Churchman.

WANTED—A POSITION AS PRINCIPAL, assistant principal or matron in a school, or some position of trust in a private family. Address Mrs. J. B. Chew, Fredericksburg, Va.

Marriages and Deaths

Marriage notices not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Kearny. Entered into life eternal May 30, 1921, at University of Virginia, ELIZABETH HARRISON KEARNY, wife of General John Watts Kearny, and daughter of Colonel Julien Harrison and Lilly Johnston Harrison

"Eternal rest grant unto her, O Lord, and may light perpetual shine upon her."

RESOLUTIONS OF RESPECT.

Whereas, it has pleased our heavenly Father to take from our midst our faithful and zealous worker, MRS. VIRGINIA B., wife of Mr. Logan Newbill, Montague, Essex County, Va., who died on the 21st of March, 1921, and was interred in Christ Church Cemetery, Middlesex County, and who was for a number of years a member of Christ Church Parish Guild, the loss of her gentle and kindly influence being most deeply felt, yet knowing God doeth all things for the best, let us bow in submission.

"Thy will be done."

We extend to the bereaved husband and family our deepest sympathy.

It is further ordered that a copy of these resolutions be recorded in the minutes of the Christ Church Parish Guild, a copy sent to the bereaved husband and family, and copies sent to the Southside Sentinel and to the Southern Churchman.

Respectfully submitted,
MRS. W. C. SEGAR, President.
MRS. C. E. SELBY, Secretary.
Christ Church Parish Guild, Middlesex County, Va.

A MEMORIAL.

Entered into eternal life April 20, 1921, MRS. JAMES T. PLUNKETTS.

A devoted and simple walk with God on earth, placing her hand in His, "like a little child," as she entered the kingdom of heaven, makes for Christian fellowship a valuable asset. When, like the early Christians, we see what can be borne and lived up to, thanking God for even grievous crosses borne for His sake.

Such a life was Mrs. James T. Plunketts'. Through illness, followed by brain clouds, did this mother watch over and interpret for her afflicted boy during his life of twenty years. This affliction came to the mother after seeing a little girl made a cripple by a fall.

In spite of all earthly discouragements, her brave spirit, communing with her Lord, she protected and ministered to her husband and seven other children, and with patriotic heart and soul sent two of her boys to do their part in the World War. The close of this pure, loving life was no surprise to those of us who have known her, and were privileged to be with her as she entered into eternal life.

"Be thou faithful unto death, and I will give thee a crown of life," was her reward, and we knew and felt it.

E. H. L.

RESOLUTIONS.

Excerpt from the minutes of meeting of the vestry of St. Andrew's Church, Norfolk, Va., June 7, 1921.

Resolved, that this vestry record upon its minutes its sense of loss in the recent death of JUDGE WILLIAM BRUCE MARTIN. Judge Martin was one of the small group of men who in 1911 founded this church. He served many terms on its vestry and on all occasions gave his time and energy without stint in the interest of its advancement.

Judge Martin believed in practical religion—he placed the interests of his Church and the call of the religion of Christ above all other demands.

He has left a record of things well done, and a gap which it will be difficult to fill, and

Whereas, it has pleased Almighty God to remove Judge Martin from the Church Militant to the Church Triumphant, now

Therefore, be it resolved, that we, the vestry of St. Andrew's Church, do hereby express our sympathy to his family and the deep sense of loss which we, the vestry, and the Church of St. Andrew's have sustained, and

Resolved further, that a copy of this resolution be spread on the minutes of the vestry of St. Andrew's, sent to his family and published in the Southern Churchman.

A copy.

F. B. BRAGG, Register.

BENJAMIN B. BROCKENBROUGH.

Died, at his home in Tappahannock, Va., on May 29, BENJAMIN B. BROCKENBROUGH, in the seventy-seventh year of his age. The end came suddenly in the peaceful hours of this Sabbath morning while he was surrounded by every comfort and luxury that a beautiful home afforded, and during the ministrations of a truly devoted wife and helpmate, who with him had shared the joys and sorrows of life for more than fifty years and in whose lives were reflected all that was beautiful in love, in devotion and utter dependence the one upon the other. His widow is Mrs. Annie Mason Brockenbrough, daughter of the late Rev. Dr. Mason, of Raleigh, N. C.

There could scarcely be found a more regular worshipper, or one more loyal to the fundamental teachings and principles of the gospel, and we believe that he will receive from Him to Whom the secrets of all hearts are revealed the cup of salvation which is so freely offered to all who come unto Him for life.

A. D. L.

A schoolboy had a blind father; the boy was pitcher on the school baseball nine, and the father was in the habit of being present at all the school ball games, although he had to look on at the prowess of his son through other eyes. Then the father died. The day after the funeral a championship game was on, and to the surprise of his fellows the lad expressed a strong desire to play. He pitched the best game of his life, and the home nine won. When the captain congratulated him he said with shining eyes: "That is the first time father ever saw me pitch. I did my best for him."—Selected.

Of all our infirmities, vanity is the dearest to us. A man will starve his other vices to keep that alive.—Franklin.

CHURCH INTELLIGENCE.

(Continued from page 14)

Trinity Church, Newark, under the faithful care of the Rev. William J. Tilley, who died in April, leaving a remarkable record for kindness and devotion to his people. The parish has accumulated a fund of more than $10,000 for a new parish house.

WYOMING

Rt. Rev. Nat. S. Thomas, D. D., Bishop.

The Shoshone Indian Reservation.

General Hugh L. Scott, a member of the Board of Indian Commissioners, made a visit of inspection to the Shoshone Indian Reservation, Wind River, Wyo. His official comment upon St. Michael's Mission will be gratifying to those who are helping this unique work, and are following its progress with interest. General Scott writes:

"There is another Episcopal Mission recently established about six miles down the river, which maintains about seventy-five Arapaho children (day and boarding). The plant is growing rapidly on the right lines, and the management by the Rev. Mr. Balcom seems to be in a high degree efficient and progressive. As outlined to me, his treatment of children and parents seems to be dictated by a deep sympathy with their needs and aspirations designed to increase their pride in themselves, without which no advance can be made. A broad tolerance was noted with their customs and beliefs which is calculated to lead them eventually away from these by degrees instead of an effort being made to change all their customs and make over a people in a night, a course always doomed to failure. I was greatly pleased with what I learned of the wise broad-mindedness of the manager, the Rev. Royal H. Balcom, and of the Bishop of this Diocese, and predict for them a great success in the results of their work. Their management is more in accord with what my own experience has told me is the proper course than any management I have so far encountered, and is calculated to lead these people to a higher civilization quicker than they would ever attain in any other way."

L. M. T.

TEXAS

Rt. Rev. G. H. Kinsolving, D. D., Bishop.
Rt. Rev. C. S. Quin, D. D., Coadjutor.

Cornerstone of Community House Laid

The cornerstone of Autrey House, the first unit of the community center for the Church's work at Rice Institute, was laid Sunday morning, June 5, with a simple ceremony of short talks and songs.

James L. Autrey, Jr., son of the late Judge James L. Autrey, in whose honor the building is donated and named, laid the cornerstone, and short talks were made by the Rev. Harris Masterson, who is in charge of the community work near Rice; C. H. Atkinson, a member of the class of 1921 at the institute, and Dr. Peter Gray Sears, rector of Christ Church. The music was under the direction of Mrs. H. M. Garwood.

H. M. K.

Personal Notes

The Rev. William Oscar Roome, Jr., rector of Emmanuel Church, Anacostia, D. C., has accepted a call as rector of the Chapel of the Mediator, Philadelphia, and held his last service as rector of Emmanuel Church on Sunday evening, June 12. Mr. Roome has been rector of the Anacostia Parish for the past eight years, having been prior to that assistant at St. Stephen's Church. During the past week Mr. Roome was presented with a gold watch and his wife with a handsome pin, by the people of Emmanuel Church, as a token of esteem and gratitude for his work there.

The Rev. James M. Stoney, for the past four years rector of the Church of the Holy Trinity, Clemson College, and St. Paul's Church, Pendleton, S. C., who has resigned to accept a call to Grace Church, Anniston, Ala., expects to take up his new duties some time during this month.

The Rev. Dr. John R. Harding, formerly Department Secretary in the Province of New York and New Jersey, has accepted a call to the rectorship of St. John's Church, Sodus, N. Y., with charge of two parochial chapels. Dr. Harding will continue his work as corresponding secretary of the associate alumni, General Theological Seminary.

At Oglethorpe University, the honorary degree of Doctor of Law was con-

DURING THE PAST TWO YEARS

the following progress has been made at St. Stephen's College, the official College in the East for men of the Episcopal Church:

1. The following six men have been added to the faculty as heads of departments: Lucius R. Shero, Ph. D., Greek; Phineas W. Whiting, Ph. D., Biology; Lyford P. Edwards, Ph. D., Sociology; Clarence R. Williams, Ph. D., History; Percy S. Prince, M. A., Physical Training; A. Willoughby Henzell, M. S., Physics.
2. Over 6,000 new books have brought the library to a strength of 47,000 volumes.
3. New and modern biological and chemical laboratories have been installed.
4. A new $70,000 gymnasium and clubhouse has been built.
5. The student enrollment has doubled.

TWO YEARS AGO ST. STEPHEN'S WAS A GOOD COLLEGE FOR MEN DESIRING THE BACHELOR'S DEGREE IT IS EVEN MORE SO NOW

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ferred upon the Rt. Rev. Thomas Frank Gailor, D. D., at the commencement exercises on May 29.

The Rev. Walter E. Bentley, rector of St. Stephen's Church, Port Washington, Long Island, N. Y., and Secreary of the Actors' Church Alliance, has sailed from Baltimore for San Francisco via Cuba and Panama, to return overland about the middle of July. During his absence the Rev. Frederick A. Heisley and his son, Rev. Cyril E. Bentley, will supply the parish.

The Rev. John Durham Wing, D. D., rector of Christ Church, Savannah, Ga., preached at the Peace Cross Service in the Cathedral Close, Washington, Sunday afternoon, June 12. Dr. Wing has just been appointed chaplain of the First Regiment of Savannah.

The Rev. Kenneth Mackenzie celebrated the thirtieth anniversary of his rectorate of Holy Trinity Church, Westport, Conn., by the visit of Bishop Acheson on Sunday, June 5, for the administration of confirmation to twenty-two candidates. The parish had signalized the real date, June 1, by the gift of a purse of three hundred dollars, supplemented by an expression of affection to Mrs. Mackenzie from the women of the parish.

The Rev. James Dirickson Cummins, rector of Christ Church Cathedral, New Orleans, and Archdeacon of East Louisiana, sailed from New York on June 11 for an extended tour of France, Switzerland, Italy, Greece, the Holy Land and Egypt. He will also visit Saloniki, Constantinople, Smyrna, Ephesus, Rhodes, Cyprus and Tripoli en route to Palestine, returning to America for services at the Cathedral on the last Sunday in September. The Rev. Henry J. Brown, the Rev. J. H. Swann and the Rev. J. H. Hamaker will supply at the Cathedral during the summer.

The University of King's College, Windsor, N. S., conferred the degree of D. C. L. upon the Rev. Ernest Milmore Stires, D. D., L. H. D., rector of St. Thomas' Church, New York.

Ordinations.

On the Second Sunday after Trinity, in St. Clement's Church, El Paso, Tex., Bishop Howden ordained to the priesthood the Rev. Corwin C. Miller. The rector, the Rev. Fuller Swift, Ph. D., preached the sermon, and Rev. C. S. Sargent, D. D., presented the candidate. Mr. Miller was in the work of the Brotherhood of St. Andrew during the World War, and was located at Fort Bliss. He was confirmed in St. Clement's Church, studied a year with the rector, and has recently completed the two years' course of study at the Church Divinity School of the Pacific, San Francisco. Mr. Miller will be the vicar of the new St. Alban's Chapel, El Paso.

The Rev. Rush Wiley Smith was ordained to the diaconate in Mt. Calvary Church, Baltimore, on St. Barnabas' Day, June 11, by the Rt. Rev. John G. Murray, D. D. The Rtv. William A. McClenthen, D. D., presented the candidate and preached the sermon.

The Rev. Samuel M. Shomaker was ordained to the priesthood by Bishop Murray in Emmanuel Church, Baltimore, the same day. The Rev. Ralph B. Pomeroy, of the General Theological Seminary, preached the sermon, and the candidate was presented by the Rev. Canon William DeVries.

In St. Mary's Church, Mitchell, S. D., the Rev. Robert Murphy was advanced to the priesthood by the Rt. Rev. Hugh L. Burleson, D. D., on Sunday, May 29. The sermon was preached by the Rev. Charles A. Weed, dean of the Central Convocation and rector of the parish, who also presented the candidate. Mr. Murphy was graduated from Seabury in the last class and is a member of the Diocese of Colorado. Through the courtesy of Bishop Johnson he was ordained in his old boyhood home, where his parents now reside.

In Trinity Church, Highland Park, Ill., on the First Sunday after Trinity (May 29), Mr. Leonard Clark Wolcott, B. A., was ordained to the diaconate by the Rev. Dr. Anderson, Bishop of Chicago. The candidate was presented by his father, tht Rev. P. C. Wolcott, D. D., who also preached the sermon. The Litany was read by the Rev. Arthur W. Jenks, D. D., of the General Theological Seminary.

Deaths.

The Rev. John S. Hansborough, rector-emeritus of St. Thomas' Church, Orange, Va., died on Thursday, June 9, in his ninetieth year. The funeral services were conducted on Friday from St. Thomas'. Mr. Hansborough was a graduate of William and Mary College and was ordained deacon in 1859 and priest in 1861 by Bishop Johns. He retired from the active ministry in 1908 and was made rector-emeritus.

The Rev. George Gunnell, L. H. D., rector of Trinity Church, Toledo, O., aged fifty-three, died suddenly of apoplexy in the office of his physician on May 31. He was on the eve of taking his family to Montana for the summer, where he was going to help the Bishop in his mission work, and had been apparently in the best of health. Funeral services were held on June 3 at Trinity Church by Bishops Leonard and Du Moulin, assisted by the Rev. R. S. Chalmers and the Rev. E. F. Talmadge. The body was taken to Beaver, Pa., for interment.

The Rev. Stephen Arnold Webb Pray died on April 24, 1921, in Mercer Hospital, Trenton, N. J., of pneumonia. He was, at the time of his death, curator of the Washington headquarters at Rocky Hill, N. J., and conducted the services at Trinity Church in that village.

The Rev. John Stirling Moody, a minister of the Diocese of East Carolina, died at his home, "Haymount," Fayetteville, N. C., on May 26, in his seventieth year.

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VOL. 86 RICHMOND, VA., JUNE 25, 1921. No. 26.

WHICH REPRESENTS AMERICA?

Speaking in London on May 19, Mr. George Harvey, appointed by President Warren G. Harding the Ambassador of the United States to Great Britain, said this:

"Far more prevalent until recently was the impression—and this was and still is in a measure sincere—that we went into the war to rescue humanity from all kinds of menacing perils. Not a few remain convinced that we sent our young soldiers across the sea to save this kingdom and France and Italy. This is not the fact. We sent them solely to save the United States of America, and most reluctantly and laggardly. At that, we were not too proud to fight, whatever that may mean. We were afraid not to fight. That is the real truth of the matter, and so we came along toward the end and helped you and your allies to shorten the war. That is all we did and all we claim to have done."

Speaking at the commencement of Brown University, his alma mater, on June 15, the Secretary of State, Charles Evans Hughes, said this:

"Our men did not go forth to fight for this nation as one of imperialistic designs and cunning purpose or to protect a land where avarice might find its surest reward. They offered their lives, and all the energies of the country were harnessed in the supreme effort, because we loved the institutions of liberty and intended to maintain them, because we hated tyranny and the brutality and ruthlessness which found expression in the worship of force, and because we found our fate with that of the free peoples who were struggling for the preservation of the essentials of freedom. With them we made common cause, and as from one end of the country to the other rang appeals in the name of civilization itself, the whole nation responded."

Which represents America—Mr. Harvey or Mr. Hughes?

We believe there is only one answer. The speech of Harvey is repudiated by the deep indignation of a disgusted nation. It is odious in its ugly cynicism. The words of Mr. Hughes, which one can scarcely doubt, were meant as an answer to the Ambassador, give voice to that fundamental idealism which America cannot deny until she is ready to deny her own soul.

Let us all remember this: the question of the purpose of America in the war is not a mere academic discussion of a fact already settled; it is the living determination of something still to be revealed. In the mighty emotions which stirred in the hearts of the millions of this nation, there were blended elements which were common and elements which were high and holy. With the earthiness of the obvious passions—self-regard, self-interest, hatred of an enemy who might injure us—there mingled the transfiguring flame of a nobler hope. It was the hope that the sacrifice of this nation might lead to a better future for the nations, and redeem thereby through its spiritual service all the dark necessity of strife. How creative that hope may be, and how far therefore it may be said to represent America, is still subject to the living processes of our thought and choice today. The deep disgrace of such a speech as Harvey's is that it would cramp the soul of this nation within the pettiness which is all he sees and all he can describe. The worth of such an utterance as Mr. Hughes' is that it reminds us of the elements in our purpose which were highest, and bids us follow where these point the way.

GOOD NEWS OF THE NATION-WIDE CAMPAIGN

The report of Mr. Lewis B. Franklin, Treasurer of the Nation-Wide Campaign, dated June 15, is bright with encouragement. For the first five months of this year the Treasurer has received $1,176,481.90, as against $941,273.98 for the corresponding period in 1920, an increase of $235,207.92. Out of this increase $190,586.49 is represented directly by increase in payments on the Nation-Wide Campaign.

When the year began the authorities in New York, who knew the facts, must have had a shiver of apprehension. In the month of January only $19,193.70 was received, as against $50,439.80 in the same month of 1920. From these figures it might have appeared as though the Church had exhausted its efforts in the first year of the campaign, and was to slip this year into a deeply disappointing failure. But it has turned out that the decrease in that month was due to the great efforts of parochial treasurers to send in every available dollar in December, 1920, in order that the quotas for that year might be as nearly as possible met, which temporarily exhausted the resources as the new year began. In February of this year the receipts crept up to a point almost exactly equal to the receipts of the same month of the year before. In March there was an increase of more than $76,000, and in April and in May also the gains have been large.

As Mr. Franklin reminds us, the increase is largely due to the fact that certain Dioceses, such as Massachusetts, Western New York and Michigan, did not hold their first Nation-Wide Canvass until the spring of 1920, and so remittances from these Dioceses were not represented in the early months of that year. It is possible, therefore, that the remaining months of 1921 may show not nearly so large a relative increase. Nevertheless, in spite of the financial stringency which has been sharp in some parts of the country, and the depression which many of the Church's givers have felt, in consequence, the fine fact stands that this year, in its total results, the Nation-Wide Campaign is going forward. We have a long way to go to reach our rightful goal, but we are on the way.

HOW TO HELP TOWARD THE WORLD CONFERENCE

We have commented before on the remarkable evidence of widespread interest in Christian reunion. Some weeks ago there was reviewed a cluster of books, all of which brought the message of a fine optimism as to the present spirit among the various Church bodies for a closer approach. Only last week our readers had before them the remarkable statement of a Presbyterian Synod in Canada, concerning the proposals of the Bishops at Lambeth.

Meanwhile, the movement for a World Conference on Faith and Order, which for the last decade has been so patiently labored for by the leaders in this Church of ours, waits upon the aroused interest of all Christian people to make possible the practical steps for which the representatives of many Christian bodies are ready. It is possible that the great majority even of intelligent Church people, though they have noted the statements concerning it in the Church papers from time to time, are not conscious of the extraordinary facts which Mr. Robert H. Gardiner, secretary of the commission working toward the conference, sets forth in this recent bulletin.

"The world-wide interest in the movement for a World Conference on the Faith and Order of the Church of Christ is well shown by the number of countries and of important persons from whom gifts for its support have been received. After overcoming the difficulties and delays incident to reaching by letter or personal visit all the important churches throughout the world, as well as those caused by the war, a preliminary meeting was held in Geneva, Switzerland, last August, to ascertain what were the principal differences between the churches and whether there was sufficient prospect of their reconciliation to make it worth while to continue the effort. The meeting was attended by about one hundred and twenty delegates, coming from forty countries in North America, Europe, Africa, Asia and Australasia, and members of about seventy national churches, representing the sixteen great families or groups of churches which make up the Christian world, except that the Roman Catholic Church had declined the invitation. For the first time in history members of the Eastern Orthodox, Armenian, Anglican and Protestant Churches met to confer as to how they might reach that unity of Christians for which Christ prayed. The meeting was convinced that the effort is in accordance with God's will, and a Continuation Committee of fifty-five members in the United States, India, Japan, Australia, England, Constantinople, China, Czecho-Slovakia, Russia, Serbia, Greece, Bulgaria, Rumania, Germany, Sweden, Denmark, Norway, Hungary, Canada, Switzerland and Scotland was appointed to carry it on. The full report of the meeting can be had free on application to Robert H. Gardiner, 174 Water Street, Gardiner, Me., U. S. A."

The unhappy fact which must be accepted with this fine report of progress is that the Commission's next steps are hampered by the lack of money. It was the plan that there should be held this summer two important meetings, one of all the commissions representing the Churches of North America, and one of the World-Wide Continuation Committee, but neither of these meetings can now be held because there are not sufficient funds to defray the necessary expenses. Literature which ought to be printed also is held back.

Three generous members oof our Church in America have heretofore borne the expenses of all the work directed toward the World Conference, but the preliminary meeting in Geneva issued a world-wide appeal. "Answers," says Mr. Gardiner, "have already been received from many places in the United States, England, Scotland, Ireland and Canada. Gifts have come also from Guatemala, India, Japan, South Africa, Porto Rico, Denmark, Argentina, Brazil, Bermuda, Germany, the Netherlands, New Zealand, British Honduras and Norway." But these gifts are mostly small, are not yet greatly numerous, and are inadequate.

May there not be those among the readers of these words who want to show the genuineness of their interest in Christian reunion by helping according to their ability to finance the World Conference? The address of the secretary has already been given, and the United States Trust Company, 45 Wall Street, New York City, U. S. A., is acting as treasurer.

"THE GREATEST OF THESE IS LOVE"

Love exalts the value of the human soul. "Love is of God, and he that loveth is born of God, and knoweth God." He, that is, who has the true reflection of the love of God in his heart will recognize in others that which is most God-like. He cannot estimate other human beings as mere instruments of his purpose. He cannot think of them as so many hands on his farm or in his factory. He cannot think of society as a kind of impersonal arrangement by which various groups of people are to be so fitted together that things may be produced and money made for those who hold positions of advantage. He knows that whatever other specious tests may be proposed, no civilization is really advancing unless the level of freedom and self-expression and life in its highest sense is being lifted for all the people.

Does this sound like a vague thing? On the contrary, it is the master key that determines the right ordering of every practical detail of this world of ours. There is no other way to real wellbeing, no other road to the right and happy adjustment of our most every-day affairs, than through the door which this key of love unlocks. We see the truth of this already in those intimate relationships where the best values of life blossom. In the home, for example, where the members of a family dwell in that affection which has made the very name of home almost the sweetest sound in our whole language, the secret of its beauty is that no single member of the family is estimated from the standpoint of selfish advantage, none measured as a mere instrument by which gain can somehow be brought to the others. Each one is prized for the preciousness of his or her own self. The father is not loved because he brings so many dollars of income by which the others can be fed and clothed. He is loved because he is the father, with all that that implies of strength and help and devotion. The mother does not love the child because she imagines that presently the child will grow up and go to work and make the family richer. She loves it because it is her child, and she loves it most not when she thinks of what she will receive from it, but when she rejoices to pour herself into all the expanding wonder of what that child may come to be. The same truth which we see in the closest and warmest circles remains also true in the widest spheres of human contact. If we would solve aright the industrial and economic problems which will face us now and in the years to come, if we would find the way which leads through all the often ugly tangle of hostile interests between employer and employed, if we would find the road to justice and to order in the business world and in the building of our communities, we must let love lead the way with its insistence that the thing that really counts is human life. There is something better than dividends for the capitalist, something better than more wages for the laborer. Dividends and wages both may play a part in this higher thing, but the thing that counts is the development of a finer life; and the finer life is only developed when men allow themselves to be led by the desire to fit their aims into a common enterprise in such way that every one who shares it shall be advantaged by the sharing. In our estimate of the importance of our communities and the success of our nation, we have got to get away

from the figures of the ledger and look at the facts of human life. Is friendship widening? Is the consciousness of a public interest which is larger than selfish, private jealousies growing? Are men thinking of the progress of their community and their country in terms of the relief of poverty, and the lifting up of the conditions in which the poor live, in the safeguarding of childhood and the increase of education and relentless warfare against all exploited evil, rather than merely incomparative bank statements and trade plans and preferential tariffs? In short, is our world creating a larger life instead of accumulating the mass of supposed livelihood? This it must do if it remembers the truth which it may forget, but never in the long run escape—that love, which means the exaltation of the soul's life and the soul's right to live, holds the final clue to all high development and progress.

MEMORIAL TO DR. McKIM

Our readers noticed with gratification an item in our Washington letter of last week in regard to the memorial to the late Dr. Randolph Harrison McKim, which has been determined upon by the vestry of the Church of the Epiphany, Washington, D. C., of which he was the rector for a third of a century. It is fitting, of course, and would be expected such a memorial should be erected, and none more suitable could be devised than the proposed tower and chime of bells on his old church; to be both a monument to his ministry there and, as it were, a perpetuation of that voice of clear tone and no uncertain sound which for so long called the people of his city to worship God and lift up their hearts unto Him.

So his memorial will stand where he would have it—at the doors of the Lord's house, down town among the people, speaking its message to the city at work and the stranger within its gates. The great cathedral has its many uses and appeals to the cultivated Church mind, but it is not yet acclimated to American conditions. The handsome up-town church among the homes of the well-to-do is needful and befits its surroundings. But the sombre old church down town, on a busy street, architecturally out of fashion it may be, somewhat time-worn and weather-stained perhaps, is the church that appeals to the passer-by, that the people of the city have learned to love by long association if it has been true to its opportunities, and that stands out for them as the representative of the great Church whose name it bears. Nothing that is merely modern or merely pretty can add to its value, but they will be grateful for what shall add to its permanence and its spiritual appeal.

We trust that this monument to the work of a great democratic Churchman will soon be realized and long bear its witness at the heart of the nation's Capitol.

CHANGE IN DAY OF PUBLICATION

Our subscribers want their Southern Churchman to reach them before Sunday. There is a unanimity of sentiment on this point that cannot be mistaken, and it is perfectly just. Our business department has therefore made an arrangement with our printers whereby the paper will be delivered to the mails on Thursday morning of each week. By this change we hope to reach all but our most distant readers by Saturday at latest.

This means that each of our "forms" must be closed a day earlier. The editors have been sternly admonished that the bulk of the "copy" must go to the printer by Friday or Saturday, and the very last belated item of news by Tuesday at noon. Will our contributors and correspondents kindly take notice?

Thirty-Five Plus Thirty-Five

W. H. Morse, M. D.

One of the busiest of Hartford's busy streets is Asylum Street. In the hurrying throng one sees now and then—one in every twelve, according to the census statistician—near-Americans. And among these perhaps most often, Italians If one has any sort of curiosity to watch these familiar new neighbors as they pass along, it will be noticed that there is a place where as they go by the men lift their caps, and the women courtesy. It is as they do before a shrine in the homeland, and yet there is no church near, no gilded cross displayed. But there is the reverence. Up one flight from the street is one whom these sunny sons of Italy delight to honor, their friend of many years, a friend always there, an old man, a man who is seeing his seventieth year pass, and who for thirty-five of the three-score and ten has been there, laid there on his bed, a cheerful invalid, their saint.

As a young man of capacious soul traveling in Italy, at a watering-place, Howard Gilman Young sustained a fall that rendered him helpless ever after. They brought him home to Hartford and put him to bed. Since then he has never walked. He had been a warm friend of the Italians in the years he spent in their homeland, and they have not forgotten him. They like to step in and see him, and they are welcome. Over in Rome, before his accident, in the catacombs he found the Christian faith, and ever since it has been his one consolation. Confirmed in the Episcopal Church, he is a communicant of Christ Church Cathedral, and the Italians appreciate his Christian interest in them.

And he is interesting. A large and almost dark room looking out on Asylum Street; and there on his bed in front of the windows he lies, a face as smooth as an infant's, unwrinkled, with flowing whiskers, bright eyes and smiling lips. The hands extended to welcome visitors are white and slender. His paralyzed feet are raised above his hips at the foot of the bed. The voice is soft and musical. All around the bed, and all about the room, are pictures and statuary, crucifixes, madonnas, old prints of Christ, and pictures of the Holy Land.

All is suggestive of Italy, and all to remind the bed-ridden man of his summer times there. Banners, too, woman suffrage pennants, books and books; the daily and religious papers within his hand-reach; a famous pet parrot at his side; and perfect contentment personified in the occupant of the bed. When he is not reading or entertaining callers, he lies and looks out, feeling the busy world pass by, and seeing much of its action.

Complaining? Never! Helpless, he nevertheless enjoys healthful and heartful days. Lonesome? Not he, with those swarthy friends looking in on him, and with them, others. Through correspondence a wholesome interest is maintained with the outside world, the world that honored him long since with memberships and fellowships in learned societies and associations. Should any one use in conversation with him the name "shut-in," he smiles more brightly than ever, for he inhabits a wider world than those who pass by.

"'Worry!'" he says. "I do not worry. What about? Why should I? The person who worries is a bad patient, an im-patient. We are here to have patience."

Patient with curious visitors, with school boys who come in to be helped in their lessons, with other worldly invasions. A philosopher, who does not philosophize. A Christian, who is Christ-filled. Take it all in all, counting one thing and another, they say that there is no person in the Diocese of Connecticut more remarkable for Christ and the Church. Hence the shrine, the esteem from those of the land where he gave up living to come to this mattress tomb.

To become indifferent or insensitive to the stains of daily sin is one of the saddest things that can befall us. Little by little it puts a space between us and the Saviour, as begrimed windows seem to put the light further and further off. We must keep the class clean if we would have the cheerful light; and we must keep close touch with the pardoning blood if we would maintain the joy of salvation.—J. R. Howard.

IS THE CHURCH FREE TO PREACH A SOCIAL GOSPEL?

Answers by Leaders of the Christian Church

Recent events have brought prominently into consideration the question of the Church's message for the living problems of today. How far has the pulpit a right to bring Christian counsel into direct relationship to economic and industrial maladjustments? Bishop Williams recently preached a very plain, bold sermon in the Cathedral of St. John the Divine? Was he right in so preaching? On the other hand, the Pittsburgh Employers' Association recently passed a resolution condemning all utterance on the part of the Church concerning industrial questions except those which lay within the "zone of agreement." Were they right? The Lusk Committee of the New York Legislature recently had much to say in disapproval of preaching which has to do with social and economic reconstruction. Was that committee right?

Here are some of the answers which have come from the churches:

Rev. Harry E. Fosdick.

Preaching in the First Presbyterian Church of New York last month, Rev. Harry Emerson Fosdick, D. D., said:

Consider with me one other application of our morning truth. Some of us were brought up in an individualistic type of religion, where the major interest was the hope that one by one we should be landed safely in heaven. To be sure, the requirements for entrance into heaven involved the elements of right living on earth, but, for all that, the outlook of the hymns we sang and the prayers we offered and the sermons that we heard was not what Jesus said: "Thy kingdom come, Thy will be done on earth as it is in heaven," but rather this: "Let earth perish, sobeit that one by one we shall come safe to heaven." Now, ethical consequences of this excessive and exclusive other-worldliness have been disastrous, for they have led multitudes of Christians utterly to misunderstand what Jesus Christ wants of them on this earth. Some time ago in an Ohio town there was an elder of the church who for years had been making money selling impure milk. He was arrested and tried by the civil authorities. The church took no action then. But one day in the court he lost his temper and broke out with an oath. Then the church put him on trial For what? For selling impure milk? Not in the least! What had religion to do with worldly affairs like that. They put him on trial because he swore. Some of us have been brought up in towns where just that thing could happen. Can you not see the Man of Nazareth standing there in that church trial and in His voice of thunder saying again: "Ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice and mercy and faithfulness"?

One of the most amazing exhibitions of this same spirit has recently been given us in a letter published and signed by the Employers' Association of Pittsburgh. It was this same group of gentlemen who, a little while ago, attacked the Young Women's Christian Association because that beneficent organization desires, not simply to assure the young women of America a safe entrance into heaven, but to insure them decent conditions of living on earth before they get into heaven. And now this same group has attacked ferociously the Federal Council of the Churches of Christ in America, the organization that effects the co-operation of thirty great evangelical denominations in this country. Listen to this attack:

"The Radical and Bolshevik elements in the churches seem to be co-operating through the Federal Council of the Churches of Christ in America, and many of our members are expressing themselves as determined to discontinue financial support of their respective churches unless they withdraw all moral and financial support from the Federal Council."

There is no use wasting time answering a charge like that. You have in your hands today the "Social Ideals of the Churches"* of the Federal Council, a careful statement of some areas in our public life that need a fuller application of the principles of Jesus. Moreover, the president of the Federal Council is our own Dr. Robert E. Speer, and only a hopelessly hysterical mind can picture Bolshevik propaganda going on under his superintendence. But as this attack has been so widely published and so widely commented upon, it is necessary that the Christian pulpit should pay attention to it.

For one thing, the persons who have launched this attack apparently propose to settle the matter of the social application of the principles of Jesus by money. "Determined to discontinue financial support" is their proposition. "We will buy you," they say to the churches, and, in particular, to the ministers of the churches—"If you will do as we say, money; if not, no money." May I be permitted to suggest that these gentlemen have somewhat seriously misapprehended the temper of the Christian ministry of America? I am speaking for multitudes of my brethren when I say, "Before high God, not for sale!" Indeed, I suspect that there has been a crop of sermons on the social question preached throughout this country that would not have been preached if it had not been for this public attack, so that those of us who are interested in having such sermons preached might almost thank these gentlemen for their unintentional assistance. There would have been, I suppose, no Luther if there had been no Tetzel, and if there had been no George the Third there would have been no George Washington. Action and reaction are generally equal, and if any one wants to make sure that the social teaching of Jesus shall be the centrally absorbing subject of the Christian pulpit in the next year or so, the easiest way is to offer to buy our silence for money.

"THY KINGDOM COME."

So Jesus spake, "When" and "How," men asked. They were eagerly seeking. They had been dreaming of it for a thousand years, and at last it was at hand. The heavens were to open and God's angel hosts would come, streaming through like a glittering, golden flood. Wrong would be crucified and righteousness enthroned. So they dreamed —and so they were disappointed. God does not work that way.

It would have been a miracle once accomplished had their dream come true. It would have been a soul-shattering thing for those who were alive then to see it. But the event once past, and this blessed kingdom come, their wonder would have faded and their gratitude grown dim. There would have been no struggle in whose white hot flames character is forged, and soon there would have been no character without which the kingdom could not live.

Had their dream come true, it would have been a miracle once accomplished. As it is, one age-long miracle unfolds before our eyes. There was the miracle of the glorious martyrs whose happy, God-filled eyes shone brighter than the fires that burned them. There is the miracle of marching armies going forth to death that the world might be made cleaner. There is the miracle of the faithful worker, spending his life in toil that his loved ones might be happy. There is the miracle of the mother who counts it a joy to sacrifice and a privilege to die for the little one whom God hath given her.

"Thy Kingdom Come." And can we yet ask "How"? Not by the blast of the trumpet of God; not by the breath of His hot displeasure; but by the vision of a better earth with which our eyes are brightened; by the daily doing of His will for which our hands and souls are strong.

Middleton S. Barnwell.

*Obtainable from the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America, 105 East Twenty-second Street, New York.

Pittsburgh Ministerial Association.

On June 6 the Pittsburgh Ministerial Union adopted these resolutions:

"Whereas, the Secretary of the Pittsburgh Employers' Association has issued a series of communications with the purpose of dissuading men from furnishing financial support to certain Christian organizations because they have not limited their message to a so-called 'neutral zone,' prescribed by those whom said secretary represents; and

"Whereas, this involves as a principle and as a purpose the dictation to religious bodies as to what fields of thought and human service they may enter; and as to what constitutes the gospel of the kingdom; and

"Whereas, the Church, through all its history, when

true to its mission, has zealously guarded its absolute freedom to proclaim the full gospel of Jesus Christ without dictation from any outside parties or any external authority; and

"Whereas, the said organization represents itself as speaking for the employing group—an assumption which we are convinced is contrary to fact, particularly in relation to many high-type Christian employers; and

"Whereas, we fully recognize that in the industrial and economic fields there is room for a proper diversity of opinion; therefore be it

"Resolved, that we, the Pittsburgh Ministerial Union, resent this attempt of a commercial organization to prescribe limits within which alone the Church and other religious organizations may move; that we reaffirm the right and duty of the Church to proclaim the whole truth in Christ as revealed in the Scriptures and as applied under the Holy Spirit to every relationship in life; that we deny to any political, commercial, industrial or any other group or agency the right to set any restrictions on the freedom of the Christian Church or its agencies to apply the spirit and standards of the kingdom of God to the whole of life; that we declare it our solemn duty and purpose to defend this liberty of the gospel."

Rev. Henry S. Coffin.

In the Madison Avenue Presbyterian Church of New York Rev. Henry S. Coffin, D. D., spoke thus on the report of the Lusk Committee:

"This amazing committee, despite our time-honored separation of Church and State, has had the effrontery to deal with the churches. During the war we had much to say about the servility of the State-paid clergy of Germany. Is a committee of the Legislature attempting to reduce the American pulpit to a like bondage? This report treats ministers as sentimental creatures, apt to be 'carried away by false specious idealism, masquerading as progress.' It asserts 'there is an ever-growing tendency toward radicalism among the clergy' and proceeds to insult us by adding 'Much of this attitude may be explained by the fact that they have been and are grossly underpaid, and for this reason they are unable to see economic problems in their proper perspectives'. By what right has a committee of the State Legislature dared to circulate at public expense such an insinuation that if ministers of the gospel were more highly paid their view on economic questions would be more conservative? With all our faults, dare any man say that we speak from our pocket-books and not from our consciences? Is it not high time that in the face of such impudent presumption we respectfully inform this committee of the Legislature that they have overstepped their bounds, that the Church of Christ and her ministers recognize only one Supreme Authority, the one Head of the Church who is at the right hand of God, and that in our teaching we shall apply His spirit to government, industry, social conditions and the consciences of men; and, unafraid, declare, just so far as we can see it, the whole counsel of God?"

Rev. William P. Merrill.

At the recent conference of the World Alliance for International Friendship, held in Chicago, Rev. William P. Merrill, D. D., of New York, said this:

"A group which is positive in its assertion that the Church has no business with business is making its voice heard in the land. Doubtless many of them, perhaps most, are thoroughly honest in their conviction that religion and business work better if kept in separate compartments. The fact that a man is fervent in his faith or sound in moral principles does not qualify him to lay down the lines on which society must advance through the economic and industrial jungle. It is plainly an impertinence, when a minister or any other religious leader attempts to tell business men how to manage the details of their business. But it is not an impertinence, it is a rightful and a necessary act, when a minister or a council, or any body of religious folk, declare the true principles on which society must be organized in order to be right and Christian, and point out obvious applications of those principles.

"The dangerous and wrong group is made up of those who resent such action as that on the part of the Church, or even attempt to determine, by their financial power, the limits to which the Church shall go in its declaration of moral and religious ideals, and of their clear application to present conditions; who would confine the Church to the functions defined in a recent statement, 'Religion may properly act as a councillor to the individual conscience, and as a stretcher-bearer for the wounded.'

"When financial leaders in industrial sections of the United States declare that the Y. W. C. A. and the Federal Council of the Churches of Christ in America are stepping out of their proper sphere in avowing their hearty adherence to social principles and ideals clearly Christian and adopted and held by practically all the leading religious denominations; when they further attempt to cut off contributions from such organizations on the plea that they are dealing in unwarranted ways with matters outside their proper sphere; when they demand that proposed religious gatherings shall cut from their program discussions of 'The Church and the Industrial Order,' under penalty of financial embarrassment; when they insist that the Church shall confine itself to the statement of abstract principles, and take no note of their application; an issue is joined which the Church cannot ignore. The Church cannot afford to take orders from any outside group or class, or from any one except its Divine Head. To allow any set of men to mark off its field, or limit its scope, or declare its function, is intolerable. The Church must fully and with all cheerfulness grant the right of any man or men to object to its words and acts, to criticize them with utmost freedom, to give or withhold support, to join the Church or leave it, to attack or defend, as one may deem best. The Church must be prepared to take the consequences, financial or other, of maintaining its independence, and asserting its proper concern in the affairs of the world. But for the Church to alter by a hair's breadth its policies, or to restrict in the least its sense of a vital function in social matters, because the power of the purse is applied, is spiritual treason."

Bishop Lines.

And ringing still with present counsel are these words of Bishop Lines, spoken in his Diocese of Newark at its convention of 1920:

"I am told that the new generation is not interested in the Church because the Church does not express the hopes and aspirations of the new generation. The Church must do that, for those hopes and aspirations and desires are worthy of respect. The Church must be able to give voice and direction to all these longings of men and women of the new time, to express what is in their minds and hearts, the deep longings of their nature, their desires for a larger chance in life, more of the good gifts for themselves and their children, a larger sense of brotherhood and the removal of the distinctions which make life hard and selfish and unbrotherly. . . . It will not do to go on just as we have been doing in the old ways. We must find voice for this new world with all its fine aspirations, longings and hopes.

"There must be a larger appreciation of what the new age is calling for in moral and spiritual leadership, a better understanding of the movements which are in the world today. These new longings and striving after greater freedom, larger privileges, freer development, are the gifts of the Church through the teaching of the infinite value of the human soul and the teaching that we are all the children of God, no matter what the distinctions among us may be. This new spirit which has manifestations which give great anxiety and threatens the existence of the old order and of much that is settled has come from the preaching of the gospel of Jesus Christ. You may call it unreasonable, ill-directed, alarming, but it is Christian in its origin. The Church is like a mother who has brought up children whom she can neither direct nor control, who have passed beyond the old forms of restraint and discipline.

"We look out on the great multitude of those who have had the unprivileged and the subordinate places in the world, and we complain and devise plans for restraint and keeping things as they were, and we have scant understanding of our time and the meaning of these movements. The most thoughtful among us have hardly passed beyond the point which the blind man had reached in seeing men as trees walking. He cannot interpret the hopes and the desires and longings of the great multitude of our fellowmen. We are like those who disputed whether it was a voice out of heaven or whether it thundered. Most people think it is thundering, and that may be a mistake. I think myself that confusing and distracting as are the cries and the demands and the efforts of men, it is a voice out of heaven, and woe is to those who cannot hear God speaking to them. Our attitude toward the multitude of our brethren is often one of distrust and antagonism, and the attitude of our blessed Lord was one of infinite compassion and love and patience and helpfulness, and His attitude is the true one. A good many of us who are strong and rigid in our thoughts about the office of the Church, and our interpretation of our Lord's life and words, are like those disciples who stood in our Lord's way, hindering the mothers from bringing their children to be blessed by Him, and telling the blind beggar of Jericho not to trouble the Master, whose exclusive companionship belonged to them.

"Suppression and deportation and denunciation are not the final words, not the remedy, but a Christian sympathy, and a better understanding, appreciation of the causes of the movements which disturb us, more brotherly kindness in business, more co-operation, more profit-sharing, more fellowship, more justice, less patronizing, more good, practical religion. . . . Get a new spirit into the churches, a spirit of brotherly kindness. . . . Think more of justice than of charity."

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

CHINA FAMINE RELIEVED.

Mr. Editor: We have received final word that the campaign for funds for China Famine Relief will not be pushed further, owing to unexpected relief due to abundant rains in China and to a large gift from the Chinese people sufficient to cover the present needs.

I take this opportunity of expressing to you the appreciation of those in New York who have had to do with the raising of funds. You have given us all the co-operation we have asked for, and the funds that have come in to us from sources reached by you have alone made it possible for us to make a great response and to send large gifts to our bishops in the field.

Mr. Lamont has telegraphed Bishop Gailor an expression of his deep appreciation for the generous assistance that we gave. I know it will be a satisfaction to you to know that your words, your editorials and your efforts to promote giving among your readers have been of invaluable help to us in this campaign.

A. B. PARSON,
Assistant Foreign Secretary.

Missions House, New York, June 10, 1921.

The Great Commission.

MEETING OF THE DEPARTMENT OF MISSIONS AND CHURCH EXTENSION.

The regular meeting of the Department of Missions and Church Extension was held in New York on June 14. The Executive Secretary, in his report, had the pleasure of announcing that Dean Davis, of St. Louis, who had been elected Domestic Secretary at the last meeting of the Council, has accepted his election, and is expected to take up his duties on October 1.

He reported the receipt of a cablegram from China stating that there had been looting by soldiers in Ichang and Wuchang in the District of Hankow, but that the mission buildings and lives of our missionaries were safe. The impression had been received from an account in the papers that Boone University in Wuchang had been razed. It was a pleasure to get this information that our work had not yet been molested.

He also reported a cablegram from Bishop Graves, who had been so closely identified with the Famine Relief in China that there was no further need for funds. Dr. Wood announced that up to the present time over $142,000 had been received by the Treasurer at the Church Missions House and forwarded for this purpose.

The disaster which had come to Colorado through the flood was brought up and a letter from Bishop Johnston was submitted. The extent of the damage to our Church property or of the distress to our Church people is not yet known. It was announced that the Rev. Benjamin D. Dagwell, rector of the Church of the Ascension in Pueblo, was chairman of the Relief Committee. The Department of Missions expressed its deep sympathy with the Bishop, clergy and people of Colorado in the damage and distress caused by this flood, and authorized the president and executive secretary of the Department of Missions to give such assistance to the Bishop as may be necessary to tide over the emergency.

The secretary reported that two gifts had been received from the Missionary Districts in Japan toward the missionary work in this country, one of $15.16 from Trinity Cathedral in Tokyo and one of $12.12 from St. John's Church in Asakusa.

The Rev. John Roberts, who for thirty-eight years had served among the Indian people in Wyoming, and in that time had accomplished so much in building up the work among the Shoshone Indians, felt it necessary to retire from active service. The department felt that it could not allow this occasion to pass without placing on record its gratitude for and admiration of Mr. Robert's devoted life.

At the invitation of Viscount Shibusawa, of Tokyo, a group of gentlemen prominent in the public life of Japan recently gathered and organized an Advisory Board to St. Luke's Hospital, Tokyo. Their purpose is to give all possible aid to Dr. Rudolph B. Teusler, as he begins to carry out his plans for the erection of the new buildings.

The Advisory Board consists, among others, of: Viscount Shibusawa, chairman; Baron S. Goto, Baron K. Iwasaki; Mr. D. Inouye, president Bank of Japan; Viscount Kaneko, Imperial Privy Councillor; Baron Sakatani, member Upper House of the Diet.

Dr. Teusler says that the members of the committee are the pick of the country in business and national leadership.

Viscount Kaneko said that it would be the object of this Board to make St. Luke's Hospital a model for the entire country.

The new building plans for St. Luke's are on their way to this country. The Department of Missions appointed a committee composed of the President of the Council, Burton Mansfield, Esq., George Wharton Pepper, Esq., Dr. John W. Wood and Mr. Lewis B. Franklin, as a committee to deal with this matter.

An unusually large number of offers of service for the mission field, both at home and abroad, were received at this meeting, and many of them, their papers having been completed and the requests having been received from the bishops, were appointed. Five of these were for Alaska. Among them was Johnnie Fredson, the Italian boy who accompanied Archdeacon Stuck on his trip to Denali and who "remained with the stuff" at the foot of the mountain and refused to eat the sugar, knowing that the supply that Archdeacon Stuck took with him to the summit would be exhausted. Johnnie Fredson had come out to receive his education, has now graduated from Mt. Hermon School, and is returning to Alaska for temporary service, expecting ultimately to prepare as a medical missionary in Alaska. Another was Robert W. Tatum, who went to the summit of Denali with Archdeacon Stuck. Two were appointed to the Philippines. Ten were appointed to the three districts in China, among them the son of Bishop Guerry, of South Carolina, one to Liberia and one to Cuba.

By an official proclamation known as Executive Order No. 3, the President of Liberia, acting through his Secretary of State, has appointed Bishop Overs as a member of a National Board of Education. The Board of Education, acting under the direction of the Secretary for Public Instruction, is given full power and authority to formulate such plans and policies as may be deemed best calculated to standardize and improve the efficiency of all graded schools of the republic.

THE PRESIDING BISHOP AND COUNCIL.

Statement of Mr. Lewis B. Franklin, Treasurer.

For the first five months of the year the receipts applicable to appropriation items have amounted to $1,176,481.90, as against $941,273.93 for the corresponding period in 1920, an increase of $235,207.92. Of this increase $190,586.49 is accounted for by the increase in payments on the Nation-Wide Campaign, as shown on the statement and the balance by an increase in miscellaneous income. The detail of the Nation-Wide Campaign income by months is as follows:

	1921.	1920.		
Jan.	$ 19,193.70	$ 50,439.80	Decrease	$ 31,246.10
Feb.	151,955.69	151,730.75	Increase	224.94
Mar.	204,307.69	127,721.91	"	76,585.78
April	274,753.97	182,400.24	"	92,353.73
May	339,068.75	286,400.61	"	52,668.14
	$989,279.80	$798,693.31		$190,586.49

The decrease in January is probably due to the fact that the diocesan parochial treasurers were making every effort to collect every possible dollar on the 1920 pledges. Our books were held open for a number of days after the first of the year, during which time all receipts were credited to 1920.

The increase in subsequent months is due chiefly to the fact that certain Dioceses, such as Massachusetts, Western New York and Michigan, did not hold their first Nation-Wide Canvass until the spring of 1920, and consequently remittances from these Dioceses were small during the early part of that year. Another reason for the increase is that undoubtedly a good many of the parochial treasurers are not keeping accurate account of delayed payments made on 1920 pledges, and these are now coming in and being credited to 1921. There are, however, a number of disturbing decreases in the figures of receipts. These mean either that there has been a distinct falling off in the pledges of the people or that the parochial treasurers are remiss in making collections and remittances. It is of vital importance that these weak spots be corrected.

Due to this gratifying increase in receipts, the Council has been able to reduce the amount of its loans at the banks since the close of the fiscal year in the amount of

$100,000. This is in contrast to an increase in such loans during the corresponding period of 1920, in the amount of $132,500, a gain in the borrowed money item of $232,500. Naturally, this will result in a material saving in interest charges during the current year.

Despite the great improvement noted above, much can still be done in the way of expediting the collection of pledges and the prompt remittance of money. The fact that a parochial treasurer has in his hands $100 of Nation-Wide Campaign money may not seem to be a very important matter to him, but if some 4,000 parochial treasurers have the same idea and therefore fail to remit, the cost to the whole Church in interest charges becomes a material factor.

Church Intelligence

Consecration of the Rev. Dr. LaMothe.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. John Dominique LaMothe, Bishop-elect of the Missionary District of Honolulu, as follows:

Time: Wednesday, June 29, 1921.

Place: Church of the Ascension, Baltimore, Md.

Consecrators: The Presiding Bishop, the Bishop of Southern Virginia, the Bishop of Maryland.

Preacher: The Bishop Coadjutor of Southern Virginia.

Presenters: The Bishop of Southwestern Virginia, the Bishop of Delaware.

Attending Presbyters: The Rev. E T. Helfenstein, D. D., the Rev. W. Page Dame, D. D.

Master of Ceremonies: The Rev. B. B. Lovett, D. D.

Deputy Registrar: The Rev. R. F. Humphries, D. D.

DANIEL S. TUTTLE,
Presiding Bishop.

Consecration of Dr. Gardiner.

The Rev. T. Momolu Gardiner, D. D., will be consecrated Bishop Suffragan of Liberia, in the Church of the Incarnation, New York City, on Thursday morning, June 23.

Bishop Tuttle will be the consecrator and Bishop Lloyd and Bishop Overs will be the co-consecrators.

The presenting bishops will be Bishops Manning and Matthews.

The preacher will be Bishop Overs.

The attending presbyters will be the Rev. H. C. Bishop, rector of St. Philip's, New York, and the Rev. F. W. Elligor, rector of All Saints', Williams Bridge, New York. Mr. Elligor was a schoolmate of Mr. Gardiner at St. John's School, Cape Mount, Liberia. He was probably a Vey like Mr. Gardiner.

Miss Lulu Higgins, of Asheville, N. C., was formerly a teacher in St. John's School, Cape Mount, Liberia, and Mr. Gardiner was one of her pupils.

The Fourth General Synod Meeting of the Chung Hua Sheng Kung Hui.

This Synod was held at Wuchang from April 17 to 25, in the beautiful library building of Boone University. In attendance were delegates from all parts of China, from Peking in the north to Canton, and from Shanghai to Szechuen. With the exception of Bishop White, of the Canadian Mission in Honan, who was detained by famine relief work of imperative necessity, all the Bishops were present—three Americans, seven British and one Chinese. Bishop Graves, of Shanghai, was made chairman of the House of Bishops, and Dr. Pott, also of Shanghai, chairman of the House of Delegates. There were present as visitors two missionaries of the Church Missionary Society now working in Japan among Chinese students. Among the lay delegates, one was struck by the large number of youthful faces.

Although this Synod was marked by no epoch-making legislation, it was one that did no little to set forward the work of the Church. It would hardly be of interest to narrate in detail the proceedings; but one may say that throughout, the sessions were marked by a high order of Christian thought and zeal, and by a fine Christian courtesy and mutual consideration. The procoeedings were necessarily slow, being bi-lingual; upon all was impressed afresh the need for the unification of China's languages, or rather dialects.

Perhaps the most momentous action taken was the instruction to the new Standing Committee to take steps to effect the recognition of the Chung Hua Sheng Kung Hui as an autonomous branch of the Anglican Communion. And among the livest questions was one hardly to have been expected in staid old China, viz., the position of women in the services and ministry of the Church. One of the active forward steps taken at the time of the Synod, but not by it, was the formation of a national Woman's Missionary Band, with aims and purposes similar to those of the American Woman's Auxiliary.

Another important problem was that of providing adequate Church literature, Sunday school lessons, etc. One of the subjects dealt with most sympathetically was that of unity. Bishop Roots, of Hankow, made a fine report of the recent Lambeth Conference work on this subject.

During the meeting the delegates to the Synod were made the guests of the faculty and friends of Boone University, who most delightfully fulfilled their functions as hosts. Every day of the Synod was marked by some act of courteous entertainment for the delegates; teas, music and other entertainments being arranged. On Wednesday, April 20, was laid the cornerstone of the new James Jackson Gymnasium of Boone University, the ceremony being performed by Bishop Graves. Another incident was a visit to the great steel works at Hanyang, which are wholly Chinese; for this trip the manager kindly provided steam launches for the convenience of the visitors. On all of us a new impression was made of the commercial and manufacturing possibilities before this nation. One session was marked by an address from the Secretary of the C. M. S.

For the next Synod, to be held in 1924, many invitations were extended. On ballot, the place chosen was Canton.

E. L. A.

Note: Visitors to France and Belgium.

Visitors associated with our churches who go to France and Belgium during the summer are earnestly requested to visit the Protestant institutions and churches in these nations. There are a number of Protestant churches in the devastated regions. Those in Paris are of deep interest.

The Committee on Relations with France and Belgium of the Federal Council of the Churches of Christ in America has requested the committee in Paris, consisting of the Rev. Chauncey W. Goodrich, the Rev. Frederick W. Beekman and Pastor Andre Monod, to facilitate such visits. Arrangements should be made by addressing the Rev. Andre Monod, 8 Rue de la Victoire, Paris.

World Conference on Faith and Order.

Mr. Robert H. Gardiner, Secretary, writes:

"Lack of money has made it impossible to hold either of two important meetings this summer (one of the commissions in North America, and one of the world-wide Continuation Committee), and has seriously restricted the work of the Secretary's office, particularly in the matter of much-needed publications. The Subjects Committee, charged by the Geneva meeting to promote world-wide study and discussion of fundamental questions in preparation for the World Conference, has no adequate funds. Gifts may be sent to the United States Trust Company, 45 Wall Street, New York City, U. S. A., marked for the World Conference Continuation Committee."

Annual Convention of the Brotherhood of St. Andrew.

The thirty-sixth annual convention of the Brotherhood of St. Andrew in the United States will be held in Norfolk, Va., October 12-16, 1921.

Mr. George H. Randall, the convention manager, has just returned to Philadelphia, after a conference at Norfolk with the convention staff, and preliminary arrangements have been made which indicate that this will be one of the most interesting conventions yet held.

An unusually interesting program is being prepared by the Program Committee, and the Brotherhood is determined to make this convention stand out prominently as the best one ever held, and the staff will spare no trouble to attain this end.

Announcement will be made later of particulars as to hotel rates, accommodations, etc., and in the meantime this advanced notice is being given that the 1921 convention may be brought to the attention of as many people as it is possible to reach, those outside of the Brotherhood who contemplate attending, as well as the Brotherhood itself.

The members of the Brotherhood in Virginia send greeting to all members of the Brotherhood in this land, and extend to you the earnest wish that you come to Norfolk on October 12 for your annual convention. Come singly, come as chapters, only come, and center your thoughts, hearts and prayers at Norfolk.

Summer Vacation Conference.

The third annual Summer Vacation Conference of the Church in California will be held at the Y. W. C. A. conference grounds at Asilomar, Monterey County, Cal., July 29 to August 5. A most interesting and instructive program has been arranged, and there will be among other things classes on Bible Study, Religious Education, Mission Study and Social Service; devotional services will be held daily, and, under the direction of Mrs. A. F. Knudsen, of St. Mark's Parish, Berkeley, Cal., the Biblical drama "Job" will be presented. With the co-operation of people of the churches of Pacific Grove, it will be enacted in a pageant setting, reflecting the life of those olden days.

The drama will be given on Wednesday afternoon.

The conference will assemble on the afternoon of July 29. Those attending will register and enroll for classes. In the evening there will be a fireside "get-acquainted" gathering.

The chairman of the Conference Committee is the Rev. Lloyd B. Thomas, rector of Trinity Parish, Oakland, Cal., and the faculty includes such well-known men as Rev. Lester Bradner, Ph. D., Secretary National Department of Religious Education, New York City; Rev. Harold S. Brewster, rector St. Paul's Church, Modesto, Cal.; Rev. Edwin S. Lane, rector Church of the Epiphany, Los Angeles, Cal., formerly director of St. John's Settlement House, Philadelphia; Rev Edwin T. Lewis, rector St. Matthias' Church, Los Angeles; Rev. Herbert H. Powell, D. D., vice-dean Church Divinity School, San Francisco; Rev. Britton D. Weigle, Executive Secretary, Diocese of California, San Francisco.

Special speakers are: Rt. Rev. William F. Nichols, D. D., Bishop of California; Rt. Rev. William H. Moreland, D. D., Bishop of Sacramento; Rt. Rev. Louis C. Sanford, D. D., Bishop of San Joaquin; Very Rev. J. Wilmer Gresham, D. D., dean of Grace Cathedral, San Francisco; Hon. John E. Richards, San Jose, Cal.; Rev. Leslie E. Learned, D. D., All Saints' Church, Pasadena, Cal.; Professor Kenneth Saunders, Pacific School of Religion, Berkeley, Cal.

Those interested and who intend to attend the conference should write to the business manager, Mr. Edward March, 1800 Leavenworth Street, San Francisco, Cal.

Commencement Exercises at the Bishop Payne Divinity School.

The commencement exercises of the Bishop Payne Divinity School, Petersburg, Va., began Sunday afternoon, June 5, when the baccalaureate sermon was preached in Emmanuel Chapel by the Rev. J. W. Herritage, D. D., of Fayetteville, N. C. The Alumni Association held its public meeting in Emmanuel Chapel Wednesday evening. The Rev. S. W. Grice, warden of the school, introduced the Ven. E. L. Baskervill, of South Carolina, as the speaker from the alumni. The other speakers were the Rev. F. G. Scott, D. D., from the faculty, and the Rev. C. B. Bryan, D. D., dean of the school. The business meeting of the Association was held in Whittle Hall on Thursday morning. The report on the Alumni Scholarship Fund showed that good progress was being made in raising the necessary amount.

The Board of Trustees held its annual meeting in Whittle Hall at noon Thursday. The members expressed themselves as very well pleased with the reports made by the dean, the warden and the professors. Repairs and improvements on the school property to the amount of two thousand dollars were ordered to be made during the summer. The commencement exercises proper took place in Emmanuel Chapel Thursday evening. The speaker was the Rev. T. K. Nelson, D. D., of the Theological Seminary in Virginia. Short addresses were made by the Rt. Rev. B. D. Tucker, D. D., and the Rev. C. B. Bryan, D. D. Certificates on work accomplished were awarded to Lemuel C. Dade, of the Diocese of Michigan, and Jocobus J. Posey, of Southern Virginia, members of the Senior class. The degree of B. D. was conferred upon the Rev. John E. Culmer, of the Diocese of Florida.

F. G. R.

Convention of Organists.

Church organists from all over the country will attend the fourteenth convention of the National Association of Organists at Philadelphia from July 26 to 29. The sessions will be at Wanamaker's, where also the great organ will be played by Charles M. Courboin and others. Among the subjects of discussion are greater co-operation between the minister and the organist, the need for all-round training, and the advantage of forming local groups of organists. E. M. Skinner and W. E. Haskell (Estey), the great organ builders and voicers, will show practically how pipes are made today and voiced.

Excursions and recitals will complete a wonderful program, including a wireless recital transmitted from the great organ at the Pittsburgh Carnegie Institute. The entire convention is open to all organists and lovers of music. Details may be obtained from the president, Henry S. Fry, St. Clement's Church, Philadelphia, Pa.

University of the South.

At the recent commencement exercises of the University of the South, Sewanee, Tenn., a committee was appointed to have charge of the proposed memorial to the late Rev. Williams Porcher DuBose, D. D., long time chaplain of the University and dean of the Theological Department.

The memorial to Dr. DuBose, it is proposed, shall take the form of a lectureship in the University, for the particular purpose of interpreting the theology and the philosophy of Dr. DuBose, and translating it into the thought of the day.

The Order of the Purple Ribbon was conferred upon the Rev. Stewart McQueen, rector of the Church of the Holy Comforter, Montgomery, Ala., for many years a member of the Board of Trustees and secretary of the Board of Regents, who during all his years of service has never missed a meeting of either board.

The Board of Trustees increases the alumni representation from three to six members, and the new members are the Rev. Walter Mitchell, of the Porter Military Academy, Charleston, S. C.; Dr. Oscar N. Torian, of Indianapolis, Ind., and William Alexander Percy, of Greenville, Miss. These trustees take office at the regular meeting of the board in June, 1922, and are elected for a term of three years.

The honorary degree of Doctor of Divinity was conferred upon the Rt Rev. Troy Beatty, Bishop-Coadjutor of the Diocese of Tennessee; the Rev. N. Collin Hughes, of Raleigh, N. C.; the Rev. James M. Maxon, rector of Christ Church, Nashville, Tenn.; the Rev. Gardiner L. Tucker, of Houma, La., field secretary of the Board of Religious Education oof the Province of Sewanee, and the Rt. Rev. K. G. Finlay, Bishop-Coadjutor of the Diocese of South Carolina.

Northfield: The different Conference of Summer Schools meeting at Northfield this season are: Young Women's Conference, June 24-July 1; Interdenominational Women's Home Mission Summer School, July 5-11; Summer School for Women's Foreign Missionary Societies, July 12-19; Summer School of Religious Education, July 21-28; General Conference of Christian Workers, July 30-August 14; Massachusetts Christian Endeavor Institute, August 15-21.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rev. Herbert Shipman, D. D., Suffragan-Elect.

Commencement at St. Stephen's.

Commencement this year at St. Stephen's College, Annandale, the Rev. Dr. Bernard I. Bell, president, marked a new era in the life of this college. The exercises took place for the first time in the new service building, opened during the year. This building is a marvel of compactness and completeness—splendid assembly hall, gymnasium, showed baths, bowling alley, college store, all substantially constructed.

Degrees were granted Bishop Ferris, of Western New York, who gave the formal address, to Bishop Mize, of Salina, and seven men were graduated. All of the seven are to study for Holy Orders, a record hardly made by any other college this year. In his address on commencement day, and also to the Eulexian Club dinner, President Bell stated the scope of the college to be for all young men, Church men and others, and the churchmanship to be comprehensive in all things.

Graduates returning to St. Stephen's this year hardly knew the place, so greatly have things been improved. Grounds and buildings are in admirable condition, prosperity proclaimed at every turn, and graduates, undergraduates and alumni shouting the greatness of the college as they have not done in years. Plans are announced for far larger usefulness, and appeals are made for larger equipment, not that all who apply for admission may be accepted, but that fewer will have to be turned away because there is no room. Praise for the administration of President Bell was heard on every hand.

St. Stephen's College occupies an ideal site on the banks of the Hudson, a short distance north of Poughkeepsie. After careful examination by educational authorities, it is certified to rank in standing with all well-known colleges. Its equipment of beautiful campus, dormitories, library, community building, president's house, beautiful stone church which serves both college and neighborhood, dining hall and record of alumni who have served the Church and the State, industry and the professions, need only to be better known to make the college of far greater usefulness. In these days most colleges are turning men away for lack of room. St. Stephen's seeks to grow that it may meet part of this great need.

C.

Churchwoman's Club Organized.

One of the most interesting developments of Church work undertaken recently, is the organization by the Churchwoman's League for Patriotic Service of a Churchwoman's Club in New York City.

A club-house will be opened in the fall, which will contain pleasant club-rooms, bedrooms and a good restaurant. It will be centrally located and will be of real service to women coming into the city to stay overnight or for a longer visit. The club will be a rallying place where lay problems can be discussed and acted upon from the point of view of church members, a center for thought and purpose, comfort and hospitality for Churchwomen of the city and all over the country.

Members have already been enrolled as far away as Houston, Tex., and many suburban women have said that a club of this kind is just what they need in

New York. Mothers with young daughters coming into the city to go to the theatre or a dance will find the club a convenient and suitable place for them to spend the night. Busy professional and business women living in New York, or coming to the city frequently, say that this club will solve the housing problem for them, assuredly one of the worst with which they have to contend. Representatives of Church organizations coming to the city for quarterly meetings will be assured of comfortable and convenient headquarters at a minimum of expense and effort. In every place that the plan has been presented, it has met with instant success.

Any Churchwoman who desires further information about the club or who wishes to secure a membership blank is asked to apply to Mrs. Malcolm Macfarlane, 8 West Forty-seventh Street, New York City.

Trinity Church: At the meeting of the vesrty of Trinity Church, held on Monday, June 13, the committee appointed to consider nominations for the vacant rectorship, of which Colonel William Barclay Parsons is chairman, reported progress, but made no definite recommendations. The vestry requested Bishop Manning, who presided at the meeting, to continue to hold the rectorship until a successor is chosen Bishop Manning consented to do this, but stated that he was not willing to receive any salary for so doing, and the vestry passed a resolution expressing their heartfelt thanks to the rector and their due appreciation of his action.

At the suggestion of Bishop Manning, action was taken by the vestry making $2,000 with living quarters a minimum salary for the curates of the parish.

GEORGIA

Rt. Rev. F. F. Reese, D. D., Bishop

Bishop and Executive Council Consider Social Service and Other Important Work at First Meeting.

Plans for vigorous work in social service were presented by the Department of Christian Social Service at the meeting of the Bishop and Executive Council held in Christ Church, Savannah, June 16, and a resolution presented by the department endorsing the State Board of Public Welfare was adopted by the Council. The resolution which will be sent to the Governor and members of the Legislature from the various counties in the Diocese, calls the attention of the State to the constructive work that is being done by the Department of Public Welfare in improving the care given the helpless and dependent, urging the Legislature to give the necessary support to carry on the work.

Conferences for teacher training, the formation of parish groups for adult study of the Church's life and the organization of the Church School Service League, form part of the program of the Department of Religious Education, and the Publicity Department will plan for a larger circulation of subscriptions to the Church papers at a certain time in November, and will cooperate with the Department of Religious Education in conducting a small circulating library on Church History and other phases of religious education. The Nation-Wide Campaign Department will hold a conference the latter part of September conducted by one of the national leaders to train a group of clergy and laymen who will go out to the smaller parishes and missions to put before the people the plans of the campaign and the effective means of carrying it out. The Department of Missions and Church Extension reported on the salaries and sources of income stating that there are eighteen clergymen, including white and colored, doing missionary work in the Diocese. This is the first meeting of the Council since the organization the first of May.

E. D. J.

MARYLAND

Rt. Rev. J. G. Murray, D. D., Bishop.

Boys' School of St. Paul's Closes Successful Year.

The closing exercises of the Boys' School of St. Paul's Parish, a Church boarding school for boys, now more than seventy years old, were held at 8-10 East Franklin Street, the school building, on the evening of June 9. The rector, the Rev. Dr. Kinsolving, presided, and after prayers introduced Captain Wardlaw Miles, headmaster of the Gilman Country School for Boys, who spoke delightfully and helpfully to the boys on "Personality," with a clear, ringing Christian note. The Rev. Mr. Van Duyne presented the awards. The highest award both in scholarship and deportment was bestowed upon Robert Lee Bull, Jr., of Belair, Md., who also received the History and English prize. The Latin award was won by Hugh Knox Higgins, of Baltimore, who also received the highest award in his form. In the first form the prize was won by Gordon Taylor, and in the third form by William H. Purnell.

This school for a moderate tuition, $250 for non-singing and $200 for singing boys, provides Church education for thirty-four boys. It owes an incalculable debt to the late Dr. Hodges, who fostered it during difficult years, and under the present rector and Board of Trustees has made marked progress in all its standards.

SOUTHERN FLORIDA

Rt. Rev. Cameron Mann, D. D., Bishop.

Death of Archdeacon Cresson.

The Rev. William H. Cresson, Archdeacon of the East Coast of Southern Florida, passed to higher life on June 6, 1921, after a sudden, brief illness at Charleston, S. C.

Born in Philadelphia on July 25, 1846, Mr. Cresson moved to Southern Florida over thirty years ago and devoted himself with rare consecration and self-sacrifice to the work of the Church, serving actively and efficiently as a lay worker till made deacon by Bishop Gray in 1908 and later advanced to the priesthood.

Known and beloved along the entire East Coast section of Southern Florida, Archdeacon Cresson was sought constantly by people of all ages, classes and creeds, his presence desired in joy or in sorrow, his wise counsel asked and heeded in countless needs, his devotion to Christ and to all mankind shown throughout his life of daily service.

Keeping vigorously at his work, which included important diocesan matters beside his own extended field, Archdeacon Cresson had recently gone to near friends at Moultrieville, S. C., for a brief vacation, but within a week after his arrival became ill and everything possible was done for him in a Charleston hospital, but the Master's summons, for which his earthly life had been a faithful preparation, were given on the evening of June 6.

Memorial services, attended by large numbers of his friends, were held at several of his mission points. His removal is a keen loss and sorrow to this Missionary District, as his life here was a rich blessing.

C. R.

WESTERN NEW YORK.

Rt. Rev. Chas. H. Brent, D. D., Bishop.
Rt. Rev. D. L. Ferris, D. D., Suffragan.

Girls' Friendly Society.

The twenty-ninth annual meeting of the Western New York Diocesan organization of the Girls' Friendly Society in America will be held in Geneseo on Tuesday and Wednesday, June 28 and 29, 1921.

At the annual service Tuesday at St. Michael's Church, the preacher will be the Rt. Rev. Charles H. Brent, Bishop of Western New York, and the offering will be for the Diocesan Holiday House.

The annual Diocesan Council meeting will be held Wednesday at Diocesan Holiday House, Conesus Lake.

Associates desiring entertainment for Tuesday night, June 28, will please notify immediately Mrs. Eleanor Shaw Smith, Geneseo, N. Y.

Automobiles will meet all trains arriving at Erie Station, Geneseo, on June 28 and 29. Those arriving elsewhere please notify Mrs. C. E. Bennett, Geneseo, N. Y.

A special celebration of the Holy Communion was held in Christ Church, Rochester, and an address made by the rector, the Rev. Lewis Gouveneur Morris, D. D., Thursday morning, June 23, "The Day of Intercession and Thanksgiving for the Girls' Friendly Society all over the World," appointed by the English Incorporated Council. The offering was for the memorial of Mrs. Roberts, eleven years G. F. S. A. president.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop

Special Services at Coles Creek.

On Sunday, June 12, special services were held in St. Gabriel's Church, Coles Creek. At the service in the morning a man eighty-four years of age was baptized, twelve were confirmed and the Holy Communion was celebrated by Bishop Darlington.

In the afternoon a grove service was held, attended by hundreds of people from the neighboring country and from the parishes of Berwck, Catawssa, Bloomsburg and Danville. This service was practically a missionary mass meeting, with addresses by the Rev. Messrs. Appleton, Ph. D., Ake, Morgan and the Bishop, and by Mrs. Paul E. Wirt, president of the Diocesan Woman's Auxiliary, the president of the Berwick Branch, Mrs. A. H. Wooley, of Danville, and Miss Catharine Swartwout, of St. Gabriel's, Coles Creek.

L. F. B.

NORTH TEXAS

Rt. Rev. E. A. Temple, D. D., Bishop.

Clerical Changes.

Several changes have recently been made in the working force of the clergy. The Rev. Milton Swift has gone

to Canyon, to reside there, taking the church services there and at other mission stations; the Rev. C. E. Clarkson, formerly at Fairfax, Mo., will now reside at Sweetwater, holding services there and at other places. These two clergymen will now serve the various missionary stations, where the Rev. D. A. Sanford has supplied the vacancies. He now takes work elsewhere. At Stanford, Albany and Spur the Rev. Frank H. Stedman began work the first Sunday in June. The Bishop is now much pleased to have these vacancies filled.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Important Meeting of Executive Committee, D. M. S.

The first meeting of the Executive Committee of the Diocesan Missionary Society, after its reorganization by the recent Council, was held in St. Paul's Parish House, Richmond, on June 14, with a full attendance of members.

Under the ned canon the D. M. S., acting under boards appointed by it, is in charge of all the Religious Education, Christian Social Service and missionary work of the Diocese, and has full charge of the further conduct of the Nation-Wide Campaign.

The following boards were appointed:

Board of Religious Education: The Rev. Messrs. J. F. Ribble, D. D., K. J. Hammond, D. D., E. L. Woodward, M. D., W. H. Burkhardt and G. M. Brydon; Dr. J. H. Dillard, Mr. W. W. Marston.

Board of Christian Social Service: The Rev. Messrs. W. R. Bowie, D. D., Giles B. Palmer, W. Roy Mason, Mr. John Stewart Bryan and Mr. John B. Minor.

Board of Apportionment: The Rev. Messrs. W. D. Smith, D. D., G. M. Brydon, F. W. Neve, D. D., F. D. Goodwin, Lewis C. Williams, Oliver J. Sands, Robert Beverley, John T. Ramey, Robert T. Morrison and John M. Taylor.

In each case the Board has the right to elect, as additional members, a number of men outside of the membership of the Executive Committee of the D. M. S. equal to the number elected from the Executive Committee.

The work of the Nation-Wide Campaign, including the carrying on of the campaign through the coming fall, will be under the Board of Apportionment.

A Committee on Bible and Prayer Book Distribution, consisting of the Bishop, the Treasurer of the Diocese and the Rev. J. F. Ribble, D. D., was appointed to take over the work hitherto done by the Bible and Prayer Book Distribution Society.

The Executive Committee made provision also for a Committee on Church Extension with a membership of seven to be appointed later by the Bishop.

The Bishop reported the gift, by a devoted Churchwoman of Washington, of $6,000 in cash and nine acres of land in Clark County, on which the present Morgan's Mill Mission, in the Blue Ridge Mountains, has been conducted, the money to be used for the erection of one or more buildings for the use of the mission. This generous gift was accepted with the thanks and sincere appreciation of the Executive Committee.

G. M. B.

Work on New St. Mark's Church to Begin at Once.

Plans for the new church for St. Mark's, Richmond, the Rev. W. D. Smith, rector, are complete, and work will begin immediately.

The present estimate calls for the Sunday school and church roofed in, and the congregation hopes to get in the building by Christmas. The Sunday school will be finished for immediate use.

The church is colonial in design, of pre-revolutionary type, the colonial being consistently carried out, and will give an auditorium of pleasing effect.

The Sunday school room and parish house will contain the main auditorium, morning chapel, men's and women's Bible class-rooms, infant and primary departments, single class-rooms, choir-room, kitchen and pantry; in fact, every convenience for Sunday school and parish work.

St. Mark's congregation moved from the old church at First and Clay Streets in November, 1919, and have been worshipping in the R. E. Lee School for the past eighteen months. The old members have stood by this new effort and have done splendid work in carrying forward the present plans.

A Committee on Church Extension, composed of women from all the Episcopal churches in Richmond, has raised several thousand dollars to help develop this work.

The Late Rev. John S. Hansbrough.

In the death of this venerable clergyman on Thursday, June 9, the Diocese loses its oldest presbyter. Mr. Hansbrough was in the ninetieth year of his age. He graduated at William and Mary College in 1853, and after some years spent in teaching entered the Theological Seminary in Virginia. He was ordained deacon by Bishop Johns on December 18, 1859, and priest March 22, 1861. He was rector successively of Martins-Brandon Parish, Prince George County; Cumberland Parish, Lunenburg County; Wilmer Parish, Farmville, and again at Martins-Brandon, until February, 1870, when he became rector of St. Thomas' Church, Orange. He served here for thirty-eight years, resigning and becoming rector-emeritus in 1908, and continued to live there until his death. Mr. Hansbrough attended the recent Council in Charlottesville, and the Council adopted a resolution extending to him congratulations and their good wishes. He was in many respects an almost typical Virginia clergyman of the generation past, firm and outspoken in his convictions and strong in his devotion to his Church and people.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Convention of Sunday School Institute.

Announcement is made by the Board of Religious Education of the twenty-fifth annual convention of the Sunday School Institute to be held in Epiphany Parish Hall on October 19. The principal speaker at the morning session will be the Rev. Dr. Samuel S. Drury, rector of St. Paul's School, Concord, N. H. In the afternoon the Rev. James Lawrence Ware, Sunday School Field Secretary of the Province of Washington, will lead a conference of general interest. At the public meeting in the evening the address will be made by the Rev. James E. Freeman, rector of Epiphany Church.

The board is planning to conduct a series of teacher-training classes for Sunday school workers, meeting next winter on Thursday afternoons and evenings, beginning October 27. These classes will be conducted by the Rev. Charles E. McAllister, rector of St. Matthew's Parish, Hyattsville, Md., who conducted with great success similar classes last winter.

The Rev. William B. Dent, vicar of Holy Comforter Chapel, was recently elected a member of the Board of Religious Education to succeed the Rev. Percy Foster Hall, formerly of Epiphany Parish and now rector of St. Paul's Church, Alexandria.

Open Air Service: The preacher at the people's open air service, Washington Cathedral, on Sunday, June 19, was the Rev. C. R. Stetson, rector of St. Mark's Church. His sermon was strong and timely, and a very large congregation and perfect weather on such a beautiful spot made the service one of great inspiration.

M. M. W.

The McKim Memorial: Doubtless many friends and former parishioners of the late Rev. Dr. R. H. McKim outside of Washington would like to be contributors to the proposed memorial, an enlargement of the tower of the Church of the Epiphany and a great chime of bells, to cost about $60,000, of which mention was made in this correspondence last week. All contributions may be forwarded to Mr. William C. Johnson, Treasurer, care Federal National Bank, Washington, D. C.

SPOKANE

Rt. Rev. Herman Page, D. D., Bishop.

Educational Conferences.

The Rev. W. E. Gardner, D. D., Secretary to the General Board of Religious Education, held three conferences between June 1 and 8, the first at Spokane, the second at Walla Walla, and the third at Wenatchee. They were all well attended, and the visitor's persuasive eloquence and executive ability deepened his hearer's interest in the work of the Sunday school. The lessons put forth by the Christian Nurture System and his messages to the Woman's Auxiliary were not only most timely, but spiritually helpful. Bishop Page entertained the clergy at luncheon in Spokane in honor of Dr. Gardner.

The baccalaureate sermon to the graduates of the 1921 class of the nurses of the Deaconess Hospital was recently given by the Rev. Leonard K. Smith at St. James' Church, Spokane.

The Church of the Holy Ghost the Comforter, Northport, is shortly to have a parish hall for the purpose of the meetings of the Sunday school which has outgrown the present building, and also to be used for the social activities of the people.

The Rev. George Herbert Severance has left Oroville, Wash., for an extended trip to New Hampshire. He will return to Spokane early in the fall and take u phis duties as Archdeacon. His work at Oroville is now in charge of the Rev. Vincent Gray, formerly of New Kensington, Pa.

St. David's, Spokane, under the leadership of the Rev. John G. Larson, is outgrowing its present quarters, and it is hoped this year to erect the much needed parish hall, and also to enlarge the church.

W. A. A. S.

(Continued on page 22)

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Ed to

In Time of Peace Prepare to Preserve Peace.

"Late in 1917 Dr. Willard A. Paul, a member of the Association to Abolish War, proposed to print the Sermon on the Mount, without note or comment, for free distribution. The Secretary of the Association, Mr. Wilbur K. Thomas, was officially informed that such a procedure would be regarded by the Department of Justice as 'pro-German.'"

The foregoing is typical of the effect of war upon the mental attitude of a nation. It actually brought about an order prohibiting the publication and distribution of the sublimest utterance of all time.

This, however, in itself also throws light upon war psychology for the people who now publish, and distribute the "Sermon on the Mount," and who wanted so much to do so when we were in the midst of arming to fight the Germans, would not want to publish with it the account of the cleansing of the temple, where we are presented the picture of the Same One who said, "Blessed are the meek," overturning the money changers' tables and beating the men who sat at them with a scourge of thongs.

That constitutes the true awfulness of war. It is not only the physical death and material destruction that it brings, but the mental distortion that comes with it.

When war comes those who are opposed to it think only of the peaceful utterances of the Saviour, while, on the other hand, a Christian government suppresses the circulation of the Sermon on the Mount.

All this being true, and it most assuredly is true, brings home to us the fact that the time to abolish war is not when it is upon us, when an armed enemy is at our doors, and nobody can take a normal attitude on the subject, when the pacifist is thought to be giving aid to the adversary and the government is considered tyrannical in the exercise of its authority, but when the country is at peace and we can meditate upon the awfulness of organized slaughter with a mind not upset by intense emotions.

An old saying runs, "In time of peace prepare for war." It is time for Christian people to change this so that we should say to ourselves, "In time of peace prepare to preserve peace."

We do not think that General Bliss put the case too strongly when he wrote that the ministers and Church people would be responsible for every drop of blood shed in any future war. The Christian people of this country are strong enough to bring about the attitude that Christ would have taken on this subject if they would only unite for that purpose.

One of the ways, perhaps, to awaken the sense of responsibility which we have in this matter is to keep before the public the horrors of war.

On the gate of a little cemetery on the site of the first battlefield in the War Between the States is this inscription:

"United States Cemetery. Established 1865.

Interments 54
Unknown 53
Known ..... 1"

It is a short story, but it contains the whole history of every struggle between nations. While there is one grief, one tragedy about which we know, there are fifty-three of which no one ever hears.

There stand those little tombstones not showing because nobody knows whose graves they mark, there within less than fifty miles of the capital of the country they stand as silent witnesses to the terror of that stalking monster—War.

Let us dedicate ourselves to that greatest of all causes before the world through our prayers and our propaganda. Let our motto be, "In time of peace prepare to preserve peace."

THE CHURCH AND THE DELINQUENT.

Prison records show that a larger percentage of people claim church affiliation within prison walls than outside, from which it might be argued that the majority of our criminals are bred under church influence, or, at least, that religion affords no help against temptation. But statistics, it has been said, may be used to prove any theory under the sun, and they form a dangerous tool in the hands of those who do not know their deficiencies. The fact is that a large number of men who ordinarily profess no church allegiance and give no thought to religion will give some denominational preference when they enter prison. The official record, for instance, of the Illinois State penitentiary at Joliet for 1920 shows, we are told, that 92.15 per cent. of the prisoners professed some church affiliation. The record runs surprisingly high, writes Rev. Leo Kalmer, Catholic chaplain of the prison, in the Catholic Citizen (Milwaukee). Protestants have 42.6 per cent. of the total prison population; Catholics, 45.1 per cent.; the Jews, 2.62 per cent.; the Greek and Russian Orthodox, 0.37 per cent.; whereas those of no religious affiliation show only 8.56. Yet only 40 per cent. of the total population of the country at large, according to the United States religious census of 1916, registered church affiliation of any kind."

The above is an extract from an interesting article in the Literary Digest of May 28:

As is here pointed out, the statistics show a surprisingly large number of prisoners with church affiliations, but the writer can vouch for the fact that this is an erroneous impression, because after several years intimate relations with prisoners and prisons, it is a constant source of wonder that so few of the men behind the bars have any connection with a church.

Indeed this very fact is one thing that goes to prove that the churches are functioning better than many of their critics would have us believe.

Not only does the Church as a preventive influence of far greater power than many people realize in the matter of criminal tendency, but also it is unusual that the families needing relief are rarely closely connected with churches.

This may be partly due to the fact that pauperism and medicancy are often the first steps of criminality.

However this may be, the fact remains that it is seldom that families applying to the Associated Charities have any close affiliation with churches.

It is also true, and most gratifyingly true, that when such persons, either criminal or poor, can show any claim to the help of a church that it is usually forthcoming and the religious body will assume at least some, if not all, of the responsibility for their relief.

An interesting comment on the method of relief given by churches was made by a charity worker recently.

She said the greatest trouble about the help that churches gave was that they almost invariably lacked persistent effort, that at first the Church would give more than was necessary, but without any supervision of the expenditure of the funds donated, and then become disgusted over the wastefulness or foolishness of the way such money was used, and refuse to give more.

There are many cases where a monthly and sometimes a weekly allowance is the only way to support a family sometimes for a year or so, while a mother is being taught household economy and efficiency, and it is very seldom that a church has a person capable of giving the time and the training necessary to such cases. The wisest way of handling such a case is for the church to do it through the Associated Charities.

When a boy has come to grief who has had Sunday school or church associations, it is invariably the case that some of his former teachers or classmates will come forward to help him out and it makes it much easier to get a suspended sentence from the judge, and the boy has a great deal better chance of "making good."

In the case of bad girls, however, it is much more difficult to get church workers to render the aid that is needed. Of course, there are reasons for this which even our Saviour could not overcome, and nothing so scandalized the pious people of His time as His persistent kindness toward this type of delinquent. We see it from the time when His disciples "marvelled that he talked with a woman of Samaria," on throughout His ministry, but He was evidently setting us an example that He meant us to follow.

Family Department

JUNE.

1. Wednesday.
5. Second Sunday after Trinity.
11. Saturday. S. Barnabas.
12. Third Sunday after Trinity.
19. Fourth Sunday after Trinity.
24. Friday. Nativity S. John Baptist.
26. Fifth Sunday after Trinity.
29. Wednesday. S. Peter.
30. Thursday.

Collect for Fifth Sunday After Trinity.

Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ our Lord. Amen.

Collect for St. Peter's Day.

O Almighty God, Who by Thy Son Jesus Christ didst give to Thy Apostle Saint Peter many excellent gifts, and commandest him earnestly to feed Thy flock; Make, we beseech Thee, all bishops and pastors diligently to preach Thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. Amen.

For the Southern Churchman.

The Entrance.

Martha A. Kidder.

Outside a house the weary children cried,
Who were not strong enough to open wide
The heavy door—"Oh Father!" and again.
"Dear Father, let us in!" nor asked in vain,
In haste their father opened wide the door,
As he had often done for them before.

Outside my Father's house I also stood
And saw the people enter, bad and good.
I hesitated in my sense of sin
And faintly murmured, "Father, let me in!"
A calm fell on my spirit and I went
Into His house like one by angels sent.

His love had drawn me and His tender care,
I felt the blessing of the House of Prayer;
So like the children who implored the aid
Their father gladly gave, I knelt and prayed
My Father for His help, Who heard my voice
And taught my chastened spirit to rejoice.

When I at last have reached my journey's end
Outside of heaven's gate to humbly bend,
My ransomed soul shall cry, "My Father, dear,
May I not enter who am now so near
Thy many mansions?" then with tender love
He shall receive my soul in bliss above.

Teaching the Child Responsibility.

Mrs. Everett lingered anxiously in the halls. "There is no other room to put it in," she said; "if it is any place else I am afraid the gas will kill it. And the children might knock it off—"

"Never fear that any harm will come to your precious fern through the children," laughed her sister as she pinned up her hair before the glass.

"You will tell them not to touch or go near it?" inquired the other anxiously. "You will impress on their minds that it is very rare and valuable and that they must not even look at it?"

Her sister laughed quietly. "Do you remember the story that mother used to tell of the woman who told the children when she went away that they must not put beans in their nostrils, and when she came back every one of them had done that very thing? They never thought of doing it until she suggested the idea."

"You mean that if you tell the children not to touch the plant that they will?" asked the visitor in alarm. "Then, perhaps I had better stay at home."

"Nonsense! I only meant that I disapproved of that particular method. Your fern will not be touched. Please call Lillian and Fred for me."

When the children came she showed them the fern sitting on the table in the room where they generally played.

"Isn't it a beautiful thing?" she asked, putting an arm around each of them. Lillian put out a finger and touched one of the delicate fronds.

"It is just like a fairy fern," she said.

"Yes, indeed! And now Aunt Doris and I are going downtown, and we want to leave it in your care."

There was a protesting gasp from the doorway, but she did not pay any attention.

"You know it is very rare and valuable," she continued, "and we trust you to take care of it for us, so that no harm of any kind will come to it. You see, even a careless touch might break off a portion of it or a jarring of the table upset it. But I am so glad you two will be here, for I shall know it is safe."

Fred drew up his shoulders proudly. "Yes, we will take care of it," he said; "you and aunty run along and don't worry—it will be all right."

Two hours later they came home and Mrs. Everett burst anxiously into the room where they had left the fern. The children were nowhere in sight, but the precious pot and its contents stood intact and beautiful as ever. She dropped breathlessly into a chair.

"I am thankful!" she exclaimed. "I thought surely that it would be ruined You did not even tell them not to touch it."

"But they did not do it, nevertheless," said the mother in quiet triumph. "I believe in teaching the children a sense of responsibility, and there is almost no child that will not respond to the trust reposed in him. The children felt that the fern was a sacred trust with them—that they were responsible for its welfare and they have not failed to live up to that responsibility. If it had been simply a forbidden object they might have obeyed me and left it alone, but they would not have felt the same about it. Why, here they come now."

The door opened and Fred crossed over to the table and inspected the fern gravely. "We played outdoors," he said. "Of course we would not have harmed the fern, but accidents will happen when you are playing, so we thought we wouldn't take any chances. And Aunt Doris, I have been planning a case for you to carry it in when you go home. I can make it out of raffia and straw so that it will protect it from everything. You know something might happen to it on the train."

"I have been worrying about that," confessed his aunt. "What a thoughtful boy you are!"

"Mother teaches me to be thoughtful," he said earnestly. "She expects it, you know, and a fellow can't disappoint his mother. I guess if I had a mother like some fellows I would be just as careless as they are."

"Perhaps not," said his aunt, "but I think your mother's method is splendid myself."

"No bouquets," laughed the person discussed. "Remember, you were not so positive about it before."

"I am now," said her sister, "and I hope Fred will never disappoint you."

"I never will," said Fred.

"I would trust greater things than ferns, however priceless they might be, to my children," said the mother softly, with shining eyes, "for we all know they will never disappoint me. They can't—my faith in them won't let them."

Fred gulped a little. "That's just it," he said eagerly; "when a fellow knows his mother has all kinds of faith in him he just can't do what she doesn't want him to. But all mothers aren't like ours. Why, some of the boys' mothers won't believe a thing they say, and after a while they don't care whether they tell things right any more or not. But if I tell mother a thing she says she knows it is true and no one could lie to a mother like that. Could they, Aunt Doris?"

Aunt Doris wiped her eyes. "No," she said softly, "they couldn't. And I've learned something this afternoon that is more precious to me than all the ferns in creation." And she wiped her eyes again.—Faye Merriman, in Presbyterian Banner.

Man's Need and God's Answer.

If it were true that man is sufficient for himself, needing only the influence of a great Example to evoke his own inherent moral and spiritual power, then the gospel might be a poem or a picture of Incarnate Goodness, and it would satisfy all his needs. But if man is not sufficient for himself—if, as a downright fact, he is weak and helpless—if there be such a thing as sin—sin, which is more than "maladjustment to environment"—sin which is wilful lawlessness—which means that man has missed the mark." missed the end for which he was made, and that so deeply as to have drawn the very purpose of God into His finite failure—if this be so, and we believe that it is so—then man needs more than example. He needs help, redemption, rescue, healing.

All the painful, passionate yearning of forty centuries of heathenism cried out for this, and it was given to us in Christ. "Behold the Lamb of God that taketh away the sin of the world," and "While we were yet sinners Christ died for us." That is the Creed of the Church—the Divine Father and Forgiveness; the Divine Son and Redemption; the Divine Spirit and Abundant Life. Therefore, the Church still insists upon the creation of moral rectitude and spiritual character as the end and purpose of religion, aye, as the basic problem underlying all questions relating to human life—social, industrial, civic and political. The Church still preaches the gospel of the grace of God, the obligation and blessing of worship, and the meaning and virtue of the Christian sacraments. And it must be admitted that at least her system is logical and all of one piece. The sacraments are the perpetual wit-

nesses and guarantees to us of the fact of the Incarnation of God in Christ; and the Incarnation was the supreme revelation of God's Fatherhood and forgiveness; the promise and prophecy of God's Incarnation in the race by the power of the Holy Ghost.—Bishop T. F. Gailor.

The Present Christ.

When Christ went up to heaven the apostles stayed
Gazing at heaven with sculs and wills on fire,
Their hearts on flight along the track He made,
Winged by desire.

Their silence spake: "Lord, why not follow Thee
Home is not home without Thy blessed face,
Life is not life. Remember, Lord, and see,
Look back, embrace.
Earth is one desert waste of banishment,
Life is one long-drawn anguish of decay.
Where Thou wer't wont to go we also went:
Why not today?

Nevertheless a cloud cut off their gaze:
They tarry to build up Jerusalem,
Watching for Him, while this the appointed days
He watches them.

They do His will, and doing it rejoice,
Patiently glad to spend and to be spent;
Still He speaks to them, still they hear His Voice
And are content.

—C. G. Rossett.

The Green Hat.

In the old clothes' bag at Ismid was a bright green velvet picture hat. It had been there quite a long time. It is not difficult to understand that a hand reaching into the bag for an article of clothing for a tiny white-faced orphan or a weary, starved and ragged refugee woman would thrust back with impatience such a gaudy bit of frippery. It seems as if that hat would suffer its final disintegration in its comings out of and goings back into the bag.

But there came a day when the hat came out of the bag and didn't go back in.

Six hundred refugee children begging in the streets of Ismid, obtaining food where best they could (often sharing the rations of the soldiers), were rounded up for a hot bath, warm new clothes from America, food from the soup kitchen and medical treatment at the children's clinic. After the bath six hundred suspicious-looking polls were shaved and pretty woolen caps were distributed. Alas, there proved to be only five hundred and ninety-nine caps. What was to be done about the last little naked head.

The owner of the hand concerned with the distribution of pretty woolen caps remembered suddenly the many angry encounters with that verdant horror of velvet. The hat was clapped upon the head of the last tiny person clad otherwise in new gray flannel. It could not be seen with what emotion it was being worn, for it was a large hat and its wearer was small. There need have been no apprehension; every day the hat appeared in line at the clinic.

It was a strange hat, apparently, endowed with a cameleon-like personality. Had it belonged to some actress of dramatic roles and had it taken from her the power of subtle impersonations? Every day that hat looked in some peculiar way a little different. The doctor, the nurses, the entire Near East personnel formed the habit of speculating on what character the hat would assume next. Would it swagger through the compound door? Would it peek shyly 'round the lintel and modestly take its place at the foot of the line? Would it stalk like deathless tragedy among the round, bobbing heads?

The mystery was a long time in the solving, for six hundred sheared, grayclad figures can look much alike. It takes a touch, say that of an exotic green hat, to emphasize character. Yes, revelation came at last. That gorgeous hat was going the rounds. The baths were good and so were the clean, comfortable heads in their pretty caps; the good American clothes were warm and the hot soup slowly was beginning to round out wan little cheeks; the good doctor was making sore eyes and aching bodies well, but it took the glorious green velvet hat to make the day perfect for a tiny human atom in the cue that waited daily at the doorways of Near East Relief in Ismid for all that stood between them and hunger, disease and filth.—The New Near East.

The Teacher's Warrant.

"Let him that heareth say, Come."

How can I guide these youthful, eager feet,
When mine so oft have wandered from Thy way?
How can I dare Thy wondrous truth repeat
With lips so stained by sin, from day to day?
Yet, Lord, I heard Thy loving voice say, "Come,"
And, having heard, how can I choose but tell
Of Him Whose tender heart holds ample room
For me, and for these ones I love so well?
I have no wisdom. Thine is all complete,
And Thou dost bid the needy come to Thee.
I come, and bring these dear ones to Thy feet.
Receive and bless them, Lord. Teach them and me!

—Elizabeth Brewster.

Making Prayer Definite.

A rich old Chinaman in Korea, having at last been persuaded to submit to a necessary operation, and having passed it successfully, lay bandaged and helpless in a Christian hospital. He was not a Christian himself, but the courage and skill of Christian doctors and nurses had impressed him. Casting about in his mind for some means of reassuring himself and keeping up his courage, he met the eye of the surgeon who had come to inspect his work.

"Doctor," muttered the old man, "are you praying for me?"

"Yes," said the doctor.

"But how can you pray for me? You do not know my name."

"Oh, yes, I do," said the doctor. And he recited all the quaint syllables without a slip.

A smile of pleased surprise wrinkled the yellow face, only to be followed by a dubious look. "You'd better make sure of this," said the Chinaman. And with a slow and careful enunciation he told the doctor the name and number of the street where he lived, and the fact that he was seventy-four years old. "You'd better put that in your prayers," he said; "I don't want any mistake made."

The old Chinaman has now fully recovered, and no doubt attributes his good health to the fact that he gave the doctor such definite praying instructions.—Central Christian Advocate.

Cold Churches.

"Your church is cold." We have heard that before. It has nothing to do with the heating plant in the cellar. It means a lack of warmth and cordiality to strangers. It is a common reproach of the Episcopal Church. As with all criticisms, only the truth they contain hurts. Now, the search for truth here involves, first, a correct understanding of the genius of our worship, and second, of the character of our church edifice.

Our church buildings are set apart exclusively for worship, except in the case of missions or undeveloped parishes which do not represent the norm. Consecration to such holy use instills in our hearts and minds a feeling of instinctive reverence. No age needs this virtue more pre-eminently than the present. In a certain sense America has always needed to be taught reverence, for we are a youthful nation, proud of our strength and self-reliance. It requires perspective to value what is old and enduring, and, therefore, true.

One does not expect, nor does he desire, that the Church, either before or after service, should develop into a social center. Particularly is this true after the service of Holy Communion, confirmation or other similar moments of aspiration, when one wishes to carry home something of the hush which fell on his spirit in the solemn hour so recently spent. The parish house was built very largely, to give ample room for the expression and development of the social instinct. Now, the borderland between a virtue and a vice is extremely narrow, and while one would not for a moment surrender the atmosphere of peace, calm and holiness which we have in a church set part, consecrated, to God's worship; he must beware lest this virtue involve him in a tendency to be individualistic, and finally selfish. Man is a social animal, and in the providence of God he was set upon this earth in families. The Church is, by its very constitution, a fellowship, its public worship is corporate ,and its entire life is interpenetrated by the communion of the Holy Spirit of God. The services of the Episcopal Church are drawn from a book of "Common Prayer"—a worship in which both priest and people share.

The implication is clear. If the spiritual atmosphere of our churches lacks warmth, we are indifferent to the fundamental character of the Church of Jesus Christ. The external expression of warmth is formal, but it may be entirely sincere. Ushers who stand in the vestibule of the church can give a dignified welcome to strangers, see that they are provided with a Prayer Book and Hymnal, and escort them to a comfortable place in God's house, where they can share the beauty and solemnity and the helpfulness of our worship. The normal man does not wish to be slapped on the back and asked the condition of his spiritual pulse as soon as he walks into a strange church; but he does expect, in his unfamiliarity, to be conducted to a place in the church where he will feel relatively "at home."—K. M. B., S. W. Episcopalian.

We associate the term infidel with one who is faithless in matters essential to our Christian belief. But there is another infidelity which brings our Lord's repeated denunciation. It is the infidelity in service, faithlessness in divine ideals and aspirations, in loving ministrations, in withholding consecration.—Selected.

For the Young Folks

A Child's Belief.

I believe in God the Father,
Who made us every one;
Who made the earth and heaven,
The moon, and stars, and sun.
All that we have each day
To us by Him is given;
And we call Him when we pray
"Our Father, Who art in heaven."

I believe in Jesus Christ,
The Father's only Son,
Who came to us from heaven,
And loved us every one.
He taught us to be holy,
Till on the cross He died;
And now we call Him Saviour,
And Christ, the Crucified.

I believe God's Holy Spirit
Is with us every day,
And if we do not grieve Him,
He ne'er will go away.
From heaven upon Jesus
He descended like a dove.
And dwelleth ever with us
To fill our hearts with love.

—Selected.

The Life of a Child.

Young people of America, what are you going to do with your summer?

School closes in May or June, and it does not open until September or October. Here are two to four months during which you are released from the class-room. All winter, for five days every week, you have spent five or six hours a day in the pursuit of knowledge. Five or six hours a day, five days a week, total twenty-five or thirty hours a week. How are you going to employ that time?

You are planning to fill the majority of those hours with the pleasures for which you find little time in the winter. Is it not so? Young people need pleasure. They need out-of-door exercise. They need acquaintance with the sun, with growing things, with birds and animals. And summer is the only time that most of them can have these things.

The young people of the Near East, from the puny, crying babies whom their mothers are too starved to nourish, and children whose winters should be passed in busy schools, to the older young people who should be preparing themselves with the study of sturdy vocations to enter self-respecting adult life, they, too, should have acquaintance with the sun, with growing things and with the birds and animals. They have.

They know the sun's burning rays that beat on the desert, heating sand till it blisters weary, dragging feet. They have an intimate knowledge of growing things, meagre blades of grass that they eat in their terrible hunger, torturing their starved bodies till they fall and die. With the birds and animals also they have a curious relationship, for in the end are they not a welcome find to those scavengers of the air and the wild places of the earth, when in their extremity they have dropped?

Happy girls and boys of America, what are you going to do with your summer? How will you employ all those leisure hours of every week all through the pleasant vacation time?

Does not your heart suggest that you might devote a few hours of every week to earning money that you might buy for those needy young people of the Near East, not a sunbeam, nor a beautiful flower, nor yet the song of a bird, but sterner necessities, things without which human beings cannot live—food, clothes, elementary education and training in some vocation with which they can become self-supporting?

There are many ways in which money may be earned in vacation time by the enterprising:

Plant a garden and sell its product.
Make jellies and preserves.
Take subscriptions for magazines.
Sew and sell the things you fashion.
Pick and sell berries and fruit.
Mow lawns.
Run errands.
Sell papers.
Raise a pig and sell it.
Raise and market chickens.
Run a lemonade, popcorn and peanut stand.
Work on the farm and give a part of what you earn.
Sell goods on commission.

Then there is the Near East Relief coupon book, entitled, "The Life of a Child." This little book contains sixty coupons valued at one dollar each. For one dollar an Armenian child can be fed for one week. For sixty dollars, the amount represented by the complete book, an Armenian child can be supported for a whole year. Where is the happy American boy or girl who has not friends enough so that the disposing of one of these books through the long summer would not be an easy matter? At least a part of one of the books could be sold, coupon by coupon, and no sum, however small, is too little to send to those unfortunate children in the far-away country who, without our help, would have nothing.

Can you not—no, will you not—earn and give this summer to help the children in Bible lands live on to strong and useful manhood and womanhood?—The New Near East.

When Work Was Play.

Mazie was sitting on a stool in front of an open fire. In her hand she held a little broom, as she had been sweeping up the hearth, and had sat down to consider whether she would take the corner of the dining-room which was next to the parlor, or let Lucile have it when she came over to play paper dolls. This was the favorite corner, as the parlor door opened into the dining-room in such a way as to make that corner a little room.

As she sat there thinking the matter over her mother came in with her wraps all on. "Oh," she said, "you are brushing up. That's good! When you finish you can dust, and then set the table. I'm going up the street. I won't be gone very long."

Mazie was a well-trained child and did not argue with her mother. "Yes, mother," she said, but there was a look of disappointment in her face that made her mother think, "I'll stop at Kuntz's and bring her some candy." She kissed her daughter and hurried out.

Well, no paper dolls, that was clear, unless the work was finished before mother got back. For after she came Mazie would have to help in the kitchen, and Lucile would have to go home to her dinner.

Just then a tap was heard on the window, and a face framed in a red cap looked in. Mazie jumped up and opened the side door.

"Oh, Lucile!" she exclaimed, "I was just fixing up to play paper dolls and mother came in and told me to dust the dining-room and set the table. She's gone out."

"Let's play a while first," suggested Lucile.

"I guess we'd better do the work first. Maybe there will be some time left if we hurry as fast as ever we can."

Tap, tap—another face at the window framed by two blue mittens and a fur cap. "There's Maud!" exclaimed both children at once, as they rushed to open the side door.

Again the woeful tale was told—work instead of play.

"Well," said Maud, "I know what let's do. There is a game I learned at Cousin Clara's that you can do work by."

"A game!" said Mazie. "How can you play and work at the same time?"

"Just get me a sheet of paper and a pencil and I'll show you." She tore the paper into halves, quarters, eighths, sixteenths. On each piece she wrote the name of an article of furniture—mother's chair, father's chair, high chair, mantelpiece, sideboard and so on. Then she put these pieces into a box, saying, "We'll draw these first." Mazie and Lucile watched with great interest. On other pieces she wrote the names of things to go on the table—asbestos cloth, white cloth, plates, knives and so forth. These she put into a separate box.

Taking up the first box, she held it out to Mazie and said, "Draw one." Mazie put her hand in and pulled out a piece on which was written "side table." "That means," said Maud, "that you must dust the side table."

It was not long before all three were as busy as bees, running to the box, drawing the slips and dusting the furniture. Soon the first box was empty, and they started on the second. These slips told how to set the table. Everything was on but the carving knife and fork, and Lucile and Mazie were both hurrying back for the last slip when the door opened and there stood Mazie's mother. They had been so lively they had not heard the front door open. "What is this?" she said. "You haven't put your friends to work, have you, Mazie?"

"Oh, it isn't work?" they all cried. "It's play. We've had lots of fun!"

"Perhaps, then, you don't want this?" said her mother as she handed Mazie a box of marshmallows.

"Yes, we do, too," said Mazie, "and we'll sit right down and toast them."—The Churchman.

Baby's Bath.

There's a fisherman wee, as cute as can be,
And I watch him go sailing off daily;
In his little tin boat, he's contented to float,
As he waves two wee hands to me gayly.

There's no hook and no line, yet the fishing is fine!
With his dear chubby fingers he snatches;
Why, isn't that luck? There's a swan and a duck,
While two tiny fish he next catches!

They don't seem to mind, for he is so kind,
He puts them all back with a warning;
And gurgles with glee, so certain is he
That he'll catch them again the next morning!

—Daisy D. Stephenson.

A Musical Instrument From Old Bottles.

An amusing and clever musical instrument may be made from a number of old bottles, such as we buy lime juice or vinegar in. Even medicine bottles will do, but the bottles should all be the same size.

Having collected our bottles, we take an ordinary broomstick and rest this on the backs of two chairs, placed several feet apart. Then we tie the bottles to this stick, so that they hang loosely and not too close together.

Now comes the work of tuning up, and this we may do by pouring water into the bottles, a different quantity into each, putting more water for a low note and less for a high. To get the note of each, we tap it with a stick —the edge of a box-wood rule is a very good thing for this purpose. With patience and perseverance and a little ordinary care and skill we shall at last have our bottles all tuned and ready for use, and we can now play the curious instrument by striking the bottles with the edge of the rule.

Of course the bottles need to be strong, or the striking would break them; but we need not strike very hard. It will be found that simple tunes can be played on the bottle-bells, and after some practice we can take two sticks and thus play quicker tunes.

It is ,of course, essential that the bottles should be hung at such a distance that they do not knock against each other when struck with a rule or stick.

Much fun can be obtained from this home-made instrument, which should only be used out of doors, so the water runs out on the ground in case the bottles break; although there is no need, if care be exercised, to have any such accident.—Virginia Guide.

Get Out-of-Doors.

Get out-of-doors! 'Tis there you'll find
The better things of heart and mind.
Get out beneath some stretch of sky
And watch the white clouds drifting by,
And all the petty thoughts will fade
Before the wonders God has made.

Go wade a trout stream in the spring
And brother with the birds a-wing;
Know what it means to wander far,
Your guide the sun or evening star.
Who sleeps beneath the open sky
Soon grows too big to tell a lie.

Get out-of-doors! The fields are clean,
The woods will teach you nothing mean.
Who toils beneath the summer sun
Sleeps soundest when his work is done.
If splendid manhood you would know,
Get out where you've a chance to grow.

Read deeply kindly nature's books,
Familiarize yourself with brooks
And with the majesty of trees,
The constant industry of bees,
And all that shapes the Master's plan—
They'll teach you how to be a man.
—Exchange.

Tubby Greenfrog's Mistake.

One moonlight night Tubby Greenfrog was sitting on the bank of the big pond among his brothers and sisters, all of whom were being carefully watched by Mrs. Greenfrog.

"Tubby, you talk too much," Mrs. Greenfrog was saying. "You don't give the other children a chance to make themselves heard."

When she said this, all the little Greenfrogs seemed to appreciate it, for they began talking. But they all began talking at once, and even little Tubby joined in, as if he had not been making a noise all evening. Grandpa Greenfrog added his voice, too, with his deep bass, "Jagarung." All together they made such a din that they attracted the attention of Hoot Owl, who was taking advantage of the beauty of the evening to show off to his neighbor Owls his beautiful fall suit of feathers of which he was so proud.

Hoot Owl heard the noise made by the Greenfrogs with joy, and he hurriedly turned his wings so they would take him to the big pond instead of to the pasture, where he had hoped to catch a field-mouse for his evening meal.

But just as he was coming close to the edge of the pond, Mrs. Greenfrog heard the rustling of his wings, and, looking up, saw him, not twenty yards away. "Hush, children," she cried in a hoarse whisper. She didn't have time to say anything else, for Hoot Owl had very good ears and was getting closer every moment.

Luckily for them, all the children hushed. Hoot Owl came on, to the very top of the bank, and sat down, peering over to see if he could find a fat Frog upon which to pounce. But the frogs kept still, and since they were pretty well hidden in the grassy border Hoot had trouble in finding one upon which to dine.

Just as he had about decided to leave for the meadow, because he thought that the frogs had jumped into the water, he heard Tubby say, "Mamma, what did you want us to hush for?" That was exactly what he wanted—to hear one of the Greenfrogs make a noise. So he dashed quickly towards the voice.

Mrs. Frog, however, seemed to know what was coming. Just as soon as Tubby asked his question, Mrs. Greenfrog shouted, "Jump! Jump!" And to show them she meant what she said, she jumped into the water.

All the Greenfrogs followed her, Tubby among the rest. But as Tubby was going into the water he saw, out of the corner of his eye, Hoot Owl's wicked face not six inches away from him, and he shuddered to think what would happen if Hoot should ever get hold of him.

It was a long time before the Greenfrogs came outdoors again. When they did, Hoot Owl was gone. Tubby was the last one out of the water. As he came out he looked carefully all about him before he crawled up on the bank beside his mother.

"Tubby," said Mrs. Greenfrog, when they were all settled again, "I told you you talked too much."—Presbyterian Banner.

Mules in the World War.

The poor, despised army mule, whose dynamite-like disposition and active hind legs have won him such an objectionable reputation, was just as efficient in his own little capacity as any other functionary of the late World War.

Many a dark night near the front, when shelling started in our vicinity, the unfortunate mules were often subjected to very disagreeable conditions, in some cases receiving such wounds as to necessitate shooting them before we resumed our march to the front lines. On some nights, when the enemy was unusually active with his artillery, my company lost as many as eleven head of horses and mules during a single barrage.

In some instances I have observed remarkable intelligence displayed by mules.

One afternoon in a small patch of woods, where my company was temporarily quartered, the inevitable shelling started with a reality that made us think of home. A small French village lay to our right, and in there the barrage had begun, gradually creeping toward our vicinity and jeopardizing a group of helpless mules that belonged to an artillery outfit. The poor animals seemed to scent the danger, for their ears twitched and they grew restless.

Unfortunately, a shell screeched into their midst and burst. I watched, anxiously, to see if any fell, but not a mule went down.

After a series of jumps and leaps, as they were tied, one little fellow seemed to have got loose and trotted over toward another member of the company and myself. When he reached us he stopped before us and looked straight into our eyes as though pleading for aid. We examined his wounds and found that he had received shrapnel injuries about the neck, right side and ears, his halter having been severed by a fragment of shrapnel.

We appreciated the animal's intelligence and led him to our regimental surgeon, who dressed his wounds in plenty of bandages. Later in the day I saw the little fellow grazing in a field and munching grass as coolly as though nothing unusual had occurred, his long ears bobbing around in the white bandages. The next day my company moved from the woods, and I often wondered what became of the wounded mule.

Like our indefatigable war horses, the hard-working little mules were on the job whenever there was real labor to be accomplished, and, aside from an occasional spell of stubborn balkiness, they performed their duties with satisfaction.—Joseph R. Schadel, in Our Dumb Animals.

A Day!

"It may be sunny—it may be gray—
Whatever it is, it is God's own day!
A bit of His time He has lent to you,
To learn some lesson—some task to do!
It may be bright with a sunlit track;
It may be shadowed with storm clouds black;
But take it pluckily! Make it fair!
Show you are worthy to walk just there!"

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WANTED—A WORKER QUALIFIED TO teach for the Indian Mission in the mountains of Amherst County, Va. Will be associated with an experienced social worker. Adequate salary. Comfortable mission house. Schoolhouse and church on the grounds. Address Rev. Thomas D. Lewis, Amherst, Va.

WANTED—MOTHER AND DAUGHTER, or two sisters (white), to do cooking and laundry work in small family in the South. State salary expected in first letter. Reply "W. P.," care Southern Churchman, Richmond, Va.

WANTED—A HOUSEKEEPER FOR HOSpital. Must be efficient, and know how to manage colored help. Give references. Address Gladys Wingfield, Social Service Worker, Hansford, W. Va., care Sheltering Arms Hospital.

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Marriages and Deaths

Marriage notices not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Moore: At the residence, 617 Westover Avenue, Monday, June 13, 1921, at 8:15 o'clock P. M. KATE McCLEAN, widow of Samuel P. Moore, in the 75th year of her age.

MENEFEE.

Died at his residence, Washington, Va., May 21, 1921, F. G. MENEFEE, son of the late I. T. Menefee and Mary Stribling Crawford, his wife. Mr. Menefee was a graduate of Virginia Military Institute of the class of 1870, and for twenty-two years was cashier of the Santa Cruz County National Bank. He married Miss Sarah Skinner, of Santa Cruz, who died several years ago.

A friend says of him: He lived true to every test of integrity; faithful in the performance of every obligation, with conscientious regard for his word, he had the full confidence of the people of this community, where a large number of friends will read of his death with sincere regret.

CATHARINE MEADE FLETCHER.

Entered into rest on Saturday, May 7, 1921, at "Thornton Hill," near Sperryville, Rappahannock County, Virginia, CATHERINE MEADE FLETCHER, wife of the late James W. Fletcher, and daughter of the late John Nelson Meade and Elizabeth Holmes Mackey Meade.

She is survived by two sons, Wm. Meade Fletcher and James H. Fletcher.

For over fifty years she was a member of St. Paul's Episcopal Church at Woodville, Va., and her devoted love of the Church was the predominating characteristic of her life and an inspiration to others. She had kept the faith in the truest, deepest and fullest sense, and a heavenly crown awited her.

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CHURCH INTELLIGENCE.

(Continued from page 14)

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robt. C. Jett, D. D., Bishop.

Executive Board Meeting.

The regular meeting of the Executive Board was held in the parish house of Christ Church, Roanoke, June 17. The following persons were present:

Bishop Jett, Mrs. Hobart, Miss Davis, the Rev. Messrs. Mead, Gibson and Block, and Messrs. Michael, Cocke and Pierce.

As this was the organization meeting, the Bishop delivered a brief charge to the Board, impressing upon them the solemnity of their duty to the Diocese and urging an even deeper sense of consecration during the coming year.

A committee was appointed to investigate the proposed construction of a community house in Campbell County. A committee was appointed to confer with the Bishop and recommend to the Board at its next meeting a suitable man to act as Secretary for the Diocese. Among other routine matters it was decided that the sum of one thousand dollars should be appropriated for the year 1921 as a donation to St. Paul's Normal and Industrial School, Lawrenceville, Va.

The secretary of the Board was instructed to send a request to the President of the United States, respectfully urging him to act with favor upon the proposed conference of certain friendly nations on the subject of disarmament, calling the same as early as possible and using the good offices of the agencies of this country toward bringing about the most desirable results.

Personal Notes

The address of the Rev. Alexander Galt is now 1614 Park Avenue, Richmond, Va.

The address of the Rt. Rev. Robert C. Jett, D. D., Bishop of the Diocese of Southwestern Virginia, is changed from 502 Greenwood Road, Raleigh Court, to 1103 Second Street, S. W., Roanoke, Va., being the address of the property recently purchased for the Episcopal residence.

St. John's College, Annapolis, Md., conferred the degree of Doctor in Divinity upon the Rev. Wyatt Brown, Litt. D., rector of the Church of St. Michael and All Angels, Baltimore, Md., at commencement exercises on June 14.

The Rev. Alexander R. Mitchell has been elected president of the Standing Committee of the Diocese of South Carolina. Any communications to the committee may be addressed to him at 204 Atwood Street, Greenville, S. C. Mr. J. Nelson Frierson was elected secretary. His address is Columbia, S. C.

The Rev. R. B. Templeton, D. D., dean of Trinity Cathedral, Little Rock, Ark., and his family are spending the months of July and August in the mountains of North Carolina. While there the dean will do some special work with Archdeacon Griffith, of District of Asheville. Dean Templeton's address is Canton, N. C. During his absence the services at Trinity Cathedral will be cared for by Bishop Winchester.

The baccalaureate sermon at Sweet Briar College was preached on Sunday, June 5, by the Rev. Dr. Arthur B. Kinsolving, rector of St. Paul's Church, Baltimore.

The Rev. Thom Williamson, Jr., was instituted as rector of Advent Parish, Washington, D. C., on Sunday morning, June 19, by the Rt. Rev. Alfred Harding, Bishop of the Diocese.

Bishop Lloyd has accepted the presidency of the Hebrew-Christian Publication Society, succeeding the late Bishop Burch.

The Rev. DuBose Murphy has resigned his position at the Church of the Epiphany, Dorchester, Mass., and will take charge of missions at Starkville, Macon and Brooksville, Miss.

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The Rev. William P. S. Lander has resigned as Executive Secretary of the Nation-Wide Campaign of the Diocese of Long Island and becomes the rector of St. Luke's Church, Forest Hills, L. I. His address until October 1 is 35 Slocum Crescent, Forest Hills, L. I. He continues as minister in charge of the Church of the Annunciation, Glendale, L. I.

The Rev. Alexander E. Hawke, rector of St. John's Church, Parsons, Kan., having accepted the rectorship of St. Andrew's Church, Emporia, Kan., will take charge on September 1. He succeeds the Rev. Carl W. Nau, now at St. Paul's Church, Kansas City.

Ordinations.

At the Seabury Divinity School, on May 24, Messrs. Herbert Lewis Jones, George Benjamin Scriven and Arthur Chandler Baldwin were ordered deacons by Bishop McElwain, who also preached. Dr. Kramer, warden of the school, presented the candidates.

On Wednesday, May 11, in the Chapel of the Good Shepherd of the General Theological Seminary, New York, the Rev. George Rodgers Wood was advanced to the priesthood by the Bishop of Bethlehem. He was presented by the Very Rev. Hughell E. W. Fosbroke, and the Rev. Francis J. Hall preached. Mr. Wood will continue as a fellow at the Seminary and also in charge of the Church of St. Andrew's-by-the-Sea, Belle Harbor, L. I.

In the Seminary Chapel, Nashotah, Wis., on Monday, May 30, the Rt. Rev. R. H. Weller, D. D., Bishop of Fond du Lac, ordained to the priesthood the Rev. Messrs. Francis W. G. Parker and Bernard A. E. MacLaughlin. The Rev. Dean Larrabee presented the candidates, and the Rev. E. White, dean of Fond du Lac, preached the sermon.

On Wednesday, June 15, in St. John's Church, Huntingdon, Pa., Roy Joselyn Ford was ordained to the diaconate by the Bishop of the Diocese, the Rt. Rev. J. H. Darlington, D. D. He was presented by the Rev. George R. Bishop, of St. Luke's, Altoona. The preacher was the Rev. Dr. Floyd Tomkins, of Holy Trinity, Philadelphia. The Rev. William Heakes, of Lewistown, read Morning Prayer, and the Litany was read by the Rev. F. T. Eastment, of Philipsburg. The Holy Communion was celebrated by the Bishop. Those clergymen present and taking part in the services were the Rev. Messrs. Tomkins, D. D., William Heakes, F. T. Eastment, F. T. Cady, E. L. B. Pielow and Jesse A. Ryan. Mr. Ford has accepted the assistantship of St. Luke's, Altoona, Pa. After the service a collation was served in the parish rooms, and addresses were made by the clergy present and by the Rev. Dr. Brumbaugh, president of Juniata College, and by Mr. Samuel A. Hamilton, a vestryman of St. John's. In the afternoon of the same day Dr. Tomkins spoke in the parish house of Trinity, Tyrone, and in the evening he spoke in the Y. M. C. A. building at the request of the local ministerium.

On June 2 Mr. Edward Moncrieff Bruce was ordained deacon in St. James' Church, South Pasadena, Cal., by the Bishop of Los Angeles, assisted by Bishop Coadjutor Stevens. The Rev. Leslie E. Learned, D. D., preached the sermon.

In the Cathedral of All Saints, Albany, N. Y., on Sunday, June 5, Bishop Nelson ordained to the deaconate Leonard Wallace Steele, of Jewett, N. Y. The candidate was presented by the Rev. Pierre McD. Bleecker, rector of Trinity Church, Ashland. Bishop Nelson preached and Dean Larned read the Epistle.

In Christ Church, Gilbertsville, N. Y., on Sunday, May 29, Bishop Nelson advanced the Rev. Leon C. Smith to the priesthood. He was presented by the Rev. George R. Van de Water, D. D., of New York City. The Rev. R. A. Ford, of Oneonta; the Rev. E. E. Hutchinson, of Morris, and the Rev. John de L. Scovil, of Bainbridge, N. Y., assisted with the service.

In St. Andrew's Church, Wilmington, Del., on June 5, the Rev. Edward Henry Ford was advanced to the priesthood by Bishop Cook. The candidate was presented by the rector, the Rev. Richard W. Trapnell. The Rev. John D. Skilton, D. D., assisted in the service. Mr. Ford will shortly relinquish the superintendency of the black powder department of the E. I. du Pont de Nemours Co. to give all his time to the ministry. He continues to serve as assistant minister in St. Andrew's Church.

On Sunday, June 12, at St. Paul's Church, Milwaukee, Wis., the Bishop of the Diocese ordained as deacon Herbert Pierrepont Houghton, Ph. D., Litt. D., LL. D., who was presented by the Rev. Holmes Whitmore, rector of the parish, and the Bishop preached the sermon. Dr. Houghton will be assistant at St. Paul's Church for the present.

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Habits are like a rolling stone upon a mountain top, which a child may first set off, but a giant cannot stop.

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Catholic for every truth of God; Protestant against every error of man.

VOL. 86 RICHMOND, VA., JULY 2, 1921. No. 27.

IT IS UP TO US

Are the people of this Church of ours willing to contemplate its gradual extinction? Do we want the churches closed up, and the congregations scattered, because there will be no ministers?

If not, what are we going to do about these facts?

In the year 1916 there were 256 students in five typical seminaries of our Church; in 1920 there were 179, a loss of 31 per cent.

Church papers can write about this as much as they please, but the situation will not be met until fathers and mothers begin to try to pray their own boys into the ministry, and vestrymen and other Church leaders try deliberately to pick out the best boys in the congregation and bring a personal suggestion of the ministry squarely up to them.

It is not a question any more of what we think; but of what we are going to do.

BELIEVING THE BEST

In our thinking on international questions, we Christian people can learn a lesson from the familiar little Japanese statuette of the three monkeys, with the hands of one over his mouth, of another over his eyes, and of the third over his ears—meaning "speak no evil, see no evil, hear no evil."

There is too much loose talk, rolled out by people who do not know anything and deliver themselves as though they knew it all—talk about how "we must fight Japan," talk about "the next war," about "human nature making it impossible to avoid wars," and other large-sounding declarations. This human race of ours would not be as far along as it is from its primeval savagery if the talkers about what we cannot do and what we cannot avoid had prevailed. It has made such progress as it has achieved, through those who have listened for goodness, and looked ahead, and had faith in the finer hopes.

The prospect for the Disarmament Conference is brightening. The Senate and the House of Representatives have agreed in conference upon the naval bill which includes the resolution asking the President to call it. A tremendous public sentiment has rallied to the cause.

Those who fear the conference may try to defeat it by spreading abroad, as a skillful propaganda can easily do, suggestions of this and that utterance in another nation, or action by another nation capable of evil interpretation, which rouses our own distrust. Let us remember that other nations, like ourselves, have two elements. There are the men of good-will, who are trying to find a way toward international peace; and there are the jingoes and demagogues—in no whit different from some whom we are cursed with—who play to the passions of the crowd. Let us listen for the wiser voices, believe in these, and strengthen among their own people all friendly forces everywhere by the response which we give to them.

PLAYING THE GAME

There are some boys who will never play the game unless they are "it." They will not follow somebody else's lead because they want to be the leaders themselves; and if the rules are not to their liking, they sulk on the sidelines. Moreover, there are a lot of people in the Church who in this respect are like the boys—only worse, because at their adult time of life they ought to have grown in grace.

We imagine that Dr. Freeman had this sort of men and women in mind when he wrote the article which is printed on another page. The weakness of our Church often is in the people who will not "play the game." They are satisfied that they know more than anybody else can teach them. If new plans are put forward, there must be something the matter with the plans because they did not think of them first.

It was this state of mind which robbed many dioceses of the finest blessing of the Nation-Wide Campaign. It was a venture which went beyond their accustomed thinking. It challenged an heroic simplicity of faith which they looked at askance as "mere enthusiasm." The leaders had made such-and-such suggestions; but why should they follow those leaders? "Were not Abana and Pharpar, rivers of Damascus ,better than all the waters of Israel?" What foolishness was this to expect that the undramatic business of getting people together in neighborhood groups to study and pray, and distributing literature by hand to people's homes instead of by mail, and training committees for a simultaneous canvass, would get results that a Wall Street organization could never match! Those who were said to be prophets might talk of their Jordan as much as they pleased, but they had local rivers of their own ideas which they preferred to bathe in. But if those local rivers have performed any miracles yet, they are not part of the record.

This is simply an example. What happened in the Na-

tion-Wide Campaign happens in other instances. We are too slow to heed those who speak to us as the accredited messengers of the Church, and so—it may be hoped—of the plans of God. We have our Boards of Missions and Religious Education and Social Service, and our Department on the Nation-Wide Campaign, but we pay too little attention to what they say. They are not infallible, but the chances are that they know more than the rest of us. They are the leaders, and they have a right to expect that at their call we will play the game.

THE NATIONAL SOCIAL SERVICE CONFERENCE

The first Nation-Wide Conference of representatives of the Diocesan Social Service Commissions of the Church was a success which went beyond the hopes of its most optimistic friends.

It was a success, first of all, because of the attendance. Ninety-odd men and women came, and they came from every quarter of the country. On the wall by the door of the auditorium, where the conference assembled, there was a map of the United States, which showed also the dioceses and missionary districts of the Church. On sixty-one of these was the red mark indicating that the diocese or district was represented at the conference, and out of the forty-eight States of the Union thirty-six had some one present to answer to its name. Nor were the States represented only those States which were most accessible. The conference was held in Milwaukee, in the Central Northwest, not far from the Canadian line, but there were men and women present from Maine, from Florida, from Texas, and from California, as well as from all the regions scattered in between.

The conference was a success, in the second place, because of the admirable choice of place and time. It met in the handsome and comfortable buildings of the Milwaukee-Downer College, which had been graciously placed at the disposal of Dean Lathrop, Secretary of the Department of Christian Social Service of the Church. It convened two days before the great National Conference of Social Work, which brings together each year the foremost experts of the nation in every kind of social endeavor. Some of the finest speakers at the Church Conference were available because of the fact that they were coming to Milwauke for the larger conference that was to follow, and many of the Church delegates remained for a part or all of the more general gathering.

The conference was a success, in the third place, because of the eager spirit which men and women brought to it, and the fine, frank interchange of opinion, and sharing of practical experience. Every one was anxious to make the most of every discussion and find out just what Social Service Commissions in every part of the country had done that was most valuable, what aims a commission should set before itself, what programs of service are practical. To a remarkable degree, both the prepared papers which were read, and the informal discussions, went straight to their point, were clear, definite and full of immediate suggestion for those who listened with their own problems and possibilities in mind.

The conference began on the evening of Monday, June 20, with admirable papers from Mr. John M. Glenn, of the Russell Sage Foundation, in New York City, and Dean White, of the Cathedral, in Fond-du-lac. Most of the delegates had arrived for this first session, and it was apparent at the outset that the conference had really succeeded in bringing together a representative body of the whole Church in the continental United States.

Tuesday morning the general subject was, "The Scope and Work of the Social Service Commission." Archdeacon Vernon, of Toronto, Can., was the first speaker, and he outlined the achievements of the Commission which represents the Church of England in all the Canadian provinces. Much of what he told about, of course—just as was true with every speaker for a particular commission—had been attempted by others, but there were particular experiments which he could tell of—and this was what was happening constantly, and was the thing which gave its living helpfulness to the whole program—which were wholly new to those who heard of them. For example, he described the remarkable organization which the Commission had worked out for discovering and welcoming newcomers of the Church of England into Canada. It has placed permanent workers at the great ports into which the trans-Atlantic lines to Canada come in—at Halifax, St. John and Quebec—and in a year 31,000 members of the Church of England were welcomed, and their names sent ahead to the clergyman in the town in Canada where they expected to locate. In the largest cities of the Dominion, also, workers have been located for service similar to that which the Travelers' Aid gives in this country, and Archdeacon Vernon told vivid personal experiences of those who had been helped by these representatives of th Church.

The report from the Social Service Commission of the Diocese of Newark was notable particularly for its rapid development of the Church Mission of Help. In one year it had come into contact with 236 girls. From the Newark Commission, also, came the account of the binding together of the various organizations of the Diocese, such as the Girls' Friendly Society, the Brotherhood of St. Andrew, and others, in a definite responsibility of helpfulness for some of the Church institutions.

The Social Service Commissions of Connecticut, Kentucky and California also reported at this meeting.

Tuesday afternoon there were four papers on "The Church's Relation to Dependents, Delinquents and Defectives," of which the most striking was that of Mrs. John M. Glenn, former President of the National Conference on Social Work, on "The Wayward and Delinquent Girl." The Rev. L. E. Sunderland, Superintendent of the City Missionary Society of New York, spoke upon what the society is doing, dwelling especially, and with a wealth of personal incidents, upon the service rendered by the chaplains in the hospitals.

Unlike some other conferences, this one did not weaken toward its close. On the contrary, the last day was the most interesting and rewarding of all. It began with a remarkable paper read by the Rev. Samuel Tyler, D. D., of the Diocese of Western New York—printed elsewhere in this issue of the "Southern Churchman"—on "How Best to Get Social Service Into the Parishes." This was followed by a two-hour discussion into which flashed swift accounts from many men of what their own parishes were attempting, the whole of which kindled in everybody a new sense of the greatness in community service to which this Church of ours is alrady beginning to reach out.

On Wednesday afternoon Bishop Johnson, of Colorado, in his witty and attractive fashion, spoke on, "Is It a Responsibility for Social Service Commissions to Express the Conscience of the Church in Important Public Questions?" The Bishop believed that the Church, as a whole, could not do this. It is the Church's business, he thought, not to be drawn into questions where material values are at stake, but to produce righteous-minded citizens whose business it shall be to make the necessary righteous laws.

Following him came Miss Van Kleeck, in a speech which swept the conference into the most notable enthusiasm and applause of the whole three days. She took the opposite view from the Bishop. "There is," she said, "no value in pronouncements which mean all things to all men. The conscience of the Church ought to be like the conscience of the individual, not a text on Sunday, but something telling us what is wrong in the immediate questions of every day." What was said both by Miss Van Kleeck and the Bishop was taken down by the official stenographer of the conference, and we shall hope to print extracts from the addresses of both in the Southern Churchman.

The social pleasure of the conference was greatly added to by the hospitality of the people of St. Mark's Church, and of All Saints' Cathedral, by whom the members of the conference were invited to supper on Monday and Tuesday afternoons.

Each day the practical considerations of the conference were liften up into the atmosphere of the Presence of God. There was early communion in the chapel of the Milwaukee-Dower College on Tuesday and Thursday mornings, and corporate communion in St. Mark's Church on the mornng of Wednesday, which had been preceded by a devotional service led by Bishop Brent in the cathedral the evening before.

God grant me these: the strength to do
Some needed service here;
The wisdom to be brave and true;
The gift of vision clear,
That in each task that comes to me
Some purpose I may plainly see.

——Edgar Guest.

Get your Pledge Card Punched! Bishop Morris, of the Canal zone, has found pledge cards, instead of envelopes, in use among the English-trained natives of the West Indies who make up so large a part of his constituency. The cards are duly punched when they make their offerings. "These cards are as precious to them as anything they possess, and often they are buried with the owners."

THE CHURCH'S SOLIDARITY

By the Rev. Dr. James E. Freeman, Rector of Epiphany Church, Washington

The war emphasized the need for greater national unity. There were those in our country who felt, when the call to arms was sounded, that lack of unity might be our undoing. We were happily surprised, however, to find that, once the call was issued, every State in the Union responded, and a polyglot and heterogeneous people became as one. Nothing in our generation, or indeed in any other period, has disclosed more fully the sense of the unity of the nation.

It is growing increasingly evident that there must come about a like unity in the Church. We are not speaking now of that unity that is thought for through our Commission on Faith and Order, but rather unity within our own body. It has seemed to us that we shall be more successful in pressing the claims of faith and order upon the other religious bodies about us if we recognize in all their fulness the meaning and significance of these terms as applied to our own household of faith. Obviously, there can be neither faith nor order without the sense of unity and solidarity. "A house divided against itself cannot stand." Today we are split up into dioceses and parishes, and in many respects we are more congregational than the body that bears that name. This has been repeatedly illustrated in efforts that have been made in recent years to effect great national movements.

The General Convention sets up central bodies for handling the Church's affairs at home and abroad, vests them with authority, furnishes them with all the means for doing a national and international work, and before the new body has been under way a few months, it becomes evident that it is difficult, if not impossible, for it to work efficiently in the interests of the whole Church, because its authority is questioned, its leadership impugned and its influence vastly curtailed. The Nation-Wide Campaign and the recent attempt at a Nation-Wide Preaching Mission are in demonstration of all this. Bishops themselves, in their own dioceses, claim that their authority as chosen leaders is questioned, and while diocesan interests receive a ready hearing, they receive but scant consideration at the hands of the parochial clergy. The spirit of parochial and diocesan independence and the sense of congregational autonomy repudiate any effort made to solidify, co-ordinate and unify the great common interests of the Church.

The great secular concerns over the land are beginning to realize that in union there is strength, and that without it there is weakness and inefficiency. No one is asking for an autocratic form of Church government, but there must be a happy meaning between such a form and that which today exists, in which there is a lack of the sense of national Church consciousness. In the other great professions, notably that of medicine and surgery, even the most outstanding representatives feel the need of not only having fellowship with their colleagues, but frequent and intimate conferences upon those vital questions that concern the common things in which they are engaged. In practically every walk of life the so-called get-together spirit is becoming more and more widely recognized. The time has come when our Church, if it is to take a great forward step, must recognize that the very first principle that predetermines a successful and efficient administration, general, diocesan and parochial, is a sense of the Church's solidarity. There will of necessity be differences of administration and possibly differences of interpretation. But notwithstanding these differences, there is no reason why there should not be a greater fraternity of interests, a greater recognition of the common responsibility of every bishop, priest and deacon for the maintenance of the Church's fundemanetl ideals and a clear obligation to uphold and sustain those well-defined and authoritative organizations and systems that are designed for the carrying forward of its plans.

Let us be frank about it and not side-step the question. Today we not only lack confidence in our leaders and in the organizations that the General Church has established for our direction and guidance, but we also lack cohesion and the evident desire to co-ordinate our work for the advancement of the common concerns of the kingdom whose Master we serve. We believe profoundly that the day has come when we must, for the saving of our house, and indeed for the saving of the nation itself, put away all party rivalries and strife, all petty diocesan and parochial differences and, recognizing the fundamental things of our faith and polity as a Church, come together, and with united strength press forward the great claims of the kingdom.

The laity will hardly be inspired with a sense of the Church's authority as an exemplar of truth, or with the refinements and beauty of its system and polity, or indeed with its essential unity as a body, unless the clergy disclosses a more evident devotion to these things.

A few strong churches here and there in our larger towns and cities, prosecuting their tasks, however splendidly and effectively, in an insular way, without the sense of obligation to the weaker or even to the stronger things of the Church, will not and cannot, no matter how successful their enterprise, save the whole Church from ultimate failure nor its far-flung battle line from rout and defeat.

The closing years of the war disclosed the need of the centralization of authority in a general staff, and not until the unrelated divisions of the battle front were federated together, acting in harmony, co-ordinating all their efforts and striking as one body, did the great gray lines of the enemy yield and break and the day of peace come. It was a mighty lesson for the Church to learn and profit by.

We believe that the day is coming when there will be a larger fellowship of the Christian bodies of every name, but before that day comes, if we in our Protestant Episcopal Church are to hasten it, we shall have to stand more compactly together than we do today, recognizing far more fully than we now do our authoritative bodies and officers, and through more concerted effort, impress the world about us with the unity within our own ranks. We shall always have to make allowances for temperamental and other differences, for the influence of tradition and training that enters so largely into our so-called point of view. All this we may do, but we dare not, if we are to really become a truly national Church, with a national consciousness, treat with indifference or unconcern those things that are related to our vital unity and our indispensable solidarity.

We believe the time has come when this Church of ours must set its house in order, and by the house we mean the **whole** house, and not a part of it. Bishops and clergy, committees and organizations, large and small, will make mistakes. They are not infallible. But notwithstanding this, if the battle against the common enemy is to be won, we must have leaders, staffs and an organization, and, above all else, obedience in the ranks.

ONWARD AND UPWARD.

Up the long slope of this low sandy shore
  Are rolled the tidal waters day by day;
  Traces of wandering feet are washed away,
Reliefs of busy hands are seen no more.
The soiled and trampled surface is smooth'd o'er
  By punctual waves that high behests obey;
  Once and again the tides assert their sway,
And o'er the sands their cleansing waters pour.
  Even so, Lord, daily, hourly, o'er my soul
Sin-stained and care-worn, let Thy heavenly grace—
  A blest, atoning flood—divinely roll,
And all the footsteps of the world efface,
  That like the wave-washed sand this soul of mine,
  Spotless and fair, smooth and serene, may shine.

—Richard Wilton.

What Is It to Know Christ? It is to have Him pressing Himself, with all the power that ever was in Him **still** in Him, upon our hearts today. It is to be conscious that He is forever taking my life afresh and impressing Himself upon it afresh. It is to hear Him calling to me not down the centuries from long ago, but from here, close at my side, with a voice that is newly lifted today, an invitation that is newly given today. It is not to be inspired by what He was, but to feel His power now coming straight from the living heart of Him to me. It is to experience, not the reflex influence of what He did far back in the history of mankind, but the direct influence of what He does. It is to discern, among the figures which crowd the canvas of our life, that One Figure moving ceaselessly to and fro. The Real Presence, if you like. To know Christ in this sense—that every moment He comes with a new ministry to snatch me out of my littleness into His greatness—that is eternal life. To know Christ in this sense—that He gives the secret of life newly to me ever and ever again—that is eternal life. To know Christ in this sense—that He repeats today every blessing He bestowed in other days, changing the form of it to meet the changing need, answering to every hour's requirement with grace newly-born out of His great and loving heart—to know Him so is to take life from Him now, is eternal life.—H. W. Clark.

HOW BEST TO GET SOCIAL SERVICE INTO THE PARISH

By the Rev. Samuel Tyler. D. D.

[This article is the report read by Dr. Tyler in Milwaukee last week at the first Conference of Diocesan Social Service Commissions of the Church. The other members of the committee, of which Dr. Tyler was the chairman and spokesman, appointed to formulate the report for the Conference on this subject, were the Rev. William Sheafe Chase, D. D., the Rev. Henry E. Hubbard, the Rev. G. Croft Williams, and the Rev. George H. B. Wright.]

The first step necessary to getting Social Service into the average parish today is to get the social point of view into the rector. You must "get" the parson if you would "get" the parish. Or, to use another popular expression, only a comparatively small number of the clergy have, as yet, been sold the social service idea, as far as its application to the Church is concerned. One correspondent, writing on this subject, says, "The satisfied ignorance of the clergy has astonished me."

Now such a condition leads us at once to ask the question, "Why is it that many of the official leaders of organized religion know or care so little about the relation of the Church to the social problem?" The answer is simple: To their minds "Social Service" as we call it, isn't the business of the Church, and the average clergyman feels that, already, within the recognized sphere of the Church's activities, he has troubles enough of his own, without going abroad to hunt up new ones. How such a conception as this as to the nature and work of the Christian Church ever came to be, we need not now take time to consider. Suffice it to say that all here will readily acknowledge its falseness.

As a matter of fact, the Church is the steward of a religion essentially social in character, and the type of service termed "social" constitutes one of the simplest and most fundamental expressions of the spirit of Christianity. Indeed, one of the most significant signs in our contemporaneous religions and social life is the increasing recognition of the need to have social reform and social work informed and guided by the spirit of religion. Herein lies one of the greatest opportunities, and at the same time one of the greatest responsibilities before the Christian Church today. In a remarkable communication sent to an international labor meeting, held just before the war in connection with the annual Labor Week celebration in England, which has recognized the definitely religious basis of the labor movement—a Socialist member of the French Chamber of Deputies, and none other than a grandson of Karl Marx—said that he had come to repudiate the conviction of his youth, that reform of social conditions was sufficient to insure the well-being of society, and that he now believed that we must reform the soul in order to make men worthy of the new order. And since he looked to Christianity to effect this inner change, he was throwing social reform back upon religion, as having the only sure guarantee of its thorough-going accomplishment and permanence. Social service, therefore, is dependent upon religion for its fundamental motive and dynamic, and the Church as the exponent of a social religion must go forth, as did the Master, in service of the widest sort, if she would be true to her mission—yes, if she would save her soul alive.

And, as for the clergy, who, as yet, are not alive to their responsibility in this matter, and who, therefore, constitute a great stumbling block in the way of getting social service into the parishes—well, in the first place, they should be made the objects of prayer, should they not? For in some cases it would seem as though only the Almighty Himself could overcome their indifference or active opposition to a social program in the Church. Then by conference and discussion, by the suggestion of helpful books to be read, by bringing before them concrete instances of real service rendered by some parish with stimulating effect upon its own life—by these and other means, they must finally be won to what we believe to be the truth.

And then, when the parson has been converted, there still remains the problem of the parish which we must now consider.

How can the parish be set on fire with the desire to influence for good the community life which sweeps around it?

I would ask the ministers present: Can your preaching so transform a parish? The answer may safely be given in the negative. The preaching of the social mission of the Church has its place, of course—and a very important place it is—but in the great majority of cases it will take something more than preaching to convert a parish—even the unrivalled power to illuminate and inspire of Christian service itself. "If any man will do His will he shall know of the doctrine, whether it be of God." Contrive to put some members of the flock, as many as possible, face to face with a vital, throbbing human need and leave them with it for a time. Something is bound to happen. The process of conversion to social-mindedness will commence. You can preach to such persons with a new effectiveness. The right motive for social action will begin to get in its transforming work.

Now, as we begin to discuss in detail the organization of a parish for social action, it should be remembered that the suggestions as to plan and method which we shall offer will pre-suppose that the surest and most fruitful way of approach to a congregation is along the line of the human appeal just referred to. Coming to the social problem by way of concrete human needs is most apt to win, first, the interest of the average parishioner and the much to be desired response in social action.

Sounding the Call to Action.

In spite of what has been said about the insufficiency of preaching alone, in the matter of bringing a parish to feel its social responsibility, there is nevertheless no better way in which to begin a definite campaign to get social service into a parish than to have the call to action first sounded from the pulpit. Let the rector raise the social service issue—setting forth the essentially social character of the Christian religion, and the consequent call to the Church, as the organized expression of such a religion, to seek to bring all of the myriad relationships, as between man and man, under the influence of the Christian truth. Let him further show how within the last few years the Church has, in a wonderful way, been awakening to her responsibility in this matter. Three or four Sunday morning sermons, we make bold to say, can very properly and very profitably be devoted thus to the preaching of the social gospel.

Making Some One Responsible.

The above series of sermons will very likely bring a greater degree of conviction with them, if the congregation (and this means especially the older and more "settled" members of the same) can be made aware of the fact that the aforesaid sermons were not simply the offspring of a highly modernized and possibly radically inclined clerical brain, but were preached at the particular request of the parochial group, specially charged with caring for the social service interests of the parish; and this brings up the necessity of forming, as the first step in the carrying out of a parish program, a Social Service Committee, or the more ambitious **Department of Social Service.** Let the rector get together those in the parish most interested in social questions, and put upon them the responsibility of working out a parish program and of putting it into effect. And fortunate is the parish, if it has within its membership one or more socially minded people with purses large enough to admit of their employing on whole or part time (since the parish budget will hardly include this item at first), a trained social worker to act as the executive head of the Social Service Committee or Department. And let it be said at the outset that a primary requisite for such a social worker will be the possession of decidedly more than an ordinary amount of personal religion, a deep love for the Church, and the conviction that the Church has a real and distinctive part to play in the solution of the social problem. None others need apply! In case it is not possible to have a paid worker, much help in the way of suggestion and direction can be gotten from the local charity organization society or welfare agency. The workers in such an organization welcome signs of awakening interest in the churches and are usually only too glad to help on the good work.

In some cases where the parish is not able, single handed, to provide for the full time service of a trained social worker, it will undoubtedly be possible to have two or more parishes divide the expense of such a worker. Social work lends itself to such a co-operative plan, more readily than does ordinary parish work.

The Spiritual Character of the Work.

Your committee would, at this point, bring out the need of emphasizing, as strongly as possible, the spiritual side of the Church's social work. The task of the Church is always and everywhere a religious task. This does not mean, of course, that her work is never done in any but formally religious terms, but it does mean that something akin to the Master's passion to touch the human will for good, and to give to the individual needing it, the More Abundant Life, should be the animating force in it all.

Activities which do not have a distinctly moral or religious significance, belong to the Church, only in times of emergency. Generally speaking, they should be left to the various welfare agencies, which are to be found today in almost every community of reasonable size.

As an aid to keeping before the parish the spiritual character of the social work, it is suggested that the week day celebrations of the Holy Communion, as on Saints' Days, be considered as corporate communions for those engaged in the social work of the parish.

Who Is Who in the Parish.

The next step in the parish program is to find out who is likely to be interested in the new work. In case a general service canvass of the parish has not been made, a social service census can easily be taken—for instance, through the use of return postal cards. Those willing to help in social work should be asked to sign and return the card, indicating also whether they are already engaged in any social service activities, either within or without the parish. Such parish roll calls often reveal unexpected sources of interest and aid.

The Way to the Heart of the Problem.

* * *From the list of those signifying their willingness to help in the social work of the parish, a Friendly Visitors' Committee should be formed to consider the wisest methods of administering the necessary parish relief, and of helping families which may come from without the parish. Upon investigation, and it should be made by the social worker, if there be one, the families will be found to have fallen upon evil times from a variety of causes—sickness, intemperance, desertion by father or mother, mental defectiveness, unemployment and the like—and at the meetings of the committee the cases of these families are brought up and studied from every point of view. After the most careful diagnosis possible, a constructive plan is decided upon, to be carried out by the members of the committee, acting in the capacity of Friendly Visitors. Such work is oftentimes of the most intimate and delicate sort, and the visitors ought, therefore, to be instructed in the principles and practice of family rehabilitation, and should the parish have no social worker to give this very necessary instruction, the local relief giving agency will, without doubt, be glad to help in such training.

Co-operation the Keynote.

Too often, when the Church does such work, it wants to flock by itself. One of the criticisms most often leveled at Church workers is: "It is so hard to get them to co-operate." For instance, when they are asked for aid by new and strange families, they probably do not think of using the Confidential Exchange, if there be one, to see if the families are already being cared for by some other organization or have been helped in the past.

As a general principle, the greatest care should be exercised to prevent the Church from undertaking work already being well done by other agencies in the community. Unnecessary duplication of effort means waste of effort, and waste is immoral, even when encouraged by the Church.

A Many-Sided Problem! Study It!

So fundamental is this work of searching the very heights and depths of family life, and so, of the lives of the individuals composing the family, that it leads out naturally into a consideration of practically all of the great social problems in any given community. What may seem at the outset a rather restricted form of social work is soon seen to be really encyclopedic in its comprehensiveness and significance. And the members of the Friendly Visitors' Committee and with them, it is to be hoped, a larger group within the parish, will almost inevitably be drawn into a serious study of the questions involved. For example, one of the families cared for brings to the front the problem of feeble-mindedness, another that of child welfare, another that of the social evil, and so on, and through the interest aroused in these concrete cases, the general problems with their possible solutions will be studied and discussed. It can readily be seen how valuable such study will prove to be in making a parish intelligent upon social questions, and it is well to remember that such parish Study Classes had best be graded accordng to the different interests and abilities of the members.

As supplementing the usual methods of educating the parish to an understanding of social service, the play or pageant, setting forth some social service principle or program, is rapidly gaining in favor.

Then "Know your city" expeditions, being personally conducted tours to the various city departments dealing with social problems, and to the different philanthropic institutions of the community, can be used with marked success. It is startling—how little the average citizen knows about the institutions which belong to him.

Let Action Follow Study.

Two Christmases ago a small boy, touched by the holiday spirit, said to his father, "Daddy, I love you, and I want to do something about it." Quite a proper reaction, don't you think? And in the same way they who, by studying such as we have been considering, have been admitted into a deeper understanding of the vast sea of social need which surrounds them, and who, as Christians, love their fellows, must want to do something about it—something more than they have done, or the Church of the living God has done, to help their brothers in their extremity. That is to say, the work of the Study Class should, as far as possible, be directed toward the meeting of some community need. To take an example or two from life: here is a church, some of whose members in the work of the Social Service Department made a study of intemperance and the methods of treating it; and so impressed were they by the inadequate way in which their city was handling the problem, that they secured legislation in the City Council looking toward the establishment of a Farm Colony for Inebriates. In another church the problem of feeble-mindedness was raised by conditions in one or more of the families cared for by their Social Service Committee, and a group of parishioners is now working to secure the establishment of a psycopathic clinic for the city—something which is sorely needed. So, we repeat: Let action follow study. This is sound pedagogy and sound Christianity.

A Community Survey.

As a part of the parish program on its educational side, a Community Survey should be made at the earliest possible moment. Community conditions should be studied in relation to the different sides of the social problem, i. e., health, recreation, housing, industrial conditions, public institutions, etc., and the place the Church ought to play in meeting community needs should be determined upon. A most necessary and beautiful ministry to the inmates of city, county and State institutions can and should be fostered by the parishes.

The Church and Public Opinion.

If there were time, we could very properly dwell at this point on the part which the Church should play in the formation of an enlightened and socialized public opinion. If only the rank and file of the churches were reasonably informed upon social questions, and felt deeply the duty of the Church to register her influence on the side of social progress, what an immense effect corporate action on the part of the different congregations would have in bringing to pass needed social changes. This is one phase of social service which we very much need to get into the parishes of the land.

The Church an Aid to Secular Organizations.

The parish organized for social action can often help local welfare agencies, whose workers have more than they can carry, by furnishing volunteer workers. Take the case of the average society which administers relief. There is no more delicate and serious work in the world than the re-upbuilding of a human family. Only a certain amount of it should be attempted at any one time by any single individual. If too much is undertaken, it must be done in a hurried, wholesale way which violates the very nature of such intimate, careful work, and which in fact may leave the family worse off than it was originally.

From present indications, unemployment and the resulting distress are going to create an appalling situation in the months that are ahead. A terrible winter, it is to be feared, is in store for God's poor. The relief giving agencies will probably be swamped with work. What are the churches going to do about it? This brings us to:

The Church's Distinctive Mission.

There is one part of the field of social service into which it would seem that the Church could enter without subjecting herself to criticism, even by the most ardent disciple of the old individualistic faith. Let an actual happening show what is meant. A representative of a C. O. S. challenged the Social Service Committee of a certain parish in the following words: "We have a problem in regard to which we would like your help. One of our families is in continual trouble because of the actions of the father. He needs associations and influences which will keep him straight morally. His greatest trouble is gambling. We've done all we can for him. We don't want you to put in any money here. We will attend to that. What we do want you, as a Church, to do is to give the moral help which we are not equipped to offer."

Wasn't that Church given a challenge? And isn't it true that in a very great many cases the need for the physical rehabilitation of a family goes back, in the last analysis, to a need for spiritual rehabilitation? Indeed it is true, and here lies a great and peculiarly legitimate field for social service work on the part of the Christian Church.

To sit down alongside of an individual or a family, as the average social worker has not the time to do, and patiently endeavor to give a higher, nobler direction to thought and feeling, to steady the irresolute will, and to replace despair with cheerful courage—could the members of the Christian Church be engaged in a more Christ-like work than this? And, we repeat, how vast is the need for it in the field of social service. Moreover, how grateful many workers already in the field would be if the Church would give herself seriously to the special training

of volunteers for this particularly difficult task.

The Church, a specialist in the field of spiritual instead of physical rehabilitation—this constitutes the distinctive contribution which the Church can make to the Social Service cause.

The Church and Industry.

The problem of industry is a part, and a very important part, of the larger social problem. What shall be the attitude of the Christian Church toward the great world movement, which is seeking to make more just and righteous, the relations which obtain between the employer and the employe today? This is a much mooted question. But we venture to say that it cannot be denied that industrial questions, dealing as they do with the welfare of human beings, are, at bottom, social and moral questions, and that they are, therefore, the rightful concern of religion and the Church. This being so, it follows that the promotion of industrial well-being and peace must find a place in the social program of every living and awakened parish. The members of the parish must study industrial problems from the moral point of view. Real good would undoubtedly come from the holding, under parish auspices, of conferences between employers and employees. But such conferences would have to be carefully arranged for, and wisely and skilfully handled. Then the industrial forum plan has been tried with success as part of a parish program.

The Church cannot take sides with either the employer or employe as such; she must study both sides, and fearlessly use her great influence to help bring in justice and righteousness wherever they are lacking, and to safeguard them when threatened. Nowhere has the Church a graver social responsibility than in relation to the industrial problem of today. May she be given strength to meet it worthily.

Social Service in the Rural Parish.

One parson with an extensive experience in the country to back up his opinion, says: "I feel that social service in the rural communities can solve the problem of the rural Church." Especially in country towns should the truth of the following maxims be recoognized and lived up to: "The Church owes a debt to the community. The Church is in the community to serve. A clergyman should be a community man." And while the social service program, as already outlined, was planned with special reference to the city parish, its underlying principles are equally applicable to parishes in the country. For instance, nowhere is there greater need for friendly visiting than among families in isolated country dstricts. Let a socially minded clergyman take a rural parish and see what happens. Here are a few things which actually did come to pass: In one community the rector became the master of the Grange. He brought in lecturers, a library, and tackled many of the local social problems. Instead of keeping his religion apart from the Grange, he built up his church through his connection with that fine organization, and the church in turn splendidly served the community. In another country town, high-class movies, shown in the parish house, brought the community to desire better pictures, and compelled the theatres to select their films with greater care. Here was a fine service rendered the community by the church. In still another rural parish, through boys' work carried on by the rector, the whole moral tone of the little community was elevated, and the town came to have a new idea of and respect for the Church as a social force.

Thus in country, as well as city, there is need to get social service into the parish. And what a mighty work will the Church do for the kingdom of God when her countless parishes are thoroughly alive to their social mission.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

RELIGIOUS EDUCATION IN THE PARISH.

Mr. Editor: In 1916 the State Board of Education of Virginia, following the lead of a number of other States, issued a syllabus of Bible Study for the use of high school students. It was offered as a high school elective with one unit of credit towards graduation.

The syllabus contains three courses of ninety lessons each. Course I is Old Testament History; Course II, Old Testament Literature, and Course III, New Testament History and Literature. Each of these courses is valued at one-half a unit credit, though not more than one whole unit is allowed for Bible study.

The plan offers a wonderful opportunity for thorough and systematic Bible instruction. The syllabus was prepared by a committee of which the Rev. Professor W. M. Forrest, of the University of Virginia, was chairman. It follows similar outlines published several years earlier by North Dakota and Colorado, pioneer leaders in work of Bible study for high school credit.

The possibilities of the plan as a means of religious education seem to have been overlooked by most of our clergy and our Diocesan Boards of Religious Education.

Three years ago I organized a class of about twelve in the Old Testament History in the high school here. Last year the class numbered twenty-two, and this year, in the course in New Testament History and Literature, the class had thirty-three members, which was about one-third of the total enrollment of the high school. The work was not opened to the first-year students. Eliminating these, we had enrolled about one-half of the high school body. Seventeen out of the thirty-three were boys.

The interest was sustained throughout the year, and some splendid, earnest work was done by the students.

The State Board of Education finishes the final examination questions, and this year they were graded by Professor Forrest, of the University. Fifteen of our class here took the examination. Thirteen of them passed, many of their grades ranging from eighty-five to ninety-five.

Some of the results which inevitably follow such work are, a much deeper interest on the part of the students in sermons, because they understand them better; a decided toning up of the work done in the Sunday schools; and its value to our public school system, in a literary way, is seen in the better understanding of literature and history which it gives to the students.

But above this we believe that God's Word thus implanted in the minds of the young will affect the ideals and standards of their lives and will mightily influence their future.

It takes time for a clergyman to do this teaching work. Many will feel that they cannot do it. But it is hard to conceive of a work more far-reaching or one through which he can be drawn into a closer relationship with the young people of his community.

One of the greatest needs before the Church today is Christian education. The Church's Commission reads: "Go, teach." She must begin with the young if the fundamental principles of Christianity are to be known and held with sufficient conviction to influence the life.

Just after the World War the Archbishop of Canterbury appointed a committee of distinguished men of the English Church to study conditions and to report on the state of the Church. That committee reported that in their opinion the cause of the alienation from the Church of so large a part of the population of Christian lands today is due primarily to the fact that the Church has failed to exercise her teaching function.

The clergy as the Church's trained and commissioned teachers must lead, and lead actively, in this great work.

Large opportunities are awaiting us. In small towns these opportunities frequently bring us into touch with the whole community.

For the past nine months we have conducted here a community Sunday School Teacher Training class, with representatives in it of the Methodist, Baptist, Disciples and Lutheran churches, besides our own.

It has afforded an inspiring opportunity to help forward the cause of Christian education in all the churches of the community. Special courses on the Church, Prayer Book, etc., for our own teachers supplement this general course.

Amherst, Va., June 23, 1921. **Thomas D. Lewis.**

MARRIAGE OF DIVORCED PERSONS.

Mr. Editor: It seems to me that the laws of our own Church might well be called to the attention of some of our brethren by this article from the front page of a late morning paper:

"When the Duke of Marlborough marries Miss Gladys Deacon next Saturday, the ceremony will be performed by an American pastor especially imported for the occasion. Under the rules of the Church of England, the guilty party in a divorce cannot remarry.

"On account of this, the Duke failed to find a Bishop or minister of his Church who would perform the ceremony. The identity of the American clergyman who will wed the Duke to the American sportswoman and bridesmaids for the former Duchess is being kept secret."

Well might we clergymen follow more carefully the example of our brothers of the mother Church. God help the nation and the Church which forgets His eternal and fundamental laws.

Elmer C. Pedrick.

Richmond, Va., June 20, 1921.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

SUMMER SUGGESTIONS.

"How charming is divine philosophy
—not harsh and crabbed as dull fools suppose.
But musical as Apollo's lute."

Thus sung Milton some three centuries ago, and it is a pity that our clergy don't peruse these lines more frequently and earnestly, and see to it that their discourses and their conduct are "charming" by their freedom from both harshness and crabbedness.

This should be the case at all times, but especially so upon the occasion of the annual Sunday school outing, when every one should have their good-time clothes on.

It is always more or less true that you get out of life what you put into it, but altogether the case with trips for the pleasure of young people.

If you make up your mind to go for the purpose of enjoyment, to have a bright, happy time yourself, and to see to it that others do, then you will be sure to find it, but if you go from a sense of duty, and feeling at the start that you wished you didn't have to go, and that you are "getting too old for that sort of thing," then you will find yourself in for one of the longest days you ever spent.

These occasions are an important part of Sunday school activities, and it is the duty of parents and officers to co-operate.

We suggest the following recipes in this connection.

For a Good Time.

Five Episcopal Sunday schools.
Six Episcopal ministers.
Ten empty passenger coaches.
Seven hundred and fifty bathing suits.
One ton of Christian love and good will.
Mix well and flavor with sunburn to taste.

Reserved Seats
(On a picnic train).

One small boy with large feet and long arms, one lunch basket. Spread thin over four seats turned face to face.

(The usual method for a family of four is for each one to get into a different coach on the excursion train and each hold four seats in each coach, hence the foregoing recipe.)

CORRECTING AN EVIL.

We have bureaus for the study and development of all sorts of domestic animals. We have numerous governmental agencies for the investigation of plant diseases. Now at last a bill is in Congress looking to better instruction of human mothers and making provision to do something to protect infants and to help to relieve suffering by preventing it.

It is an admitted fact that more women die at child birth in the United States than in most of the other civilized countries of the world, and it is to prevent this lamentable situation that the Sheppard-Towner maternity bill has been drawn.

The Survey gives the following account of its provisions:

"The bill is very simple. In its latest form—that reported by the Senate Committee on Education on May 20—it authorizes the annual appropriation of $1,480,000 'to be paid to the several States for the purpose of co-operating with them in promoting the care of maternity and infancy.' Of this sum, $10,000 is to be paid annually to each State, and the remaining $1,000,000 is to be 'apportioned among the States in the proportion which their population bears to the total population of the United States,' provided that no State shall receive its share of this additional appropriation until its Legislature shall have appropriated an equal sum 'for the maintenance of the services and facilities provided for in this act.' (This is the so-called '50-50' plan, which is already in effect under the act for vocational education, the act for agricultural extension, the act for the rehabilitation of industrial cripples, the Good Roads Act, and the act creating the Interdepartmental Social Hygiene Board.)

The Children's Bureau 'shall be charged with the carrying out of the provisions of this act.' An advisory committee consisting of the Secretary of Agriculture, the Surgeon General of the United States Public Health Service, and the Commissioner of Education is to advise with the chief of the Children's Bureau concerning problems arising from this work. The Children's Bureau 'shall have charge of all matters concerning the administration of this act and shall have power to co-operate with the State agencies authorized to carry out the provisions of this act. It shall be the duty of the Children's Bureau to make, or cause to be made, such studies, investigations and reports as will promote the efficient administration of this act.' The amount the Children's Bureau may spend for administration is limited to 3 per cent. of the additional appropriation authorized, or $30,000.

The State agency shall submit its plans to the Children's Bureau, and 'if these plans shall be in conformity with the provisions of this act and reasonably appropriate and adequate to carry out its purposes, due notice of approval shall be sent to the State agency by the chief of the Children's Bureau.' These plans shall include 'provision for instruction in the hygiene of maternity and infancy through public health nurses, consultation centers and other suitable methods.' Sums not exceeding 25 per cent. of a State's share may be spent by it to provide instruction in the hygiene of infancy and maternity through extension courses by qualified lecturers—this by arrangement with any educational institution.

The 'facilities provided by any State agencies co-operating under the provisions of this act shall be available for all residents of the State.' A special provision inserted by the Senate Committee on Education states that the act does not give authority to any agent to enter 'any home over the objection of the parents or either of them, or the person standing in loco parentis.'

This is what the bill is, as it has been reported to the Senate. The House bill, now before the House Committee on Interstate and Foreign Commerce, differs only in a few words and phrases, not at all in its main provisions."

THE WORD OF GOD AT THE CIRCUS.

The big circus has been showing at Madison Square Garden for several weeks to tremendous crowds of people, and they have had the Bible in their midst. Day after day a colporteur of the American Bible Society, Robert Rein, sky pilot of the show people, has taken the Book to these troopers of the tent, who are often seen by him sitting on the ground perusing the Scriptures.

Robert Rein has been with the show people in almost every kind of a situation. He has preached the gospel to them in season and out of season. He has distributed portions of the Bible in almost every language, as these great circuses carry people of many nationalities. He has officiated for them at the marriage ceremony and the funeral. Only recently, when one of the showmen died, they turned to Mr. Rein to conduct the service. Accordingly, through the chill and rain, he made his way over to New York, and down in a little East Side funeral parlor, before a group of friends of the departed, he preached a modest but most beautiful sermon, which touched the hearts of the listeners, who had tears in thei reyes, as he spoke on the subject, "What Is Your Life?" And as he read a few fitting passages from the Bible and in the name of the American Bible Society p'aced the little Book upon the breast of the departed friend, the quiet audience felt that it was good for the showmen to have such a friend.

So this man, working not in the ordinary way, but in his own way, is spreading the Word and teaching "all nations." If one could have a panoramic glimpse today of the hundreds of kinds of people and tongues and customs and methods, which are being used by the Lord at this moment all over the world, through the agency of the American Bible Society, for getting the Book to the people, he would be impelled to say that truly "God moves in a mysterious way, His wonders to perform."

On April 21 of this year Mr. Rein met an appointment with Mr. John Ringling, principal owner of Ringling Bros. and Barnum & Bailey shows, and after a few minutes of earnest appeal, setting forth the world-wide Bible work and the great cause of the American Bible Society, he induced Mr. Ringling to contribute to this work. He handed him his personal check for a hundred dollars.

Church Intelligence

Consecration of Suffragan-Bishop of Liberia.

"The consecration to the bishopric of a man who is the first aboriginal fruit of the Liberian vineyard is a significant event in this centennial year of our missionary society," declared the Rev. Walter H. Overs, Episcopal Bishop of Liberia, in his sermon at the consecration of the Rt. Rev. T. Momolu Gardiner, a full-blooded member of the Vey tribe of East Africa, who became Suffragan-Bishop of Liberia.

The consecration service was held Thursday morning, June 23, in the Church of the Incarnation, New York, the venerable Presiding Bishop of the Episcopal Church, the Rt. Rev. Daniel Sylvester Tuttle, Bishop of Missouri, being the consecrator. Other bishops who took part in the "laying on of hands" were the Rt. Rev. Thomas F. Gailor, Bishop of Tennessee and President of the National Council; the Rt. Rev. William T. Manning, Bishop of New York; the Rt. Rev. Paul Matthews, Bishop of New Jersey; the Rt. Rev. Walter H. Overs, Bishop of Liberia, and the Rt. Rev. Arthur S. Lloyd, Bishop-Suffragan of New York. This is the eighty-fifth consecration in which Bishop Tuttle has taken part, and it is Bishop Manning's first. Nearly fifty priests of the Episcopal Church in their vestments were in the procession.

"Such an event as this," said Bishop Overs," can no more be separated from the great missionary purpose of the Church than can the harvest be separated from the seed time. The fruit of our hundred years of missionary endeavor to which we can point today fills us with encouragement and is an occasion for inspiration.

Dr. Gardiner's particular work in Liberia will be among his own tribesmen, the Veys. In referring to the new Bishop's field, Bishop Overs said in his charge:

"You are a member of the Vey tribe, one of the most promising tribes in Liberia. But it is the only tribe in the republic that is influenced by Mohammedanism. Your name is Momolu, which means in English, Mohammed. Your father, a Mohammedan priest, gave you that name, but he also sent you to a Christian School, St. John's, Cape Mount, to learn letters. You learned to be a Christian. Gradually you have come to the position you now hold. What a responsibility is yours. You must claim your tribe for Christ.

"Just before I came from Monrovia, last month, one of your chiefs, a Mohammedan, came to me and said, 'The mosque in my town is falling down; if you will send me a teacher, I will build a Christian church in the very place where the mosque stood!' It is prophetic; it will come. You particularly represent these people. Your task is tremendous, but the opportunity is magnificent."

Dr. Gardiner holds his first service after his consecration Sunday, June 26, at St. David's Church, New York, celebrating the Holy Communion and preaching the sermon.

This trip to New York has been the first time he has ever been away from East Africa, and street cars, the subways, the railroads, were things of which he had read and dreamed, but never seen. He has taken in New York with all the eagerness of a youngster for a new toy—yet he holds the city in awe and will not trust himself without a guide. Fifty years ago he was a product of the jungle, uncultured and uncouth; today he is a Bishop, speaks English perfectly, and is as well versed in both Latin and Greek.

Conference of City Mission Officers at National Conference.

The National Conference of City Mission Executives and Allied Agents was to have been held this year at Richmond, Va. An effort of Dean Lathrop to combine this conference with that of the Social Service Workers failed, so that no City Mission Conference this year was held. However, it was found at the Church Conference of Social Service Work that at least nine city mission organizations were represented by their executive officers so that an informal meeting was held during the sessions of this Church conference.

Archdeacon Romilly Humphries, of Baltimore, vice-president of the City Mission Conference, acted as chairman of the informal meeting. It was decided by this informal gathering that the City Mission Conference should meet next year in conjunction with the Church Conference on Social Work. It was also resolved to ask Dean Lathrop, Executive Secretary of the Department of Christian Social Service, to make plans for including city mission work on his program, and also to use his office and organization for the extension of city mission organizations wherever possible throughout the country, calling upon any of the present city mission executives to assist him in this extension work.

City mission work was ably presented at the conference by the Rev. L. E. Sunderland, Superintendent of the City Mission Society of New York City. Various phases of hospital chaplaincy work, work in the correctional institutions, homes for the aged and sanitoria, were presented, showing the exceptional opportunity for religious and social service ministration to the dependent, defective and the delinquent.

Apart from the fundamental questions involved in a discussion of industrial relations, there is no field that offers so large an opportunity for real Christian service as the field of city mission work. At the present time there are no less than twenty-three city mission organizations in the Church where men on whole time are doing this work. Many are the stories of partially ruined and wrecked lives that have been turned to see and know the power of Christ to help and save, and many a restored life today looks back with grateful heart to the time when some city mission chaplain gave him or her a new vision and a new hope.

Hobart College Commencement Exercises.

The most successful commencement Hobart College ever had took place June 11 to 13, when, with the largest and most enthusiastic alumni attendance in many years, nearly $100,000 was pledged with little effort and by a comparatively small group of alumni to Hobart's Million-Dollar Centennial Fund. The fund now totals nearly $400,000 without general solicitation.

This was the ninety-sixth annual commencement and the ninety-ninth anniversary of the founding of Hobart College.

The noteworthy feature of the commencement was the commencement exercises themselves, at which, in the presence of four Bishops, including the Rt. Rev. Charles H. Brent, D. D., LL. D., Bishop of Western New York and Chancellor of Hobart College, the honorary degree of Doctor of Laws was conferred upon Major General Charles P. Summerall, commander of the First Division, U. S. A., who has just been given command of Hawaii. General Summerall has been a life-long Churchman. General Summerall delivered the commencement address on the subject of "Legacies of the War" before a large audience on the Hobart campus.

The honorary degree of Doctor of Sacred Theology was conferred upon the Rt. Rev. George William Davenport (Hobart, 1893), Bishop of Easton, and the Rt. Rev. Herbert Henry Heywood Fox (Hobart, 1897), Suffragan Bishop of Montana, two of the nine living Bishops Hobart has given to the Church. The Rt. Rev. David L. Ferris (Hobart, 1888), Suffragan Bishop of Western New York, was seated upon the platform. The honorary degree of Doctor of Sacred Theology was also given the Rev. Pierre Cushing (Hobart, 1881), of LeRoy, N. Y.

The degree of Doctor of Laws was also awarded to Dr. Brandreth Symonds (Hobart, 1881), chief medical director of the Mutual Life Insurance Company, and to Professor J. Nelson Frierson (Hobart, 1896), dean of the Law Department of the University of South Carolina, who delivered the commencement address at the tenth annual commencement of William Smith College. Hobart's co-ordinate institution for women.

On Saturday, June 11, was held the first meeting of the Advisory Council of the Hobart Centennial Campaign, composed of one hundred notable alumni and friends of the college, with Bishop Ferris presiding. Important decisions were taken regarding the prosecution of the campaign for a million dollars, and a feature of the meeting was the reading of endorsements of the Centennial Campaign by thirty-five Bishops of the Church.

Subscriptions to the fund were made at the alumni smoker on Saturday night, the most enthusiastic gathering of its kind ever held at Hobart.

At the commencement dinner on Monday noon the Rev. Alexander Mann, D. D., '81, of Boston, acted as toastmaster, and among the speakers were the Rt. Rev. H. H. H. Fox, '97, Suffragan Bishop of Montana; the Rev. Edwin K. Buttolph, '81, of Mt. Clemens, Mich.; the Rev. Simon Blinn Blunt, '91, of Dorchester, Mass.; the Rev. A. G. Richards, '96, of Athens, Ga.; the Rev. W. C. Compton, '04, of Rochester, N. Y., and the Rev. Norman O. Hutton, '03, of Chicago, Ill.

The two most striking speeches were delivered by Bishop Brent and Major General Summerall, who spoke of the idealism of the A. E. F. Bishop Brent said: "I wish simply to add that so far as our campaign is concerned, I myself am confident that it is going to succeed, because Hobart College for a hundred years has had the confidence of Churchmen and of the Church, and it is going to have a similar confidence for the next hundred years."

Commencement, St. Faith's School.

Commencement Day at St. Faith's, in Saratoga, the Provincial School for Girls of the Province of New York and New Jersey, was both a record of accomplishment and a promise of greater usefulness in the future. A class of eleven, the largest in the school's history, was graduated and announcements were made of the purchase of a valuable piece of property, and of the payment of the mortgage on Shackelford Hall. The cornerstone of this building, which is named for the founder of the school, was laid three years ago. Its erection and the final paying off of the mortgage was shared in by many former pupils, friends and citizens of Saratoga.

Earlier in the week an outdoor pro-

duction of "As You Like It," the commencement musical and other events added to the well-deserved reputation of St. Faith's girls for thorough and artistic work. The two principal prizes, the Faithful Cross and the Alumnae Prize for Perseverance, were both won by daughters of clergymen, the former by Miss Charlotte Parkman, of Baltimore; the latter by Miss Louise Stowell, of East Maunch Chunk, Pa.

St. Faith's begins its thirty-second year with its property free of indebtedness and with its trustees beginning a vigorous campaign to raise $75,000 by a bond issue for the purpose of enlarging the school.

KENTUCKY

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Nineteenth Anniversary of the Rev. G. C. Abbitt Observed.

The first Sunday in June was celebrated in Grace Church, Hopkinsville, as the nineteenth anniversary of its rector, the Rev. George Chapman Abbitt. At late communion a special offering was given to be added to funds already invested, for memorials to two of its benefactors. Mrs. E. C. Glass, during her lifetime, erected the parish house, without which it is hard to conceive of the activities of Grace Church. Mr. John C. Latham left a legacy of fifty thousand dollars as endowment.

Mr. Abbitt's leadership in the Christian work in Hopkinsville is a recognized fact. His ability to fulfill the financial obligations of his own parish is well known. The churches with which he is connected, the Mission of St. Mary, which he built at Madisonville; the colored mission, the Church of the Good Shepherd, and Grace Church, at Hopkinsville, were the first to turn in their pledges in the Nation-Wide Campaign, and they stand first in the Diocesan Drive. Grace Church's percentage rivals the famous St. James' Parish, New York, but never received the publicity. Within the last five years Mr. Abbitt has successfully carried his church over the top in the drives for the Bishop Dudley Memorial Endowment, Pension Fund and the two drives for the University of the South, at Sewanee. In his calm way he has accomplished these things so quietly that for a long time they passed unheralded. Now Grace Church is referred to in diocesan affairs as the 100 per cent. parish.

Mr. Abbitt is beloved by the community in which he occupies a position as unique as that in his own parish. Whenever a minister of another denomination is needed Mr. Abbitt is called. His ministrations are always sought where grief and distress are found.

F. B. F.

MARYLAND

Rt. Rev. J. G. Murray, D. D., Bishop.

Memorial Window Presented to St. Paul's.

On Sunday, June 12, a handsome memorial window was presented to St. Paul's Church, Baltimore, in loving memory of the late William Smith Gittings Williams, who died on August 7, 1918. It is the gift of Mrs. Thomas Marean Chatard, of Washington, a sister. Mr. Williams was the son of the late George Hawkins Williams. He was sent as a boy to the famous Charterhouse in London, and afterwards studied at Oxford. The rector, Dr. Kinsolving, spoke of him as a man of patrician distinction, of beautiful courtesy, lovable, gentle, loyal to friends, of whom he had many, with a rare patience, humility and a real spirit of devotion. The window is by Clayton & Bell, of London, and the subject is the "Angel's Message to Cornelius." It is one of the best pieces of glass in a church rich already in such treasures largely through the gifts of this same family.

WESTERN MICHIGAN

Rt. Rev. J. N. McCormick, D. D., Bishop.

Diocesan Convention, Battle Creek.

The forty-sixth annual convention of the Diocese of Western Michigan was made specially refreshing and valuable by the presence of the Very Rev. Warren L. Rogers, dean of St. Paul's Cathedral, Detroit, and the Rev. B. F. Kemerer, Field Secretary of the Nation-Wide Campaign. A banquet at which the Bishop, clergy, lay delegates and other laymen assembled after roll call and the appointment of the Committee on Credentials was given by the people of St. Thomas' Church at Post Tavern on Tuesday evening, June 7, and was a very elegant and enjoyable affair. The rector of the parish, the Rev. William C. Studwell, introduced Bishop McCormick as toastmaster and served most efficiently as leader on the enlivening songs.

The Rev. Mr. Kemerer gave an illuminating address on the subject of organization, and Dean Rogers, the chief speaker of the occasion, spoke inspiringly of the larger vision.

Under the reorganization of the Diocese the routine took on a new form, and the first report of the Bishop and Executive Council was listened to with interest. This disclosed some of the advantages of the new arrangement. Unused and practically abandoned property of extinct missions has been, or is about to be, sold and the income turned to good account in the building up of work in promising fields. All but two of the missionary parishes are now supplied with clergymen; the decision has been formed to relinquish help from the General Board of Missions, and a plan has been devised by which the income of the Nation-Wide Campaign in the Diocese is to be divided half and half with the general Church without discredit for selfishness or disloyalty.

Reports of the different Departments of Publicity, Missions, Finance and Education commanded absorbed attention and stimulated odtimism.

The Bishop, in his address, dwelt on the condition and prospects of the Diocese; gave some account of his work during the year; spoke appreciatively of the help received from such organizations as the Bishop's League and of the gratifying observance of his fifteenth anniversary; approved of patriotic co-operation in building the Washington Cathedral of St. Peter and St. Paul as a Church of the American people; advocated the amendment to the diocesan constitution so as to place women on an equal footing with men in all Church affairs; encouraged the Nation-Wide Campaign and explained the diocesan relation to the quota; dealt earnestly with the problem of increasing the ministry in this time of difficulty; proposed a Diocesan League of Lay Readers; gave a charming account of the relation to the Lambeth Conference, urging all Church people to procure and study the published report of the proceedings and stressing particularly the reunion of Christendom.

The following resolution, offered by the Rev. F. O. Granniss, of St. Joseph, was unanimously adopted without discussion:

Resolved, that we, the Bishop, clergy and lay delegates of the Diocese of Western Michigan of the Episcopal Church, in convention assembled, praying for the peace of the world and desiring that the United States of America may play a worthy and leading part in securing this blessing for mankind, respectfully urge upon the President of the United States and upon our Senators and members in Congress, that they do all in their power, as our representatives, to hasten the assembling of a conference of nations on the subject of disarmament, and to bring about an international agreement that will abolish rivalry in the matter of armaments, relieve the peoples from the burden of wasteful taxation, and remove or greatly diminish the peril of war.

The Rev. B. F. Kemerer, present at the convention by invitation of the Bishop, and heartily welcomed by all, created renewed interest and enthusiasm for the Nation-Wide Campaign.

The amendment to the Constitution of the Diocese by dropping the word "male" and thereby giving all rights and duties to communicants regardless of sex, was unanimously approved and handed over to the next convention for ratification.

Mrs. D. H. Beardsley, of Battle Creek, Secretary of the Girls' Friendly Society, very ably presented the nature and purpose and value of this organization for the welfare of our young women.

The convention was most hospitably and charmingly entertained by the rector and people of St. Thomas', Battle Creek.

Officers were elected as follows: Secretary, the Rev. James T. Wilkinson, Ph. D.; Assistant Secretary, the Rev. Harold Holt.

Standing Committee — The Rev. Messrs. G. P. T. Sargent, W. A. Munday, W. C. Studwell, W. F. Tunks, Dr. Charles E. Hooker, Messrs. Charles R. Wilkes and H. C. Angell.

The Executive Council of the Diocese of last year were re-elected.

Delegates to the Provincial Synod—The Rev. Messrs. G. P. T. Sargent, B. F. P. Ivins, W. C. Studwell and J. H. Bishop. Alternates—The Rev. Messrs. J. E. Wilkinson, Ph. D., F. A. Patterson, H. Holt and M. L. Tate. Lay Delegates—Messrs. C. L. Dibble, William Hatton, Charles Centner and C. R. Wilkes. Alternates—Messrs. B. C. Leavenworth, C. F. Field, A. D. Swain and Sidney Mosier.

F O. G.

NEWARK

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

News Notes of Interest.

The Rev. Worcester perkins becomes rector of St. John's Church, Jersey City, July 1.

The Rev. A. T. Doughty has entered upon the care of St. Alban's, Newark, and of St. George's, Vailsburg.

The twentieth anniversary of the ordination of the Rev. R. D. Brown, rector of St. Philip's, Newark, was observed on June 19, and the Bishop of the Diocese preached the sermon. Nine years of Mr. Brown's service have marked a great advance in the strength of the church.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Blue Ridge Industrial School, Dyke, Va.

To All Whom It May Concern:

The Rev. George P. Mayo, after many years of devoted labor, has succeeded in building up an institution in Greene County, Va., known as the Blue Ridge Industrial School. This institution has done and is doing a splendid work for the uplift of the mountain people. More than a year ago the school suffered a serious loss in destruction by fire of its largest building, containing auditorium, class-rooms, etc. It is most important, for the future of the work, that this building be replaced as soon as possible. The General Church has recognized the worth of this school by including its needs in the budget of the Nation-Wide Campaign, and the Committee on Priority Claims has also recognized its great importance by placing its needs as one of the first objects that ought to be met from the funds of the Nation-Wide Campaign.



Girls' Dormitory and Main Building, Burned.

Unfortunately, thus far no help has been obtained from this source, and, acting under resolutions of the Presiding Bishop and Council, which are appended, I have advised Mr. Mayo to make a special appeal for the funds to rebuild and develop the school. A careful reading of the resolutions will show how such help may be extended, and yet have due credit on Diocesan quotas.

William Cabell Brown,
Bishop of Virginia.

The resolution of the Presiding Bishop and Council referred to is as follows:

"Resolved, that gifts for objects in the Nation-Wide Campaign Survey, for which no appropriation has been made, that are requested to be applied on the Diocesan quotas, be immediately appropriated for the designated object."

Mr. Mayo, in making the appeal authorized by the Bishop's letter, says:

"The approved askings for the Blue Ridge Industrial School from the General Church amounted to about $29,000, none of which has as yet been granted. Twenty thousand of the total was for the building referred to in the Bishop's letter. The only way the school can secure the whole or any part of the $29,000 is through individuals designating their contributions for that purpose. I sincerely trust that some will avail themselves of this privilege and thus enable this important branch of our mountain mission work to go forward."

Annual Meetings of the Trustees of the Church Schools.

The annual meeting of the trustees of the Church schools in the Diocese was held in St. Paul's Parish House, Richmond, on Tuesday evening, June 21.

Reports made by St. Christopher's and St. Catherine's Schools at Westhampton, and St. Anne's School at Charlottesville, the three schools at present in operation, showed that a most gratifying measure of success has been attained in these schools during the past year, which in each case is the first under Church ownership.

The Rev. C. G. Chamberlayne, Ph. D., was re-elected headmaster of St. Christopher's School; Miss Rosalie H. Noland as principal of St. Catherine's School, and Miss Emma S. Yerby as principal of St. Anne's School. Miss Bertha S. Latane, of Troy, Ala., has been elected principal of the school to be established at Tappahannock. The headmaster of the Christchurch School, in Middlesex County, will be selected shortly. At both the Christchurch School and at Tappahannock property has been purchased, and construction work is being rushed, with a view to opening these two schools next autumn, if possible to do so.

The trustees established the office of dean of the Church schools in the Diocese of Virginia, and elected to that position the Rev. Edmund L. Woodward, M. D., rector of Whittle Parish, The Plains, Fauquier County, and dean of the Rappahannock Convocation. Dr. Woodward will undertake the duties of this office about July 1, and will reside in Richmond.

Dr. Woodward, a native of Richmond, is a graduate, B. A., M. A. and M. D. of the University of Virginia, and of the Virginia Theological Seminary at Alexandria, from which he later received the degree of Bachelor of Divinity. He was for a number of years a medical missionary in China, during which time he built St. James' Hospital at Anking. After his ordination to the ministry he became the dean of the Cathedral at Anking, and a member of the Standing Committee of that Missionary Jurisdiction. He was for a number of years the superintendent of a system of schools in the Anking District.

Dr. Woodward has been for the past seven years the rector of Whittle Parish, and has made that, in its community work, one of the outstanding country churches of the United States; his work having attracted the attention not only of the Episcopal Church, but also of leaders of rural welfare work throughout the country.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Anniversary of Domestic and Foreign Missionary Society Celebrated in Old St. Peter's.

A large congregation gathered at old St. Peter's Church, Philadelphia, to attend the service which celebrated the one hundredth anniversary of the organization of the Domestic and Foreign Missionary Society of the Episcopal Church. The Rt. Rev. Thomas F. Gailor preached the sermon, and the choir of St. Peter's, at the request of the President and Council, sang a Te Deum on the occasion as an expression of the Church's thanksgiving for a century of missionary effort and God's blessing on the work.

The service was held in St. Peter's Church, because it was in that edifice that the society was organized in 1821. The Rt. Rev. Thomas J. Garland also spoke.

The service was held as a preliminary to the general commemoration that will be conducted all through the country between now and November, and it was attended by many leading Churchmen of Philadelphia and vicinity, representing both the clergy and the laity.

Break Ground for New Building at Church Farm School.

Bishop Rhinelander officiated Sunday afternoon, July 19, at services in connection with breaking the ground for the new administration building of the Church Farm School of the Diocese, at Glen Lock, Pa.

The Bishop also dedicated three cottages already completed and occupied by pupils. The school has an enrollment of sixty boys.

The principal addresses were made by Edward W. Mumford, secretary of the University of Pennsylvania, and Clarence Sears Kates, secretary of the Rural Progress Association.

The Rev. Charles W. Shreiner, headmaster of the school, awarded watches to Phineas Jones and Gibson Carter. Five other prizes were given by the Board of Trustees to William Turish, of the second class; William Kyle, of the middle class, and to Stanley Carter, in the primary grade.

Commencement at Church Training and Deaconess' House.

Seven young women who will serve in widely separated parts of the world were graduated from the Church Training and Deaconess' House of the Diocese, at commencement exercises in the Pro-Cathedral of St. Mary.

The five regular course graduates are Gladys Spencer, who will go to Japan; Susan B. Smith, who will serve in Alaska; Florence Huban, who will remain here as an assistant in the schools; Beulah Dobbin, who will go to the Diocese of North Carolina, and Letea Tafton, who will continue training at the Episcopal Hospital.

Special students graduated are Esther L. Houghton and Amelia H. Hill, who prepared for work in China.

Bishop Rhinelander presided, and the Rev. Dr. J. DeWolf Perry was the commencement speaker.

The Rev. H. L. Hanna, rector of All Saints' Church, Norristown, was elected president of the Clerical Brotherhood of the Diocese at its last meeting of the season at the Church House.

The other officers are: Secretary, the Rev. Charles R. Rantz, Claymont, Del.; Treasurer, the Rev. C. S. Lyons, Roxborough; Executive Committee, the Rev. William McClelland, the Rev. George S. Gassner, D. D., the Rev. Charles Long, the Rev. Joseph Manuel and the Rev. R. G. Osborn.

The annual parish day of old St. Peter's Church, Great Valley, near Valley Forge, was observed with special services Sunday, June 26. Invitations were extended to all former parishioners to attend. One of the features of the occasion was an address by the rector, the Rev. Dr. Prevost, on the life and services of General Patrick Anderson, one of Washington's officers during the Revolution.

Outdoor services at the Church Farm of the Church of St. Luke and the Epiphany began Sunday afternoon, June 19, at 4 o'clock. These services are conducted in the orchard and are planned especially for children, young people and others who will pass the week-end at the farm.

The Rev. Dr. David M. Steele has offered the use of the Church Farm for annual Sunday school picnics to several other parishes.

The ninth anniversary of the Rev. H. Cresson McHenry as minister in charge of the Church of St. John the Evangelist, Philadelphia, was celebrated with special services Sunday, June 19. Mayor Moore and Councilman Von Tagen spoke at the evening service.

The Episcopal Academy property, at 1324 Locust Street, Philadelphia, has been sold, it is understood, for about $500,000, and the stone building will be torn down and a modern office building erected.

The school is moving into new quarters, the twelve-acre estate of the late John O. Gilmore, City Avenue, Overbrook. Dr. Granville Haslam is the headmaster.

A stone tablet in honor o the members who were in the service during the World War was recently dedicated at St. Peter's Church, Wayne Avenue and Harvey Street.

The tablet has been placed in a wall of the church, and contains the names of ninety-six members who were in the service. Six of them lost their lives during the war. The dedication was in charge of the rector, the Rev. Stewart P. Keeting. Henry H. Houston Post, No. 2, attended the service.

The Rev. H. St. Clair Hathaway, of Norristown, was the speaker at the Episcopal open air services Sunday afternoon, June 19, at Twenty-third Street and the Parkway. His subject was "Spiritual Healing." The services began at 4 o'clock. Rev. Mr. Hathaway recently conducted a series of healing services at the Church of St. John the Baptist, Germantown, Philadelphia.

Death of Prominent Churchwoman: Funeral services for Miss Mary J. Burk, who died June 17, were held on Monday in Holy Trinity Memorial Chapel, Philadelphia. Miss Burk, who was sixty-nine years old, had been superintendent of the Seventh Ward charity organization for thirty years. During most of that period she was also active in the Woman's Christian Temperance Union, the Harrison Day Nursery and many other organizations of similar character. She was also active in the work of Trinity Chapel, of which she was a member most of her life.

The tenth anniversary of the rectorship of the Rev. B. N. Bird, of the Church of the Messiah, Gwynedd, Pa., was observed by special services Sunday, June 19th.

R. R. W.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Bishop Tuttle Visits Washington.

The Rt. Rev. Daniel S. Tuttle, D. D., Presiding Bishop of the Church, was in Washington on Sunday, June 26, and was the preacher at Grace Church, Silver Spring Parish, at the 11 o'clock service and at St. Stephen's Church in the evening.

New Chancel for Christ Church.

Plans for the building of a new chancel in Christ Church, Southeast, the Rev. William Curtis White, rector, have been completed, and it is expected that the work will be finished about the middle of September. Christ Church is one of the oldest churches in Washington, having been organized as a parish, consisting of the city of Washington, together with Georgetown, in 1795, but prior to that having held services as early as 1780 in what had been formerly a tobacco warehouse. According to the custom at the time Christ Church was built, the choir and organ were placed at the back of the church. The new plans, prepared by the architect, Delos H. Smith, provide a larger sanctuary and seating capacity for the choir, a longer communion rail and the removal of the organ to the northwest corner of the addition. The congregation has so arranged the financial side of this project that it may be carried through without incurring debt. Various organizations and individual members of the parish are providing choir stalls or clergy seats, and great interest in the undertaking is being manifested by the whole congregation.

The Church of Our Saviour, Brookland Parish and St. Barnabas' Chapel will be consolidated and a large church in a central location will be built in their stead, according to arrangements completed by the vestry and approved by the Bishop. A church, parish house and rectory will be erected. The Rev. Robert Alexander Tufft is the rector.

M. M. W.

The Daughters of the King in the Diocese have, during the past year, held what they termed "visitations," i. e., each month all the chapters would meet one evening in a certain church. On June 7, by special invitation, the visitation was held in Alexandria, with St. Hilda's Chapter. One hundred and seventy-six members from twenty-three chapters were present, and the opening services were held in Grace Church, the rector, the Rev. Edgar Carpenter, officiating. Mr. Carpenter made a beautiful and appropriate address, encouraging the Daughters in their work.

After a short business session of St. Hilda's Chapter, presided over by its president, Mrs. C. E. Emmert, Mrs. Bontea addressed the Daughters, expressing her pleasure at the large number present.

Other addresses were made by Mrs. William Davenport, of Anacostia, and the Rev. Percy Foster Hall, who has recently taken charge of St. Paul's, Alexandria.

NORTH DAKOTA.

Rt. Rev. J. P. Tyler, D. D., Bishop.

Annual Convocation.

The thirty-seventh annual convocation of the Church in North Dakota convened in Gethsemane Cathedral on Sunday morning, May 22. At 11 A. M. the Holy Communion was celebrated by the Bishop, assisted by the Rev. Alexander Coffin, the Rev. N. E. Elsworth, the Rev. W. M. Walton and the Rev. H. H. Welsh, Indian priest. The Bishop read his annual address at this service, and gave a detailed account of the condition of the district.

In the afternoon a largely attended conference of the delegates to the convocation and the Woman's Auxiliary and Guilds was led by the Rev. B. T. Kemerer, Field Secretary, who delivered an inspiring address on the Nation-Wide Campaign.

After Evening Prayer, Mr. Kemerer also made a stirring address on the Church at Work.

The convocation was honored by the presence of Miss Alice Wright, one of our missionaries from Alaska, who gave an interesting account of her work in Alaska.

The next address was from the Archdeacon, who told in an interesting and happy way of his "Travels as an Ecclesiastical Hobo," which had carried him over 15,000 miles by railway, auto, horse and afoot.

The Bishop, in his address, after speaking of a number of debts paid and improvements made upon the Church property throughout the district, said that the outstanding accomplishments in 1920 had been the building of the beautiful All Saints' Church at Minet, at a cost of almost $50,000, three-fifths of which had been contributed and paid by the congregation; the enlargement and reconstruction of the parish house in Grand Forks at a cost of several thousand dollars; the rebuilding of the rectory at Cannon Ball; the erection of St. Paul's Chapel for the Indians, Fort Berthold Reservation; a new roof and other improvements upon St. James' Indian Chapel, Cannon Ball.

The Bishop spoke of the great benefit the Nation-Wide Campaign had been to the Church in North Dakota. He mentioned first the remarkable increase in the interest and pride which the congregations feel and manifest in their responsibility for the local support. During the year the salaries of all the clergy in the district, with two exceptions, were increased. Lastly, and greatest of all, is the increasing realization of their duty in the extension of the kingdom beyond their own parishes. This is manifest and most encouraging.

The outstanding features of this meeting of the convocation were the admirable arrangements made by the official committee in charge, the quietness with which everything was done and the abounding hospitality extended by the Cathedral congregation; the splendid combined attendance of the delegates to the convocation and of those to the annual meeting of the Woman's Auxiliary and Guild; the legislation enacting the canon for the guidance of the Bishop and Council; the canon for the Board of Examining Chaplains; and the resolution which was thoroughly discussed and unanimously passed, looking toward the enlargement of the annual gathering of the convocation and inaugurating work among the young people throughout the district and holding an annual camp of instruction and pleasure for them; the unanimous agreement to use the Easter offerings made throughout the district for this purpose; the number of fine reports made of good work done during the year by all departments of the Church. The laymen's dinner was the largest and most successful yet held, delegations being present from a number of Church clubs which had been established in the district during the

Family Department

JULY.

1. Friday.
3. Sixth Sunday after Trinity.
10. Seventh Sunday after Trinity.
17. Eighth Sunday after Trinity.
24. Ninth Sunday after Trinity.
25. Monday. St. James.
31. Tenth Sunday after Trinity.

Collect for Sixth Sunday After Trinity.

O God, Who hast prepared for those who love Thee, such good things as pass man's understanding, pour into our hearts such love toward Thee that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire, through Jesus Christ our Lord. Amen.

"America, Befriend."

O Lord, our God, Thy mighty hand
Hath made our country free;
From all her broad and happy land
May worship rise to Thee;
Fulfill the promise of her youth,
Her liberty defend,
By law and order, love and truth,
America, befriend.

The strength of every State increase,
In Union's golden chain,
Her thousand cities fill with peace,
Her million fields with grain;
The virtues of her mingled blood
In one new people blend.
By unity and brotherhood,
America, befriend.

O suffer not her feet to stray,
But guide her untaught might,
That she may walk in peaceful day
And lead the world in light.
Bring down the proud, lift up the poor,
Unequal ways amend,
By justice, nation-wide and sure,
America, befriend.

Through all the waiting land proclaim
The gospel of goodwill;
And may the joy of Jesus' name
In every bosom thrill.
O'er hill and vale, from sea to sea,
The holy reign extend,
By faith and hope and charity,
America, befriend.

—Henry Van Dyke.

Marjorie Goes Bartering.

Half an hour later, when she drove a sleepy and satisfied little red-headed boy into town and gave him into his mother's hands at the door of the small white house on Centre Street, she was still rather thoughtful.

"If only the days of barter would come back again," she said to herself on the drive home, for a daring little notion had popped suddenly out of nowhere into her brown head. She fell nervously to twisting a soft strand of hair about her fingers as the idea began to unfold before her ready imagination.

"I've got something Mr. Watts needs, for of course he must want Meddie and his sister to have the things that will keep them strong; and he's got what I need, oh, so much! I wonder—"

If she only dared to suggest to Mr. George Medill Watts the idea of renewing the old-fashioned custom of barter and exchange.

Then abruptly she curled up her lip at herself scornfully. "Oh, of course," she thought, "if you're going to sit still and wait without any work or effort for that assistant's job to fall into your hand, Marjorie Mason, by all means just make up your mind to be a flabby failure for the rest of your life!"

While the old mare jogged through the farm gate and round to the barn her young driver fought a battle with shyness, fear of ridicule and half a dozen other timidities.

"He can laugh if he likes, and so can his wife," Marjorie said finally, setting her teeth hard against her underlip, "but I'm not going to give up without trying."

She unharnessed old Nancy and walked to the kitchen door soberly. From the pantry shelf she selected a small market basket, which she lined carefully with a clean fringed napkin. Then she began to pack the basket with the special "arguments" that she thought would weigh with the Watts family.

First, there was a white porcelain quart pail with a cover that she filled with milk from the same pan that she had drawn Meddie's glassful from earlier in the day. Then there was a neat golden print of butter wrapped in paper, a jar of currant jam and a small glass saucer of fresh pot cheese covered with a fringed napkin. And last of all into the basket went a head of crisp, curly-edged lettuce from Marjorie's own garden, half a dozen big ripe tomatoes from the same place, and several bunches of young beets.

"O me!" Marjorie sighed nervously, surveying her work. "Suppose he hates tomatoes and never eats beets!" Then, angry at herself, she added, "Oh, buck up—you make me tired!"

When she spoke in that tone the cowardly, put-it-off part of her knew that it was beaten. She reached for her hat, took the basket over one arm and set out with a brisk step on the two-mile walk to town.

The sun had slipped down in a bright rose-pink glow behind the low range of hills west of the village when she finally mounted the three white steps to Mr. Watts' front door. Darkness would not come for at least an hour.

Meddie Watts, tired from his afternoon's adventures, had been tucked off to slumberland a little while before; and, having finished supper, Mr. and Mrs. Watts were still sitting at the table talking, when Marjorie's knock announced her presence.

The front door stood open, for the evening was warm, and by glancing through the little living-room they could see who their visitor was.

Mrs. Watts jumped up hospitably and ran to bring the girl inside, thanking her again in an eager little torrent of words for her kindness to Meddie that afternoon.

"Come right in, Miss Marjorie," Mr. Watts called after his wife pleasantly. "Have you had supper yet? Mary, isn't there some cake and jelly left?"

"Oh, I can't stay, Mr. Watts, thank you!" Marjorie replied hurriedly as she followed Mrs. Watts into the dining-room. "Mother and father will be waiting. I only—that is, you see, I wish—"

Her voice trailed off into embarrassed silence. There was a big lump in her throat, and her cheeks were burning miserably. The basket on her arm seemed to weigh a ton and to be growing in size until it threatened to become the most prominent object in the room.

She felt sure that both Mr. and Mrs. Watts must be wondering why she had come to call with a market basket. Perhaps they would be offended when she told her errand. It might even prejudice Mr. Watts so that he would not have her for an assistant in any circumstances; and perhaps, too, he might not be willing to give lessons.

If she could only make him understand how she had always loved working with figures and what good marks she had had in mathematics at high school, he might not think that it would be so hard to teach her.

"Sit down, my dear," Mrs. Watts was saying kindly. "You said you wished something—"

She glanced at the table helplessly, hoping there was a piece of cake left to offer her unexpected guest, but the plate was disconcertingly empty. It had been the last of a cake baked two days ago. She flushed a little and smiled at Marjorie ruefully.

"You were saying," she repeated, hoping her husband would not think about cake and jelly again.

"I was wishing," Marjorie burst out with the boldness of desperation, "that we were living back in the times when people didn't need money so much, but could go to market and barter what they had for what they wanted."

Her listeners turned two pairs of astonished eyes in her direction

"Well," said Mr. Watts at last, smiling, "I don't see how that would help an old chap like me who hasn't anything to barter, but—"

"Oh, but you have! That's just it," Marjorie flung at him. Her eyes were bright and her hands were clasped nervously on the edge of the table. "It's because of you I'm wishing it. Please—please try to understand and not think me forward or—or impertinent—" She drew a frightened breath, and then the whole story came out in a headlong rush: her need of earning money, the wonderful opening the coveted position at the bank would mean in the fall, her love for just that special kind of work, and even Meddie's innocent disclosure that suggested the plan.

"You see, we haven't enough garden truck and milk and that kind of thing to pay us to sell in town," she finished, without looking at her audience, "but there would be plenty to keep your family supplied. I could come over three evenings a week with a basket; and if you would give me an hour's coaching for that position—"

She pushed the basket across the table. There was silence in the room for a moment.

Marjorie waited, holding her breath; her heart was pumping violently. If, Watts began to unpack the basket.

"Medill," she said, "look at this butter and this milk! You blessed child! If Medill doesn't agree to do some bartering, Marjorie Mason, I'll teach you myself. I used to teach in a business college before I was married."

"This isn't your affair, Mary," her husband interposed. "This is Miss Marjorie's and my barter—only I feel that I am getting the better of the bargain. It never occurred to me before to train my own assistant, but it certainly has its advantages. Why, you have an excellent business head already; I can see that right now."

Marjorie looked up shyly; her face was radiant.

"Oh—oh, you don't mean you'll actually consider me for the position, too," she faltered. "Why, really, I hadn't expected you to think about that at all till—till—"

"That part will depend entirely on yourself," Mr. Watts said gravely,

though his eyes twinkled encouragingly. "You shall have your chance at the position—if you earn it. The board won't begrudge me the choice of my assistant. We'll have to see how you work, my dear."

"I'll work," Marjorie said simply. She looked as if she were taking a vow of some kind, she was so solemn and so much in earnest. Then her lips broke into an astonished little smile.

"Why, you can do—almost anything, can't you," she said, half in a whisper, "if you make up your mind hard enough? There really does seem to be a way, if you've got the will."—Marguerite Aspinwall, in Youth's Companion.

The Sacrifice of Christ.

Our Lord's life on earth, strong and beautiful though it was, was really at the same time His procedure toward death. He lived as one laying down His life, not merely in one great sacrifice at the close, but from step to step along His whole earthly history. With no touch of the morbid or the fanatical, yet His course, in practice, had to be one of self-impoverishment, of loneliness, of acquaintance with energetic hostility of sin and sinners. It had to be so if it was to be faithful. He knew not where to lay His head; He endured the contradiction of sinners against Himself; He came unto His own, and His own received Him not. Even His friends, whom He so loved and who loved Him in their imperfect way, did not love Him wisely or magnanimously, and constantly became occasions of temptation which had to be resisted. Pain and trial were the inevitable characters of the work given Him to do. All this He had steadily to postpone to a period beyond the grave, and meanwhile to make His way to the final crisis, at which, under a mysterious burden of extreme sorrow, accepted as the Saviour's proper proportion, He died for our sins.—Robert Rainy.

For the Southern Churchman.

I Would Not Live Alway.

Jesse Jouette.

I would not live alway, because
Tarth thoughts and earthly care
Beset my soul with many ills,
And steal my heart from prayer.

I would not li evalway, because
The world so much demands,
And keeps me from the heavenly paths
And thoughts of heavenly lands.

I would not live alway, because
Sometimes the shadows fall,
And gropingly I find my way,
And doubts so oft appall.

I would not live alway, because
He hath prepared a place
Where doubt, nor care, nor anything,
Shall hide from he His face.

"As One That Findeth Great Spoil."

In the little magazine called The Lamp is found this surprising combination of ancient fact and modern fortune:

"The fact that the Standard Oil Company has discovered oil and is operating wells in Egypt is generally known, but its reason for going to that ancient land to look for oil is probably not so well known.

"It is asserted that the attention of some one connected with the company was attracted by the statement in Exodus 2:2-5, that the ark of bulrushes that the mother of Moses made for her child was daubed with slime and with pitch.' Reasoning that where there was pitch there was oil, and that if there ever was oil in Egypt it was probably still there, the company sent out Charles Whitshott, its geologist and oil expert, to make investigations, with the result that oil was discovered. Three wells are now in operation and others are to be opened."

Mr. Babson, recognized throughout the business world as one of the leading economists, recently declared that he would like to see some one make a million dollars by prayer because such a thing is possible. Above is a sample of modern business enterprise making a fortune out of Bible reading! Aye, there is untold wealth buried between the covers of many a dusty Bible, waiting some earnest seeker—a wealth which pays not only in dollars and cents, but in the abiding riches of grace in Christ Jesus.

King David had only a fragment of the Word we possess, but that fragment made him infinitely rich. His joyful testimony is recorded in the 119th Psalm, "I rejoice at Thy word as one that findeth great spoil."—Selected.

The Old Loveliness.

Old books, old friends are best,
Old things are loveliest:
Old houses, and the glamour of old days,
The olden peace, the olden, quiet ways.

Old gospels, and old dreams!
With new delight life teems
When these are read, when these are told:
All youth at last grows old.

In bleak December, lo!
A whirlwind of white snow.
O heart! lost April then
Seems wonderful again.

Yet dream new dreams, be glad
For all the soul once had.
Old books, old friends are best—
Old love is loveliest!
—Charles Hanson Towne, in Good Housekeeping.

Hinderers of God's Work.

There are still a good many who harp against the Nation-Wide Campaign and all that goes with it. They even deride the results as insignificant, although all the evidences have been and are that the Church because of it has been stirred to her depths as never before.

But there is something very significant about these deriders and obstructionists. First, in nine cases out of ten they do not know what they are talking about. The average obstructionist and derider is of that type of vestryman or so-called "church worker"—happily becoming extinct—who reads nothing and learns little respecting the Church and her work outside his own parish limits. Second, he is of the kind who would do nothing to help even if he knew what to do and how to do it. To use almost a vulgarity, he is a "grouch."

It is unfortunate that in order to get the Church's business done, business methods have to be employed, but it is so. It would be fine if, instead of having to employ office workers and other help, keep books and records, make reports and submit statistics, and in other ways conform to accurate and methodical business procedure, we could by some hocus-pocus bring results out of the air without trying to get them. It would relieve the Church of the irksome part of its work, and the people from being prodded to their duty and urged to learn of the things being done. But, still members of the Church Militant, we are not yet in that glorious future Church that shall be triumphant over these earthly things.

Unfortunately, we find more inconsistency among the criers-out against the Nation-Wide Campaign and other forms of Church progress than among any other class of men. As, for instance, the prominent vestryman of whom we know—and he is but a type of, shall we say, thousands like him—who loudly proclaims his belief that the Church should drop its drives and campaigns and canvasses and other organized work, and be simply spiritual. And yet that vestryman—this particular one—not only does no parish work, but so far as is known he has never been seen at an early celebration of the Holy Communion, is never present at devotional meetings and seldom present at special services.

Let his kind talk and talk loudly. It will help all good causes of the Church, and inspire those who think and really pray to a deeper devotion. It will help along the growing inclination of our communicants to show and increase their faith by a reverent and loyal participation in the Church's works. So prate on, loud vestryman and "parish worker," of "the way they ought to do it," while others pass you by. You are trailing on behind the procession because you are not needed. The work is being done without you and in spite of you.—St. Andrew's Cross.

The Two Kinds of Folks.

There are two kinds of folks in the world:

(a) Those who are thankful for what they have.

(b) Those who are discontented for what they lack.

So one person is contented with the bare necessities of life, another who has most everything is unhappy because he or she lacks an automobile or a new hat.

The one is thankful to be alive and to think and to love and to be grateful; the other is discontented because some one thing has been denied.

The former is truly rich, the latter is really poor, for riches consist in that which we are capable of enjoying. —St. Mark's Outlook.

A Good Korean Plan.

A Korean came into the study of a missionary one day and said, "I have been memorizing some verses in the Bible, and thought I would come and recite them to you." The missionary listened while the convert repeated in Korean, without a verbal error, the entire Sermon on the Mount. Feeling that some practical advice might be helpful, the missionary said, "You have a marvelous memory to be able to repeat this long passage without a mistake. However, if you simply memorize it, it will do you no good. You must practice it." The Korean Christian smiled as he replied, "That's the way I learned it." Somewhat surprised, the missionary asked him what he meant, and he said, "I am only a stupid farmer, and when I tried to memorize it the verses wouldn't stick. So I hit upon this plan. I memorized one verse and then went out and practiced that verse on my neighbors until I had it; then I took the next verse and repeated the process, and the experience has been such a blessed one that I determined to learn the entire gospel of St. Matthew that way." And he did it.—Hartman's "Popular Aspects of Oriental Religion."

For the Young Folks

A Patriotic Wish.

I'd like to be the sort of man the flag could boast about;
I'd like to be the sort of man it cannot live without;
I'd like to be the type of man
That really is American:
The head-erect and shoulders-square,
Clean-minded fellow, just and fair,
That all men picture when they see
The glorious banner of the free.

I'd like to be the sort of man the flag now typifies,
The kind of man we really want the flag to symbolize;
The loyal brother to a trust,
The big, unselfish soul and just,
The friend of every man oppressed,
The strong support of all that's best,
The sturdy chap the banner's meant,
Where'er it flies, to represent.

I'd like to be the sort of man the flag's supposed to mean,
The man that all in fancy see wherever it is seen,
The chap that's ready for a fight
Whenever there's a wrong to right,
The friend in every time of need,
The doer of the daring deed,
The clean and generous handed man
That is a real American.

—Edgar A. Guest.

When Fourth of July Was a Day of Joy.

Long Tail, the squirrel that lived in the oak tree in Swan's Field, had never seen a Fourth of July. The older squirrels had and were very much puzzled over it.

"There's a day coming soon," said Grandpa Short Hair—you see, squirrels name themselves after oddities and qualities, just as the Indians do; that accounts for his name—"when nearly every man and boy goes suddenly crazy. They set everything afire that can burn and they make great noises, which shake off leaves and boughs of the trees. They get all over it in a day and a night, though, and then they act just as they did before. It's the queerest thing about these very queer two-legged people."

"When does it happen, grandpa?" asked interested little Long Tail.

"When the cherries are ripe," said his grandfather; "very soon now. We must stay indoors at least twenty-four hours, for it's not safe to be out while this madness lasts."

"And why do they do it, grandpa?" asked the curious little squirrel.

"No squirrel has ever been able to find out," said the venerable Short Hair, "but your Great-grandfather Bright-eyes, who was very wise, thought it was done to help the doctors. Doctors are two-legged people who cure other two-legs when they are sick or get hurt, and he noticed that after and during one of the Big Noise and Fire Days the doctor who lived in that white nest over across the road was called upon or went out almost every hour. Then again, he thought it might be there were too many two-legged creatures and that they had this fire day once a year to kill them off, as he noticed that many of them were never seen around after that day each year."

"How dreadful!" exclaimed Long Tail. "Surely these creatures would not do such things as that—kill their own young!"

"I don't know, only many of them get hurt or die on that day," said grandfather, "and these two-legged people are very, very queer.

A week later the cherries began to turn red.

"Will the Noisy Day of Fire come soon?" asked the little squirrel, and he was told that the wise ones of his tribe thought it was near, for it had always come when the topmost branches of the trees were red with ripened fruit, and old Uncle Big Ears, who could understand what people said, had sent word over from Jones' Hill, where another squirrel colony lived, that it was only two days to Fourth of July, another name for the Noisy Fire-day.

The morning of the great day came. The squirrels had laid in a supply of food. They were not going out during the season of danger, but Sharp Nose, a bright little gray squirrel, couldn't be kept in, and when once he poked his head out all the others had to look also, for squirrels are very curious creatures.

"The field is covered with great white boxes, and pieces of colored cloth are on each one," said Sharp Nose, "and there ain't a mite of noise or fire either."

"O-oh," said Sweet Tongue, "I smell such good things to eat, too."

The grandfather made them all go back while he investigated.

"The boxes are what they call tents," he declared, "and the other things are flags, and it looks as if they were not going to have any of their young killed today, but just have a good time, instead."

The squirrels were not allowed to go out, however, until night, when, after the tents and flags and tables which had held ice cream and lemonade and all kinds of cake and candies were gone, and some rockets and Roman candles had been sent up, Grandfather Short Hair said they might sniff around and see if they could find any crumbs.

The next day the squirrels found lots of nice things to eat in the field, and little Long Tail remarked that he thought a Field Day with speeches and games and races and all sorts of nice things to eat, as well as music and a few bangs at night, must be much nicer than the old way the elder squirrels told about.

"I don't believe that two-legged medicine-man likes it," said Gray Beard, "for I never saw him called once all day, and I kept my eye out towards his house, for he's a nice man and often throws us nuts and corn in the winter when snow comes. I don't believe he liked Field Day."

But the squirrel was wrong. It was the "medicine-man" who had advised it, for he had little ones of his own and he feared lest some of them might be blinded or burned on the Great Day. It was he who helped bring the families of his neighborhood into a clan to celebrate with good times the hours usually given over to riot and ruin.

Of course, even the wisest squirrel didn't know this, and some of them, little Long Tail among them, rather disbelieved the stories of noise and fire.

"So silly," said Swiftfeet; "we wouldn't do such mad things! 'Tain't a bit likely that these folks who are so big and smart would all go mad once a year. I guess Gran'ther Gray Beard was telling a make-b'lieve."

"An awful big one, too," agreed Long Tail.—Edith Wallace, in Our Dumb Animals.

The Ragged Little Flag.

By Bertha Harding Allen.

Little Gold-and--Silver was a Chinese house boy in the family of a missionary. It was his duty to come down early every morning and light the dining-room fire. As he leaned over the grate to strike a match one chilly morning, he saw a small flag on top of the pile of wood. It was ragged and soiled, for it had headed many a little procession round the mission yard. It had often been hoisted to the top of the high piazza pillar; it had flown from the bamboo poles of the children's sedan chair when they went out into the country; and it had waved from the roof of the sampan—the funny little house-boat on which the whole family lived when they went down the river to the big city.

Now a new flag was on the way from America to take its place; but Gold-and-Silver knew that the ragged little flag did not belong to the coal hod: the Chinese maid must have thrown it there. He picked it up and dusted off its folds.

When the missionary's wife came down he asked in his queer, stumbling speech if he might have the flag to show to his neighbors when he went back to his little fishing village at the mouth of the big river.

When she saw how carefully he handled the worn-out bit of bunting she smiled and said, "Jiang say," which is the Chinese for "yes."

That is how it happened that the little flag was neatly folded and put away with Gold-and-Silver's few possessions. The next time the house boy made a trip home he carried his treasure with him.

The men, women and children of the fishing village, and the dogs and pigs as well, all crowded round to give him welcome. Gold-and-Silver drew himself up proudly as he showed them his prize. It shone in the sun and fluttered in the breeze. "This is the foreigners' flag," he said. "The Flowery Flag!"

One day soon afterwards Gold-and-Silver went out in a fishing-boat with some of his friends. Suddenly, while they fished, he saw a wonderful sight—a big American gunboat out at sea. The little group stopped their work and watched the great boat as it came majestically toward them. Yes—no—yes, it was actually rounding the point at the mouth of the river! The fishermen had to row nearer the shore to get out of the way of the big waves that it made.

Gold-and-Silver sat in the stern of the small boat with his eyes growing wider and wider. The gunboat turned a little, and he came to his feet, with a cry. The beautiful Stars and Stripes at the stern of the boat was blowing back on the breeze—the foreigners' Flowery Flag.

All at once Gold-and-Silver remembered the little ragged flag in his pocket. He whipped it out and held it high with a salute.

The gunboat now was just opposite them. Suddenly a loud whistle blew. Gold-and-Silver shaded his eyes with his hand. He wondered why all the sailors were lined at the rail. Then in a flash he knew that they were looking at his flag, and that the whistle had been blown in answer to his salute. It was a proud moment in his life.

As the gunboat grew smaller in the

distance the fishermen took the small flag and looked it over carefully with much curiosity. They could not exactly make out what all this fuss was about.

Gold-and-Silver tried to explain. "I think," he said as he put the ragged little flag back into his pocket, "it is because the American people very much love their country."—Selected.

Apple Blossoms.

Each spring they come with gentle blush
Like fairies in the night,
Decking the dark and scraggy boughs
In bloom of beauty bright.

With scent of rarest, sweet perfume,
They call the busy bees
To labor from the dawn till dusk
Among the apple-trees.

Short be their days of sunny life,
Until, like flames of snow,
They flutter to the kindly earth,
And then the apples grow!
—Don Seitz, in St. Nicholas.

"I Can't."

"Oh, I can't! I know I can't!" said Mabel.

"Yes, you can," said her Cousin George. "Why, it's just as easy! Look!"

And he ran back and forth several times on the big log that made a bridge across the stream.

Mabel's home was in the city, and she had never been in the country until that summer. Cross that stream on a slippery, mossy log? She never could do it, she knew.

"I can't," she said again.

"Just try it," coaxed George. "You want to see that big rock I've been telling you about, don't you? Then come on."

"Well, I'll try," said Mabel slowly. "But please carry Florine across first, and, oh, do be careful of her."

Florine was Mabel's best-loved doll. Indeed, she was a doll that no little girl could have helped loving, for she had curling yellow hair, rounded rosy cheeks and big blue eyes that could open and close. Even George said that for a doll Florine wasn't "half bad."

George carried Florine safe across the stream. Then he ran back to Mabel and steadied her wtih both hands while she slowly and carefully crossed. There really was not much danger of her slipping, for the log was wide, and it was firmly placed; but she gave a big sigh of relief when she stepped off on the bank.

"Now show me the rock," she said; and, carrying Floorine tenderly in her arms, she followed George.

Up a hill they went, across a big pasture lot, over a rail fence, along a little winding path that ran through a grove of birches, and then they turned a corner.

"There it is," said George.

Mabel stared in wonder. The rock was the biggest that she had ever seen, though it was only twice as high as she was. But the most astonishing thing of all was that trees and bushes were growing right out of its flat top.

"Well, I never!" cried Mabel. "How can trees grow up there?"

"There's dirt up there," explained George. "It's made out of rock that's been crumbling up finer and finer every year for years. Of course there isn't much dirt; but those are cedar trees, and they'll stick their roots down into a crack and manage to live if there's any chance at all. Come on up on top."

"What? Climb up there? Why, I can't!" cried Mabel.

"You said you couldn't cross the log, but you did," said George. "This isn't much harder. Look! I'll show you how to start. Take hold here, then put one foot in this crack and your

George was climbing as he spoke. other one on that little ledge there." In less than a minute he had scrambled to the top of the rock and climbed down again.

"There, did that look hard?"

"No," Mabel admitted.

"Shall I take Florine up?" asked George.

"I guess I'll leave her down here," said Mabel. "She might fall off, and I just couldn't bear to have anything happen to her."

So she put Florine to sleep on a soft bed of ferns.

Mabel found climbing the rock hard work. She did a great deal of slipping and sliding, but George did plenty of pushing and pulling, and so she managed to reach the top at last.

They explored every inch of the top. Besides the cedars, there were little wild-cherry trees, blackberry vines, big clumps of feathery fern and some columbines. Mabel thought she had never seen anything so pretty as the delicate yellow, lavender and pink flowers.

But when it was time to start for home there was trouble.

"You go down first," said George.

Mabel put one foot over the edge, then she looked down and drew it back quickly.

"I can't," she said.

"Don't be always saying that," said George. "Go ahead."

"I can't," repeated Mabel. "This time I really can't. It makes me dizzy just to look down."

George coaxed and urged, but it was no use. He saw that Mabel really was afraid.

"Well," he said at last, "you can't stay here all night. Can you climb down on a ladder if I go home and get one?"

"Yes," said Mabel. "O George! I hate to be such a bother!"

"We've got a short ladder at home that won't be very heavy to carry," George answered.

He climbed quickly down the rock and disappeared along the path at a run.

Mabel sat still for a few minutes. How quiet it was there in the woods! The leaves hung silent in the sunlight; the flowers and mosses seemed to be asleep. Suddenly there was a loud rustling in the leaves. It sounded near the place where she had left Florine.

Mabel peeped over the edge of the rock. She found that she did not feel dizzy unless she looked straight down; but the ground still looked far away. She could see Florine sleeping soundly in her sweet, ferny bed. Just then the rustling grew louder, and a moment later a big brown dog came walking out of the woods. He was big and brown and woolly.

Mabel watched him as he nosed round here and there. All at once he saw Florine. He stood still a moment, then going close, he began to sniff at her. A second more and he picked her up in his mouth and was trotting off with her.

"Stop it! Drop her!" Mabel screamed.

At the sound of her voice the big dog looked back and wagged his tail in a friendly way. Then he turned and went on again.

Mabel did not wait a second, but scrambled over the edge of the rock. She had no thought now of being dizzy and no fear of falling. She had only one idea—to save her precious Florine. She did not even try to find the footholds that George had pointed out to her. Half sliding, half falling, she reached the ground in less time than it had taken George himself to reach it.

Catching up a big stick that lay near, she ran after Florine and the dog. The dog looked back again, and when he saw the stick that Mabel was waving in the air he dropped Florine and broke into a run. His woolly tail was between his legs, and his woolly ears were flapping backward.

Mabel picked Florine up tenderly.

"Oh, my darling dolly! Did the bad dog hurt you? He's torn your dress and mussed up your pretty curls, but I guess that's all."

Suddenly Mabel thought of George.

"I must run and stop him from bringing the ladder," she thought. And with Florine in her arms she hurried down the path.

George was just crossing the stream when he caught sight of Mabel running toward him. In his astonishment he dropped the ladder and almost tumbled off the log.

"How in the world—" he began.

"Really," Mabel broke in, "I was sure I couldn't get down, George, and then something happened."

And as they walked back to the house, carrying the ladder between them, she told him about Florine's adventure.

"That must have been Joe Lane's dog," said George. "He carries home all sorts of things. He took a cushion from our porch once, and another time he stole one of my rubber boots. First time I ever heard of his running away with a doll, though."

"He didn't get far with my precious child," said Mabel, giving Florine a squeeze. "I tell you, after this, George, I'm not going to say 'I can't' so much, because I found out this afternoon that if I really have to I can."

"I wondered how long you were going to take to find that out," said George.—Elsa Baker, in Youth's Companion.

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CHURCH INTELLIGENCE.

(Continued from page 14)

year. The Men's Church Club of the district was more thoroughly organized, officers for the year elected and a program of work decided upon.

Personal Notes

The summer address of the Rt. Rev. Beverley D. Tucker, D. D., Bishop of Southern Virginia, is Virginia Beach, Va.

The Rev. E. W. Halleck, formerly rector of St. Stephen's Church, Louisville, Ky., has accepted a call to Grace Church, Waycross, Ga., and entered upon his new duties Sunday, June 19.

The many friends of the Rev. Thomas F. Opie, of Red Springs, N. C., will be distressed to hear of his recent operation for appendicitis. His condition is most favorable, and a speedy recovery is anticipated and hoped for.

For the Sunday mornings of August, All Saints' Church, Great Neck, L. I., has carried out its custom, covering a number of years, of inviting the Rev. William Porkess, rector of St. Stephen's Church, Wilkinsburg, Pa., to be the summer preacher.

The Rev. J. J. D. Hall will be in Philadelphia during July, and will serve as chaplain of the Brotherhood of St. Andrew Camp, Camp Bonsall, which will open Tuesday, July 5, in the beautiful hills near Downingtown.

At the recent commencement of Dickenson College, Carlisle, the degree of Doctor in Sacred Theology was conferred upon the Rev. Charles Noyes Tyndell, rector of Christ Church, Williamsport, Pa.

The Rev. Charles Henry Arndt, rector of Christ Church, Germantown, received the degree of Doctor of Divinity at Kenyon College, Gambier, O., June 20, when his son, John Falkner Arndt, received the degree of Bachelor of Arts.

The Rev. C. L. Monroe, recently ordained deacon, has been assigned by the Bishop of Virginia to Trinity Parish, Louisa County, Va., with residence at Mineral.

Services at the Memorial Church at St. Paul, Overbrook, Philadelphia, will be conducted by the Rev. John R. Hart, Jr., during the absence of the rector, the Rev. Robert Norwood, who will return from his lecture tour about August 20.

The Rev. Douglas Neff, recently ordained to the diaconate, will take charge of Ware and Abingdon Parishes, Gloucester County, Va. His address is Gloucester, Va.

The Rev. Bernard Jenkins, curate of the Church of the Good Shepherd, Rosemont, Pa., Rev. Charles Townsend, rector, sailed for England recently to resume work in the Church of England. The Rev. Charles Stromborn has been appointed to succeed him at the Church of the Good Shepherd.

The Rev. R. A. Magill, who was recently ordained deacon, expects to sail from San Francisco August 17 to take up his work as a missionary in China.

The Rev. George F. Dudley, rector of St. Stephen's Church, Washington, D. C., has had conferred upon him the degree of Doctor of Divinity, by Kenyon College, Gambier, Ohio. Dr. Dudley is a graduate of that college.

The Rev. Alexander G. Cummins, A. M., Litt. D., rector of Christ Church, Poughkeepsie, N. Y., and editor and founder of **The Chronicle**, has been honored with the degree of Doctor of Divinity by Washington College, Chestertown, Md. The honor was bestowed at the one hundred and thirty-ninth commencement of this college.

Ordinations.

On Saturday, June 11, the Rev. Walter J. Marshfield, a Methodist minister, was ordained deacon at the Chapel of the Incarnation, New York City, by Bishop Wilson R. Stearly, D. D., for Bishop James Wise, of Kansas. He was

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presented by the Rev. E. Reginald Williams.

Mr. Marshfield, while a Methodist minister of Muscoda, Wis., was attracted to the Protestant Episcopal Church by literature and publicity sent out two years ago by the Department of the Nation-Wide Campaign.

After several conferences with the Rev. E. Reginald Williams, of St. Mark's Church, Milwaukee, he decided to enter training for the Church's ministry, and was confirmed shortly thereafter, together with his wife, by the Bishop-Suffragan of Chicago, and went back to his Methodist parish until such time as he could get ready to enter the seminary. The parish offered him the charge if he would come back to them after he had been ordained.

He entered the General Theological Seminary a year ago, sending his wife and three children to England, their former home. He was an honor pupil at the seminary.

Mr. Marshfield has gone to England to bring back his family, and on his return will be assigned to missionary work in the Diocese of Kansas.

On the fourth Sunday after Trinity there were ordained at the Church of the Holy Communion, St. Louis, Mo., by the Rt. Rev. James Wise, Roy Spencer Rawson to the diaconate and Carl A. G. Heiligstedt to the priesthood. Mr. Rawson was presented by the rector of the parish, the Rev. E. S. White, who also preached the sermon. Mr. Heiligstedt was presented by the Rev. J. Boyd Coxe, who read the Litany. Mr. Rawson will return for one year to the Theological Seminary, while Mr. Heiligstedt expects to be assigned work in the Diocese of Kansas.

On the second Sunday in June Bishop Lines ordained the Rev. George P. Dougherty to the diaconate in Christ Church, Bloomfield. He has been serving in the parish for the last half year with Rev. Archdeacon Carter, and will remain in the work, which has greatly prospered under him.

In the Church of the Holy Spirit, Gambier, being the chapel of Kenyon College, on Sunday, June 19, 1921, Messrs. Raymond J. Harkin and Guong Heick Diong (a Chinese gentleman) were ordained to the diaconate by the Rt. Rev. William A. Leonard, D. D., Bishop of Ohio. The presenter was the Rev. Canon Louis E. Daniels, and the preacher, the Very Rev. Francis S. White. Mr. Diong was ordained for the Diocese of Fuhkien, and at the request of the Rt. Rev. Bishop Hind. These gentlemen are graduates of Bexley Hall.

On Sunday, June 12, in St. Stephen's Church, Middlebury, Vt., Mr. Henry Hamblin Chapman was ordained deacon by Bishop Hall, the Rev. E. B. Holmes, rector of the parish, presenting the candidate. Mr. Chapman was educated in the public schools of the village and at Middlebury College, before going to the General Theological Seminary. He will slpend his diaconate in Vermont before joining his father, the Rev. Dr. John W. Chapman, in Alaska.

Deaths.

The Rev. Robert Edmund Pendleton, rector of Christ Church, Cuba, N. Y., died suddenly at that place on June 4. Bishop Brent conducted the funeral service, assisted by the Rev. Frederic Clark Bentley, and the lay reader of the parish.

The Rev. F. C. Coolbaugh, D. D., rector of the Church of the Redeemer, Superior, Wis., died suddenly on Sunday, June 5.

Dr. Coolbaugh was educated at Hobart College, where he received the degrees of A. B. and A. M., and at Seabury Divinity School, with the degree of B. D. In later years he received that of D. D. from Hobart College. He was ordained both as deacon and as priest by Bishop Whipple in 1870, and celebrated the fiftieth anniversary of his ordination last year. He had been deputy to several General Conventions, and was a member of the Minnesota State Historical Society.

The Rev. Luke P. Holmes, retired, died on Monday, June 6, at the home of his sister in Burlington, Wis. The funeral service was held from the church at Sussex, where at one time he was rector. Mr. Holmes had retained his canonical residence in Wyoming.

The Rev. Addison M. Sherman, missionary at Platteville and Darlington, Wis., since 1910, died recently at his home in Platteville. Mr. Sherman had retained his canonical connection with the Diocese of Western New York to the last, and the body was taken to Batavia, N. Y., for burial.

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CENTENNIAL OBJECTIVES



A Century of Missionary Work

The main object of the celebration of the 100th anniversary of the founding of the Domestic and Foreign Missionary Society is to call to mind with thankfulness the day when this Church, itself not much more than an aggregation of missions, recognized and assumed its corporate missionary responsibility, and to draw from the story of the growth of the work, now world-wide and vast in extent, inspiration for greater achievements in the years to come.

It was felt that the people of the Church would be glad to express their gratitude and renewed devotion in some concrete way, and so there have been named certain specific objectives in connection with the centennial, and opportunity will be given for a thanksgiving offering.

SPECIFIC OBJECTIVES

1. To secure by Easter, 1922, at least 100 qualified missionaries, both men and women, to meet some of the calls for reinforcements at home and abroad.

   This refers to both the domestic and foreign field and includes doctors, nurses, teachers and other workers as well as clergymen.

2. To complete the enrollment of the first 100,000 proportionate givers by Easter, 1922.

   This centennial year is a most appropriate time to re-emphasize the subject of stewardship Not only the support of the 100 new missionaries, but all the pressing needs of the field could be taken care of adequately if all the members of the Church would adopt the system of propor, tionate giving. A proportionate giver is one who at the beginning of a year determines that he will give to Church and benevolence at least a certain percentage of his income during the year. Literature on this subject and enrollment cards will be issued later.

3. To complete the enrollment of the first 100,000 intercessors by Easter, 1922.

   A missionary intercessor is one who regularly and definitely remembers the Church's mission in his prayers and who prays for particular missionaries and for particular missionary efforts. While there are doubtless hundreds of thousands who have been praying for the Church's missions it is desired to make an enrollment for those who will engage to pray regularly and definitely. Objects for prayer will be suggested. Literature on this subject and enrollment cards will be issued later.

It is asked that a thanksgiving offering be taken at the main service on Sunday, November 6th, the culmination of the centennial observance.

It is proposed to use this offering to complete a number of large and important building projects now under way or planned for, both at home and abroad, but delayed for lack of funds.

Full particulars will be announced later as to these projects. Each building erected with the aid of this centennial offering will bear a tablet citing the fact that it was so built.

Presiding Bishops and Council of the Protestant Episcopal Church
Publicity Department, 281 Fourth Avenue, - - - - New York City

Southern Churchman

DOMINUS FRUSTRA NISI 1835

VOL. 86 RICHMOND, VA., JULY 9, 1921. No. 28.

A Prayer

Lord God, who thinkest even on me,
Grant me this grace, that I may prove
To some soul, doubting, Thou art Love;
That I may help some blind to see.

Yet if I fall through mine own sin
Let me not turn aside their eyes
Who look past me to Paradise,
Nor bar my brother, entering in!

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Thoughts For the Thoughtful

Just as there is a potential statue in every block of marble, so is there an ideal self in every man. Be, then, the sculptor of your own character.

There would be more success in life if more of us were willing for God to tell us where and how to work.—E. J. Brown.

Many kinds of people doing their work are as essential to a healthy church as many kinds of organs functioning properly are to a healthy body.

Since we have to be our own constant companions, not only in this world, but in the next as well, nothing can make up to us for doing a thing which impairs character.

When thou feelest thyself most indisposed to prayer yield not to it, but strive and endeavor to pray even when thou thinkest thou canst not pray.—Hildersam.

The organ of prayer must be developed by praying, as the grace of generosity by the habit of giving. It belongs to every human being and it is the duty of all to cultivate it.

Peace is the root of all holiness. To believe that you are pardoned, to be at leisure from the retrospect, to carry a conscience at ease, to take the unruffled reflection of Christ, even as Christ did of the Father—that is the atmosphere of a daily religious life, and that is the secret of every good thing.—J. Vaughan.

Religion is the need of the soul for God. And the place where the Christian finds God is just where he feels the need—in that inmost recess of his being, where he finds that he can connect with God, by mutual speaking and listening. This is prayer.

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Rather consists in opening out a way
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Then in effecting entry for a light
Supposed to be without.
—Browning.

Thank God for a new truth, a beautiful idea, a glowing experience; but remember that unless we bring it down to the ground and teach it to walk with feet, work with hands, and stand the strain of daily life, we have worse than lost it; we have been hurt by it.—Maltbie D. Babcock.

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It is not the dark, but the brightness of a day that overwhelms our fevered eye. But make us whole and joy will banish pain.

What surprise of joy there will be in heaven when the faithful workers meet there, for the first time, the results of their work on earth.—I. B. Silcox.

If any of you should die today, could you say to God, "Lord, here is my life work. Thou didst send me into life with a handful of seeds, and here is my heart, like a garden, full of flowers"?—H. W. Beecher.

"Is there nothing, then, but Love, search we sky or earth?
There is nothing out of Love hath perpetual worth?
All things flag, but only love, all things fail or flee;
There is nothing left but Love worthy you and me."

What embitters the heart is not the thought of the ambitions which one cherished and could not for his weakness and limitation achieve, but the remembrance of the opportunities which his heedlessness let slip, the precious and abiding heritage which he bartered away for the profitless indulgence of a passing hour.

If God would give us the best and greatest gift, that which above all others we might long for and aspire after, it is this that He must give us, to be used and sacrificed for the best and greatest end.—Dr. James Hinton.

Physical science is promoted and extolled amongst us. But compared with this knowledge, all else is a meteor flash. I only really know the man with whose character I have an intense sympathy. Only so can I know God, and thus knowing God, I have eternal life.—D. Thomas.

Truth is sometimes hidden in order that we may have the blessing of the search, and that the truth found after the search may be more precious. The tropics, with their easy, luxuriant growth, grow languid men, and our less smiling latitude grows strenuous ones.

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Catholic for every truth of God; Protestant against every error of man.

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THE PROTEST AGAINST DR. SHIPMAN

Some weeks ago the Diocese of New York, in an election for two Suffragan Bishops, chose Bishop Arthur S. Lloyd and Rev. Herbert Shipman. A vigorous protest has been launched in the Church at large against the ratification of Dr. Shipman's election. "The Living Church" has declared its opinion that "the best interests of the Church will be served in the event that the standing committees and the bishops decline assent to his consecration." It is reported that many letters are being written to the standing committees—and probably to the bishops, too—asking them to refuse endorsement to Dr. Shipman; and without the consent of the majority of the bishops and standing committees, the consecration of Dr. Shipman would of course be impossible, and the choice of New York in this respect would be denied.

The ground on which the protest is being made is the association which Dr. Shipman has had with "The Chronicle." "The Chronicle" is a monthly magazine published in Poughkeepsie, N. Y., under a Board of Editors of whom Dr. Shipman is one. Furthermore, "The Chronicle" has been made the official organ of the Protestant Episcopal Society for the Promotion of Evangelical Knowledge, of which Dr. Shipman is president, and this society, according to its purpose as printed in "The Chronicle," "insists on the Protestant nature of this Church," with an insistence which "implies resistance to all attempts to recall the Church to so-called 'catholic doctrines and practices.'" The statement goes on to say that the disavowal by the "catholic" party "of the Protestant nature of the Protestant Episcopal Church is a repudiation of its character and a wilful denial of its principles. It is a conspiracy against its life, which, if successful, will practically destroy it. This attempt, which is openly acknowledged, is an act of disloyalty and dishonor."

Naturally, "The Living Church" and all others who belong to the "catholic" party do not like that sort of language. They do not like the whole tone of "The Chronicle." They accuse it of an attitude which is "intolerant" and of editorials which are "venomous." Probably, if "The Living Church" had less of the controlled courtesy which even in its most tense utterances it never forgets, it would be tempted to remind its readers that somebody once fastened upon "The Chronicle" the name of "The Chronic-hell!"

For our own part, we have of course more sympathy with the aims of the Society for the Promotion of Evangelical Knowledge and its spokesmen than have those who are now fighting the consecration of Dr. Shipman. We want to see preserved in this Church all the frank contrast to mediaevalism, all the fine emphasis upon the simplicity of an immediate religious experience as against the paraphernalia of sacerdotal ritual, all the sympathetic contact with the great free Churches of western Christendom, for which the word "Protestant" is a flag. We do not like either the forms or the phrases in which the group who call themselves "catholic" set forth the appeal of Christianity and the Church, and we do not believe that they have a prevailing message for America in this modern time. But for all that, we recognize that "The Chronicle" has often been satirical, bitter and almost deliberately insulting. It has used language which would make men against whom it was directed feel a sense of indignant outrage. We do not wonder that such men oppose the promotion in the Church of any person whom they hold responsible for "The Chronicle."

We say we do not wonder that they feel that way. They are hot all through with accumulated anger at "The Chronicle's" attacks, and to keep silence now would be almost more than human. They are like the man in charge of the steam calliope of a circus parade who was hailed before a judge, after he had apparently ignored the judge's peremptory orders to stop that noise outside his court. "Jédge," said he, "when that thing hez got its steam up, it jest has to play, or bust!"

We can understand, therefore, the protest against Dr. Shipman's consecration. We can understand it on the basis of plain, human hostility. We can understand it also on the basis of men who genuinely and conscientiously believe, as does the editor of "The Living Church," that a man who has been identified with—what at any rate the other side regards as—insultingly partisan utterances, is not qualified to be a bishop and shepherd of souls to all men in the Church.

Yet, nevertheless, we hope "The Living Church" and all those for whom it speaks will think with a little further discrimination. It is true that Dr. Shipman is prominently associated on paper with "The Chronicle," and therefore, abstractly cannot escape blame for whatever one finds blameworthy in that journal. But practically is this of necessity true? A man may approve and support the general aims of a periodical without sanctioning all the style and manner which the idiosyncrasy of the active editor may give to it. Though Dr. Shipman cannot escape serious criticism from many quarters for his apparent endorsement of the contents of "The Chronicle," we question whether there is ground here for so serious a matter as

the denial of the right of a great Diocese to choose him for one of its bishops.

The position of the antagonists to Dr. Shipman is that "the best interests of the Church will be served in the event that the standing committees and the bishops decline assent to his consecration." For our part, we have never so much as seen Dr. Shipman. We hold, therefore, no personal brief for him, even as also we have no grievance against him. As a man and as a minister, he has had a fine record of service. Our position, therefore, is that bishops and standing committees ought not to commit themselves to antagonism against him on any basis of conjecture. Unless they are convinced that Dr. Herbert Shipman, individually and personally, is such a man as would in his service as Bishop-Suffragan antagonize and embitter a part of the Church, they have no right to block the choice of the Diocese of New York, to whose members best of all the man is known.

THE BEAUTY OF SIMPLICITY

"In the evening He cometh with the twelve. * * * And as they did eat, Jesus took bread and blessed and brake it, and gave to them, and said, Take, eat; this is my body. And He took the cup: and when He had given thanks, He gave it to them; and they all drank of it. And He said unto them, This is my blood of the New Testament, which is shed for many. * * * And when they had sung an hymn, they went out into the Mount of Olives."—From the gospel of St. Mark.

"During the General Synod of the Chinese Holy Catholic Church, in Wuchang, on April 24, there was offered in St. Michael's Church (Rev. R. E. Wood, priest in charge), a votive mass of the Holy Ghost for God's blessing on the work of the Synod. The Rt. Rev. D. T. Huntington, Bishop of Anking, vested in cope and purple biretta, supported with deacons of honor in dalmatic and tunicle, assisted pontifically. Solemn procession, during which the metrical Litany of the Holy Ghost was sung, preceded a solemn high celebration."—From a Church news Item of June 25, 1921.

If one of the apostles had appeared in Wuchang while the "deacons of honor assisted pontifically," would he have understood that they and their "votive mass" represented the beautiful simplicity of that first gathering round the table in the upper room?

We honor the sincerity of many of those in our Church today to whom all this elaboration of ritual has meaning. We can respect their earnestness. But none the less we remember what a dear old man of God said to a younger friend of his whom he had seen for the first time "pontificate"—"the voice was the voice of Jacob, but the clothes were the clothes of Esau!"

Sometimes we can almost understand the naughty "Ch ronicle"!

GOING AFTER THE PEOPLE

Dr. Washington Gladden, in his notable book on "The Christian Pastor," wrote—if we remember the phrase correctly—that "a home-going pastor makes a church-going people." What he said is true. It is not the eloquence of a preacher that brings people most steadily to church. It is their trust in a man whom they have known in personal contacts, through sorrow and through joy, and from whom, whether he preach with the smoothness of the accomplished speaker or not, they feel that they will hear something which they believe in because they believe in the man, and by which they will be helped to better living and braver faith.

In building up a church also it is the man who goes out and gets in touch with people who will succeed. Observers of churches are astonished sometimes when they see a particular congregation flourishing under the leadership of a minister who seems of only average ability. He may not preach any better than his neighbors; he may not seem to have any particular genius; but people flock into his fold. Why is it? It is because he goes and gets them. He values people, and he is not afraid of hard, patient work in order to win them for the Church and the Church's Lord.

The other day we picked up near a park bench a typewritten circular which had apparently been dropped by some traveling salesman. It was some advice from his firm. Its language is rather more breezy than one usually finds in pastoral theologies, but its message is not the less appropriate for those who can take a business-like suggestion and apply it to the business of the King. Here is part of it:

"It has been proven time and again that when a salesman pins his hopes for business on a few deals he may have hanging fire, he will surely come out at the small end of the horn.

"It is an easy matter to waste a whole day on a few choice prospects and repeat the same performance one day after another as they fade away one by one—putting in your time honestly and earnestly, to be sure, but overlooking the fact that selling is a percentage proposition pure and simple.

"If you do not make the calls you cannot do the business. No man living is smart enough to pick out the live ones in advance and skip others here and there who may not look so sure with any degree of certainty—except the certainty oof drawing mostly 'blanks.'

"Many a good, high-class man starts out some mornings when he does not feel his best—there are times when all of us have to drive ourselves to do the things we know should be done, but it is those who are able to drive themselves that make the big successes in selling or any other work.

"If it is possible to make ten calls a day, the thing to do is to start out in the morning with that many names on your list, regardless of the fact that you may sometimes spend over an hour on one deal and not be able to see every prospect you have in your vest pocket.

"But by going out every day with the resolution to make your maximum number of calls, you are sure to come home with the roast beef under your arm.

"The man who does the business is the man who makes the calls."

ONE HUNDRED YEARS OF MISSIONS

Bishop Gailor's Address in St. Peter's Church, Philadelphia, at the Service Inaugurating the Centenary of the Missionary Society

It is most appropriate that the first service in anticipation of the commemoration of the one hundredth anniversary of the Domestic and Foreign Missionary Society should be held in this city and in this church.

Memories sacred and inspiring crowd upon us, as we recall the history of the struggles and heroisms of those early days.

Christ Church and St. Peter's—the United Churches, as they were called—were under the same relationship for about seventy-one years, and with them is indisolubly associated the life and character of Bishop White, to whom more than to any one man, we are indebted for the organization of the American Episcopal Church.

It was in Christ Church that the Continental Congress in 1775 assembled for divine worship, and here for six years President Washington was an habitual worshipper, while three signers of the Declaration of Independence, Benjamin Franklin, Francis Hopkinson and Robert Morris, served as vestrymen.

It was in Christ Church that the first General Convention of the Church was held, and here in 1789 a convention met at which the Prayer Book and Constitution of the Church were adopted.

Hardly less memorable are the traditions of St. Peter's Church. It was in St. Peter's that Bishop White served as assistant minister, and it was near this church that he had his residence, where all the conferences concerning the organization of the National Church were held. It was in St. Peter's that Bishop White preached his first sermon on his return from England as Bishop, and here he preached his last sermon before he died, and held his first confirmation.

The perspective of the years does not dim nor depreciate, but rather brings into stronger light the real greatness of this noble Bishop, who for nearly fifty years guided the destinies of the Episcopal Church. As a friend of Washington and for many years chaplain of the Congress, a patriot of clear convictions and resolute spirit, and a Churchman of very definite loyalty and Christian charity, he seemed to be specially chosen by the providence of God to be the Church's leader in that day when foundations had to be laid and essential truth maintained.

There can be no doubt in the mind of the student that what seemed native meekness in Bishop White was the lofty magnanimity oo fa great soul, and what some have called indefiniteness ofo theological teaching in him was really the appreciation by a well-trained and well-stored intellect oof the supreme value of fundamental principles.

It is not to be wondered at that the Episcopal Church waited for about thirty-two years to enter upon an organized effort for domestic and foreign missionary work. The Church could hardly be said to be organized until 1801, and, twenty years after that, its leaders felt strong enough to send missionaries not only to the home field, but into foreign lands. It was in 1830 that these first missionaries sailed for the foreign field, and it was in 1835 that the first Domestic Missionary Bishop was consecrated.

From the day when, in 1607, the first religious service in the American colonies was held at Jamestown, Va., by a clergyman of the Church of England, or, as we say, the Episcopal Church—and that was thirteen years before the Puritans brought their religion to America—that Church was subjected to almost continuous persescution by scheming politicians in England and hostile religionists at home—a persecution all the more deadly because it was for the most part subtle and indirect. Only the heroic adventure and the splendid sacrifices of the representatives of the English Society for the Propagation of the Gospel saved the Church from extinction. For a people whose ecclesiastical existence depended upon the ministrations of Bishops and who for one hundred and fifty years had no Bishops to minister to them, for these people to keep their faith in spite of it all, so that their descendants were able to come together and establish a National Church, was one of the miracles of history.

We have no just cause to find fault with Churchmen because they waited until 1821 to organize the Domestic and Foreign Missionary Society.

When they did wake up to their responsibility for making known the gospel message to all peoples everywhere, the clergy of the Episcopal Church showed a self-sacrificing devotion and an ardent faith, worthy of a place among the noblest records of missionary enterprise in the history of Christianiity. For heroic adventure and lofty enthusiasms and glorious unselfishness, Cobbs and Chase and Otey and Kemper and their fellow-workers have no superiors in history. They do honor to the name American.

Bishop Kemper's life, written by Greenough White, is the portrait of one of the great apostles of all time. He was a disciple and an assistant to Bishop White. His consecration as first Missioonary Bishoop was the twenty-seventh and last consecration at which Bishop White officiated. He was nearly sixty years in the ministry. He traveled, by stage or boat, on horseback and on foot, more than 300,000 miles. For nearly thirty-five years he was a Bishop. He organized six dioceses, consecrated one hundred church buildings, ordained more than two hundred men to the ministry, and confirmed more than ten thousand souls upon the frontier of our country. Of him it was said, "His death was like a summer sunset that ends the day—a visitation of God's eternal order among the uncertainties and confusions of time."

A Church that could produce and inspire a man like Kemper could not remain a laggard in missionary service. In 1835 Bishop G. W. Doane struck the keynote by declaring that the Church itself is a missionary society and every baptized member of it pledged to missions—and the General Convention endorsed the declaration. In 1871 the Woman's Auxiliary to the Board of Missions was organized under Dr. Twing, with Miss Mary A. Emery as secretary, and in 1899 the "United Offering" of the Woman's Auxiliary was inaugurated; and that organization of women in the fifty years of its existence has contributed fifteen million dollars to the cause of missions, besides the immortal and inestimable impulse it has given to the spiritual life of the Church.

In 1877 the children in Philadelphia were enlisted in the missionary forward movement, and that Sunday school offering, beginning with $200, has spread over the Church and increased a thousand-fold.

In conclusion, I may say that the income of the Missionary Society, when it was organized in 1821, was exactly $7,000, and last year the Church contributed over $2,700,000 to missions and $1,000000 more to other extra diocesan activities, including education and social service.

Today the American Episcopal Church finds herself facing a tremendous but wonderful and glorious opportunity of service. In a peculiar sense and degree she is an American Church; not only because her constitution reflects the democracy of the founders of the republic in its lay representation and its bi-cameral legislature, but because it is one Church from one end of the republic to the other, and there is no land where the flag floats that is not ministered to by one of her Bishops.

Vast, indeed, is the responsibility whch in God's providence has devolved upon us, and I am happy in the faith that our people are slowly but surely responding to the call. Only last Sunday I presided at a meeting in Milwaukee, where the representatives of sixty dioceses of the Episcopal Church, some of them coming a thousand miles, had assembled for a National Church Conference on Social Service, and all over the country, as never before, our people are showing glad appreciation of the forward movement. And doubtless the need is great. The standards of our civilization, the moral ideals of our society, the very safety of the republic are at stake, and only the Christian forces can prevent disaster. There are millions of our brother Americans, foreign-born but loyal to the flag, who want the eencouragement and inspiration oof Christian fellowship. There are eleven million Americans of the Negro race who need the sympathy and help and leadership of Christian men and women. There are a hundred and fifty thousand of our chosen young men and women in colleges and universities for whose Christian training and loyalty the churches must hold themselves responsible.

And when we look beyond our own borders—and let me say that it is a paltry and hunger-bitten love of the brethren that begins and stays at home—our hearts and minds are stirred and thrilled with the knowledge of the heaving, throbbing, seething changes, mental, moral and spiritual, that are making this century of ours the birth-time of a new world.

Therefore must the Church, as an army, organize and gird herself for unpreceedented efficiency of service, to be able to call upon and to use every ounce, every atom of power which the Holy Spirit may grant to her, that every individual man and woman who acknowledges the name of Christian may justify the life that God has given them by

rendering service to His name and cause.

We speak sometimes of the second and third centuries, when men and women and children died for the crooss oof Christ, as the age of persecution, but we know now that it was the age of advance and progress, of victory through sacrifice. And only so can our victory come—through sacrifice, for sacrifice alone is fruitful, love alone shall last.

God gives the harvest. All He asks of us is the honest will to serve, the honest will to give, the honest will to believe and follow Christ. And this much every man can do. He can clear away the weeds and rubbish that have overgrown his nobler, better self. He can create for himself the habits of prayer and communion, the eternal acts of reverence for noble and high and beautiful things, and then trust God to bring the blade, the ear and the full corn in the ear. For He has promised, "He that willeth to do My will shall know." And so we pray:

"Grant us the will to fashion as we feel:
Grant us the strength to labor as we know:
Grant us the purpose—ribbed and edged with steel—
To strike the blow.

"Knowledge we ask not. Knowledge Thou hast lent:
But, Lord, the will—there lies our bitter need:
Give us to build, above the deep intent,
The deed, the deed."

THE CLAIM OF WAYWARD YOUTH

Mary Willcox Glenn

Youth's pre-occupations, necessarily, are the Church's concern. When the conventional holds its place unchallenged, Churchmen may not realize the importance of considering the new generation in terms of its desire to be different. But in an era of shifting standards of behavior, as the old moulds of conduct begin to crack, youth takes courage to assert itself, and, in process of finding new, desirable forms of erpressions, presents itself as a problem to its elders. Then youth's actions are classified under the heading, license; its ambitions under the heading, rebellion.

The Church, pre-eminently, in such periods of moral and social upheaval, should give youth the assurance of being understood. To understand, she must touch youth at the point where its spiritual life is most threatened. She must be prepared to go with it to the depths of its debasement. She, because of her discernment, will realize that the debased is the exceptional, but her chivalry will make her zealous to rescue, to protect the mosts defenseless, and ready to see how her own failures of apprehension have helped make the setting against which these weakest children break their presumptuous, ineffectual spears.

The Church, moreover, can learn youth's requirements only in so far as it faces what youth has to face; can become sanely optimistic only as it goes "all the way with pessimism," and arrives at the place beyond where rank growth may be seen to bring a new flowering of the spirit.

The Church's discerning, creative care must include boy and girl, but it is with the girl in the foreground that the Church Mission of Help at present faces its service to the Church at large.

Who is this girl that comes to the society? Why is she as she is? What can the society, in the name of the Church, do for her? What can she do for the society? What can she and the society together do for the community? What for the Church? These are questions to be asked, and then re-asked, as the answers plumb deeper the depths of the problem they imply.

The first answer to the first question is a negation; the girl does not constitute a type. The Church worker will never get onto the plane of understanding unless she recognize her as an individual, who, because of her individuality, cannot be made the subject of any convenient generalization. The worker needs to learn what has been the girl's social background, what are her and her family's social connections, of what race are they, and how may racial characteristics be expected to modify or help determine her actions and attitudes of mind? What, if any, has been her and their religious experience? It is important to meditate on what she, in herself, is; comparatively unimportant, after facts have been secured and weighed, on what she is doing or has done. She must be envisaged as a personality, compounded, unless she be mentally defective, of emotions, intuitions, will. These attributes give assurance that she is in process of becoming something different from what she has been and now is. The worker, as a member of the church, should through faith be peculiarly equipped to make here a signal contribution.

The second question, Why is she what she is? the worker should ask with the intention of being honestly analytical, with determination to avoid becoming either sentimental or censorious. She must try to know what part the girl's surroundings, what part other factors, individual and social, have had in creating her dilemma. It is not easy to correlate the results of the inquiries. The weighing of evidence is a slow process. It does not lend itself to a mere routine procedure, nor result in a ready-to-hand solution of the problem of treatment involved. In many instances a worker will remain baffled as to which is the wisest next step to take.

Two facts in particular should be held in mind. One, that conduct, as a student of the maladjusted girl has recently written, is seldom casual. There must necessarily be a series of circumstances, of actions, which have preceded the instance which has brought an individual girl to the society's attention. The other, that the problem of the feeble-minded, which will include a considerable proportion of the cases under care at any given time, has been evolved by society itself. These "God's fools" are in themselves no menace. They should make special appeal to the Church. A truly Christian society would make sure that they hold, always, the innocence of childhood.

The first point to remember in asking the third question, What can the society do for the girl, is also a negative one. She must not be thought of as a difficult case. Different from any other, and therefore challenging, yes, But it must be borne in mind that **difficult** is a relative term. Many a girl is lost to a worker because ingenuity, resourcefulness, have been submerged by a consciousness, on the part of the girl as well as worker, that her case has been ear-marked-difficult. The goal of effort is in every instance the same, and, in a sense, in each instance as hard to attain. * * *

Many of the society's girls first face life as life when they leave the hospital ward with child in arms. Then life defines itself as having value because it is shared, and the beginnings of a home are grounded on sacrifice.

In "Young Working Girls," by Robert A. Woods and Albert J. Kennedy, the point is made that many young people have an elemental desire to bear burdens. No one who has worked with people who live in mean streets can question the readiness of the so-called poor to share one with the other. But youth's capacity for sacrifice gets overlooked. Church Mission of Help, through its experience with unhusbanded mothers, should be able to learn how to bring girls to assume responsibility. Faith in the individual's power to respond to Christian guidance may work the seeming miracle.

It was said above that failure of adjustment to her circle had brought the girl to the society. That circle, however, in most instances is itself broken. In the "Study of the Neglected Girl," made on the Middle West Side, New York City, Ruth True says that "to strengthen the best elements of the home, this is the surest and most fundamental way to help this girl." The Church worker agrees emphatically, but no elements, classifiable as **good,** may be found in the home from which comes a specific girl. In a large proportion of cases the girl has to be considered a solitary for whom a home setting must be found. The Church through its own body should be able to offer this setting, should be the means by which a sense of the value of family life is aroused in the girl, a measure taken—subconsciously—of what the sharing as well as the building of a home entails.

The Church worker should be able to approach the girl with confidence in the validity of the Church's teaching that what counts for membership in the kingdom of God is power to subordinate things in their use so that they become instruments of service, not tyrants. Abuse of things is a trite answer to the second question, Why is she as she is? Feverish desire for possession of the ephemeral is known in many instances to have her, as in a trap, committed to make furtive efforts to get for instant use the things she craves. A valid answer, however, would have to be given in each instance, as a result of the study of a particular girl.

Two further generalizations should be made in considering what the society can do for the girl. The value of the group is being realized in social treatment. In Church Mission of Help experience evidence accumulates of the gain which results from working out plans together with the girl and some other member of her circle—father, mother, brother, intimate girl friend, father of her child,

husband, as the case may be. Group contacts may lead not only to surer comprehension of the elements of her problem, but to a mutual agreement to take together the steps involved in making a fresh start.

The second generalization also calls for group action. The Church Service League has urged its member societies to learn how to supplement each other. The Girls' Friendly Society ,Guild of St. Barnabas for Nurses, and Church Mission of Help have already met to devise ways of working together. The Brotherhood of St. Andrew in two dioceses has made, with the hearty endorsement of its national office, a similar start through conference with representatives of the Church Mission of Help. These larger, more formal conferences between selected representatives of the several societies should drift into a spontaneous coming together to consider the pooling of strength in behalf of concrete individuals.

What the girl has already done for the society comes first to mind in asking the fourth question, What can she do for it? She as mother has shown in many instances how fine is her courage, how simple, her way of accepting the burden of her child's care. Her courage is usually greater than is her family's, who shrink from the disgrace of letting her maternity be known. The lessons of courage she has taught may be offered in proof of the assertion that youth, even when most shattered, is ready to assume burdens.

Another contribution she has made is to show how deep rooted is the sense of family responsibility. Many girls in our experience have returned to an office to bring a younger sister, and to ask that she be guided so that she may escape making a mistake similar to the one made by her less advantaged elder. This consciousness of family interdependence, especially the interdependence of brothers and sisters, seems to the social worker fed by the press with accounts of the readiness with which ties of relationship are broken, more easily aroused at this end of the social scale than at the other end, where easy divorce takes the place of unlicensed, illicit relations.

The Church worker through the girl's eves can come to see the awful consequences to the individual of her acts and the pain of the slow recovery of status. Again, in the experience of the Church Mission of Help, the worker has found the woman who literally has gone down into the depths, but has risen therefrom ready to face squarely the facts of life. Life stript of the artificial, revealed as simple even though hard.

A last contribution to note here is that she is proving to the society that even though her immorality be a result of the disintegration of **her** home, nothing can take the place of the home. A social worker said in a recent address that the school must increasingly make up for the deficiencies of the home. Nothing, however, can make up for its deficiencies. Such a suggestion is a council of defeat. The more broken the home becomes, the more substitutes for it offered, the more convinced is the Church worker that whatever is provided to replace it is merely a makeshift, falls short of what is essential. The Church's responsibility here seems clear, though the means to a solution of so fundamental a problem will not be found until Departments of Christian Social Service and Religious Education have worked in close co-operation with non-church agencies, made many fresh, tentative experiments. * * *

What can the girl and the society together do for the community? The girls who have been its clients should be partners of the society, and with it use accumulating experience to the advantage of other girls and of the community itself. Convictions as to the value of the home, the sacredness of marriage, the wealth of woorth in the relationship of brothers and sisters, the importance of children's learning in the right way the relation of physical growth to life's purpose, the beauty of purity of thought and deed are being slowly, partially acquired in some instances by girl and worker. Each grasps but feebly all that is implied in a right apprehension of these foundation truths. But some of them can make effort each to give expression to her new insight, and by the process of passing on be a party to the community's taking a higher moral stand.

The superintendent of a girls' reformatory said, in speaking of her work at the 1920 meeting of the National Conference of Social Work, that the Church had not helped her. When she had been asked by a denomination for a list of the girls in her institution for whose after care the denomination, might be considered responsible, her answer had been: "In the name of God, begin at the other end."

Church Mission of Help believes it can help the Church to begin **to begin** at the other end, proovided it has the effective backing of the Church. The soscicty contends that a beginning needs to be made by an apparent moving backwards, namely, by learning through contact with fact what has carried young people, who have had the opportunity to use the Church, into the reformatory.

The authoors of "Young Working Girls" state in that study, published in 1913, to which reference has already been made, that the "universal sentiment of the contributors" to the sttudy was that comparatively few girls come under adequate and forceful religious leadership, and that there is immediate and pressing need of more vital religious teaching on fundamental questions of character. They, the authors, said succinctly before the war what is being more volubly, more universally, said now, and it is a hopeful sign of the times that there is a growing realization of morality's need of religion.

It was said earlier in connection with the question, What can the society do for the girl? that she must solve her own problem. "There is no choice save thine own soul's, "In the last trench."

The worker realizes that the girl, for the sake of her soul's integritty, must make her own choice. But she must not, she does not, have to stand alone in the "trench."

The final assertion is not as to how far girl and society need each other, but that they need the same thing. Each in no less degree. The mutual, the binding need, is for God. Church Mission of Help must carry on, as it must begin its work, on its knees.

METHODIST CHURCH ACTIVITIES.

About two hundred and fifty American Methodist leaders, North and South, expect to be in London in September to attend an Ecumenical Conference of Wesleyans. The conference sits in Wesley Chapel in City Road, but there will be some great meetings in the Methodist Church House, Westminster. It is the fifth conference to be held, one meeting in Washington and one in Toronto, the others in London.

Vital matters to be discussed are Church unity, and conditions of world Methodism growing out of Foreign Mission propaganda and the World War. Archbishop Cosmo Lang, of York, has presented the Lambeth proposals on unity, and American Methodists will present reasons why Methodists North and South in America have failed, after repeated attempts, to get together, or even to make any progress toward getting together. These are held to be burning affairs, especially the one of Christians of like names burying some differences and co-operating as single bodies.

Following the World War, Methodists of the American North are pushing into Catholic Europe. The work in Rome itself has doubled in size, so Methodists say, within the last few years. It has extended into the regions wherein old Protestant influences reasserted themselves since the armistice, and recently a deputation of Methodists has gone into Northern Africa, not the old field, but a new one, to spy out the land. Tremendous progress has been made at teaching the French and others modern Christian service along social, athletic and medical lines. The London conference will, as matters of information, take up these vast advances of Wesleyans.

MEMORIAL DAY ABROAD.

S. N.

Where our dead in their glory are resting,
Carry your evergreens, laurel and palm,
Stormy and short was their sojourn among you—
Long is their resting time, holy and calm.

Light of a mother's eye, pride of a maiden,
Life seemed to each of them sunshine and light.
Like the great *Captain Who died for His comrades,
They, too, have given their lives for the right.

England and France grew their palm and their laurels,
English and French hands have tended their graves;
But the dear homeland flag, proudly claiming their glory,
Flag of the Stars and Stripes over them waves.

Shall not that flag that with England's flag floated,
Shall not that banner by France held so dear,
Shall not that blood on the battlefield blended,
Hallow the grief that the nations share here?

'Tis for that blood on the battlefield blended,
England is paying her tribute of tears;
France lays her lilies and cypress above them,
Fresh with proud gratitude all through the years.

Lo! o'er the ocean a bird swiftly flutters,
Type of the best that they fought for, a dove,
With the olive-branch, symbol of peace to the nations,
America's tribute of grief and of love.

*"And has for Captain Him Whose thorn-wreathed head
Smiles from the cross upon a conquered world."
—Joyce Kilmer, in "The Peacemaker."

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE SURVEY.

Mr. Editor: Why are so few men in the Church studying the Survey? And why do not more rectors see its inspirational value and use it to arouse interest among their laymen in the extension work of the Church?

Here is a case which illustrates what I mean: In a certain parish is a chapter of the Brotherhood of St. Andrew, which has been organized less than a year. The men did one good piece of work during Lent. Since then they seem to have been marking time. They hold regular meetings every two weeks and discuss what they can do to keep up their interest. They considered studying the Prayer Book or Bible, but most of them were in the rector's Bible class, and the Prayer Book was so familiar they did not feel the need of study.

"The Survey" was suggested as a subject, and a committee was appointed to "look into it." The rector was consulted and thought the Survey dealt too much with figures to be interesting! The committee then wrote several letters to see what the Brotherhoods in other places were studying, or what they were doing. The fact that two classes of women in their own congregation had studied the Survey and found it most interesting and inspiring, seemed to settle the matter. Probably they decided it was not worth their serious consideration; at any rate, they are not studying the Survey or anything else.

Why is it that the men do not know that this is the most serious effort ever put forth by the Church to show to her members what the work is that she is doing, and what wonderful opportunities lie open before us at this time?

How is the Church to meet her obligations and opportunities if the men in the Church will not open the covers of the Survey and read the message it contains? And how many of the clergy really know what a wonderful tool they have in the Survey for opening the hearts and minds of their people? How many of them really have studied it themselves?

If the picked men who belong to the vestries and chapters of the Brotherhood of St. Andrew could be made to realiize that t is their **duty** to know something of the whole work of the Church, and that mere loyalty should inspire them to study what the Presiding Bishop and Council has made available for their information, then the Church would have taken a long step toward solving her problems.

Who is to blame?

C. F. RUAN.

FOR A CHINESE CHURCH.

Mr. Editor: Will you kindly give space in your columns to the following extract from a letter of Bishop Graves, of Shanghai, to Dr. John W. Wood, with the subjoined explanation?

"It gives me great pleasure to report that Mr. McRae's work at All Saints' has prospered very greatly, and that we have now a very promising centre in that part of Shanghai. The congregation cannot be permanently accommodated in the room in the parish house which now is the chapel, and it would be well to utilize the opportunity of Mr. McRae's furlough by allowing him to do something to raise money for the Church which will be needed soon. He has already a nucleus of such a fund, which amounts, I believe, to about $3,000 Mexican, and will no doubt find those who are interested enough in his work to make special contributions to increase it."

The work at All Saints' is not yet six years old. From the beginning we have aimed at self-support, and in a very little while the congregation was paying all the current expenses, except the rents and the salaries of the workers, besides its apportionment to the Diocesan and the General Missionary Society. On Deceember 14, 1920, our fifth anniversary, the congregation having by that time grown to about one hundred and fifty communicants and the same number of persons preparing for baptism or for confirmation, the vestry voted to relieve the mission of half the salary of the Chinese associate rector, the Rev. H. K. Waung. Nearly all of the $3,000 which Bishop Graves mentions was contributed by members of the congregation and other Chinese Christians in Shanghai. My furlough is drawing to a close and we still need at least $10,000 to complete our building fund. Are there not some of your readers who would like to help this Chinese congregation which has shown such a laudable spirit of self-help? Those who desire to do so may send their contributions to Mr. L. B. Franklin, Church Missions House, 281 Fourth Avenue, New York, marked "Special for the All Saints' Building Fund, Shanghai."

CAMERON F. McRAE,
Missionary in Charge of All Saints' Church, Shanghai.
2332 Andrews Avenue, New York, June 27, 1921.

The Great Commission.

FOR LIBRARIES IN CHINA.

President Hsu, of China, has just given $500 to the Enlargement Fund of the Boone University Library at Wuchang. A former president, His Excellency Li Yuan Hung, has given $1,000. Several other public men in China, it is expected, will manifest a similar very practical interest in Boone Library. A Chinese business man in Shanghai, Mr. C. Nieh, President of the Shanghai Chamber of Commerce, has made a gift of $2,000 and has asked Boone to send a trained librarian to Shanghai to give advice with regard to the organization of a commercial library now being planned for that city.

These developments in Shanghai are due to the visit of Mr. T. Hu, one of the Chinese trained at Boone in the Library School and then sent to this country for further training in the New York Public Library. Mr. S. Seng, a library expert trained at Boone and in New York, has been spending some months in Peking for the purpose of reorganizing and cataloguing the library of Chinese Social and Political Science Association.

Boone University is the only place in China where young men are being trained for library service. It was not until some of these library experts trained at Boone began to introduce modern methods into the care of some of the collections of books in Peking and other similar centers that China could be said to have had any public libraries at all other than our own public library at Boone University.

The Chinese character for library means a place for the hiding of books. The Chinese have lived up literally to that conception. Thanks to the work of Miss Mary Elizabeth Wood and the gift of the Misses Stokes, who made possible the library building at Wuchang, and the work of young Chinese trained at Boone, this conception of a library is steadily being replaced by more modern ideas.

In addition to its work in Wuchang, Boone University has twenty-two traveling libraries going about the various cities in Central China.

Dominican Children's Offering: The national treasurer's office has just received a Lenten offering of $15.15 for the work of the Church, from the children of the little Church school in Santo Domingo City, a noteworthy instance of the missionary spirit in those who are most needy themselves.

Convocation in the Islands: St. John's Church, Christiansted, in the Virgin Islands, which made a remarkably high record in the Nation-Wide Campaign, has just acted as host to the Convocation of those regions (Porto Rico and the Virgin Islands). An unhappy prologue to the occasion was that the delegates had to arrive by launch, and were mostly seasick!

Next to Bishop Tuttle: Bishop Garrett, first Missionary Bishop of North Texas and Bishop of Dallas since 1895, is next in order of consecration to Bishop Tuttle. He was born in Ireland in 1832, and consecrated in 1874, when he was number 108 in the line of the American episcopate. Since then more than 200 Bishops have been consecrated.

Comrades, I said, who to the West
Have through a thousand dangers pressed,
Let not the little space
Remaining to our race
Run out before our senses find
Experience of the world behind
The courses of the sun,
Where people there are none.
Consider what hath been your lot;
Not for brute life, were ye begot;
But that ye might pursue
Virtue and knowledge too.

—Dante.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

WORTHY SUMMER ACTIVITIES.

It is not our purpose to use this department of the Southern Churchman to raise money for specific objects or institutions, but rather to arouse the public conscience to a sense of responsibility to our duty in general, to respond to the various calls that come from time to time, and to try to give information about uplifting and philanthropic enterprises and institutions.

We publish a letter received this week, feeling that the example set by the writer may inspire others to do likewise.

"Dear Mr. Montague:

Last Sunday I read an article in the Southern Church of June 18, written by you, "The Little One Whom Nobody Knows." It affected me very much. I am alone; my good husband died January 9, 1921; my children are all married and gone from home. I am seventy-five years old. My income is not great, but I own my home, and have income enough to live economically.

I am going to the seashore in July to spend some time with relatives, and I think I should send you a check for $10 to spend for some unknown little one, either a cripple or frail, delicate child, to assist in an outing in the country. I am sorry it is not more. I am a member of Trinity Church,

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Hoping others who read the Southern Churchman will be moved to send money for the little ones, I am, etc."

There have been quite a numberr of enquiries about "fresh air funds" and how to send money for them.

In Washington the Associated Charities is conducting this work as a part of their activities, so that contributions may be addressed to them and marked, "For the Fresh Air Fund."

In Richmond, Va., Camp Harrison is under the supervision and management of the Instructive Visiting Nurses' Association. The camp is situated in Louisa County, on the Chesapeake and Ohio Railroad, about an hour's ride from the city. Contributions should be sent to Miss Jessie Hazard, 16 West Franklin Street, Richmond, Va.

We regret that we cannot give the addresses of other organizations of this nature in our large Southern cities, but the Associated Charities are usually in touch with such activities in their cities and are glad to see that sums sent them marked "for fresh air camps" are properly forwarded.

KEEP AT IT TILL WE GET IT.

Sometimes it requires the unintentional remark of a prominent man to bring out the true folly of a situation.

When Prersident Harding told the graduating class at the Naval Academy in Annapolis that he hoped they would never be called upon to draw a sword or fire a gun, it did not sound ridiculous, although if analyzed a little it has all the elements of the most foolish of situations.

The class of young men to whom the President was speaking had spent four strenuous years in learning how to draw swords in the most scientific and deadly manner possible. President Harding is commander of the Army and Navy of the United States by virtue of his office as President, and as their chief and the head of their profession he told them that he hoped they would never have an opportunity of using the knowledge and careful preparation that they had given four years of their lives to acquire.

Of course we all heartily concur in the wish of Prersident Harding, but look at the folly of it. What would be the public comment if the Chief Justice of the United States or the Attorney General were to say, in addressing a graduating law class, "I hope you will never be called upon to write a brief or to argue a case in court"? Or suppose that the president of the American Medical Association were to say to a group of young men receiving their diplomas from some great medical school, "I hope you will never be called upon to write a prescription or to perform an operation."

The ludicrousness of such a situation would immediately apeal to us, and we would realize the importance of taking some steps to stop the use of time and money for training young men to do something that everybody hopes they will never have to do.

The adoption of a disarmament resolution in the House of Representatives by a vote of 330 to 4 shows the way that the lower house of Congress feels on this subject. It is only necessary for Christian people throughout the world to keep the idea of world peace ever in their prayers and hearts in order to bring it to pass.

AN INNOVATION.

According to the Manufacturers' Record of April 28, 1921, the Clayton Cotton Mill Company made an innovation in the usual routine method of conducting its business by deciding to open its annual meeting with prayer.

It would certainly be well for us to mix religion and business more than we do, purifying the one and making the other more efficient and far-reaching through the application of up-to-date methods.

The Charlotte Observer quoted the prayer that was made upon this occasion, as follows:

"Our heavenly Father, these men have gathered here to transact their temporal affairs, in which Thou art ever concerned, for Thou Thyself hast ordained industrial pursuits. In the beginning Thou didst charge the first man to till the ground. On Sinai Thou didst command men to work six days in the week. The wise man, moved by inspiration, said, 'Whatsoever thy hand findeth to do, do it with thy might.' Thy beloved Son taught us to trade and get gain with our pounds and talents, and to use the banks when we cannot stand alone. He was Himself a carpenter, a man of the shops, producing plows and yokes to make the fields white unto harvest. Our Lord also taught us that in Thy gracious Providence business will continue to the end, and when it comes, two shall be grinding at the mill.

"Thus it is Thy will for the world's welfare to circle around mills, factories, shops and plows. When business languishes, mankind suffers, children starve and famine and pestilence follow. We pray Thee, then, that the dark cloud which rests on industry may pass away, and that a brighter day may dawn, whose sunshine may gladden the hearts of men, for prosperity in the mill seems to be Thy way to provide not a few of Thy creatures with medicine, food, raiment and shelter.

"We pray Thy rich blessing on the president and other officers of the plant, the directors and stockholders. Grant them Divine guidance and wisdom so to perform their duties as to secure the largest rewards. We would especially invoke Thy grace upon all employees. We bless Thee for the kindly feelings and fair dealings existing between the plant and its employees, thus preventing discontent, strike and riot. May this happy state be unbroken in the future as in the past.

"Now, be pleased, O Lord, to accept our gratitude for the many signal successes of the years gone by, which have made the mill a benefactor to the community and a power for helping the whole country to bear the burdens of humanity.

"Forgive our sins, correct our mistakes, forget our failures and help us to develop our best energies to advancing the cause of our Master. In Jesus' name. Amen."

The foregoing is interesting for two reasons: First, its compilation of Bible references to the necessity of work, and its lack of a request for a divine guidance to bring a more Christian spirit into industry.

Church Intelligence

Dr. LaMothe Consecrated Bishop in Baltimore.

The Rev. John D. LaMothe, D. D., was consecrated Bishop for the Missionary District of Honolulu, St. Peter's Day, June 29, in Ascension Church, Baltimore, where he had been rector for five years. Bishop Tuttle, Presiding Bishop, was chief consecrator. The co-consecrators were the Rt. Rev. John G. Murray, D. D., Bishop of Maryland; the Rt. Rev. Beverly D. Tucker, D. D., Bishop of Southern Virginia; the Rt. Rev. Robert Carter Jett, D. D., Bishop of Southwestern Virginia, and the Rt. Rev. Philip Cook, D. D., Bishop of Delaware, presented the candidate. The attending presbyters were the Rev. Dr. Edward T. Helfenstein, Archdeacon of Maryland, and the Rev. Dr. William Page Dame, associate rector of Memorial Church. Rev. Dr. Benjamin B. Lovett, rector of St. Andrew's Church, was master of ceremonies, and had as his assistant the Rev. W. O. Smith, Jr., rector of the Church of the Good Shepherd, Ruxton. The Rev. Dr. Romilly F. Humphries, Archdeacon of Baltimore, acted as deputy registrar. Other Bishops assisting in the laying on of hands were the Rt. Rev. George H. Kinsolving, D. D., Bishop of Texas; the Rt. Rev. George W. Davenport, D. D., Bishop of Easton; also Bishop Jett and Bishop Arthur C. Thomson, D. D., Bishop-Coadjutor of Southern Virginia. Between forty and fifty clergy were present in their robes.

Bishop Thomson, Coadjutor of Southern Virginia, preached the sermon from the text, tenth and eleventh verses of second Timothy, "Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles." He said in part: The glory of the Church must ever be the message which it is commissioned to deliver, that Jesus Christ hath abolished death and brought life and immortality to light through the gospel. The proclamation of that transforming gospel is the Church's paramount obligation. The whole organization of the Church, its order, its doctrine, its discipline, even its worship, are means to this supreme end. It is the first duty of the Church's ministers to make known Him Who hath brought life and immortality to light as the supreme figure of history, and as the revealer of a truth, transcending all other truths, but always and chiefly as the living Person Whose presence is both power and peace in human life today. It was this message which the newly consecrated Bishop was to proclaim in the field to which he was to be sent. Difficult and trying situations were doubtless ahead, but in all of them the Bishop was to bear ever in mind the promise of His Master, "I am to be with you always, even unto the end of the world."

A beautiful pectoral cross was given to the Bishop by his former congregation, St. Paul's Church, New Orleans. Members of his present congregation gave him an Episcopal ring. Bishop LaMothe expects to leave shortly for his new field. R. F. H.

Memorial to Archdeacon Stuck.

The late Hudson Stuck, Archdeacon of the Yukon, was a devoted alumnus of the University of the South at Sewanee. A movement has been started to provide an appropriate memorial for him, in the form of a scholarship at Sewanee, for the education of men for the mission field, preferably in Alaska.

This plan was proposed by the Rev. Robert G. Tatum, a devoted personal friend of Archdeacon Tuck's, and his companion in the memorable ascent of Mount Denali. Mr. Tatum was sent by Archdeacon Stuck to prepare for the work of the Church's ministry in Alaska, where he had hoped to be the Archdeacon's companion and helper. He has completed his university studies, and returns immediately to Alaska. The plan proposed by Mr. Tatum has met the hearty approval on the part of many, and it is endorsed by the Rt. Rev. Thomas F. Gailor, D. D., President of the Presiding Bishop and Council.

The sum required for this scholarship is estimated at $10,000. Contributions of any amount are asked from persons interested in securing men for the Church's missionary work, who are willing to perpetuate in this way a part of the influence and service of one of the Church's missionary heroes.

Contributions may be sent to the Treasurer of the Presiding Bishop and Council, at the Church Missions House, No. 281 Fourth Avenue, New York, N. Y., marked "For the Archdeacon Hudson Stuck Memorial at Sewanee."

I heartily endorse this appeal by Mr. Tatum, and beg that the Southern Churchman will make mention of it.

Thomas F. Gailor.

June 25, 1921.

The Americanization Conference of the Foreign-Born Americans' Division in Milwaukee.

Immediately following the conference in Milwaukee of the Social Service Department, the Foreign-born Americans' Division of the Department of Missions, organized to discuss various phases of work among immigrants. The meetings were held at Milwaukee-Downer College, June 23-27, and supplemented the program of the National Conference of Social Work. An effort was successfully made to make this a conference of those interested rather than a series of reports and addresses. A very general discussion leading to definite resolutions was the result.

The program put forth by the division advocating fellowship between American-born and foreign-born as the normal method of Americanization and as the primary object of the division was fully discussed. It was generally agreed that while in many cases the racial mission was necessary, at the same time any work that recognized racial segregation was an admission of past failure. Encouraging reports were given from parishes in which the members have undertaken to put into practice the division's slogan, "For every communicant a foreign-born friend." Valuable contributions were made by Bishops Brent and Shayler.

Consideration of our duty to the emigrant from the British Isles, led by the Rev. Hugh David Jones, missionary to the Welsh, and the Rev. W. McL. Goldie, of Connecticut, former port chaplain at Halifax, revealed a loss to the Church of several hundred thousand former communicants of the Church of England, of whom no account has been given. It was the common opinion that future losses would be much less if proper co-operation with the Immigration Society of Great Britain could be established. The congested condition and necessary restrictions at Ellis Island make a religious census of incoming vessels impossible. Plans for fuller and more effective co-operation with the chaplains at the ports of embarkation were advanced and the following resolution offered:

Whereas, this conference has learned with interest and thankfulness of the efforts made by the City Missionary Societies at the several ports or entry, and

Whereas, the scope of this work is national; be it

Resolved, that we request the Presiding Bishop and Council, through the Foreign-born Americans' Division, to provide such assistance and material co-operation as may be necessary to place Church work among immigrants at the several ports of entry on a substantial basis; and be it

Resolved, that they take such action as will procure co-operation of other branches of the Anglican Communion.

The lack of consideration for the special needs of the foreign-born in hospitals outside the larger cities was deplored. The service of interpreters are needed to explain to patients the nature of their illnesses and remove unnecessary terror. The absence of hospitals for the Mexicans along the southern border is a reproach to the Christian Churches of America. The need for devotional literature in foreign languages was earnestly stressed by heads of City Missionary Societies.

The consideration of the imperative general need for literature in foreign languages followed. Many of the older immigrants read English with great difficulty, and have recourse to the foreign language press for information. In some cases this necessity is used as a means of propaganda for subversive ideas. In this connection the following resolution was offered:

Be it resolved, that the Foreign-born Americans' Division notify the various City Mission executives of plans looking forward to the translation of the services of the Church and of books of devotion in various languages that they might co-operate in their use; and be it

Resolved, that the executives be asked to co-operate in securing for people of foreign speech in hospitals and other Church institutions proper interpreters during their stay in such institutions.

The plight of the immigrant when he tries to adjust himself to the laws of a land the extent to which he is victimized by various exploiters excites much interest. The immigrant is ignorant of the opportunities for aid offered by the Legal Aid Societies and such organizations as the Commission on Immigration and Housing of the State of California. To meet the need thus presented, the following resolution was offered:

Be it resolved, that in view of the ignorance of the foreign-born of their legal rights in America and of the nature of the police regulations, that the Secretary for Foreign-born Americans be requested to tabulate the agencies offering aid to immigrants and of individuals willing to do likewise, and that upon the request he assist the City Missionary Societies and other agencies in procuring notices in various languages informing the foreign-born of the opportunity for securing such advice and aid.

A committee was appointed to draw up resolutions on the education of workers, both of native and foreign extraction, to carry on the extensive work which now confronts the Church. It was the sense of the meeting that provision should be made in the seminaries for thorough training of every outgoing student and for special training of workers among the foreign-born.

Many of those in attendance remained over for the general studies under the auspices of the National Conference of Social Work.

Peninsula Summer School.

The Peninsula Summer School of the Third Province, for clergy and Church school teacher smet at Ocean City, Md. (Diocese of Easton), June 20 to 26, inclusive.

The program of lectures was opened each day with a celebration of the Holy Communion in the arish church,p St. Paul's-by-the-Sea, the various clergy in attendance officiating.

Every one was deeply impressed by the hearty cordiiality, enthusiasm and earnestness which prevailed among those present. The sessions of the school met each day in the class rooms of the Ocean City High School through the courtesy of the Rev. Edmund Burk. Ph. D., rector of the local parish and principal of the school.

The courses given werer as follows: Miss Helen I. Jennings on "The Pupil," Text Book-Weigle; the Rev. Charles E. McAllister, of Hyattsviille, Md., "Principles of Teaching"; the Rev. Frederick E. Seymour, of Philadelphia, Pa., "Methods and Management"; the Rev. George F. Taylor, principal of the New York Church Normal School, "Materials," C. N. S.; Mr. Robert Mathews, of Easton, Md., "Church Histoory"; Mrs. A. E. Clay, of Philadelphia, Pa., "Beginners," and Miss Evelyn Harrison, Educational Secretary Board of Religious Education, Diocese of Long Island, "Primary." The Rt. Rev. Philip Cook, D. D., Bishop of Delaware, spoke each day on "The Devotional Element in Religious Education." The Rev. Edgar Jones, formerly rector of a parish in Newfoundland, now oof the Diocese of Delaware, gave an inspiring talk on "Labrador."

The afternoons were given over to recreation: bathing, boating and other forms of amusement. One evening a special moving picture entertainment was given for the members of the school, and on another, a pageant, written by the Rev. Edmund Burk, Ph. D., rector of St. Paul's Church, Ocean City Md., was presented in the church by members of St. Andrew's Church School, Wilmington, Del.

The school closed on Sunday with enthusiastic services conducted by the dean, the Rev. T. G. Hill, assisted by the Revs. P. L. Donaghay and others of the clergy. The preache rat the morning service was the Rt. Reev. George W. Davenport, S. T. B., Bishop of Easton, and at the evening service, the Rt. Rev. Philip Cook, D. D., Bishop of Delaware.

The following were elected officers of the school:

The Rt. Rev. George W. Davenport, S. T. D., Bishop of Easton; the Rt. Rev. Philip Cook ,D. D., Bishop of Delaware; the Rev. Thomas Getz Hill, President, Smyrna, Del.; the Rev. William C. Marshall, Jr., Vice-President, Centreville Md.; the Rev. Percy Lowry Donaghay, Secretary, Middletown, Del.; Mr. Dudley G. Roe, Treasurer, Sudlersville, Md.

Course on Parochial Missioons at Sewanee Summer School.

The special course of instruction for clergymen on conducting Parochial Missions, to be held at the Summer Training School for Workers, Sewanee, Tenn., August 9-22, will be the first course of its kind ever undertaken, and has been arranged in accordance with resolutions passed by the Presiding Bishop and Council. The Rev. W. J. Loaring Clark, rector of St. Paul's Church, Chattanooga, Tenn., is in charge, and will be glad to furnish further information to those who desire to attend the Summer School.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop
Rt Rev. T. J. Garland, D. D., Suffragan

Death of the Rev. J. B. Harding.

The Rev. John B. Harding, rector of St. Mark's Church, Frankford, died June 27 of heart disease.

Mr. Harding was seventy years old and was born in Montreal, Can. After graduating from Philips Exeter Academy he entered Harvard University, from which he was graduated in 1878.

He was rector of St. Mark's twenty-eight years and came to St. Mark's from Baltimore, where he was rector of the Church of Our Saviour for eight years.

A notable achievement at St. Mark's was the erection of a beautiful church and parish house. The church property is considered one of the finest in the Diocese.

Mr. Harding took a prominent part in public affairs in Frankford, and was head of the Frankford branch of the Red Cross during the war and president of its auxiliary.

He was a deputy to the last five General Conventions, a trustee of the Diocese, a manager of the Episcopal Hospital, and a member of the Church Building Commission.

The funeral service was held in St. Mark's Church Wednesday afternoon and the body was taken to Frederick, Md., for burial.

Vacation Bible Schools Open.

Bible schools were opened Wednesday, June 28, all through the city of Philadelphia and in many nearby towns, under the auspices of the Philadelphia Daily Vacation Bible School Association

Nearly four hundred of the teachers who are taking part in the instruction attended a two-day teachers' training conference Monday and Tuesday in the First Baptist Church. The Rev. Dr. Floyd W. Tomkins, president of the Association, delivered the address of welcome.

Last year the Association operated one hundred and nine schools with four hundred and sixty-two teachers, 18,420 children, representing thirty-nine nationalities. Eleven denominations and twelve colleges co-operated in the work. This year one hundred and twenty schools were opened with nearly five hundred teachers.

The theory of the Vacation Bible School is that the regular sessions of the Sunday school allow only a half hour a week for Bible study. The summer school, extending over four or five weeks, five days a week, gives an effective addition of many hours, and coming after the close of the public school permits a concentration of time and attention on the part of the pupil.

A bequest of $5,000 to the Church of St. Matthias, Philadelphia, was made in the will of Sabra G. Rouse, who died June 20 at his home in Philadelphia.

The Rev. J. Ogle Warfield, vicar of Holy Trinity Memorial Chapel, was the preacher at the Odd Fellows' Orphanage, Philadelphia, Sunday, June 26. Prizes were distributed to the children for the best averages attained during the past school year.

The Rev. Llewellyn N. Caley, D. D., rector of St. Martin's Church, Oak Lane, preached at the open-air service Sunday afternoon on the site of the proposed Cathedral at Twenty-first Street and the Parkway. His subject was, "Indications of God's Handiwork in Nature." R. R. W.

NORTH CAROLINA

Rt. Rev. Jos. B. Cheshire, D. D., Bishop.

St. James', Iredell County.

"Home Coming and Children's Day exercises" were held by St. James' Church, Iredell County, Wednesday, June 22, when an interesting program was carried out by the children of the Sunday school. Mr. J. T. Hagler, superintendent of the Sunday school, presided, and the Rev. William J. Wright, of Statesville, rector in charge of St. James', read the service and delivered a brief address. After a bountiful dinner, which was served on a long table in the beautiful grove of trees in the church yard, and a social hour, Mr. Wright made an inspiring address to the Sunday school, encouraging and urging them to still larger and better things. The closing address was made by Archdeacon Hardin, of Salisbury, who held the close attention of the congregation for forty-five minutes in a talk full of practical religion and common sense.

Since taking charge of St. James' Church two years ago, Mr. Wright has done splendid work, both in the church and the Sunday school, and great things are hoped for in the future.

St. James' is one of the oldest congregations in Iredell County, and probably in this section. The beginning of the services dates back to the year 1800, when services were held in the Mills settlement near where St. James was located, by the Rev. Johnston Miller, who was at that time an ordained Lutheran minister, but who was in 1821 ordained by Bishop Moore as stated in the old record, he having only Lutheran ordination before that. Services were held in the homes in the Mills settlement by different Episcopal clergymen, and the congregation was called the Mills congregation.

The Rev. George B. Wetmore was ordained in Christ Church, Raleigh, early in 1855, and took charge of the congregation on February 17 of the same year, and on February 26, 1856, a parish was organized under the name of St. James.

PITTSBURGH

Rt. Rev. C. Whitehead, D. D., Bishop.

St. Stephen's Church, Wilkinsburg.

Sunday, June 26, throughout the day of three services, was emphasized as Parish Religious Educational Day. At 8 A. M. a largely attended corporate Holy Communion was celebrated. At the 11 A. M. service, before a well filled church, the rector, the Rev. William Porkess, preached a striking sermon on "The Significance of Training." In the evening, in the place of the Evening Prayer service, the graduating exercises of the Sunday school were held, when nineteen honor prizes and ninety-two diplomas were distributed. This school is laid out in five divisions, consisting of nineteen classes in all, and the curriculum intalled is the Christian Nurture Series in full, Courses 1-13. A system of credits has been carried out for all pupils, and quarterly reports sent to all homes. A thorough plan has also been effected for the teachers, there being a monthly corporate Holy Communion on Sundays and a monthly teacher training class on Monday evenings. The school has just closed its most remarkable year, for pupils and teachers alike.

J. C.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Bishop Brown and family have gone to Winchester, where they will spend the summer months.

St. Stephen's, Culpeper (the Rev. K. J. Hammond, D. D., rector): Fairfax Commandery, No. 25, Knights Templar, met here for worship with the congregation, visiting Masons and ladies. The Virginia Masonic Quartette, who took part with the church choir in the service, also sang several hymns alone.

The Rev. Thomas W. Hooper, Sir Knight, under special license from the Bishop, preached from the text, Isa. 42:1 an excellent sermon on the wonderful service o fthe Messiah, as described in vs. 2, 3 and 4.

New Organ for Christ Church, Alexandria: Work of installing the handsome new orogan in Christ Church was completed last week, and it was used for the first time Sunday, July 3. The organ, costing $10,000, is over three times as large as the one taken out, and is in perfect harmony with the Colonial style of this historic old church.

Death of Mrs. Hoxton: Mrs. Fannie Robinson Hoxton, eighty years old, widow of Colonel Llewellyn Hoxton and mother of Mr. Archibald Hoxton, of the Episcopal High School, and a sister of the late Bishop Randolph, died at her residence at the High School last week. Funeral services were conducted by the Rev. Robert B. Nelson, and the burial was in Ivy Hill Cemetery. Mrs. Hoxton was well known on Seminary Hill, where she enjoyed a wide circle of friends. She is survived by a daughter and three sons, Mrs. George Stuart, of the Episcopal High School; W. W. Hoxton, of North Rosemont; Archibald Robinson Hoxton, of the Episcopal High School, and Llewellyn G. Hoxton, of the University of Virginia.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robt. C. Jett, D. D., Bishop.

The Rev. Luther G. H. Williams, of Indianola, Miss., having accepted a call to St. Thomas' Church, Abingdon, has entered upon the duties of his new charge.

The Rev. Wilfred Roach, of Marshall, has taken charge of Christ Church, Martinsville, to which he was recently called.

The Rev. Paul Huntington, of the Cathedral of St. Paul, Boston, Mass., is considering a call to missionary work in the Archdeaconry with residence at Norton.

The Bishop is now engaged in making his annual visitations in the Archdeeaconry.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rev. Herbert Shipman, D. D., Suffragan-Elect.

Memorial Service for Colonel Galbraith.

In Trinity Church military men in great numbers gathered to honor the memory of the late Colonel Frederick W. Galbraith, of the American Legion. Representatives of the Church, of the army, of the navy and of civilian life were present. The service was in part that for burial of the dead, and the Rev. Dr. J. P. McComas, of St. Paul's Chapel, read the familiar lesson from St. Paul's letter. Bishop Manning gave the address, and in it sounded a high note of Americanism.

"The death of Frederick W. Galbraith," said Bishop Manning, "is a loss not only to the American Legion, but to the nation. It seems to us that we could not spare him. We need today men of truth and loyalty, men who put right before peace and principle before safety, men of clear mind as well as large heart, men whose course is guided by reason and judgment as well as by feeling, and Colonel Galbraith was such a man." C.

Daily Vacation Bible School.

The Rev. Charles B. Ackley, pastor of St. Mary's, Manhattanville, has completed arrangements for a Daily Vacation Bible School, which opens July 5 and continues to August 5. Children from five to twelve years of age are admitted. They will receive instruction in the Bible, in music and in handwork for both boys and girls. The Board of the Sheltering Arms, whose grounds adjoin those of the parish, have very kindly opened them for the use of the school every afternoon. Here the children will be under the direction of a trained play leader.

LOUISIANA

Rt. Rev. Davis Sessums, D. D., Bishop.

News Items From Trinity Parish, New Orleans.

The rector, the Rev. Robert S. Coupland, attended the consecration of the Rev. John D. LaMothe. Dr. Coupland and Dr. LaMothe have been friends for many years. They were classmates at the Virginia Seminary, and at one time both were rectors of churches in New Orleans, Dr. Coupland at Trinity and Dr. LaMothe at St. Paul's. A few years ago Dr. LaMothe was called to the Church of the Ascension in Baltimore, where Dr. Coupland had been rector for ten years.

The entire exterior of Trinity is being cemented, and the interior is being tinted, at a total cost of about $10,000.

Dr. Coupland has instituted the rather novel plan of omitting the sermon on the first Sunday of the month in order to shorten the service, and the unusually large attendance for the last two months shows the approval of the members of the parish.

The services at Trinity during July will be conducted by the Rev. Charles A. D'Arcy, who was at one time in charge of St. Andrew's Church, New York, and about a year ago came to New Orleans and has been serving as Superintendent of the Boys' Home.

This institution was founded nearly one hundred years ago, the building being on St. Charles Avenue, in what is now the heart of the residential section. The Board in charge of the Home purchased property elsewhere covering four city squares, and the new building is being erected and will be ready for occupancy September 1. In the meantime Mr. D'Arcy and the boys are temporarily located at Pass Christian. The new institution will take care of Protestant baby orphan boys. Heretofore these little ones have been sent either to a similar institution or to a Roman Catholic institution. This enlargement of the work of the Home is made possible through the very generous contribution of Mr. and Mrs. W. L. Burton, in memory of their son, Walter Burton. It is understood the amount they have contributed will approximate $175,000.

W. K.

DALLAS.

Rt. Rev. A. C. Garrett, D. D., Bishop
Rt. Rev. H. T. Moore, D. D., Coadjutor.

The Clericus.

The Dallas Clericus, embracing all the clergy of the Diocese, departed from its rule of meeting in the See City early in June, when Bishop Moore and an exceptionally large number of the clergy held their last meeting of the season at St. Andrew's Church, Fort Worth, as guests of the rector, the Rev. E. H. Eckel. The regular program, comprising Holy Communion and an address, in this case by Bishop Moore, and **ad clerum conferences,** was followed. An impromptu feature of the latter was a discussion of the social immorality of young people, and it was decided to publish a memorandum on the subject in the newspapers of the State and to advise parents to instruct their children in morals.

A luncheon served by one of the parish guilds was followed by a visit to the roof of the new twenty-four F. & M. Bank Building, the tallest structure in Texas, whence a magnificent view of the city and surrounding country for many miles was had. After adjournment at 3:30 the clergy were motored to Lake Worth, nine miles from the city, where bathing, a fish dinner, a launch trip, and an all-night stay in the cottages of parishioners were the features of the entertainment.

The acoustics of St. Andrew's Church, notoriously bad ever since the opening of the new church nine years ago, have been successfully corrected recently at a cost of about $3,500 by the "Sabine process"—an application of principles formulated by the late Professor Sabine, of Harvard University.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

The Rev. Philip A. Dales has been appointed assistant to the Rev. George F. Dudley, D. D., rector of St. Stephen's Church, and will assume his new duties September 1. Mr. Dales is a native of Washington and graduate of the Virginia Theological Seminary. He has recently been in charge of the chapel at Mt. Ranier as assistant to the Rev. Charles E. McAllister, rector of Pinkney Memorial Church, Hyattsville.

The Rev. Thomas F. Shoesmith, vicar of All Saints' Chapel, Leighton, Pa., will have charge of the services at St. Mark's Church during July. The Rev. Horace W. Stowell, rector of St. John's Church, East Mauch Chunk, Pa., will be the clergyman in charge during August. The rector, the Rev. C. R. Stetson, will take his vacation during these months, returning to his charge September 1.

The Rev. Thom Williamson, Jr., rector of the Church of the Advent, and Mrs. Williamson have moved into their new rectory, 149 U Street, Northwest. A continuation of the activities of some of the organizations during the summer months will be a new policy of the parish instituted

since Mr. Williamson took charge of the work there.

The preacher at the open air service, Mt. St. Alban, on Sunday, July 3, was Canon Russell, of the Washington Cathedral. This service was the people's annual patriotic service in celebration of Independence Day.

The Rev. George F. Dudley, D. D., rector of St. Stephen's Church, will be the clerical supply during the month of July at All Angels' Memorial Chapel, Twilight Park, Haines Falls, N. Y. During August this position will be filled by the Rev. J. W. Austin, rector of All Saints' Church, Chevy Chase. All Angels' Chapel is a memorial to the late Bishop Satterlee, first Bishop of Washington, and for this reason the summer clerical supply is drawn from the Washington clergy as far as possible every year.

An important meeting of the Presiding Bishop and Council will be held on July 15 at the Washington Cathedral, Mt. St. Alban.

M. M. W.

GEORGIA

Rt. Rev. F. F. Reese, D. D., Bishop.

Improvements in Christ Church, Savannah.

Extensive alterations in the basement of Christ Church, Savannah (the Rev. John D. Wing, D. D., rector), were begun July 1 so as to provide greater facilities for the Church school, which has closed for the summer. The basement will be converted into individual class rooms, and new wiring and a modern ventilating system will be installed. The ventilating system will provide a constsant current of pure air in all of the class rooms. There will also be a chapel. The improvements will cost a considerable sum, and the $1,500 contributed by the Parish Aid Soociety at Easter from proceeds from the Colonial Lunch Room will be devoted to this cause.

E. D. J.

KANSAS

Rt. Rev. James Wise, D. D., Bishop.

The Rev. Richard Allen Hatch, rector of Grace Church, Ottawa, and St. Barnabas, Williamsburg, who resigned recently, is leaving for St. Louis, where he will take a much needed rest at his old home in the suburbs of that city. Since taking charge of these parishes his success in the work has been marked. The church attendance at both places has increased 200 per cent., and the Sunday schools have doubled in roster and attendance. Mr. Hatch, who is chaplain of Warren Black Post, American Legion, served for fourteen months with the A. E. F. in France.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Christ Church, Danville, Observes Fortieth Anniversary.

The fortieth anniversary of the laying of the cornerstone of Christ Church, Danville, was observed on June 23 and 24. The service on the evening of the 23d was notable in that the Chief Burgess and other public officials, members of the Borough Council, and the Ministerial Association were present. The Rev. R. R. Morgan read the Evening Prayer, and Rev. W. E. Kunkel, who was for a time locum tenens at Christ Church, preached from the words, "He must increase, but I must decrease." A choir of forty voices rendered the musical part of the service. After the service a reception was held in the parish house and refreshments were served by the Woman's Guild of the parish.

On the 24th services were held at 6 and 10:45 A. M. Clergy present and taking part in the services were the rector, the Rev. Floyd Appleton, Ph. D.; the Rev. C. N. Tyndell, S. T. D., and the Rev. Messrs. H. D. Schmaus, R. R. Morgan, D. W. Gateson, Archdeacon Lascelle, and Executive Secretary Judd. Conferences were held at which the Nation-Wide Campaign and the Publicity Program were discussed. Christ Church, Danville, is one of the finest church buildings in the Diocese, and the parish, under the leadership of Rev. Dr. Appleton, who only recently accepted the rectorship, bids fair to take a prominent place in the affairs of the Diocese.

L. F. B.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop.
Rt. Rev. E. W. Saphore, L. D., Suffragan.
Rt. Rev. E. T. Demby, D. D., Suffragan.

A New Easter Offering Plan.

When the time approached for the usual distribution of mite boxes this year, the faculty of St. Paul's Church School, Fayetteville, Ark., decided to vary the method of obtaining the Easter Offering and adopted the suggestion of Mrs. Parker, the rector's wife, to make it an opportunity for "coordinated expressional activity" along with verbal instruction. Mrs. Parker, who is directress of the C. S. S. L. in the parish, was appointed to develop the plan, and in doing so she made extensive use of the C. S. S. L. throughout.

A large cross was prepared by the boys of the school. It was made of wall-board, and its surface was marked off into seven spaces, each labeled with the name of one country or more in which this Church carries on a mission. Under the name of the mission was inscribed the amount appropriated by the Church to that field, and the amount the schoool was expected to raise for it on a certain Sunday. This amount was proportioned after the greater one.

On Quinquagesima the superintendent announced that the best picture illustrating the work in each country brought in on the corresponding Sunday by a pupil would be affixed to the space on the cross reserved for that country. Each class was to vote first on the pictures brought in by its own members, then the ones chosen as best by the classes would be gone over by the superintendent and the best one of those chosen by him. There was some excitement each Sunday as the choice was announced and the picture put in place.

Each Sunday the amount wanted for the next "mission" was announced. The first two Sundays the offerings fell slightly below the mark. A deficit was declared to exist, and it was explained that the missionaries in those fields would suffer some deprivation because of it. All the rest of the Sundays, including Easter, a day of violent weather, saw the amount go far past the quota for the day. The total was more than twice that of any former year.

Every Sunday save one, when a missionary story was told) five or six minutes was allowed before closing exercises for presentation of a very brief tableau representing some phase of the Church's work in the field under consideration that day. The subjects of these tableaux were chosen, from a number suggested, by the pupils who were to pose them, and it was so arranged that at one time or another every child in the school, even the youngest, took part, sometimes with surprisingly realistic effect, always with enthusiasm.

On account of extremely inclement weather the Easter exercises of St. Paul's Church School had to be postponed. On Low Sunday, accordingly, the entire school participated in a morality play entitled, "Souls and Bodies," written expressly for the occasion by Mr. and Mrs. Parker and directed by Mrs. Parker. In this morality play the missionary teaching of the entire Lenten season was gathered up, and in the course of it the Easter Offering of the school was presented.

WYOMING

Rt. Rev. Nat. S. Thomas, D. D., Bishop.

Notable Work of the Rev. Jno. Roberts.

The retirement of the Rev. John Roberts, after thirty-eight years of service to the Indians of Wyoming, removes from the list of active workers in the district the senior priest and one of the most beloved characters of Church history in Wyoming. It is a cause for utmost congratulation that Mr. Roberts remains on the Wind River Reservation, where his remarkable influence and deep affection will ever surround the people to whom his life has been given.

In February, 1883, Mr. Roberts was sent by Bishop J. F. Spaulding to minister to the Arapahoes and Shoshones on the Wind River Reservation. In addition to his labors among the Indians of two tribes, he established the Government Boarding School, which he superintended for many years, and organized missions and built churches at Fort Washakie, the Shoshone Agency, Wind River, Lander, Milford, Hudson, Riverton, Shoshone, Thermopolis and Dubois. In 1890 Mr. Roberts took charge of the Shoshone Mission School. This school was built by Bishop Talbot on land given to Mr. Roberts by the noted Chief Washakie, of the Shoshones. The school has been Mr. Roberts' particular charge, ministering each year to about fifteen Shoshone girls, and through them to their families and their tribe. In 1902 he relinquished his work among the Arapahoes, after directing the translation of the gospel according to St. Luke into Arapahoe, which work was published in 1903 by the American Bible Society.

Mrs. Roberts, a most lovable English character, has been a wonderful help to her husband in his labors for his adopted people, and their daughters are carrying on the notable work begun by them.

St. Michael's Mission held its fourth annual Visitors' Day on May 25 in connection with the official visitation of the Bishop of the district. The event is unique and of great interest. The program of the day included the celebration of the Holy Communion, the hearing of the Catechism, Morning Prayer and confirmation of fourteen candidates, and an address by Bishop Thomas. This was followed by drills given by the boys and by the girls, and an inspection of the school and buildings, and of the work done by the Indian children during the school year. Coffee was served by the mission to

(Continued on page 22)

Family Department

JULY.

1. Friday.
3. Sixth Sunday after Trinity.
10. Seventh Sunday after Trinity.
17. Eighth Sunday after Trinity.
24. Ninth Sunday after Trinity.
25. Monday. St. James.
31. Tenth Sunday after Trinity.

Collect for Seventh Sunday After Trinity.

Lord of all Power and Might, Who art the Author and Giver of all good things; graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same; through Jesus Christ our Lord. Amen.

Immortal.

I do not think we ever lose the precious hours
That earth has given our hearts
To treasure and to hold.
They wing their way to Realms of Light and live,
After our mortal form is clay and cold.

And when our souls ascending to the Bright Beyond
Stand one and all at last
Before the Great White Throne,
'Tis through these precious hours, so intimate,
That we may recognize and claim our own.

Joys that we knew, together here, pain
Tears that perhaps were shed
At parting of our ways;
Hope that we shared and fears that Faith has stilled,
Songs that have filled the twilight of our days.

Friendship that gave its wondrous breadth and light,
Love that inspired
Our strength and tenderness,
Soul of those dear earth hours we have known,
They will be there to welcome and to bless.

—Kate Lewis McLauchlan.

Men Are Waking Up.

The men of the Church are waking up in a wonderful way. The vast majority of them have failed to realize the wonderful privilege, the great pleasure, the tremendous responsibility of church membership. This has been largely true whether they were officers or not.

There have been some of the men in many of the churches who have been faithful, earnest and active, but it is generally admitted that they have been in the minority. Many elders have thought that, when they attended the meetings of the session and distributed the elements of the communion, they had done their full duty. So many deacons have felt that their duty lay in taking up the collection in the church and turning it over to one of their number, who had been chosen treasurer of the church.

The rest of the men have felt, when they contributed something to the support of the church and attended the services with more or less regularity, there was nothing more to be expected of them.

The result of this state of mind has been that very few men in the Church have ever really done any work for God that is worth counting, and the Church has suffered greatly and has lagged far behind, when it ought to have been forging to the front.

But the men are seeing a new vision. The light of heaven is shining into their hearts and they are catching glimpses of what they have never seen before. They are looking upon salvation and church membership as not merely life insurance for the soul. They are seeing that there is a great responsibility resting upon them to do something for the Saviour, who has done so much for them, and something for their fellowmen, who need their help so greatly.

And more than that, they are seeing that this service is not merely a duty, but it is a great privilege and the source of great soul joy and satisfaction, such as they have never found anywhere else.

The men of the Church are finding that the work of the Church must not be left to the women with a few men helping them. They see that it is indeed "a man's job." It is a job that calls for the exercise of all the good talents that can be found in any man, no matter how able he is, or in all the men of the Church combined.

Men all over the Church are considering the subject of their duty to God and to the Church and to their fellowmen. They are, as individuals, taking hold of many kinds of work that they have neglected in the past. They are organizing in congregations and in Presbyteries that they may unitedly do greater work.

The growth of men's Bible classes shows how the men are trying to learn God's will as revealed in the Scriptures. Men are finding the joy of personal work. The number of men who are willing to conduct religious services in the churches or elsewhere has increased greatly, and they are doing this work in a way that neither they nor the Church would have believed possible a few years ago.

The number of those who are laboring for the salvation of souls through their own special work is increasing, and every one who is doing this work is experiencing a satisfaction and a joy that he had never known before.

Many of the busiest men in the country are taking time from their business to engage in the Lord's work. They are finding that time taken for this purpose is not lost to business, and that it brings to them inestimable pleasure, and they find that they are growing in their spiritual life.

The series of great laymen's conventions that are being held just now, and the meeting together of the men of a particular church, all have a tendency to inspire and enthuse the men and to fit them for service, for life and for the enjoyment of the thrills that come from winning souls for Christ.

Men who have not engaged in definite work for the Master can have no conception of what it means. All that we can say to them is, Try it.—Presbyterian of the South.

"Overs and Overs."

As Maidie followed her sister up to the sewing room her small feet were fairly dancing with excitement.

"O Ellen, are you going to begin my new dresses this afternoon? Will you do the pink one first? Please do the pink one, Ellen. You know I like that best."

Ellen drew the cover from the pile of work cut out and ready for basting. Such a pile of work! The pink gingham and the blue one, skirts for middies, Claire's green voile and blue silk and white Swiss. Ellen felt as if she could get through things fairly well if it were not for the endless sewing piled before her, mountain high, twice a year. If she could only get it all done and out of the way just once! And Maidie was dancing about as if it were the greatest treat in the world!

"There'll be pieces, won't there, Ellen, and I may make Rosie May a dress? Oh, I do love new dresses!"

"You wouldn't love them if you had to make them, over and over forever! Maidie, if you don't let things alone I won't touch the pink dress."

Ellen did not mean to be sharp, but she was tired.

Maidie looked up, with her mouth quivering.

"Does God get tired, too, making flowers and things?" she asked.

"I'm going to measure the length," Ellen replied sternly, "and then you're to go outdoors and play and not come into the house until I call you."

Maidie stood painfully still while the length was being measured. Then she went softly out of the room. There were tears in her eyes, but she tried bravely to wink them back.

Ellen, alone in the sewing room, was trying not to remember the small, grieved face. She was doing all that she could do, taking care of the family. Flowers! If only she could set some law going that would make new clothes every spring and fall! She would not get tired then. It was the doing things over and over endlessly and never getting them done. Days and nights and seedtimes and harvests did themselves

But how about people? How about people's selfishness and laziness and impatience? Did God never get tired of forgiving people over and over? Did He never get tired of giving them fresh days and having them spoil them?

Ellen's needle slipped from her fingers, and she sat very still in the bright little sewing room. Suddenly she dropped her work and went to the window. In the yard below was a grave little figure sitting listlessly in the swing.

"Maiden," Ellen called, "you may come up now. I've found a lovely piece that you may use to make Rosie May a dress."—Youth's Companion.

The Great Companion.

I don't know 'bout the new faiths that are risin' day by day;
I only know I'm walkin' in the sweet old-fashioned way!
The same old heavens above me—my title clear I see;
In the valley of the shadow He'll go along with me.

I don't know 'bout new gospels—new worlds that swim in light:
I know God sends the sunshine, an' lights the lamps of night;
An' if the darkness gathers, His smile my light shall be;
In the valley of the shadow He'll go along with me.

How sweet that thought forever; when clouds are in the skies,
To see the hills of heaven through the tears that dim the eyes!
The heaven of sweet child-faith is all I want to see
In the valley of the shadow, where He goes along with me.

—Frank L. Stanton.

On Being Disquieted.

In the case of personal worries, one of the surest remedies is to get beyond our private experience. What time I am afraid—afraid of my health, disturbed by the difficulty of making ends meet, worried by some unheroic trouble in my family, I had better start to help some one else. This is often one of the ways in which God reinforces our faith. He takes us out of ourselves. Instead of brooding over our private difficulties, we shall do well to apply ourselves to the task of visiting some one who needs to be cheered up, or of bringing aid to a fellow-creature in trouble. Keble once wrote to a friend in depression, "When you find yourself, as I dare say you sometimes do, overpowered as it were by melancholy, the best way is to go out and do something kind to somebody or other." A wise counsel. For in many cases our private worry is only to be overcome by standing back from it. To brood over it may sap our vitality. Whereas, if we set ourselves to forget it for a little, we come back with a stronger confidence in ourselves and a better sense of proportion. Our minds are clearer, our wills are keener, as we rise above it in the effort to remember others. Often it makes us ashamed of ourselves, when we see how other people are bearing trouble. Besides the very effort to communicate some hope and help to them stirs in us a new sense of the resources which God stores in the human soul. This may sound a rather round-about method of regaining faith. But those who have tried it know how real and instant is its work upon life. The truth is that many of our worries are aggravated by selfishness. They are much to us, and we get engrossed by them; we are driven in upon ourselves, till we see little or nothing but this difficulty and our own helplessness. We have hardly room even to see God. And it is as we deliberately give ourselves to an unselfish piece of service outside our private life that we receive a fresh sense of God living and working. If He can work through us on behalf of another, surely He can and will do something for us. This is the sort of logic of the situation. Why should I be cast down when I have seen elsewhere His power at work? Is it likely that His power will fail me, and me alone?—British Weekly.

Personality and Responsibility.

Chief among the marks of the spiritually awakened soul is the keener sense of personal responsibility. The sense of responsibility to the God of infinite holiness and justice lifts a decision high above the level of utility or public opinion or the desire of a majority of the group with which we are doing business. By accentuating the personal side of responsibility it lifts the whole transaction into the clear light of truth. Stripped of the temporary considerations imposed by the pressure of less scrupulous men and women who are associated with them, men and women dare to stand alone. That is the glory of a spiritual-minded man. He is no longer a time-server. His judgment is not warped by selfish motives or fear of running counter to public opinion. —Philippine Observer.

A Near East Romance.

In the days before the war a young Armenian man in a village in Asia Minor bade his sweetheart good-bye and sailed over the seas in the wake of the sun to win her a home and fortune in fabulous America.

America did not fail him, but circumstance did. Aranos Mooradian found a good job in Detroit, Mich. He lived thriftily; it seemed no time at all before money began to accumulate for the little home that he wished to prepare for his bride.

Then the war came and the Eastern world suffered its tremendous upheaval. All contacts across seas became difficult, and in Armenia—but all civilized people know the sad story of Armenia.

The little town that fostered the beginning of the romance was sacked. Three hundred of its five hundred inhabitants were killed. Little Lusia Chakalian saved herself only because she played 'possum among the gruesome company that heaped the streets of the village.

For three years Lusia, with the little band of villagers left after the massacre, wandered among the inhospitable mountains and over the burning desert until they reached Arabkir, losing half their number on the way. After another year they reached Mosul, where they lived a meagre existence for three years. Their privations in Mosul were so extreme that the little group was nearly wiped out entirely. Not a single member of Lusia's family remained and she had witnessed the sudden death and the silent falling by the wayside of every relative of her sweetheart, whom she now considered lost to her forever.

But eventually, with others, Lusia was taken by the English to Bagdad. Through suffering she had reached a place beyond hope. She did not dream that Bagdad was a turning point in her pitiful existence and that the future after all was going to fulfil its promise to her.

From Bagdad an Armenian leader forwarded Lusia's name to the Hairenik, an Armenian newspaper published in Boston. A copy of this paper reached Aranos Mooradian in Detroit. Immediately he wrote to his sweetheart, of whom he had heard nothing for nearly ten years, and through Near East Relief he sent her $500 to bring her in safety to a new and happy life.

How did he employ his time while he waited for her?

There was that little home to be got ready in a hurry, the little home that he had long despaired of sharing with Lusia.

They met and were married in Boston. Lusia's wedding day was indeed a day of thrills for her. Aside from the meeting with her lover, her first ride in a trolley car, her first experience with an underground tunnel, her first swift flight in an elevator, would be enough to unnerve almost any young bride. But these strange things could hold no terror for one who had lived through the awfulness of pillage and massacre that had become commonplaces in the life of Lusia, and it was almost a smiling bride who boarded the train with her husband, bound for the home he had prepared for her in Michigan.

Lusia Mooradian is now twenty-six years old. In America that is an ideal age for brides, and certainly no country sends brides to the altar more radiant and young than does America. But Lusia Mooradian looks like a tired middle-aged woman. Her face is stamped with a grim sadness that tells a tragic story. Yet her young husband, remembering their happy childhood, and with the picture deep in his heart of the sweetheart to whom he said good-bye so long ago, is confident that the sheltered home and the tenderness with which he intends to surround her future, will bring back to his little wife the happiness which should shine from the face of every bride.—The New Near East.

Prayer.

Our lives are fed by prayer—for not alone
Strong yearnings of the soul for holy things,
Or aspirations high, or musings deep,
Can give us rest of soul—as to a sea
In which we children dip our tiny pails
And bring up water, we recur to prayer;
For loving, living, longing every hour,
We give up to Thy care, Almighty Strength,
That which our hands are all too weak to hold.
Take, then, O Lord, my doubts, my fears, myself,
My friends, my foes—if any such there be;
But laso take my pleasures and my joys,
My knowledge, all my intercourse with men,
Or books, or with this wondrous world of Thine—
Yes, take them all, that I may rest in Thee.

—Adelaide Ross.

Contend Earnestly for the Faith.

"Respect for her traditions has always been a chief note of the Church, and the great safeguard of her Catholicity. In this she is governed not merely by principles of human conservatism, but by a sense of Divine responsibility. Knowing herself to have no earthly origin, the result of mutual consent, but to have been created and raised up by God for this very purpose —to bear witness to Christ—she has always felt herself bound, as the first of her duties, to deliver, from age to age, the revelation made to her at the outset unimpaired and unadulterated. Voluntary societies, such as the sects, are under no such obligations. To modify the doctrines of their founders is in them no crime. But in the Church it would be the gravest of all crimes. She believes that her Founder was Himself 'the Truth.' She knows that He imparted to her, once for all, 'the Spirit of Truth.' It is her conviction that in the first burst of His inspiration He opened to the first generation of believers, the apostles and those next to them, the entire wealth of truth, in the form in which they could apprehend it and set it forth. Through those illuminated teachers she received the truth as a sacred trust for the benefit of humanity to the furthest shores and to the latest posterity. 'Keep the deposit' is the solemn injunction of the departing apostles. 'Contend earnestly for the faith once for all delivered to the saints,' repeat their immediate associates who shared their inspiration. 'Let no innovation be made upon the received tradition' is the response of the Roman chair in the third century. 'Let the ancient customs hold good,' echoes the Nicene Council in the fourth. To this test everything is brought. It is in accordance with the historical belief and practice of the Church. If not, it stands self-condemned. By this test the Nicene Fathers rejected Arianims. By this test the controversies of modern times must be settled. No new-fangled inventions are to be joined with that sacred heirloom."—Canon Mason.

The contact of the Holy Spirit with the individual soul is the closest and most intimate relation that exists between God and man, and it is through the Holy Ghost that man can become like God in godliness.

When we go from one room into another we do not become different persons. When we pass into the other world we shall take with us the character and the recollections which we had here.—Exchange.

For the Young Folks

When Mother Went Away.

Once mother had to go away
(We thought we'd have a lovely day
'Cause daddy planned to stay at home),
So mother packed her brush and comb,
Her nightie, and a few things more,
And when the cab was at the door
We all ran out to hug and kiss her,
And never thought how much we'd miss
her.

First, some one down town telephoned,
And daddy turned around and groaned,
And said, "Too bad! I'll have to be
At the office, kids, 'till half-past three."

Then Phil fell down and cut his knee,
And cried as hard as hard can be;
I tied it up as best I could,
But not as well as mother would.

On Friday mother went away,
And that's a most unlucky day!
We broke the darling Chinese jar,
In the cupboard where the queer things
are,
And I got caught on nails and tore
All my new dress on the big barn door.
If mother'd been at home, I know
That things would not have happened so.

And when at last we went to bed,
And daddy came, he only said:
"All right? Good-night, then, kiddies.
dear,
I wish that your mamma was here!"

He never tucked us in at all,
But turned the ligh off in the hall!
(Our mother always leaves it lit
So that we're not afraid a bit),
Then in the night I had a dream,
That almost made me cry and scream,
But mother wasn't there that night
To comfort me and hold me tight,
And talk and laugh away the fright.

Our mother came back home today,
And me, and Phil, and daddy say,
That she must never go away
Any more!

—St. Nicholas.

"The Blue Byke."

PART I.

"George Usher! How many times must I tell you to stop that mournful whistle? You will drive me insane!"

"Oh, mother, can't I even whistle? I can't have a wheel; I can't have anything!"

"Don't say that, son. Father and I try very hard to give you all we can. The necessities cost so much nowadays that we have very little left to buy such things, much as we should like to do so."

"Dad had a wheel when he was my age."

"I know it, son," said Mrs. Usher, rubbing her hand through his tousled hair. "I wish with all my heart that you could have one, too, but I don't see how you can. Did you fill the woodbox?"

"Yes, mother."

George ran out of the house and threw himself on the ground beneath the big pippin-tree, back of the house. Tears of disappointment welled up in his eyes in spite of all he could do. His heart had been set on a brand-new blue "byke" that stood in the window of the hardware store. It was a perfect beauty, with its motor-cycle handle-bars, its stripped mud-guards, the fifty dollars it cost was more than an electric headlight and a baggage-carrier in the rear. Father said that the fifty dollars it cost was more than he could afford. If only George could earn the money himself! But it did seem like a great deal when you thought of earning it.

George had no appetite for supper, but mother shook her head when father was about to question him. Uncle John, his mother's brother, dropped in to see them in the evening, as he wanted to talk business with Mr. Usher. George sat in one corner of the living-room with his history before him, but his mind was on the window of the hardware store.

"What was the best business proposition you ever had, John?" Mr. Usher asked after awhile.

Uncle John laughed. "The very best was when I was George's age."

George looked up all attention on hearing his name mentioned.

"We had a small chicken-house in the back yard, but no chickens. One day I asked father if I might have some, and he agreed. That was my first and best venture, for I couldn't lose. Father bought the chickens, paid for the feed, paid me for the eggs, and I ate them. Now you can't beat that, can you?"

"No, I can't," laughed Mr. Usher; "but didn't your father soon tire of that?"

"Yes—he did. But not until after I was well started. Then I was able to buy my own feed with what I received from the eggs and chickens I sold. I took all the extra ones to the store. I made real money from them. Every week I put a little more in my bank, and eggs were cheap in those days, too."

"Dad, may I keep chickens?" George broke in, all excitement. "We have a place for them, and I'll take care of them and tend the garden, too. You'll never have to show me the weeds, either, if only you'll let me keep chickens."

"We'll see, son. It means a great deal of work, and we mustn't start something we are not going to finish. I'll let you know next Monday, George."

George knew what his father said was final; and although he was too excited to sleep that night, he didn't mention the subject again. On Saturday, however, he spent most of the day in the chicken-house, cleaning and scrubbing and white-washing.

When he came home from school on Monday, his father met him at the gate.

"Come out back, son," he said, leading the way to the little house. He opened the door, and there, scratching away in the straw, were ten of the purest white, white-Leghorn pullets you ever saw. George was beside himself with delight.

"Oh, dad, thank you ever so much! Oh, mother!" he called.

But his mother was right behind him and answered, "Come and see what we have in the kitchen."

He ran on ahead. As he opened the kitchen door the cheep-cheep-cheep that greeted him told him that baby chicks were there. Sure enough, in a big cardboard carton behind the stove were an even hundred fluffy little yellow balls. He was speechless with excitement; but when father opened the book of instructions for the amateur poultryman, which had been sent by the hatchery from which the chicks had been bought, George turned to look over his father's shoulder. As they studied the book together, it was hard to decide which was the bigger boy, and the mother was as interested as they.

Hovels for the youngsters were easily and quickly made from cheese-boxes by cutting a little door at the bottom, so that they might run in and out. Three nails were driven in the side of each box about three inches from the bottom, and wire hoops were made to fit the inside of the box and rest on these nails.

"Now, mother, if you will sew some old flannel on the hoops for us, so that it will drop down on the backs of the little fellows, we will keep them snug and warm. Will that keep them warm, father?"

"Yes; the heat of their bodies against each other will be enough, for we will bring them into the kitchen at night."

—David Hammond, in St. Nicholas.

For the Southern Churchman.

Old Mr. Frog's Escape.

By Mary Gibson Chamberlayne, 8 Years Old.

Once upon a time there was an old frog whose name was Deep Voice. He lived in a pond and sang all summer in a deep voice, and that was where he got his name.

One day he had been visiting his cousin, old Mr. Toad, and had stayed till twilight, for it had been raining. Now Mr. Frog likes the rain, but Mr. Toad doesn't. He and Mr. Toad and his wife and children had been out to walk, and it had started raining, and he had to raise his umbrella and carry Mr. Toad, his wife and his children separately and safely across the mud puddles. Now he was coming home, and it was nearly dark.

Suddenly he heard a noise. He looked up, and there was Hooty, the owl. He stopped stone still, and presently Hooty went away, and then Mr. Frog hopped quickly back to the pond and began singing again.

Likes and Dislikes.

I had a little talk today—
An argument with Dan and Ike;
First Dan, he said 'twas not his way
To do the things he didn't like.

And Ike, he said that Dan was wrong,
That only cowards dodged and hid,
Because it made him brave and strong,
The things he didn't like, he did!

But then I showed to Ike and Dan
An easy way between the two;
I always try, as best I can,
To like the things I have to do.

—Arthur Guiterman.

For the Southern Churchman.

Big-Ape.

Herbert Lee Alexander, Aged 8 Years.

In the far West lived an Indian boy. One day he went to take a walk. He went on, on, on, and soon he came to what he called a wood. As he went on he heard a roar, then he knew where he was; he was in the jungle. The lion, the panther, the elephant, the tiger were chasing him. What was he to do? If he climbed a tree the panther would get him. He never thought of the apes. The apes were good fighters; the apes loved him. So he called them. "BAA," said Big Ape. What a fight! The tiger was the first to be killed, the panther the next, the lion the next, the elephant the last. The next task was to get home. It was not as hard as the first. He sent an ape to the top of a tall tree to see if he saw his wigwam. The ape saw it and took Big-Ape home.

'Twas a Glorious Fourth After All.

"Say, fellows, what's the matter with Jimmy?" piped up Ned Merrill as the South End Athletics crowded into the empty garage in Ned's back yard.

"Maybe he's sick," volunteered Willie Prentice.

"No, he isn't," answered Tommy Watson, "'cause I saw him coming from the store a little while ago."

It was the Fourth of July, and the South Enders had planned for a grand celebration of the nation's birthday. Tin banks had been emptied, and every possible penny had been secured for the club's common purse. There were to be flags, lemonade and noise making of all sorts to come after the morning baseball game with the West End Eagles. When the plans were being made for the celebration Jimmy Darrell had been the leading spirit. Now, on the morning of the eventful day, the little members of the neighborhood club were gathering for the ball game and anxious for the frolic of the afternoon. All that was needed was the presence of bright-eyed, sharp-witted Jimmy, the club president and popular leader of the youthful Athletics.

"Do you suppose he won't show up to pitch against the Eagles this morning?" asked Eddie White.

His question was followed by a dark silence, for without Jimmy in the box there was no hope of winning the game. Suddenly Will Prentice let out a shrill whistle and dashed to the door, wildly waving his cap. "Here he comes!" he shouted. And sure enough, down the alley walked the missing Jimmy. There was something about him that caused uneasiness among the boys clustered in the garage door.

"Hi, there! Hurry up, Jim!" called Will, who was bent on getting the ball game started.

"Go on; I'll catch you," said Jim. And as the club headed for the ball grounds there was a secret hope in the breast of the members of the team that Jim would "wake up" in time to pitch a good game.

Jimmy did not "wake up." He pitched a game of ball without any heart in it, and the Eagles won by three runs, which they piled up in the last inning. On the way back to the garage Jim said:

"I hated to disappoint you fellows. It was because I was worrying about our big celebration this afternoon that I couldn't pitch against the Eagles." After a pause, during which the boys wondered what was coming, he went on, "We all belong to the Junior Red Cross, don't we?"

There was a general nodding of assent.

"Our teacher told us that if we were to be good citizens we must serve others, didn't she?" was his next question. More nodding of assent.

"Well, on my way down here this morning I met two boys from the Orphans' Home, and they told me they were looking for an American flag so that they could celebrate the Fourth. That was to be all the fun they were going to have. I had the club's money in my pocket, and the thought struck me that if we were good citizens we ought to help those boys, and especially since they were doing their poor best to celebrate the country's birthday. Why can't we buy a flag for them and then spend the rest of the money on jimcracks for their Fourth?"

A buzz of conversation followed Jim's question as the boys grouped themselves about their leader. Finally Will Prentice said:

"That's all right, Jim. Let's buy the flag and everything. We ought to give those orphans one sure enough 'Glorious Fourth.' We can get some lemons at home and make some lemonade for ourselves and then go down to see the parade and maybe the fireworks tonight, so I guess it won't be such a bad Fourth after all, only I do wish we had won that ball game."

As Will ceased speaking the boys heard some one coming out of the garage, and, turning around, they saw Ned's uncle approaching.

"I happened to hear what you boys were talking about just now," he remarked as he came up. "Jimmy has asked you to make a big sacrifice in the way of unselfish service for others, and you boys are little bricks for backing him up. Now, don't say anything more about it, but buy your treat for the orphans, get some lunch and then meet me at my house at 2 o'clock."

Promptly on schedule time the boys were at the meeting place, and then things began to happen so fast there was no time left for regrets over the money that had been spent. Ned's uncle had purchased flags, balloons and every imaginable kind of noise-making contrivance made to give boys a good time on the Fourth of July. Late in the afternoon the West End Eagles unexpectedly appeared for another game of ball. This time Jimmy pitched with his usual skill. The South End Athletics won with many runs to spare and were cheered by the boys from the Orphans' Home, who had marched to the ball ground behind the flag the boys had bought for them.

The day ended in a blaze of glory, and as they were departing for their home the Athletics declared it the very best Fourth they had ever spent. In playing the part of good citizens they had found a new pleasure in the celebration of the anniversary of their country's Declaration of Independence. —Christian Advocate.

Rodney's Ride.

"The greatest ride of Revolutionary times was the ride of Caesar Rodney, of Delaware." "Paul Revere rode to save army supplies at Lexington and Concord, but Rodney, ill with cancer, eighty miles from Philadelphia, and against the pleadings of his friends and relatives, who said the ride would kill him, saddled his black horse and rode to save the Declaration of Independence, for his vote and that of John Morton, of Pennsylvania, were needed to break the tie.

"In 1776 the colonies were in great excitement. The Continental Congress was sitting in old Independence Hall, in Philadelphia. Thomas Jefferson had written the great charter of our freedom, and on July 1 it was presented to Congress by Benjamin Harrison, of Virginia. Would these brave men dare to defy King George and his armies. Yes, if the colonies stood united for freedom. No, if the colonies were divided. Four of the Pennsylvanians were opposed, but two of the seven Pennsylvanians were persuaded to stay away by Franklin and Adams. In Delaware, Thomas McKeen was for independence, George Reed was opposed at this time, and Caesar Rodney was eighty miles away down in Sussex County.

"When the sun rose over Philadelphia July 4, 1776, and the anxious delegates had gathered in Independence Hall, Rodney was still many miles to the south. His horse was jaded, his cancer-scarred face showed signs of physical pain and mental anxiety. Has the vote been taken? Through the street rang the sound of rushing hoofbeats, and into the yard dashed the foaming steed. Booted and spurred, tired and dusty, amidst a silence in which the heart throbs of Liberty were heard, Caesar Rodney entered Congress. Delaware was called. McKeen voted 'Aye,' Reed 'Nay,' and then the famous rider rose and said: 'As I believe the voice of my constituents and of all fair, sensible and honest men is in favor of independence, and as my own judgment concurs with them, I vote for independence.'"

More Blesseed.

Maurine sat playing with the beautiful presents her Aunt Laura had brought her the day before. Aunt Laura dearly loved Maurine, for she was her only sister's child, and a sweet-natured little girl she was, too. Her aunt had searched the shops and stores for presents before she left home, and a great big pasteboard box full of nice things for her niece had been brought in her trunk. There were a big doll, and two small ones, a tiny bureau, a washstand with chairs, a cupboard, dishes, cook stove, a white horse with shaggy mane and tail, some picture books and lots of candy and nuts.

As her Aunt Laura watched and admired her in her play, she noticed a thoughtful expression come over her face, and the child was perfectly silent for a minute.

"What are you studying about, darling?" asked her aunt. "Don't your presents suit you, little girl?"

"Oh, yes, auntie," she replied, brightening up and taking the white horse in her hand. "I think they're beautiful, but I was just thinking of crippled Dan. You know his aunt, who takes care of him, can't buy things as you do. She's poor and doesn't have any money, except to get something to eat with."

"No, I guess I've never seen him." Aunt Laura answered. "Where does he live?"

"'Round the corner," Maurine replied. "He sometimes comes to my window and peeps in at me when I am playing with my toys. He says he doesn't have anything much to play with."

"That's too bad," interjected Aunt Laura.

"And I'm going to ask you something," said Maurine, getting up and putting her arms tenderly about her aunt's neck. "Would you care if I took some nuts and candy, and gave him this horse you brought me?"

Aunt Laura smiled as she answered, "Why, no, dear. I'm glad you are so generous."

Maurine soon hurried off with the things in her arms, and in a few minutes she was back again. Her eyes were dancing.

"Oh, Aunt Laura," she exclaimed, "it's true what Jesus says!"

"What's that?" queried her aunt.

"Why, He says, 'It is more blessed to give than to receive,' and I've found it's so."—Exchange.

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WANTED—LADY, WITH COLLEGE DEgree, to teach high school mathematics in Southern Boarding School for girls. Address Willanow, care of Southern Churchman.

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Marriages and Deaths

Marriage notices not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

DAWSON-WASHINGTON.

On June 14, 1921, in Washington, D. C., at the home of her mother, Mrs. Lawrence Washington, MISS LOUISA FONTAINE WASHINGTON was married to MR. PHILIP DAWSON, of Lynchburg, Va., son of the late Mr. Nicholas son, of Fairfax County, Va. The ceremony was performed by the Rt. Rev. B. D. Tucker, of Southern Virginia, uncle of the bride, and the Rev. William G. Pendleton, D. D., rector of the Virginia Episcopal School, and brother-in-law of the groom. The bride is a daughter of the late Mr. Lawrence Washington and granddaughter of Colonel John A. Washington, last owner of Mount Vernon. After July 1 the address of Mr. and Mrs. Dawson will be Virginia Episcopal School, Lynchburg, Va.

Goodson: Died, at City Point, Va., June 22, of bronchial pneumonia, VIRGINIA CARROLL, infant daughter of Mr. and Mrs. H. D. Goodson, aged eight months.

"Safely, safely gathered in."

MARY SUSAN SALE.

Entered into eternal life May 2, 1921, at the home of her daughter, Mrs. Meriwether Smith, in Hyattsville, Md., MARY SUSAN SALE, of Essex County, Va., in the sixty-ninth year of her age. The funeral services were held at Pinkney Memorial Church, St. Matthew's Parish, Hyattsville, May 3, and her body was laid to rest at Lloyd's, in Essex County.

For months with true Christian patience she had borne up against a disease that required all the Christian fortitude that any soul could command. After long suffering, the end came with unexpected suddenness as if she had fallen asleep in the arms of the Lord.

Mrs. Sale was a faithful servant of Christ, unselfish and untiring in her service and consideration for others, the possessor of a beautifully even disposition, of keen appreciation of things spiritual, loyal to her Church and unsparing in her loving devotion to her family and her friends.

MISS ROSE ELLZEY McCORMICK.

The members of Grace Church, Berryville Branch of the Woman's Auxiliary, desire to place on record their sorrowful sympathy for the mother, and all others of the family, in the going hence of their loved one, ROSE ELLZEY McCORMICK. Her sweet nature, gentle manner and other Christian graces, as also her continued interest in the affairs of the Auxiliary, are fully appreciated by all with whom she came in touch, and her absence from our midst has left a vacancy which is deeply felt. Yet, knowing that our loss is her great gain, we can with her rejoice that she, having entered into the joys of our Lord, is forever blessed. May the "Man of Sorrows" speak comfort and peace to their hearts.

SUSANNE G. HAMMOND,
ALICE LEWIS,
Committee.

BENJAMIN BLAKE BROCKENBROUGH.

Fell asleep peacefully in the early morning of Sunday, May 29, in the seventy-seventh year of his age, BENJAMIN BLAKE BROCKENBROUGH, son of Dr. Austin Brockenbrough and Frances Blake, his wife.

Although he had passed the allotted span of life, we never tthought of Mr. Brockenbrough as an old man. His placid brow, his genial smile, his youthful spirit, shown to the last in a beautiful comradeship with the young, made one forgetful of the advance of old age upon him.

His life passed through many great changes, but he had a rare gift of adapting himself to changed conditions, and this ability to live in the present kept him far younger than his years.

When only seventeen years of age he enlisted in the Confederate Army and was conspicuous for his bravery. After the war, a friend writes, "his barn and corn-houses were open freely to the poor, both black and white."

In 1868 Mr. Brockenbrough married Miss Annie M. Mason, daughter of the Rev. Richard Mason, D. D., and she survives him. In this union each experienced a wealth of joy which found constant expression in loving and thoughtful attentions to each other.

In their beautiful colonial home in Tappahannock he and Mrs. Brockenbrough have dispensed for more than a generation a hospitality which for its graciousness and charm has been famed throughout Tidewater Virginia.

Born of a long line of distinguished ancestry, Mr. Brockenbrough was true to this great heritage, and has handed on to succeeding generations the example of a character which was strong in its loyalty to principle, and beautiful in its adornment of culture and refinement, of gentleness and graciousness of manner.

Mr. Brockenbrough was baptized in infancy, was a regular attendant upon the services of St. John's, a generous contributor to its support and deeply interested in its life and work.

The distinguishing characteristics of those we love stand out with greater clearness in death than in life. In Mr. Brockenbrough's character, his high sense of honor, his chivalry, his reverence, his scorn of deceit and injustice, his love of home, his hospitality, and his loyalty to his friends, are some of the virtues that shone brightly in his life and made him a figure loved and honored by all who knew him.

"Now the laborer's task is o'er,
Now the battle day is past,
Now upon the farther shore
Lands the voyager at last.
Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

—Thomas D. Lewis.

JANE HERSEY HODGSON HUGHES.

Entered into rest Monday, June 6, 1921, about 7:30 P. M., at her apartment in The Halifax, Richmond, Va., JANE HERSEY HODGSON HUGHES, widow of the late Stephen B. Hughes, who at the time of his death was a partner in the Drewry-Hughes Company.

Mrs. Hughes was born September 21, 1835, in Columbia, Va., her parents being the late Joseph and Ann Pannill Hodgson. She was the last surviving member of her immediate family, having been preceded to the grave by an only sister, Mrs. Susan R. Estes, of Richmond, Va., and five brothers, William B. Hodgson, of "Hickory Grove," Fluvanna County; Colonel Joseph Hodgson, of Mobile, Ala.; Rev. Telfair Hodgson, of Sewanee, Tenn.; George P. Hodgson, of Columbia, Va., and Dr. Wilmer Hodgson, of Roanoke, Va. She had no children, but is survived by many nephews and nieces, two of whom have lived with her a number of years. They are Miss Jennie Hughes, who was adopted in early childhood, and Miss M. Elise Hodgson, both being daughters of the late George P. Hodgson, of Columbia, Va.

For some time she had been in failing health, though she was bright and cheerful to the last. Her passing away was a quiet stepping from this world into the other, where her heart had long been fixed in hope and expectation. She was confirmed early in life, and for the past twenty-six years had been a member of All Saints' Church. Although the infirmities of age prevented her regular attendance in recent years, she never ceased to take the keenest interest in Church affairs as well as in the affairs of the world at large. Her sympathies were broad, her gentleness very sweet, and her whole character true to the highest standards of Christian womanhood.

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CHURCH INTELLIGENCE.

(Continued from page 14)

the guests, who brought their own lunch and dinner. In the afternoon the newly organized boys' band made its initial appearance, and the children of the primary grades gave a program. The shop work of the boys was demonstrated, and the busy day closed with Evening Prayer, at which addresses were made by Yellow Calf, Henry Lee Tyler and Thomas Crispin, Arapahoe catechists.

The Rev. Harold Johns, minister in charge of the Jackson's Hole region, is spending Thursday and Friday of each week in the town of Kelly, where the work is most encouraging. A Girls' Camp Fire group and a troop of Boy Scouts have been organized. The attendance at church in Kelly is forty, and the average attendance in Sunday school is thirty, which figures are splendid for this small place. The Boy Scouts in Jackson have planted trees about the mission property, and are caring for the grounds.

L. M. T.

Personal Notes

The Rev. W. B. Sams has resigned as vicar of Christ Church, Cordele, Ga., and will leave August 1 to accept the call f Christ Church, Mt. Pleasant, S. C. Mr. Sams has been in the Diocese of Georgia for nine years, and has served Christ Church, Cordele, for the past three and a half years.

The Rev. Robert B. Nelson, who has been for some time Director of Education, Bureau of Social Hygiene for the State of Virginia, has accepted a call to the rectorship of Christ Church, Winchester, Va., and expects to take charge August 1.

The Rev. George E. Zachary, rector of St. Andrew's Church, State College, Pa., has accepted a call to take charge of student work at Clemson College, S. C.

By appointment of the Bishop, the Diocese of Arkansas was represented at the Church Publicity Conference recently held at St. Louis for the Middle Western States by the Rev. Clarence Parker, of St. Paul's, Fayetteville, Secretary of the Department of Religious Education of Arkansas and chairman of the Sub-department of Publicity.

The Rev. S. E. Prentiss has resigned the charge of St. Martin's Parish, Hanover County, Va., to take effect September 1.

At the recent commencement exercises of the University of Southern California, the honorary degree of Doctor of Laws was conferred upon the Rt. Rev. William Bertrand Stevens, Ph. D., Bishop-Coadjutor of the Diocese of Los Angeles.

On June 1 the Rev. John S. Gillespie took charge of the work of the Church of the Holy Trinity, Gillette, Wyo.

At the recent commencement exercises of the University of Alabama, Dean Richard Lightburne McCready, of the Cathedral in Louisville, Ky., had conferred upon him the degree of Litt. D.

The Rev. Edgar W. Halleck, formerly rector of St. Stephen's Church, Louisville, Ky., took charge of Grace Church, Waycross, Ga., on June 19.

The Rev. D. R. Blaskie is rector of Park County Parish, Wyo., and began his new duties on June 1.

The Rev. George Vest, rector of Rivanna Parish, Columbia, Va., has declined the call recently extended him to become rector of St. John's Parish, Loudoun County, Va.

The Rev. George B. Scriven, of Seabury Divinity School, is doing summer work in Wyoming, under the direction of the Rev. Elvon L. Tull. Mr. Scriven's headquarters are in Sunrise.

The Rev. Edmund L. Woodward, M. D., has resigned as rector of Grace Church, The Plains, Va., after seven years of service, to become on July 1 dean of the new system of five Church schools in the Diocese of Virginia, with office at 400 Old Dominion Trust Building, Richmond, Va. Dr. Woodward's family will remain at The Plains until September, and he will return there during the summer to conduct the Sunday services, while the vestry are finding a successor.

Ordinations.

On Sunday, June 19, in the Church of the Incarnation, Ronceverte, W. Va., the Rev. George Julius Cleaveland, deacon, was advanced to the priesthood by the Bishop of West Virginia. Morning Prayer was read by the Rev. Ben R. Roller, rector of St. Luke's Church, Welch, W. Va., and the Rev. Noble C. Powell, rector of St. Paul's Memorial Church, University of Virginia. Mr. Cleaveland was presented by the Ven. W. P. Chrisman and the sermon was preached by Rev. Willis M. Cleaveland, D. D., his father. The Litany was read by Rev. Mr. Powell and the Ante-Communion by Rev. Mr. Roller. The Bishop was the celebrant. All the clergy present joined in the laying on of hands. Mr. Cleaveland is in charge of a number of missions in the eastern part of the Diocese, with residence at Clover Lick.

Mr. Manning Mason Patillo was ordained to the diaconate on St. Peter's Day in Christ Church, Savannah, Ga. The preacher was the Rev. John Durham Wing, D. D., who also presented the candidate. The Litany was said by the Rev. S. B. McGlohon. The Holy Communion was celebrated by the Bishop. Mr. Patillo studied at Johns Hopkins University and at the University of the South before completing his theological studies at the Episcopal Divinity School in Philadelphia. He served in the World War with a unit of Sewanee students. Mr. Patillo will go as a missionary to Cuba August 1.

Mr. Harry Rudy Ziegler was ordained deacon by the Bishop of the Diocese of West Texas on St. Peter's Day, at Christ Church, San Antonio, Tex. The Rev. L. B. Richards, rector of the parish, preached the sermon, and the Rev. Benjamin Bean, rector of St. Luke's Church, San Antonio, presented the candidate. The other clergy present were Archdeacon McKenzie and Rev. S. Arthur Huston. Mr. Ziegler was formerly a Baptist minister, having served most of his ministry in Massachusetts. The Bishop has placed Mr. Ziegler at Pearsall.

In St. John's Church, Wilmington, N. C., on Sunday, June 26, Mr. Harvey A. Cox was ordained to the diaconate by the Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina. The candidate was presented by the Rev. W. R.

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Noe, Secretary of the Diocese, and the sermon was preached by Mr. Cox's brother, the Rev. William E. Cox, rector of the Church of the Holy Comforter, Richmond, Va., and formerly rector of St. John's. The Litany was said by the Rev. Alexander Miller, the Epistle was read by the rector of the church, the Rev. R. E. Gribben, and the Gospel by Mr. Cox. Mr. Cox has been appointed by Bishop Darst to St. Paul's Church, Wilmington, for the month of August.

On the Fourth Sunday after Trinity, June 19, Mr. Henry Jeremiah Pulver was ordained deacon by the Rt. Rev. Thomas J. Garland, Bishop Suffragan of Pennsylvania, in All Souls' Church for the Deaf, Philadelphia, Pa. The candidate was presented by the Rev. Norman V. Levis, D. D., and the Rev. Herbert C. Merrill, missionary to the deaf in the Dioceses of Albany, Central New York and Western New York, preached the sermon. Other clergy present were the Rev. Messrs. James O. McIlhenny, of Philadelphia; Franklin C. Smielau, of Selinsgrove, Pa., and Oliver J. Whildin, of Baltimore, Md. The Rev. C. O. Dantzer, pastor of All Souls' Church, was prevented by illness from being present, much to the regret of everybody. The service was unusually well attended.

The Rev. Mr. Pulver is a graduate of the School for the Deaf at Malone, N. Y., and of Gallaudet College, having received the degree of M. A. from the latter. He studied for the ministry in the Philadelphia Divinity School. Mr. Pulver will have charge of the deaf mute work in Washington, D. C., and the Virginias, under the supervision of the Commission of Deaf Mute Work in the Province of Washington, and will establish his headquarters in Washington, D. C. He is the seventeenth deaf man to be ordained to the ministry of the Church. There are now twelve clergymen of the Church ministering to the spiritual welfare of the deaf.

On Wednesday, June 22, the Rev. Juan McCarthy, of La Gloria, Cuba, was advanced to the priesthood in Holy Trinity Cathedral, Havana, by the Rt. Rev. Hiram R. Hulse, D. D., Bishop of Cuba. Morning Prayer was said by the Rev. Loreto Serapion, lately of the Philippine Islands; the Litany by the Rev. P. H. Asheton-Martin, rector of the Marianao Cathedral School for Boys; the Epistle was read by the Ven. William Watson, Archdeacon of the Oriente, and the Gospel by the Ven. W. W. Steel, Archdeacon of Havana. The sermon was delivered by the Very Rev. G. B. Meyers, dean of Holy Trinity Cathedral.

Mr. McCarthy came to us from the Baptists, and has spent his diaconate in charge of missions in La Gloria and adjacent parts. Although not a Cuban, his knowledge of the Spanish language is quite equal to that of the English language. For this and other reasons he will be a valuable acquisition to the Church forces in Cuba.

Another Baptist minister has lately been accepted as a candidate, Mr. Salvador Berenguer.

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Did you ever ask yourself how God expects to win them? Why do you think He has made you His child, given you so many spiritual blessings and let you know about Him and His love? Do you know that He did it in order that you might tell these very neighbors about it? He relies upon you to bring them. You promised to serve Him truly all the days of your life. Do you think you are serving truly when you fail to bring others to know Him, and do not help Him lead them where He can bless them?—The Rev. Charles Herbert Young, M. A.

In the Southland, before the War Between the States, a negro slave, who was called a preacher, had an infidel master, and the latter said to the slave one day, "You are a preacher, Sam?" "Well, I tells about Jesus some, marster." "Well, if you are a preacher you ought to understand the Bible. Now tell me what this means." And he opened the Bible and read. "And whom He did foreknow them He did predestinate"—words that have puzzled wiser heads than the poor slave. Said the negro, "Marster, where is it?" "It's in Romans," said the infidel. "Oh, my dear marster, I will explain this 'ole business to you. It is very simple. You begin with Matthew and do all the dear Lord tells you to do there: and then you go on to Mark, and Luke, and John, and when you get to that place in Romans it is easy enough; but you can't begin there."

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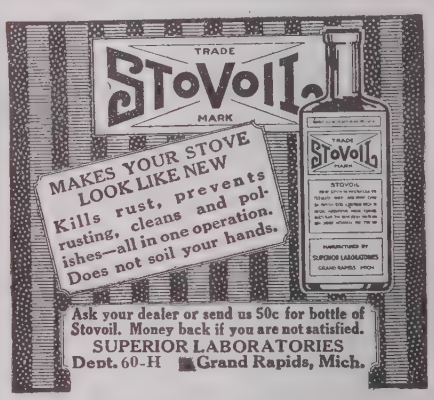
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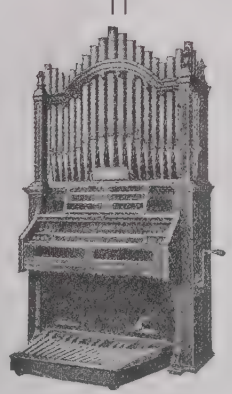


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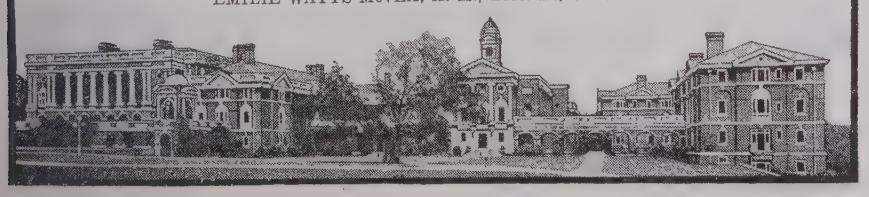
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Southern Churchman

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VOL. 86 RICHMOND, VA., JULY 16, 1921. No. 29.

AN AUTHENTIC VOICE OF LEADERSHIP

Among the Bishops of this Church of ours, there are men for whom all that know them thank God. Of such is Bishop Lines, of Newark, a part of whose address to his last Diocesan Council we have ventured to print in this issue of the Southern Churchman, under the heading of "The Church and the Challenge of the Times." To the ripe experience of years, Bishop Lines joins a vital freshness of imagination sensitive to present facts. He is a prophet of the deep, sure things of God, in their ever fresh and living application.

We rejoice in everything which he has said in the words which we print today. Seldom is there found a message so nobly eloquent, so rich with high suggestion, so full of courage and in touch with immediate practical needs. With everything that the Bishop says we agree, and we wish that from the printed words his voice might reach the consciences of thousands.

Consider, in the first place, the contrast between those mean and shallow utterances which have sometimes been heard of late from the lips of those who were supposed to represent America, and the words of the Bishop, in regard to our national ideas. How petty, and shrunken, and false appears the spirit of Mr. Harvey, the Ambassador to Great Britain, in his notorious speech in which he sneered at the thought of America having entered the war for any other idea than self-defense, beside the spirit of this interpretor for the thought of God for human life when he says: "The world's history and our study and experience declare that the remedy for the ills of the time and hope for the making of a new world in which dwelleth righteousness depend upon good religion, a sense of dependence upon Almighty God and of our duty towards our fellowmen. National selfishness and forgetfulness that nations as well as individuals must be guided by high moral principles, have involved us in all the horrors of the years just gone, and in all the anxiety of the years that are passing, and it is not certain that the world has learned the lesson taught by its terrible experience. Our public men and writers are saying much about the preservation of our rights as a nation and little about our duties. No man ever made out a noble life by putting emphasis upon his rights rather than his duties, and no nation will make out a noble record by so doing. We wrote the noblest pages in our history when we pledged our millions of men in army and navy and all our resources to save the cause of civilization, and to declare that Might shall not make Right in this world. From that high plane, commanding the respect and gratitude of the whole civilized world, we have fallen, and now our leaders seem to be talking altogether about the assertion and maintenance of our rights, and it is a position to be deplored. It is an appeal to selfish interest, and the crowd of thoughtless people respond to it, but it is not worthy of us. More than the regard of the world because of our great resources and material wealth, we need the respect and good will, yes, and affection of the world because we do not forget in making national claims, claims of humanity."

It is the Bishop, and not the Ambassador, who searches the deep things of the nation's heart. It is the Bishop and not the Ambassador who speaks the truth that shall prevail.

Equally brave and fine are the words of the Bishop when he turns from international matters to our domestic issues. Nothing could be more plain and bold than his words in regard to prohibition. It is timely to read them now, when the newspapers have recently carried report of the parade held in New York City and reviewed by the Mayor, in which the remaining members of the still hopeful Bartenders' Union, and all the other elements opposed to prohibition and wishing to undermine it, marched down Fifth Avenue to try and conjure the corpse of the old evil days out of its grave. It is an unhappy fact that a great many men who would not march in the parade, openly or secretly sympathize with the designs of the marchers. They are still in revolt against the prohibition amendment. They will not even yet join whole-heartedly in an attempt to give this mighty social experiment a fair chance of public co-operation to prove what it can do for the human welfare of America. They want to discourage its enforcement and stab it thus in the back when they fear that it cannot be assailed in the full face of its merits. Still they are thinking of themselves as individuals, nursing their resentment of the so-called infringement of their liberty, refusing to see the challenge to the individual to link his own consideration in large loyalty to a movement that has to do with the destinies of a people. For such, the Bishop's message is clear and fine. "The outcry against the violation of personal liberty by prohibition is unreasonable. The restriction of personal liberty for the common good is the condition of the progress of civilization. * * * The American saloon is dead; let it stay dead."

Finally, we commend to the attention of all thoughtful people what the Bishop says about the agitation against the so-called "blue laws." He makes plain once more what we have already said in these columns, that good people are apt to be set off with a pack on a false trail. The talk about an effort to bring back Puritanism and to enforce all sorts of strict and unreasonable laws for the keeping of Sunday, and the deliberate resentment against these imagined things which is being incited by propaganda in the press, is a smoke-screen behind which commercial interests are trying to gain their point of a public opinion willing to allow the wide-open Continental Sunday. It is a time for Christian people to keep their own opinions sane and true. We must stand for reasonable liberty, but we must take care lest we be betrayed into an alliance with license. "The loss of the day of rest," as the Bishop says, "especially through the persistence of greedy men, would be a calamity for any nation."

THE PROGRESS OF MAN

A Review of H. G. Wells' "The Outline of History," and James Bryce's "Modern Democracies."

"What a piece of work is a man! How infinite in faculties! in form, and moving, how express and admirable! in apprehension, how like a god!"

So said Shakespeare through the mouth of Hamlet; and because his words are true, the study of man and of his life here upon the earth, and of how he has fought with the brute forces below him, and been touched by the finger of God above him, is the most marvelous and fascinating story which thought can follow.

It is often lamented that the people of our age are caught by the glitter of shallow interests, and that they neither read nor think profoundly. A certain college professor with wry humor has recently remarked that our generation has a movie mind and a jazz emotion. The Sunday newspaper is the extent of the literature which many read, and the classics of human thought lie dusty on the shelves. But now and then there comes a writer, who, by the alchemy of his genius, can give to the solid facts of knowledge a light and sparkle as immediately attractive as that which people think they find in shallower things. Of such is that remarkable genius, Mr. H. G. Wells, and in no work of his has he revealed his extraordinary powers more brilliantly than in The Outline of History. Here there is a marshalling of the mighty facts of human life and destiny which can give the most thoughtful scholar food for meditation, and here also is such dramatic staging of the story of the centuries as can catch even the lighter attention and win it, to its own surprise, to a study that is full of genuineness.

If the imagination be at all alive, it will find in this book of Mr. Wells' such a spectacle as never shone upon the screen of any theater, for here is nothing else than a moving picture of creation. Through its vivid magic, one gazes first into the dark abyss of time when the earth itself was formed, and watches the emergence of life by the hot, steamy beaches of the primeval sea. Then through the ages, generation by generation, life creeps away from the shallow sea-water of its beginning, and through the vast jungle of the mesozoic swamps move the gigantic form of the earliest reptiles and amphibious beasts, the dinosaurs and those other long extinct monsters whose fossil bones, dug up from long-buried geologic strata, may be seen in museums of natural history today.

Then comes—as the story of the Outline moves forward—the dim figure of man, his early history interpreted conjecturally to us from bits of bone and skull, which anthropologists have found and studied, low-browed and savage, mighty-muscled and small-brained, fighting for survival against the sabretooth tiger, the hairy mammoth, the rhinoceros and other beasts which disputed with him the possession of the Mediterranean Valley lands a quarter of a million years ago. Slowly from the half-brutehood of that palaeolithic age, humanity begins to emerge more clearly. One race after another supplants the earlier type until, in the men who have left their remains in the lake dwellings of Switzerland and in the caves of France, there appear upon the earth the human families which have attained in knowledge and skill those arts and devices which make the basis of human life, as distinguished from the brute.

Then through the history of the rise of the human race, the panorama of the book sweeps forward in the far-stretching pageant of the civilized years. Yonder in Egypt the slaves of the Pharaohs drag the colossal stones to build the Pyramids in the desert, and lift the pillars of the temples at Thebes and Karnak. From the harbors of Tyre and Sidon the seamen of Phoenicia launch the ships that were to carry the founders of Carthage and send the pioneers to the pillars of Hercules and beyond. To the East, in the valley of the Tigris and Euphrates, the still earlier foundations of Babylon and Assyria are being laid, while beyond the veil of her proud and languid aloofness the gigantic civilization of China builds itself along her rivers and her plains.

Through the pageant, as it develops, move the Roman legions. Through it passes the tragic figure of Hannibal. Over it, like a star that drew the very planets from their orbits, flashes the brief and meteoric splendor of Alexander the Great. Follows then, after a time, the gathering of the black cloud of the barbaric invasion over the horizon of the civilized world, the breaking of the frontiers, the slow disintegration of the Empire of Rome, chaos, confusion and the darkness, and then, with the power of the Christian Church rising more and more, the gradual emergence of Europe in the medieval years. Through the new light and progress of the later centuries, down to our very yesterday, does the story run; and, with a strange and breathless vividness, one realizes the wholeness of that life process which binds into its tremendous unity the dim figure of the cave man with the latest human figure who moves across the fleeting modern scene today.

It is unthinkable, of course, that in a brief review one could even sketch either the contents or the quality of this titanic book, but the motive which binds it all together can perhaps be indicated by words of Mr. Wells' own. His Outline is not a blind linking together, like beads upon a string, of stark and unrelated facts. He sees the history of mankind as the emergence of the human power to think, to plan, to will, to subdue the brute forces both within and without; and to order the facts of his earth to the end that his ideals may finish in human society the evolution which began in the struggle of the brute. "We are beginning to understand," he says, "something of what the whole might be, something of what our race might become were it not for our still raw humanity. Between ourselves and the savage brutes, our ancestors, who charred their food in the embers or ate it raw, intervene some four or five hundred generations; there is not much scope for the modification of a species in four or five hundred generations. Make men and women sufficiently jealous or fearful or drunken or angry, and the hot red eyes of the cave man will glare at us today. We have writing and teaching, science and power; we have tamed the beasts and schooled the lightning; but we are still only shambling towards the light. We have tamed and bred the beasts, but we have still to tame and breed ourselves."

But the glory of human history is that the intelligence and conscience of man set themselves, and in the future with clearer understanding must set themselves afresh to this task of modifying their own species in the light of a supreme ideal. "Plato," says Mr. Wells as he writes upon that brilliant interlude of the earliest Greek democracies, "was from the first face to face with human discord and a misfit of human institutions. To that challenge his mind responded. One of his earlier works and his latest are bold and penetrating discussions of the possible betterment of social relations. Socrates had taught him to take nothing for granted, not even the common relations of husband and wife or parent and child. His Republic, the first of all Utopian books, is a young man's dream of a city in which human life is arranged according to a novel and a better plan; his last unfinished work, the Laws, is a discussion of the regulation of another such Utopia. There is much in Plato at which we cannot even glance here, but it is a landmark in this history, it is a new thing in the development of mankind, this appearance of the idea of wilfully and completely recasting human conditions. So far mankind has been living by tradition under the fear of the gods. Here is a man who says boldly to our race, as if it were a quite reasonable and natural thing to say, "Take hold of your lives. Most of these things that distress you, you can avoid; most of these things that dominate you, you can overthrow. You can do as you will with them."

And as he sums up the results upon humanity of those influences which arose in Greece and among the prophets of the people of Israel, Mr. Wells concludes: "So in the fifth and fourth centuries B. C. we perceive, most plainly in Judea and in Athens, but by no means confined to those centres, the beginnings of a moral and intellectual process in mankind, an appeal to righteousness and an appeal to the truth from the passions and confusions and immediate appearances of existence. It is like the dawn of the sense of responsibility in a youth, who suddenly discovers that life is neither easy nor aimless. Mankind is growing up. The rest of history for three and twenty centuries is threaded with the spreading out and development and interaction and the clearer and more effective statement of these main leading ideas. Slowly more and more men apprehend the reality of human brotherhood, the needlessness of wars and cruelties and oppression, the possibilities of a common purpose for the whole of our kind. In every generation thereafter there is the evidence of men seeking for that better order to which they feel our world must come. But everywhere and wherever in any man the great constructive ideas have taken hold, the hot greeds, the jealousies, the suspicions and impatience that are in the nature of every one of us, war against the struggle towards greater and broader purposes. The last twenty-three centuries of history are like the efforts of some im-

pulsive, hasty immortal to think clearly and live rightly. Blunder follows blunder; promising beginnings end in grotesque disappointments; streams of living water are poisoned by the cup that conveys them to the thirsty lips of mankind. But the hope of men rises again at last after every disaster. . . ."

Of his discussion of Christianity, it is perhaps sufficient to say that Mr. Wells is not always to be trusted as a theologian, but nevertheless can be greatly valued for his fundamental religious appreciation that enables him to uncover truths which need emphasis. One may profoundly disagree with many of his judgments and feel that his interpretations are inadequate, yet no one can fail to appreciate the beauty and the challenge of such a summing up as this. Speaking of Jesus, he says: "He was too great for His disciples. And in view of what he plainly said, is it any wonder that all who were rich and prosperous felt a horror of strange things, a swimming of their world at his teaching? Perhaps the priests and the rulers and the rich men understood Him better than His followers. He was dragging out all the little private reservations they had made from social service into the light of a universal religious life. He was like some terrible moral huntsman digging mankind out of the strong burrows in which they had lived hitherto. In the white blaze of this kingdom of His there was to be no property, no privilege, no pride and precedence; no motive indeed and no reward but love. Is it any wonder that men were dazzled and blinded and cried out against Him? Even His disciples cried out when He would not spare them the light. Is it any wonder that the priests realized that between this man and themselves there was no choice but that He or priest-craft should perish? Is it any wonder that that the Roman soldiers, confronted and amazed by something soaring over their comprehension and threatening all their disciplines, should take refuge in wild laughter, and crown Him with thorns and robe Him in purple and make a mock Caesar of Him? For to take Him seriously was to enter upon a strange and alarming life, to abandon habits, to control instincts and impulses, to essay an incredible happiness. Is it any wonder that to this day this Galilean is too much for our small hearts?"

If finally one might gather from these volumes a paragraph which should express the conclusion of their thought, one might set this one above all. "Every one of these hundred of millions of human beings is in some form seeking happiness, is driven by complex and conflicting motives, is guided by habits, is swayed by base cravings, by endless suggestions, by passions and affections, by vague exalted ideas. Every one of them is capable of cruelties and fine emotions, of despairs and devotions and self-forgetful effort. All of them forget; all of them become slack with fatigue and fearful or mean or incapable under a sufficient strain. The follies of vanity entrap them all into absurdities. Not one is altogether noble nor altogether trustworthy nor altogether consistent; and not one is altogether vile. Every one of them can be unhappy, every one can feel disappointment and remorse. Not a single one but has at some time wept. And in every one of them is a streak of divinity. Each one, for all the obsessions of self, is yet dimly aware of something in common, of something that could make a unity out of our infinite diversity. And they are every one more aware of this than in 1913. Through all the world grows the realization that there can be no securely happy individual life without a righteous general life. Through all the world spreads the suspicion that this scheme of things might be remade, and remade better, and that our present evils need not be. Our lives, we see with a growing certitude, are fretted and shadowed and spoilt because there is as yet no world-wide law, no certain justice. Yet there is nothing absolutely unattainable in world law and world justice. More men are capable of realizing this than was ever possible at any previous time. And to be aware of a need is to be half-way towards its satisfaction. We call this stir towards a new order, this refusal to drift on in the old directions, unrest, but rather is it **hope** which disturbs the world."

"Modern Democracies."

It is a singular coincidence that the appearance of "The Outline of History" should have been followed almost immediately by the appearance of another book which brings a great scholar's reasoning to bear upon one of the beliefs that Mr. Wells most cherishes. Toward the end of "The Outline" Mr. Wells sets down what he believes to be "the broad fundamentals of the coming world state," and among them he puts this: "The world's political organization will be democratic; that is to say, the government and direction of affairs will be in immediate touch with and responsive to the general thought of the whole population." Upon the fact that democratic government has won its place in the world, Mr. Wells builds in part his strongest hope of human progress.

But does democracy vindicate this hope which is placed upon it? Does "a world made safe for democracy" mean a world which is thereby assured of increasing human benefit? The answer comes from that one among living writers whose previous work has given him most authority to speak. James Bryce (now Viscount Bryce) is known throughout the world of letters as the author of "The American Commonwealth" and "The Holy Roman Empire," and in his "Modern Democracies" he brings all his wealth of knowledge to bear upon the question of how far democracy has justified, and bids fair in years to come to justify, the faith of those who have acclaimed it.

It is a profound and noble work which Viscount Bryce has written; accurate, judicious, exhaustive; vibrant with that deep, prophetic eloquence which belongs to the man whose gaze into the future is inspired by the reverently dispassionate contemplation of the present and the past.

The whole treatment, as embraced in the two volumes, is divided into three parts. First, in fifteen luminous short chapters, are set forth the "Considerations Applicable to Democratic Government in General." In Part II, there is a discussion of "Some Democracies in Their Working," centering chiefly (after a review of the republics of antiquity) upon the governments of France, Switzerland, Canada, United States, Australia and New Zealand. Part III sums up the conclusions of the whole.

The thoughtless assumption that all is well simply because a people has attained popular government finds grave correction at Viscount Boyce's hands. "Two dangers," he says, "threaten all modern democracies. * * * One is the tendency to allow self-interest to grasp the machinery of government and turn that machinery to its ignoble ends. The other is the irresponsible power weilded by those who supply the people with the materials they need for judging men and measures. That dissemination by the printed word of untruths and fallacies and incitements to violence which we have learnt to call propaganda has become a more potent influence among the masses in large countries than the demagogue ever was in the small peoples of former days. To combat these dangers more insight and sympathy, as well as more energy and patriotism, are needed than the so-called upper and educated classes have hitherto displayed."

To those whose conviction is that underneath every human device there must be the deep foundation of religious motive if the best in our civilization is to endure, "Modern Democracies" (like "The Outline of History") brings the re-enforcement of its own unmistakable conclusion. From its pages it grows plain that the evils in popular government are the evils of undisciplined human spirits, that such confidence as we may hold for the future depends upon the extent to which the popular mind and will can be enlightened and purified; and for that work nothing which does not touch the innermost springs of character can suffice.

"No form of government," says Viscount Boyce, "nothing less than a change in tendencies of human nature long known and recognized as permanent, could have accomplished what philosophies and religions and the spread of knowledge and progress in all the arts of life had failed to accomplish. Christianity—a far more powerful force than any political ideas or political institutions, since it works on the inmost heart of man—has produced nearly all the moral progress that has been achieved since it first appeared, and can in individual men transmute lead into gold, yet Christianity has not done these things for peoples, because, checked or perverted by the worse propensities of human nature, it has never been applied in practice. It has not abolished oppression and corruption in governments, nor extinguished international hatreds and wars, has not even prevented the return of hideous cruelties in war which were believed to have been long extinct.

* * * "Less has been achieved than was expected, but nothing has happened to destroy the belief that among citizens of free countries the sense of duty and the love of peace will grow steadily stronger. The experiment has not failed, for the world is after all a better place than it was under other kinds of government, and the faith that it may be made still better still survives. Without Faith nothing is accomplished, and Hope is the mainspring of Faith. Throughout the course of history every winter of despondency has been followed by a joyous springtime of hope.

W. R. B.

The Outline of History. By H. G. Wells. Two volumes, illustrated. The Macmillan Co. $10.50.

Modern Democracies. By Viscount Bryce. Two volumes. The Macmillan Co. $10.50.

THE CHURCH AND THE CHALLENGE OF THE TIMES

By the Rt. Rev. Edwin S. Lines, D. D., Bishop of Newark

The world's history and our study and experience declare that the remedy for the ills of the time and hope for the making of a new world in which dwelleth righteousness depend upon good religion, a sense of dependence upon Almighty God and of our duty towards our fellowmen. National selfishness and forgetfulness that nations as well as individuals must be guided by high moral principles, have involved us in all the horrors of the years just gone, and in all the anxiety of the years that are passing, and it is not certain that the world has learned the lesson taught by its terrible experience. Our public men and writers are saying much about the preservation of our rights as a nation and little about our duties. No man ever made out a noble life by putting the emphasis upon his rights rather than his duties, and no nation will make out a noble record by so doing. * * *

There is nothing fine in the talk of "one hundred per cent. Americanism," "everything for America," which appeals to the crowd, nor in the note of arrogance because of our material wealth of and the deference which the war-stricken nations pay to us. We are in the trough of the sea now as regards genuine patriotism, vision of our true greatness as a nation, sense of obligation towards the rest of the world upon which the suffering and burden of the war fell with greater force than upon us. No man and no nation really prosper by taking advantage of the misfortune of others. Our ills may not be as apparent as those of some other nations, but we have full enough to make us anxious, to keep us modest and to demand all the resources of wisdom and self-sacrifice and of moral obligation that we can command. We do well to make an end of the abominable political conditions and corruptions in our great cities, of lynching and mob violence, of selfish profiteering, of the weakened sense of the sanctity of marriage and of the family, of shameful luxury and extravagance on the part of the prosperous, of the miserable streets and houses into which we drive our poor, the way in which demagogues and corrupt politicians thrive, before we invite comparisons with other nations. The Church is called down to the battle against national evils, to stand for the weak as against the strong, to denounce corruption and evil doings in high places as well as low places, and the messages of the old prophets and the words of our blessed Lord are our warrant. Let churches be made beautiful and services attractive, but let the House of God be made the place where God's poor can be comfortable, where the denunciation of wickedness and opposition and forgetfulness and regard for those in hard places in life and the championship of the weak never cease. * * *

> I dissent from the statement that the Church and its clergy should keep silent upon industrial, social and political subjects as if they were reserved for the men who have built up our industrial system, our social order and our political life. When men say that they are willing to take their religion from the Church, but no directions concerning the ordering of their business and social life, it may be said in reply that if they will take and apply good religion in all the concerns of life we ask no more, but until business and social and political life are ordered by the principles of the gospel, in the spirit of justice and mercy, those who are set to preach in Christ's name must not keep silent. The reactionaries, unmindful of what is going on in the world, the privileged people who are selfish and looking out only for themselves, are a greater menace to the country than the Socialists.
>
> A good deal passes for Christianity among us, which for its selfishness or hardness will not stand the test of the gospel, and it is time that judgment begin at the House of God.—Bishop Lines.

Let me briefly refer to some public questions and movements which are closely associated with religion, with the welfare of all our people, and with good morals and good manners. Three years ago I said that the country seemed to be making up its mind that if the American saloon would not reform itself and cease to be the corrupting and destructive influence it was, it should die. More quickly than any of us expected, and many good men thought wise, the blow fell, and prohibition of a trade which had made unutterable misery and degradation was written in the Constitution of the country, through the action of forty-five of the forty-eight States. * * * The punishment of the most insolent business in the country which defied the law, corrupted our political life, and ruined unnumbered lives, deserved its fate. No nation, no business, no man shall defy the moral sense of the world or the community and not suffer for it. Now the attempt will be made to weaken or repeal the laws which make the amendment to the Constitution operative, and that is a course which right-minded men will not take. Until three-fourths of the States have voted to repeal the amendment, it stands as the law of the land to be obeyed.

The outcry against the violation of personal liberty by prohibition is unreasonable. The restriction of personal liberty for the common good is the condition of the progress of civilization. Men cannot live together in peace and security without accepting the great and increasing restriction of their personal liberty, as every one knows who would plan to build a house and make it sanitary and not a menace to its inmates and its neighbors; as any one knows who uses an automobile. No man has a right to make himself a menace or nuisance in the community, or a burden upon it by the use of strong drink, of drugs, or firearms. No man has any right to prosecute a business which takes advantage of the weakness of other people, whether it be the sale of strong drink, gambling, the advertising of quack medicines, the degrading theatre or moving picture show, the loan shark, the rent of houses unfit for living. The American saloon is dead; let it stay dead.

We are hearing much now of the danger lest the churches should demand rigid laws that encroach upon personal liberty in respect to the use of Sunday and the operation of what are called by people who have scant knowledge of the subject, "Blue Laws." The discussion shows lack of honesty and intelligence and does not deserve respect. There will be localities in which, and by certain people, agitation for a stricter observance of the Lord's day by invoking the civil law will go on. There surely, however, is no danger of the widespread adoption of a severer tone in religion, or of measures to compel people to be religious. There would seem to be a persistent endeavor to represent the Church as hostile to the use of the Lord's day as a day of reasonable and necessary recreation for the great majority of people. The motive back of the agitation is the commercializing of Sunday. The greed for gain and not regard for the needs of hard worked people make this agitation. The business of providing for moving pictures has gone largely into the hands of people who have little regard for anything save money, and they wish to have Sunday free to increase their gains by bringing in films which are vulgar and harrowing, sensational and debasing, which make the criminal heroic and make crime familiar to the great injury of their patrons. They break into Sunday commonly by giving a per cent. of the receipts for some charitable object, and a large number of the shows, for the good of the community, might well be suppressed on every day in the week.

We must all recognize that recreation must have a larger place on Sunday than in the day when work was less exacting and monotonous and injurious to mind and body. None of us believe that the civil law ought to be invoked to preserve Sunday as a day of worship or for the service of religion. Any such action would defeat its purpose, for regard for religion must be a voluntary act, but every good and thoughtful person will wish Sunday preserved as a day of rest as largely as possible from ordinary work. It is a most blessed inheritance from the Hebrew religion and one of the most blessed services of the Christian Church that it has maintained one day in seven as a day of rest. Without the sanctions of religion it would not have existed and it would not be maintained. It has stood against the greed of men and it is the greatest possible blessing, especially to those in the hard places in life. Whoever is the enemy of the day of rest is the enemy of mankind. We are warranted not because the Church wishes the day as a day of worship, but because all men and women need a weekly day of rest to stand against the commercialization of the day and its use for gain by selfish men. More work must be done than in the simpler times; more work in the great city than in the rural village, and we must become reconciled to the sight of many things which would have shocked those who went before us. Those who are shut up all the week in factories and offices in the dull monotonous round of hard work to earn a modest living may be seen on Sunday with much more equanimity playing games than those who can choose their own times for sport, and neglect the House of God and its worship for the golf links. The loss of the day of rest, especially through the persistence of greedy men, would be a calamity for any nation. What I wish to say here is that the reproach of the Church and religion because of a supposed hostility to reasonable recreation on Sunday and the desire to bring back what are called "blue laws" is not honest and is worthy only of contempt.

Let me say that a sense of shame and indignation should come to every right-minded man or woman in New Jersey because of the prize fight arranged in Hudson County, apparently with the consent and approval of the State and county and city officials. They all deserve the denunciation of every good citizen. I recognize fully the place of boxing and wrestling among sports. But this fight means encouragement of brutality and the degradation of the State, and those who allow it deserve the severest condemnation. The only argument for allowing it that I have heard is that it will bring a great amount of money into Hudson County, a poor return for the disgrace brought upon the State. The war let loose brutal and criminal instincts which Christian civilization had restrained, and we seem drifting back to the brutality which marked the games and sports of the decadent Roman empire. That which is now planned here in New Jersey is an affront to civilization and decency.

No one can be thoughtful of what is in the minds of men and women without feeling that the Church is called upon to emphasize the supreme importance of moral and spiritual ideas about life. * * * The world seems dazzled by the examples of men who have built up great fortunes by destroying their competitors, by obtaining privileges beyond the reach of smaller companies, or by iniquitous tariffs, and who endow colleges, establish great foundations or give public libraries to communities which are rich enough to build and support their own, and there is another side to this question. It would be well if great fortunes were less, and more of them had been spent upon the men in the lower places who helped to build them up, that they may be not compelled to live in the miserable quarters, wretched streets and abominable homes which come in about many of our great manufacturing establishments. * * *

Try to get the point of view of the other man and think what hardness and injustice has been the lot of those who have, by combination, made their way to better wages and more comforts in life. It is not for me to tell you how to conduct your business, but it is my duty to tell you to conduct it in accordance with Christian principles, and I know that every violation of them shall somewhere, some how, some time, bring punishment.

The great majority of people appear to think that their main business in life is to add to the world's stock of material wealth and to its store of pleasure, that they may get as much as possible for themselves, or it may be, for the community. But the main business of a man or woman in this world is to add to the world's stock and store of spiritual possessions of righteousness and truth, of justice and kindness, of gentleness and mercy, of good will and brotherly feeling. * * *

Why should you not determine in the coming year to put your religion into action, to make your parish and community richer in righteousness and mercy, in kindness and brotherly feeling? So the community comes to true wealth and the Church to real power.

Sunday Morning at Old Vawter's Church

By Virginia Showell.

The small boy who sits today in a high-backed pew in old Vawter's Church, Essex County, Va., occasionally relieves the tedium of the first and second lessons by watching the ivy which has grown across the tall windows. The loose tendrils, waving in at the open sashes, seem to hold out tiny green hands, beckoning one to the warmth and freedom outside. Probably small boys of pre-Revolutionary days diverted themselves in much the same manner, for this church was standing when George Washington was born, as a cornerstone bears the date 1719.

The building is semi-cruciform and constructed of the alternate light and dark brick of that early period. Both interior and exterior are well preserved. Though the plaster of the ceiling is cracked in places, the marble-like smoothness of the walls reminds one of a time when men put into their work a strength and beauty often lacking today.

The floors are paved with huge stones, those within the pews being covered with boards. The pews have been cut down from their former height, but are still high and are entered by doors.

The pulpit, which was originally in one corner, is now in the center of the church, and reached by a straight stairway of nine steps. Directly beneath the pulpit is the reading desk; the draperies of both are of red velvet, quaint and old. There are two galleries, one at one side and the other at the back of the church. In this latter gallery a generation ago the choir sat and a red curtain was drawn to insure the privacy of the singers. They sing no doubt today in that heavenly "choir invisible," but a few old members can still catch the notes of their sweet voices echoing down the aisles of memory. The present organ and the choir pews are at the right of the pulpit.

That this old church stands so well preserved is due to the loving care of a few of both present and past generations. The late Mr. Richard Baylor, of "Kinloch," writing for Bishop Meade's "Old Churches and Families of Virginia," recalls a time when this church had fallen into a sad state of dilapidation and says, "I remember when the church doors always stood wide open, if indeed they could be closed, and have myself taken refuge from a storm in the body of the church, leading my horse in with me."

Mrs. Muscoe Garnett, of "Elmwood," it is said, hearing that vandals were carrying away some of the paving stones of the aisles, claimed the church as her own and threatened prosecution to the next offender. The ground on which she based her claim was that the church stood on her land.

From the same source we learn that there had been from time to time frequent periods of inoccupancy. There occurred in 1814 a faint revival of interest, as Hon. James M. Hunter and Mr. Robert Beverley are mentioned as delegates to councils about that time.

The ministers who have served within these sacred walls seem to have been, without exception, men of high character and often of ability which has obtained recognition in larger fields. If at times their sermons have grown long and their hearers have succumbed to sleep, it was only to wake again to hear words of assured worth and excellence. One of the first ministers, Rev. Robert Rose, seems to have possessed a personality which attracted more than local attention. His reputation for business ability, as well as piety, was long a matter of comment. He attended the laying out of the city of Richmond in 1751, and died and was buried there.

The service heard here today has been kept as simple and free from ritualism as in the days of the past.

The present sexton, Uncle Cephas Grant, has the air and manner of an old family servitor. He brings in the huge, old Bible, places it on the reading desk, and takes his place in a rear pew ,his air of respectful attention remaining unchanged from opening hymn to benediction.

Among the morning worshippers can be found names equally prominent in past generations—Bairds, Sales, Baylors, Browns, Brookes, Warings, Beverleys, etc. The modishly dressed women present are the direct descendants of those charming colonial ladies who rustled up these same aisles, their stiff taffetas, voluminous and elegant, their soft laces exhaling faint odors of lavender.

Having sustained their part in the service with close attention and reverence, the congregation pass out the huge doors into the sunny church yard. It is then the social hour of the day begins. Friendly neighborhood gossip is exchanged by the women, and the men gather in groups beneath the trees, their conversation equally diverting. A few old grave stones, their original use almost lost sight of by the lapse of time, form convenient seats.

Behind the church the tall grass waves softly over the graves there, which are few, since the custom of family burying grounds is almost an universal one.

The State-wide reputation for hospitality which has been famous for generations is well sustained today, and invitations to dinner can be heard on all sides. The erstwhile worshippers are whisked away in their waiting automobiles in a manner which would have made the blue ribbon winners of the past call forth a display of their owners' best horsemanship.

The sexton closes up doors and windows and the old church is left, its quiet to remain undisturbed, by human visitants at least, throughout another week. It stands so mild and peaceful in the June sunlight that one hears with surprise that it is a place to be shunned at night or to be passed with haste. For then, it is said, the undisputed possession which the morning worshippers enjoyed yields to the prior rights of the past and the old aisles know again the footsteps of some restless spirit returned to the scene of its purest, earthly memories.

I do hear
From the revolving year
A voice which cries:
"All dies;
Lo, how all dies! O seer,
And all things too arise;
All dies, and all is born;
But each resurgent morn, behold, more near the Perfect
Morn."

—Francis Thompson.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE LAYMAN'S DUTY TO CHURCH STANDARDS.

Mr. Editor: Having been asked once for expression of a layman's duties towards our Church, there seemed one phase of his duty that is not often stressed in proportion to its importance, and that is, that we should jealously guard the priceless heritage of our Virginia Church standards and stand like adamant against any change. Often have the waves of change and sacredotalism thundered against us, only to recede, curling, hissing and foaming back whence they came and our impregnable position, marked by a long line of illustrious leaders and culminating in our beloved diocesan, still stands.

The student of history, though, knows that many strongholds that were seemingly impervious to outside attacks have through danger lurking within been "like ships that have gone down at sea, when heaven was all tranquility."

Who knows what a turn in the road may reveal? or when? It behooves us country laymen not to be found asleep on our post. The city laymen are usually better posted than we, but we have an equal voting power with any of the others as individuals. It was noticed by many and commented on by not a few in the last General Convention that many times useless changes in the Book of Common Prayer were side-tracked by the conservative lay vote and by it alone.

In this unsettled, restless age many things might happen to test our conservatism. Often in our councils measures of moment are changed and elections carried by a small margin one way or the other. Our whole policy of Church standards, sacred and venerated as they are, might by a combination of honest unbalanced vision, with imported undesirable churchmanship, be the cause of our whole undoing.

The rural laymen, who, like the Magi of old, live much with Nature, and through Nature looks up to Nature's God for inspiration; we who have all along gotten our bearings from the immovable fixed star, should not be blinded and lose our bearings, should the modern Wernicke comet dazzle across our path. All that is sacred, all that is worth while in our Church standards, is bound up in the cherished traditions of the mighty past; we cannot afford to take any chances, but must stand rooted to those traditions.

God grant that our Church in this grand old Diocese may have a long future of smooth sailing, and that there may be no breakers ahead, but if a change should be sprung, let us brother laymen not be stampeded and swept off of our feet, but with our backs to the wall fight to sustain and preserve the faith we love, and the way we want to worship. A change may come sooner than we look for. "What I say unto one, I say unto all, Watch."

ROBERT BEVERLEY.

Caret, Essex County, Va.

RECRUITING THE MINISTRY AGAIN.

Mr. Editor: Every one who loves his kind is profoundly interested in the success of the work of the Church. Hence any one who can suggest a probable solution of the peril involved in the paucity of candidates for the sacred ministry has a message.

In the first place, a few statistics will impress the gravity of the situation. The figures here given are taken from the last annual report of the Evangelical Education Society:

In 1883, 354,125 communicants; 1919, 1,096,895 communicants; 1883, 401 candidates for the ministry; 1919, 306 candidates for the ministry.

Which means that 1,000,000 communicants provide nearly 100 less candidates than 354,000. This contrast is the more appalling when we reflect that the world's need of Christ's message is many times more urgent today than in 1883, and that because the times are much more out of joint. Unless, then, recruits are obtained calamitous results must follow, since depletion is constantly taking place through death and retirement.

Many thoughtful solutions have appeared, showing that we are not asleep. One is that the clergy should preach and preach on social service. In examining this advice I am impressed by the fact that there were more candidates for the ministry before than since social service was stressed from the pulpit. And it is worthy of thought that while an increase of confirmations is generally reported, there is a corresponding decrease in candidates for Holy Orders. I propound this question: Is it not natural for an earnest minded young man to decide, on hearing sermon after sermon urging social service, that he will enroll himself among those who are deeply interested in social service? Then, when he is approached on the subject of the ministry he may naturally conclude that he can best serve his fellowmen as a layman. If social service be the mission of the Church, and if that the theme for the pulpit, why not merge with the Salvation Army?

But the appeal is made to preach Christ crucified for the sins of the world, our joy in life and our crown at its close. Then he is face to face with the most exalted service in life.

One may ask, What place shall be given to social service? Its rightful place; an "outward and visible sign" of our Christian faith. Let the pulpit plead the claims of the Son of God as our Saviour and our exemplar in all things. Then organize the congregation as a social service unit, laboring in His name to bless men.

The most common explanation of the failure of young men to enter the ministry is the meagre support given. This is, in my judgment, a great injustice, as might be easily shown.

I write specially to point out an obstacle which may be a more prolific source of the failure under discussion. And I invite the laity's careful consideration of what I now write. The hitherto overlooked—so far as I have read—deterrent **in re** is the unjust, unkind treatment which many clergymen, holy men of God, have received at the hands of vestries and congregations. I will venture the statement that a very small percentage of those who read the statement of fact that I am now making will say that they do not know of such an instance. If a list were made of the churches which have forced rectors out their cures by reducing salaries there would be great surprise. And if the names were published there would be great humiliation at least. And if listed in the annual Council journals, a reform would of necessity result. I could give the names of two promising young men, who were earnestly considering entering the ministry, but were influenced to exercise their gifts elsewhere because of the treatment shown their fathers. The fathers were men who were wholly consecrated to the ministry to which they had devoted many years to the glory of God and edification of His Church. They are now in Paradise in the midst of the precious fruits of an unselfish ministry.

If a young man, in considering the work of the ministry, were to know that the people among whom and for whom he would labor and pray, would give him their sympathetic and loyal support, and with him appeal to the Bishop when he and they were unable to agree, then he would be drawn to the ministry and not repelled. But as long as he faces the possibility even of being hindered in his work by those who should gladly hold up his hands, naturally he will serve as a consecrated layman.

I firmly believe that when Christians have learned to treat their pastors with loyalty and sympathy and render all the loving assistance in their power, God will hear our too seldom used prayer that He will send forth laborers into His vineyard.

J. W. WARE.

Clarke County, Va.

FOLLOWERS OF THE LAMB.

Mr. Editor: For at least nineteen centuries mankind has been divided into two great classes; the followers of the Lamb and the followers of the Beast. St. John, in the Revelation, depicts these two classes in no uncertain colors, showing the Lamb's followers as the only real heroes of human history.

The Lamb heroism, however, is shamelessly flouted today. Men are being deceived into mistaking brute nerve for bravery. Through militarism, prize-fighting and unpunished mob violence (North and South) they are gradually led to worship the Beast. The "ape and tiger," which Tennyson urges us to destroy, are being assidiously cultivated. Look at a few illuminative facts. In the spirit of the Lamb a pathetic appeal is issued for a million dollars' worth of clothing to cover the destitute children of Europe. At the present pace of charity, weeks, if not months, will be required to collect this clothing. Simultaneously with this appeal comes the news that considerably more than a million dollars is paid as gate money to witness a slugging match. How much quicker does this country respond to the Beast than to the Lamb!

Again, suppose Congress should appropriate a half-billion dollars to rehabilitate Europe; such a comparatively magnanimous act would electrify the whole world and

would score a new victory for the Lamb. But no, Congress is not even dreaming of such a humane venture; instead, the Beast instigates our professed Representatives to appropriate good money by the near-billions for works of wanton destruction and wholesale murder, politically called war.

When such indifference or enmity toward the interests of the Lamb is manifested by both Church and State, how can the followers of the Lamb function socially? Where is that "New Age" which was promised us if we would support the World War? Our boys suffered and died for the high ideal of democracy and peace. Thank God, the heroic dead are blissfully ignorant of the war's aftermath. But, alas, the crippled, the gassed, the blind are painfully disillusioned. A world of ruins, social, financial, industrial, is the harvest.

The whole situation may be likened unto a malignant epidemic, during which the doctors and nurses have all cravenly retired to their laboratories, ostensibly to study and experiment, while countless victims are dying daily. In like manner the vast majority of theologians today are theorizing, gathering statistics **ad infinitum et nauseam**, and writing academic treatises while a world-wide epidemic of brutality is raging.

What shall we do? First, let us disabuse our minds of the heresy that a little "charity," here and there, will solve the whole problem. We are only patching, patching, and that very partially. The unprecedented situation challenges the followers of the Lamb to definite and heroic action. If we cannot move the Church or the State officially to do the will of the Lamb, we must assume the apostolic position and "obey God rather than men." Christ sends us forth as lambs among wolves; we must dethrone the Beast, at any sacrifice.

Isaac Watts' inspiring hymn challenges each and all:

"Be Thou my Pattern; make me bear
More of Thy gracious image here;
Then God the Judge shall own my name
Amongst the followers of the Lamb."

I shall be glad to hear directly from every one who wishes to participate in a definite course of action.

JAMES L. SMILEY.

Annapolis, Md., July 4, 1921.

The Great Commission.

SOME MISSIONARY IMPRESSIONS.

When Dr. William C. Sturgis, Educational Secretary of the Department of Missions, was in India, he was asked by three of the Anglican English Bishops if the American Church would send missionaries and other workers to India.

He was forced to reply, that disregarding any canonical objections to such a plan, the American Church had not as yet been able to serve adequately the fields where it was already engaged.

Japan will follow the lead of the United States in any move this country may make looking to disarmament, according to a statement made by Viscount Kaneko, member of the Japanese Privy Council, to William C. Sturgis, Ph. who has just returned to New York from a world tour of the mission fields.

"At a luncheon tendered me in Tokio," Dr. Sturgis said, "which was attended by Viscount Kaneko and other Japanese officials, the Viscount said: 'The moment any disarmament plan comes to us from the United States, Japan will follow the lead.'"

Dr. Sturgis says that the Japanese are exceedingly friendly towards the United States, despite the fact that jingoes are actively at work, not only in the United States, bu also in Japan, where every effort is made by them to stir up trouble between the two countries.

He also strikes a warning note with regard to the situation in Hawaii, which is not against the Japanese, but in the interest of better Americanism.

"In ten years," he says, "it is regarded as certain that the Japanese will hold the voting power in the Hawaiian Islands. This is not due so much to immigration, because the islands are United States territory, and the same immigration laws prevail there as here; but in the past twenty years the Japanese children have been growing up and becoming citizens. There is as great a need there as in this country for Christianity and Americanization among the foreign born. The tendency there, as it is here, is for the children to learn English and then to look down on their parents who cling to the mother tongue. The problem is to make good citizens of these youngsters. Here we have many races; over there their problem is with a single race."

Revisiting China after many years, Dr. Sturgis was impressed with the fact that China suffers from two great evils, "graves and graft." The Chinese do not bury their dead, but place the bodies in heavy wooden coffins on top of fallow soil. The ground then becomes sacred and cannot be used for agricultural or other purposes. Hence much of the best land is rendered useless.

As an illustration of the extent of the graft, Dr. Sturgis cited the case of the brother of the President of China, who holds eight profitable offices, the least of which pays him $10,000, Mexican, a year. At the height of the great famine, when a conference was held in Peking, this man made a long fight for the relief to be paid in cash and for the bulk of it to be distributed in his own province of Chi-li.

Bishop Graves opposed the cash distribution, and also stood firm for extending the relief to all sections and won out.

CHINA FAMINE FUND.

To the Ministers of all Churches Co-operating in the China Famine Fund Appeal:

The American Committee for China Famine Fund, upon receipt of a cable from Peking in early June stating that actual famine needs had been met, felt that the task for which it had been appointed had been accomplished and brought its campaign for funds to a close. While the committee recognized the probability that many post famine needs, such as the re-establishment of homes and care of orphan children, etc., would appear, it took the position that such needs, so far as the American Committee was concerned, might properly be referred to the missionary agencies of the churches at work in China.

In view of the sudden end of the American Committee's appeal, it is probable that sums of money contributed by churches and individuals for famine relief are now in the hands of local church treasurers. Many of these officers may be in doubt as to what should be done with such funds since the American Committee's announcement. The American Committee has no desire to receive these church funds. On the other hand, there is no doubt that the American missionary agencies working in China will be compelled to face serious post-famine problems such as have been referred to above.

The Protestant churches have been represented in this famine appeal by the Committee on Church Co-operation. This committee, in view of all the circumstances, urges that all moneys for the China Famine Fund now in the hands of local church treasurers or which may later be received, be remitted to the foreign board of the denomination concerned. This recommendation has the full approval of Mr. Thomas W. Lamont, chairman of the American Committee for China Famine Fund.

Such action will insure the use of these funds for forms of relief which the American Committee cannot undertake yet which are an inevitable result of the famine.

If such moneys are sent promptly to the foreign boards, it will be possible to learn at an early date just how nearly adequate the funds available are for China's needs.

Robert E. Speer,
Chairman Church Co-operation Committee.
July 8, 1921.

But God is never so far off
As ever to be near;
He is within: our spirit is
The home He holds most dear.

To think of Him as by our side
Is almost as untrue
As to remove His throne beyond
Those skies of starry blue.

So all the while I thought myself
Homeless, forlorn and weary,
Missing my joy, I walked the earth,
Myself God's sanctuary.

—F. W. Faber.

The scientists can teach us to talk wisely, but they cannot help us to live quietly. They do give any help in the day of the troubled heart. In that day I do not want to be reasoned with; I want to be comforted. I do not want learning; I want love. I do not want man; I want God. I do not want science; I want faith.—P. C. Ainsworth.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

CORRECTING THE DIVORCE EVIL.

It is reported that those who are touched by the divorce evil in this country now reach the enormous total of 5,585,606. This includes those who are separated and also their children.

We have been convinced for many years that the only way to correct this evil is through a Federal law, and we are glad to be able to quote one of our own bishops in advocating such measures.

Bishop Moreland, of Sacramento, Cal., has written an article for the New York Times, in which he says:

"At present there are forty-nine different codes attempting to regulate marriage and divorce in the United States. A man may be lawfully married in one State and a bigamist when he crosses the line into another. A woman may be a wife in one State, but, removing to another, she becomes neither maid, wife nor widow. Children are pronounced born in wedlock or branded as illegitimate by a change of residence. Property rights are imperiled or completely wiped out by a geographical line. Court records in literally thousands of cases, involving domicile, jurisdiction, legality of decrees granted in one State and not recognized in another, illustrate the confusion growing out of our present contradictory codes. The tragedy, heartbreak, domestic ruin created by the situation must be left to the imagination.

"Congress has recognized the need of a uniform Federal law governing bankruptcy, income tax and matters relating to property. It is inevitable that sooner or later marriage and divorce in the United States will be regulated in like manner."

But, after all, "religion is the most important agency in correcting the divorce evil," because:

"It not only rebukes vice and selfishness, holds up virtue, constancy and faithfulness as first principles of family life, but it furnishes moral strength and personal fortitude to enable the individual suffering from hardship, disappointment and lost happiness to stand firm and resist temptation.

"The home is God's own institution. Christ elevated marriage to the rank of a sacrament in His Church. Husband and wife are co-operating with the Creator for the future of the race. Therefore are they given grace to bear their common burden. Love, not passion, is the Christian law of the home. Not till passion is transformed into the calm, steady face of love is the will of God fulfilled. . . .

"It is greatly to be regretted that, generally speaking, Protestant ministers do not guard the sanctity of the Christian marriage bond as do the Roman Catholic, Episcopal and Eastern Orthodox Churches. . . . Ministers who marry divorced persons are largely responsible for the magnitude of the divorce evil. Led away by personal sympathy, forgetting or ignoring the great issues at stake, losing sight of the welfare of home, marriage and country, considering only the two pleading individuals before them, having no ecclesiastical authority to call them to account, and influenced by the prospect of a fee, these freelance ministers make it practically impossible for the Church to bring its united influence to bear upon the problem. The scandal of the situation is that not a single case of divorced persons seeking remarriage, no matter how notorious, filthy or offensive to American nostrils, has failed to find an obliging Protestant minister to give the blessing of Christ to a union which Christ pronounced adulterous.

"Here is a fruitful field for practical Christian co-operation. When divorced persons are compelled to go in vain from priest to minister, from rectory to parsonage, unable to find a minister willing to bless in Christ's name a union He has forbidden, and finally are compelled to seek a magistrate, Christian marriage will then be recognized as in a class by itself, and the whole conception of marriage will be elevated to a high position in the esteem of the American people."

GOOD WORDS FOR BLUE RIDGE INDUSTRIAL SCHOOL.

In last week's Southern Churchman there were some cuts of the buildings at the Blue Ridge Industrial School, and we have received an account of the work being done there from an official of the United States Public Health Department, which we think our readers will enjoy.

While this work is located in the Diocese of Virginia, it is of a kind that can be duplicated in any mountain section.

The admirer of the work says:

"United States
Public Health Service,
Richmond, Va., June 20, 1921.

Rev. George P. Mayo, Monumental Church, Richmond, Va.:

My Dear Mr. Mayo:

I am writing to express my appreciation of the visit to the Blue Ridge Industrial School, for the development of which you deserve so much credit, as a very important part of the work under the supervision of Archdeacon Nese, and thank you for that opportunity of seeing a most wonderful institution, and the great results which can be accomplished in the mountains of Virginia by the Church under proper leadership.

To have converted, in the short time of a decade, the mountain side into a great religious and educational institution with many buildings for the various branches of religious, industrial and secular instruction, is certainly an achievement for which the Church may well be thankful.

The corps of workers which you have assembled there is one of which you can well be proud. There ought to be some public honor roll on which their names could be inscribed, and some means by which the Church might know of them and what they are doing. It was a privilege to meet Mrs. Cameron and see how well her work is performed, and the work of Miss Martha Richards, Miss Katherine Lawrence and Miss Margaret Lawrence is of equally fine quality.

Of course, the most spectacular part of it the day I was there was the presentation of the cantata "Saul," with Miss Margaret J. Willis at the piano, and Miss Blanch Berry and Miss Margaret Plum as the chief assistant directors. Their attractive personalities and distinctive characteristics for leadership were very impressive. To produce such a presentation of that cantata with proper costumes, and the parts so well taken by the various performers, must have required an immense amount of toil and considerable musical ability. It was a wonderful thing; a really very remarkable thing to see those mountain boys and girls perform the various parts, singing the solos and the choruses, responding to the direction of the pianist as living parts of some vitalized musical instrument.

I wish that all the persons who are interested in the problem of the mountaineer and the relation to the Church to the same could have been present to see the great crowd in automobiles, buggies, wagons, on horseback, assembled on the mountain side that day, and the very good behavior which was visible on all sides.

This is a lame attempt to show the picture with the mountains in the background yielding to an improved method of cultivation, the buildings of the institution and the people in the foreground, showing the great results of ten years' toil, and the consummate leadership of all the persons who dedicated their lives to this work."

Be quick, like Christ, to see virtues, and slow to see faults. Generous appreciation will encourage public men to hold their position. It will encourage men of worth, who are retiring in disposition, to come to the front and bear their share of public duty. Unkind criticism will keep in the background men who can best serve the Church and Commonwealth. This generous appreciation is a wonderful force to elevate society.

Church Intelligence

Americanization Conference in Milwaukee: Final Proceedings.

The final action of the Conference of the Foreign-born Americans Division in Milwaukee, June 22-28, resulted in a request from the members of the conference for another larger gathering next year in connection with the National Conference of Social Work in Providence, and in the adoption of resolutions urging more adequate preparation for specialized workers in the seminaries.

The Rev. Horace C. Fell, chaplain U. S. A., who has been engaged in recruit education in Camps Upton and Dix, addressed a special meeting of the National Conference of Social Work June 27 on Army Methods of Americanization. His contribution was distinctly valuable.

Tuesday, June 28, the final meeting of the conference of our Church workers passed a resolution bearing on the education of workers among the foreign-born. It was urged that the Presiding Bishop and Council present to the seminaries the need for provision in all or certain designated seminaries for training of three groups of men: (1) General training of all students in the outlines of the problem and provision for specialization; (2) training of men for the ministry of sister churches such as the Orthodox, Armenian, Nestorian and Old Catholic Churches; and (3) training of foreign-speaking clergy desiring to enter the work of our Church and needing further education. It was recommended that a committee of three strong men be appointed to bring this to the Presiding Bishop and Council as the earnest plea of the workers in the field.

The following resolution was passed:

Resolved, that a committee of three be appointed, with power to add not more than five to its number, for the purpose of co-operating with the Foreign-born Americans Division in arranging for a conference to be held in 1922, in connection, should it seem desirable, with the National Conference of Social Work. Said committee to be further charged with the duty of establishing points of contact between division officials and workers amongst the foreign-born throughout the country.

The Rev. J. C. H. Sauber, City Missionary of Pittsburgh, was elected as executive secretary of the conference, ex-officio member of the above committee.

The relations of the Church workers with the National Conference of Social Work were most cordial and fruitful. The hope that it would serve both to broaden the scope of the Church's work and give a more spiritual emphasis to the secular social work seemed to be realized. It was interesting in this connection that Mrs. E. E. Ledbetter, of the Public Library, Cleveland, a member of Grace Church, and the Rev. Charles T. Bridgeman were elected members of the directors of the Division for Relating the Native and Foreign-born in the National Conference.

Publicity Conferences.

Under the auspices of the Publicity Department of the Presiding Bishop and Council two conferences of diocesan publicity representatives have been held, one in New York on June 21 and 22, in the Church Missions House, and the other in St. Louis, on June 28 and 29, in the parish house of Christ Church Cathedral. These conferences covered all the provinces except the Eighth. At the New York conference there were representatives from twenty-four dioceses, and an official representative of the Third Province, and at the St. Louis conference from sixteen dioceses. A conference of representatives from the Eighth Province will probably be held in connection with the Synod of the Eighth Province in Salt Lake City in September.

The two conferences already held followed identical programs and were practically two sections of one conference, and are therefore reported jointly. They were purely round-table conferences, there being no set speeches or prepared papers.

After a general consideration of Church publicity, its aims, principles, fields, problems and difficulties, there was special discussion of the problems of Church advertising, news bureaus, headquarters publicity and local Church publications.

The conferences were strongly of the opinion that it is the duty of the Church to utilize every legitimate method of publicity that the kingdom of God may be spread among men and that the primary responsibility for carrying out this policy rests with the Publicity Department.

There was a very frank and practical discussion of the contents, appearance, purposes and distribution of the two publications, The Church at Work and Exchange of Methods. These discussions produced many valuable suggestions in the way of changes and improvements. It was agreed that the ideal method of distributing The Church at Work was through adult visitors, and that the next best method was to mail the papers from diocesan headquarters directly to all the families in the Diocese. It was urged that the fact that the paper is refused in many places and is not read by many who receive it, constitutes a strong reason for continuing to press its distribution, in order that ultimately indifference may be broken down. Resolutions were passed commending the aims and purposes of the Department of Publicity; urging the sympathetic consideration of Churchmen for both papers, and recommending that they be continued by the Presiding Bishop and Council.

Much consideration was given to the problem of reaching the families of the Church in those places where The Church at Work is not received and distributed. A contemplated proposal of the Department of Publicity to effect a combination with diocesan papers was commended and the department was urged to make an experiment of this sort. The plan contemplated is to give financial assistance to a diocesan paper if it devotes a section of the paper to general material furnished by headquarters and if the diocesan paper is circulated among all the families of the Diocese.

Both the conferences recommended the establishment of a Nati nal Church News Bureau and expressed approval of the effort of the Publicity Department to secure the formation of diocesan and parochial news bureaus.

It was strongly recommended that experienced men or women should be made members of publicity departments, and that it would be helpful if the clergy everywhere should secure the advice and assistance of some trained layman or woman, instead of attempting to carry this additional burden of responsibility personally.

The department was requested to send representatives to diocesan conventions and other gatherings to present the necessity for Church publicity and to urge upon these bodies the necessity of making adequate financial provision for the purpose.

Church advertising was thoroughly discussed and definitely approved. The use of secular mediums for Church advertising of a churchly character was commended and both conferences adopted resolutions to the effect that the Church should use the secular press as a medium for definite evangelistic advertising, this being the only medium through which the Church can reach with the gospel the great mass of the unchurched.

Posters and bulletin boards were given attention and their use outside the churches was urged, not only for notices of services and meetings, but for making the Church and her work and teachings known.

The consideration of the subject of diocesan papers elicited a great deal of valuable information regarding many of the sixty or more diocesan papers now being published, and many suggestions as to contents and the securing of parish news and the obtaining of financial support were made. The conferences were both strongly in favor of the publication of a diocesan paper in every diocese, subsidized if necessary, and urged that in all cases a systematic effort should be made to place a copy of the diocesan paper in every Church home in the Diocese.

One definite outcome of these conferences was the approval by resolution of the desire of the Publicity Department to form commissions to study various phases of the publicity problem for the benefit of the whole Church, and to report to the Church through the department their findings as to principles and methods. It was recommended that three such commissions be formed, one on advertising, one on diocesan publicity, and one on headquarters publicity, and that these commissions be composed of representatives from different sections and specially invited publicity experts.

It was urged that similar publicity conferences be held every year.

Presiding Bishop and Council Co-operate in Training Lay Leaders for Boys' Work.

The initial Vacation Camp Conferences of the season at Camp Bonsall and Camp Houghteling opened July 5.

A month or two ago, when the management was working untiringly to complete preparations, there were moments when it seemed that a good deal of faith was needed to trust in the ultimate success of this big undertaking. But just as a useful article sells itself without undue advertising, so the good work was spread about that every Church boy who was given the opportunity to attend one of these camps would do well to take advantage of it. With last year's precedent behind it and this year's promise before, Camp Bonsall is over-registered, filled to capacity, while Camp Houghteling has slightly exceeded its 1920 record. And the boys who attend the camps are not just Church boys. They are embryo leaders, picked fellows, chosen as the most promising material for future lay leadership in their prospective parishes.

From the national headquarters of the Brotherhood of St. Andrew in Philadelphia on the morning of July 5 over a hundred boys started for Downington, Pa., for Camp Bonsall, while at the same time, from the Milwaukee boat landing in Chicago, the Camp Houghteling group started for Lake Amy Bell.

The Camp Bonsall group averages sixteen years of age, and the following dioceses are represented: Delaware, Harrisburg, Long Island, Maryland, Massachusetts, Newark, New Jersey, New York, Pennsylvania, Virginia, Washington.

Indications point to Camp Carleton and Camp Tuttle, which are to be held July 25 to August 6, being equally successful. Camp Carleton will be situated at Angola, on Lake Erie, while Camp Tuttle will be in the beautiful Missouri Ozarks, near Elk Springs, Mo.

Each of the four camps has on its staff a representative from both the Department of Religious Education and the Department of Christian Social Service, while lecturers representing Church work among the foreign-born are scheduled to present this important topic.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

The Rev. James D. Gibson, rector of St. Stephen's Church, Westhampton, Richmond, has resigned to accept the rectorship of Trinity Church, Covington, Ky., the largest church in the Diocese of Lexington, and will take charge about October 1. Mr. Gibson has been rector of St. Stephen's for five years, during which time the church has grown tremendously, and in the Nation-Wide Campaign gave the largest per capita amount of any church in the United States. Mr. Gibson was also business manager of the Southern Churchman for four years and in spite of increased cost of printing and many difficulties he carried the paper on successfully. He has many friends in Richmond and throughout the Diocese who will learn with regret of his removal from St. Stephen's.

Christchurch Parish, Middlesex County (the Rev. F. E. Warren, rector). Ground was broken for the new rectory of this parish on Monday, June 11. This rectory will be at old Christ Church and will adjoin the buildings which are to be erected for the new Christ Church School in Middlesex County.

Emmanuel Church, Brook Hill (the Rev. E. E. Osgood rector).—A very enthusiastic meeting of this congregation was held Monday evening, July 11, which in spite of the hot weather was largely attended. The reports from the different organizations in the church showed marked improvement, and that the work of the church and Sunday school was in a splendid condition. The Rev. G. M. Brydon was present as an invited guest and spoke of the coming plans of the Nation Wide Campaign.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rev. Herbert Shipman, D. D., Suffragan-Elect.

A Churchman's Impressions of the Christian Endeavor Convention.

Some things about the Christian Endeavor Convention just held in New York are instructive for Church leaders. It was the sixth World's Convention to be held, and official reports made to it stated that there are more Endeavorers now than ever before, that they do more work, and they give more money. There is tremendous loss from failing societies and members, but the new ones more than make it good.

The number of young men was remarkable. They numbered fully a third of the total of about 20,000. They came from every State and they attended the sessions. They were not weaklings of their sex, but vigorous in mind and body. Personal talks with not a few of them proved them to be. Many said they travel for business firms, and spend spare time in Endeavor work among people they encounter. By this plan, what amount to State secretaries are obtained in the far West, notably in Oregon, New Mexico, Colorado.

At meetings held by New York City Endeavorers previous to the convention there were apparent what almost reached rowdy methods—imitation of characteristics of political conventions, the singing of verses made up wholly of slang, catcalls to prominent members when observed in other parts of the church auditorium. The excuse was given that something had to be done to hold young people. At the convention itself, however, when people from all States were present, nothing of this sort appeared. Better conducted programs could not be found. The rowdy methods were absent. New York did not represent Endeavor.

Inquiry made of men from many cities failed to disclose any training schools. The idea seemed to be entertained in all cities that young people, if in earnest, could themselves find the things to do and the right methods to do them. Out of half a hundred inquiries, a third expressed surprise at the question, and wondered whether training schools in Christian work are essential—that is, provided people are not to be salaried.

Similar inquiries failed to disclose any attempts to solve material problems as affecting religious ones. The entire emphasis of the convention, and, so far as could be learned, that of all societies, was spiritual—getting people to accept Christ as Saviour, and to place their names upon membership rolls of churches. Beyond some social service, intended to develop the spiritual and done in part because the minister had not time, no work was disclosed.

Diligent search failed to find a single society, or single individual attending the convention, coming from an Episcopal parish. There may have been such present, but three days' attendance upon the convention, and mingling with delegates, failed to discover any. The overwhelming numbers came from Presbyterian, Congregational and Disciples of Christ or Christian Churches. There were comparatively few ministers present.

The overwhelming emphasis of the convention, and of all of the training classes, was upon development of persons in the Christian life, especially the spiritual life, who are already within the churches, their names already on rolls. Much talk was heard in the addresses about the reaching the world outside of the churches, but the idea prevailed that such work is the business of the churches, using people whom Endeavor movement has developed.

Study of training institutes held daily, and covering twelve lines of effort, failed to prove that the Christian Endeavor movement is leading in new methods. This study was made by listening to the instruction as given by chosen leaders, and by talking with the leaders outside of class hours. Public school leaders in New York, ministers in New York, some laymen in New York, in the matter of scientific management methods, are far beyond anything Endeavorers from any State, including the general offices from Boston, put up to their hearers at the New York convention. There were announcements of far-reaching plans, but they were general plans. Up to date methods whereby common men and women may realize on these aims were lacking, or if suggested were of the kind that educators have, for the most part, discarded. Little was to be learned.

The impression made by those attending the convention upon the people of New York was most excellent. This has not always been the case in the matter of religious conventions not Christian Endeavor. The over-pious, the blue-law advocate, the intolerant sectarian, have often done as much harm to some minds as they have done spiritual good to others. Not so this convention. Many members were in costume, after the manner of returned university grads at commencements, but more subdued in appearance and less boisterous in manner. The effect upon New York was sane and splendid. Especially so were Endeavorers from the South, who wore a red fez, with the word "Dixie" in large white letters across the front. It is fair to report that no convention in years has held sessions in New York, and street and other meetings pertaining thereto, and left a better impress, Christianity in real life, expressed in healthy ways, than the Endeavor one just held.

E. M. C.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Rt. Rev. Alfred Harding, D. D., Bishop of the Diocese, has left for Saunderstown, R. I., where he expects to stay during the summer months. He will probably make several visits to Washington during his vacation period.

The Rev. Dr. G. C. F. Bratenahl, dean of the Washington Cathedral, will go from time to time during the summer to Magnolia, Mass., to be with his family, who have gone there for the summer season.

The Rev. Dr. J. Henning Nelms, for the past thirteen years rector of Ascension Parish, has resigned this charge upon the advice of his physicians. Dr. Nelms suffered a physical breakdown, following an attack of typhoid fever last year, and ever since that time has been in Virginia, where he has sought to regain his health. He has recently returned to Washington entirely recuperated, but is giving up Ascension Parish because of the many demands made upon his strength in so large a work. He will not, however, give up his Church work entirely, having accepted an urgent invitation to be rector in charge of Grace Episcopal Church, Maywood-Woodmont, Va. This church serves the communities of Maywood and Woodmont in Arlington County, just across the Potomac River from Washington. Extensive reconstruction has just been completed on the church building, and the congregation has recently given a housewarming at which both Dr. and Mrs. Nelms were present. They will continue for the present to keep their residence in Washington.

The Bruni Memorial Window, given by Charles Bruni in memory of Mrs. Bruni, will be placed over the altar at the Church of the Good Shepherd early this fall. It is now being designed at a Philadelphia studio. The subject is taken from the Nicene Creed, "He shall

come again with glory," and the imagery is taken from St. Matthew 25:31, "When the Son of Man shall come to His glory, then shall He sit upon the throne of His glory," and also from portions of the Revelation of St. John. It is expected that this window, when finished, will be one of the handsomest in the city. Mr. Elwood Potts is the designer.

The Rev. C. R. Stetson, rector of St. Mark's Church, recently attended a two-day conference of the publicity department of the Episcopal Church in New York, representing the Diocese of Washington as chairman of the Press Committee of the Diocese.

Confederate Veterans Contribute to McKim Memorial Fund: At a recent meeting of Camp No. 171, United Confederate Veterans, $100 was voted for the fund now being raised for a memorial tower and chimes to the late Rev. Dr. R. H. McKim, former rector of the Church of the Epiphany. Dr. McKim was for many years a member of Camp 171.

M. M. W.

Memorial Window Dedicated: At the early service on Sunday, June 19, at St. John's Church, Georgetown Parish, D. C., there was dedicated to the memory of Thomas Hyde a beautiful stained glass window, representing the Nativity.

Mr. Hyde was one of the most highly esteemed members of St. John's Church and had held the office of warden for forty-seven years, and was a vestryman forty-one years, having been elected to these offices in 1872 and 1878, respectively. He was treasurer of the parish from 1868 to 1872. At the time of his death he was treasurer of the National Cathedral Foundation.

ALABAMA

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Church of Ascension, Montgomery, Free of Debt.

The Church of the Ascension, Montgomery, Ala., recently celebrated its release from debt by a service at which the $5,000 mortgage was publicly burned. This church was built in 1910 in the suburbs of the city. Its congregation, while small, has been very much in earnest. Plans are now being formulated for the building of a parish house. The Rev. Peerce N. McDonald is rector of this parish.

The Board of Religious Education, in the Diocese of Alabama, is making a concerted effort to have a large delegation at the Summer Training School for Workers at Sewanee, Tenn., August 9-22. Already a number of the clergy and laity have signified their intention of attending this conference.

GEORGIA

Rt. Rev. F. F. Reese, D. D., Bishop.

Anniversary of the Rev. Dr. J. D. Wing Observed.

By a strange coincidence the eleventh anniversary of the ordination to the priesthood of the Rev. John Durham Wing, D. D., and the sixth anniversary of his rectorship of Christ Church, Savannah, fell together on Sunday, July 3. To mark this event a meeting of the congregation was called by the senior warden, Mr. J. Randolph Anderson, at the close of the morning service on that day, and appropriate resolutions expressing grateful and lasting appreciation of the splendid service he has rendered, affection for him, and assuring him it is the earnest hope and prayer of each member of the congregation, that in the providence of God he may be spared to minister to them for many years to come, were passed.

E. D. J.

FLORIDA.

Rt. Rev. E. G. Weed, D. D., Bishop.

Diocese Plans Appropriate Celebration of Bishop Weed's Thirty-fifth Anniversary as Bishop.

The Church Club of Jacksonville is to become a Diocesan House if the club's plans carry. The whole Diocese is invited to assist in making August 11 next notable, it being the thirty-fifth anniversary of the Bishop's elevation to the Episcopate. They propose to express their gratitude to God and their diocesan in tangible form. It is proposed to lift the seven thousand dollar mortgage on the property and add three thousand for repairs. Rooms then will be provided for clergymen and churchmen visiting the city on diocesan business free of charge. The Bishop himself having hitherto given half the sum now proposed to the club, makes necessary not only our noblesse oblige, but due and tangible recognition of thirty-five years of unwearied faithfulness in serving the Diocese and the whole State. A reception will be tendered the Bishop Thursday, August 11, during which time congratulations and gifts are invited from wherever the Bishop is known. Those who have been confirmed by the Bishop will be glad to avail themselves of this opportunity. Inquiries will be cheerfully answered by the president of the Church Club, the Rev. Charles W. Frazer, 2112 Laura Street, or the treasurer, Mr. George H. Ford, Hill Building, Jacksonville, Fla.

CUBA.

Rt. Rev. H. R. Hulse, D. D., Bishop.

The Fifteenth Annual Convocation.

The opening services of the fifteenth annual convocation of the District of Cuba, consisting of Morning Prayer and the ordination of priests, were held on June 22 in Holy Trinity Cathedral, Havana.

The business sessions of the convocation were held in the building used for the Cathedral School for Girls, in the Vedado, a suburb of Havana, the ladies of the Cathedral congregation serving luncheons on the two days of the sessions.

The Rev. J. M. Asheton-Martin was elected secretary.

Other elections and appointments were as follows:

Treasurer, Mr. W. L. Platt; Registrar, Mr. E. G. Harris; Archdeacon of Havana, the Rev. W. W. Steel; Archdeacon of Cuban Work in the Provinces of Havana and Matanzas, the Rev. F. Diaz-Volero; Archdeacon of the Oriente, the Rev. William Watson.

The Council of Advice: The Rev. Messrs. W. W. Steel, G. B. Meyers and F. Diaz-Volero; and Messrs. H. A. Himely and W. L. Platt.

The business of the convocation was entirely of a routine nature. The interest centered in that part of the Bishop's address which related to the importance of increased contributions on the part of the congregations in Cuba, with reference to self-support at the earliest possible date.

The Bishop stated that our native ministry is larger in proportion than that of any other communion working in Cuba, larger than obtains in the Roman Church.

The Bishop called the attention of the convocation to two obligations resting upon people: The general one of giving to all good causes, which rests upon all men, and that which rests upon the confirmed members of the church; the paying of the current expenses, the maintenance of the buildings, etc., together with the living of the clergy.

The members of the convocation devoted most of their time to the discussion of this subject of the self-support of the Cuban Church, and the best means of its attainments.

Another subject of very considerable interest was that of the new Church hymnal which is being prepared by the Rev. William Watson, Archdeacon of the Oriente. Mr. Watson is very musical, has a wide knowledge of hymns and hymnology, and an excellent knowledge of the Spanish language, in which the new book must be published. A provisional hymnal with one hundred hymns will be printed first, and later the larger work with several hundred hymns.

Some of the most pressing needs of the Church in Cuba are: means for the erection of buildings of all sorts, churches, rectories, parish houses, school houses, and for their proper equipment; and means for the work of translation, and for the publication of proper literature, for Sunday school instruction, for the education of the native ministry, and for general distribution by way of information, all which literature must be in Spanish.

W. W. S.

ERIE.

Rev. Jno. C. Ward, Bishop-Elect.

The Conference at Conneaut Lake.

The third annual conference for Sunday school workers in the Diocese of Erie took place at the above summer resort beginning June 27 and concluding July 7. There were about one hundred and thirty delegates present, including about forty of the clergy, and Bishop W. H. Overs, of Liberia, Africa. Early communion was celebrated each day, and during the morning also of each day. The Rev. F. G. Budlong conducted a very useful and needed devotional hour. The general speakers, Mrs. Loman, Mrs. Roberts, Miss Sibley, Mrs. T. J. Bigham, Miss L. M. Jones, Mrs. E. J. Searles, Mr. John C. Sheriff, Mrs. Reineman, the Rev. L. L. Riley, the Rev. R. N. Meade and the Rev. R. E. Schultz, gave valuable addresses and answered questions on their several subjects, all connected with "The Christian Nurture Series."

The sessions were opened by an address by the Rev. Edward J. Owen, of Sharon, who has spent much time and thought concerning the Sunday school problems. The Rev. F. G. Budlong each afternoon gathered the clergy together, and in the most informal and practical manner led discussions on "Preaching the Word."

(Continued on page 22)

Family Department

JULY.

1. Friday.
3. Sixth Sunday after Trinity.
10. Seventh Sunday after Trinity.
17. Eighth Sunday after Trinity.
24. Ninth Sunday after Trinity.
25. Monday. St. James.
31. Tenth Sunday after Trinity.

Collect for Eighth Sunday After Trinity.

O God, Whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech Thee to put away from us all hurtful things, and to give us those things which are profitable for us; through Jesus Christ our Lord. Amen.

"Faith Is the Victory."

Still will we trust: though earth seem dark and dreary,
And the heart faint beneath His chastening rod,
Though rough and steep our pathway, worn and weary—
Still will we trust in God.

Our eyes see dimly till by faith anointed,
And our blind choosing brings us grief and pain;
Through Him alone who hath our way appointed
We find our peace again.

Choose for us, God, nor let our weak preferring
Cheat us of good Thou hast for us designed:
Choose for us, God—Thy wisdom is unerring,
And we are fools and blind.

Let us press on, in patient self-denial;
Accept the hardship, shrink not from the loss;
Our portion lies beyond the hour of trial,
Our crown beyond the cross.

—W. H. Burleigh.

Chums.

"You seem to have been quite fortunate with that boy of yours," said Mr. Pullen, who was launching with a friend at his club. "I wish you could give me some points. I have a chap five or six years younger, and he's already a problem. I am afraid that the job of being a wise father is almost beyond me."

"Why don't you try being a chum, then?" asked Mr. Harmon. "When Dick was about fifteen he got into a foolish schoolboy scrape that resulted in a bill for damages of ten dollars or so. I knew nothing about it till a week afterwards, when he came to me, considerably embarrassed, and made a clean breast of it.

"'Why didn't you tell me before?' I asked.

"'Well,' said Dick, 'I was in hopes I could borrow the money from some of my friends and pay a little at a time without your knowing. But they were all as hard up as I was.'

"'Didn't you consider me as one of your friends?' said I. While he hesitated an idea came to me. 'Well, anyway,' I said, 'I'd like to be one from now on. I am still something of a boy, and I'd really like to have a chum of about your age. What do you say? Why can't we get together often and talk over our affairs, including our troubles and scrapes, if there are any—share our secrets, in fact—just like any other two boy friends?'

"At that Dick rather opened his eyes. 'Do you mean, dad,' said he, 'that you will tell me all about what you've been up to, same as I'm to tell you what I have?'

"Well, perhaps that wasn't just the way that I had thought of it. I guess that when I had spoken of our affairs and our secrets I had really meant his. However, I wouldn't draw off. 'Yes,' I said, 'I'll be as frank with you as you are with me. It must all be in strict confidence, of course.'

"We shook hands on it; and I soon came to enjoy our little intimate chats, ranging from baseball to business, and from school matters to politics, although at first it did seem to me that I was opening up a little more freely than he was.

"My business at that time made necessary a good deal of traveling. One night, at a hotel, I ran across an acquaintance, a prosperous manufacturer, who asked me to join him and two of his friends in a little game to pass away the time. I never cared for that kind of thing, and I was absolutely without skill; but Jones insisted, and I went along. Pretty soon it was suggested that some small stakes would make it more interesting; and, not to go into particulars, when we got through I was interested to the extent of about a hundred dollars. I went to my room fairly ashamed of myself. Then I thought of Dick, but I shook my head.

"I had to come to it, though. What kind of confidential terms would we be on if I was keeping back from him the only thing that I was really ashamed of? I guess that no boy ever dreaded a session with his father any more than I did my next confidential talk with Dick; but I got through with it after a fashion, and he was disposed to let me off easy.

"'Never mind, dad,' he said. 'Forget it. You don't have to do it again. That new camera that I spoke to you about—I'll get along without that now; and it will partly help to make up the loss.'

"He had misunderstood me in one particular, and I had to explain that it was Jones who had lost, while I had won.

"'Oh!' said Dick; and I couldn't help seeing that for the moment I had risen somewhat in his estimation.

"'But that makes it worse,' I said. 'I can't keep the money, and yet I don't know how to get rid of it.'

"'Give it back to the man,' Dick said.

"'He wouldn't take it,' I said.

"Dick thought a minute, and then he said, 'If you tell the man how you feel, perhaps he will take the money back and give it to the Y. M. C. A. or some other good object.'

"Good logic or not, I acted on Dick's advice. At first Jones scoffed at the idea; but when I explained the situation and asked him to do it on the boy's account, he finally took the money, and the Y. M. C. A. got a contribution from 'a friend.'

"'Now,' I said to Dick afterwards, 'I don't ask any promise from you, because you were not the one at fault; but I'll promise you that I'll never help pass away the time that way again.'

"A few weeks later I met Jones. 'Hello!' he said. 'Want another little game?'

"'No, thank you,' said I.

"'Well, you couldn't have it with me if you did,' said he. 'I've quit that for good. Fact is, I've got a youngster coming up; and it occurred to me that if I could do something on account of your boy, it was a pity if I couldn't do something on account of my own.'

"As for Dick and me," Mr. Harmon continued, "we have kept on being pretty chummy from that day to this. I don't say that that would be the ideal relationship in all cases; but as far as I can see, it has worked out pretty well so far for both of us."—Youth's Companion.

Conscience Undefiled.

It is not enough to possess a conscience, but we have to educate the conscience so that it may tell us truly in its discernment of right and wrong. If conscience can be educated, it can also be depraved. It can become diseased so that its perceptions have become misty.

It is a perilous thing to speak in comparative terms of a present age. We do not believe that this is a worse age than others that have gone before. There is much of evil, but there is also much of good. We are too near to see all the interrelated elements which come in to form the composite picture of the whole of the present, and compare it with other generations.

But we can see this, that there are so many things about us serving to undermine standards, that soundness of conscience is imperiled. The excellent standards of sincerity, honesty and purity, while they may not be swept away, yet are endangered by things which every one sees and hears and reads about every passing day. The amusements of the people, the modes of dress, the themes of our modern books, the subjects of our modern drama, both spoken and screen, the increasing evils of the divorce court, these things and others are very near to us. The greatest danger they present is a threatened sapping of the people's conscience.

It would be a Mrs. Partington task to seek to check the tide of Fashion. Fashion will have its way. It is quite possibly true that prevailing modes of dress carry in themselves no harm. But they do carry danger in that they are a relaxing of the former restraints of modesty, and modesty is one of the supporting bulwarks of purity.

So it is, too, with the spoken drama of the stage, and the silent drama of the screen. It is a simple defense to point to the fact that the themes presented have their actual counterparts in real life, that they are only showing life as it is, and that no harm is done unless the spectators carry the seeds of harm already in their hearts. And, again, there is the threat of danger in that patrons, youths and maidens, children who should still be in innocent ignorance of life's sordid viciousness, are made so familiar with the world's evil, that they can readily mistake the abnormal for the normal, and have their developing standards blasted in the bud.

The very difficulty of our living today brings its danger to the development or the maintenance of a sound conscience. The increasing dissatisfaction with the way things are, discontent with the present conditions under which life must be lived, is exalting the spirit of regard for self, is cultivating the business of getting all one's

own, and tends to debase regard for others, to choke out sympathy, charity, disinterested thought and unselfish service.

If all these things and a dozen others like them in the world today are added together, still you haven't reached the seat of the world's trouble. They are all symptoms of a deeper spirit of evil. It would take a wise man to tell where the spirit comes from. Perhaps we are just reaping the harvest sown by the incoming of the millions of strangers to this country in the past forty years, people with various ideals all commingling and just bearing their hybrid fruits. Perhaps it is because the whole world in all its parts has been brought closer together than it has ever been before. The war may have a good deal to do with it, only it started before the war. Perhaps the war is itself an added symptom, and not a cause—certainly it has not been a cure, as many had hoped. It is like an epidemic, whose source and course and length of stay no one can accurately determine.

We know that the man whose heart is pure can go forth into the midst of this age of ours and stand as firm as in any other age of the world's history, four square to the world, unshaken by the things around him from purity, earnestness, sincerity, honesty and truth.

We also knew that the man or the woman whose spiritual edifice is not built on a firm foundation suffers the attack of things which blur the conscience, and dim the light which it would throw out along the paths of right and wrong. It is easier for the man or the woman, for the boy or the girl to miss the beauty of purity, honesty and truth, and to be led by low ideals, for the things that are seen and heard and read about and talked about in the world today.

It is not enough to possess a conscience. We must have that conscience educated. We must preserve its standards. We must keep it undefiled. For the Christian, there is only one course of training in which the conscience may be schooled, only one fountain source where it may be refreshed, reinvigorated and kept pure and strong, and that is in the knowledge of Jesus Christ. The sweet gospel of the Master comes as always into this world that is about us, and above the things that stain and soil the soul, throws a full, clear light upon the things of God, showing up the fullness of their beauty, so that we desire them for our own. —Church News (Mo.).

"God Reigns."

God reigns, and let the earth rejoice!
I bow before His sterner plan.
Dumb are the organs of my choice;
He speaks in battle's stormy voice,
His praise is in the wrath of man.

Yet, surely as He lives, the day
Of peace He promised shall be ours,
To fold the flags of war, and lay
Its sword and spear to rust away,
And sow its ghastly field with flowers!
—Whittier.

A War Incident.

There was one captain who was shot. Some terrible wound. He had always railed at things religious. He called to one of the nurses:

"Get me a Waldensian pastor!"

What? None was near. She replied that she would call a priest. The dying man howled with profanity. No, he did not want a priest, and would not have one. The nurse tried to calm him, and spoke of repentance and making his peace with God. No, he would not hear a word of it! He demanded a Waldensian pastor. She told him that there was none within call. Just then a priest came, and she asked him to speak to the man. He did so, and got curses in response.

"I tell you I want a Waldensian pastor!" he cried.

Then something strange happened. The priest said to the nurse that there was a Waldensian in another tier, but he had had both legs mangled, and there was something the matter with his chest. He was not a minister, but all Waldensians are godly. Maybe he would do.

"Let us have him come," the priest said.

Then he told the man, "All right, and to be patient, and he would bring a Waldensian." He went to have this done. They brought the Waldensian on a bed and laid it beside the other's bed. The man had become quiet while this was being done. As soon as they had the bed in position the nurse spoke to him. Then she threw her arms back and shuddered. For an instant she thought he was dead. But he opened his eyes.

"Here is the Waldensian!" she said.

The man who had called for help opened his lips and tried to speak. The Waldensian, looking toward his comrade, said:

"Please get our heads close to each other."

It was done. There was a whispering between the two. There was no time to be lost. Death was counting the seconds for the one. The other was in pain. I do not know what that solemn ministration meant. After a little the Waldensian said to the nurse:

"If you please, I cannot control my arm, and will you life my hand that I may lay it on his head?"

His arm was paralyzed. She did so. Then he prayed, speaking very low, and those in the other beds looking on. Curses now? No, not one. The nurse turned away her head to wipe the tears. When she looked again the dying man's face relaxed, and in a moment it was all over. She lifted back the other's useless arm.

"Yes," the Waldensian said, "it is all right. Let me lie here a while."

When they came to remove the dead man, the other was ready to go, too. He had died. His loving ministry had exhausted him.—S. S. Times.

Prayer in the Family.

"Family prayer is the nutriment of family piety, and woe to those who allow it to cease. I read the other day of parents who said they could not have family prayer, and one asked the question: 'If you knew that your children would be sick through the neglect of family prayer, would you not have it? If one child was smitten down with fever each morning that you neglected prayer, how then?' 'Oh, then they would have it.' 'And if there was a law that you should be fined five shillings if you did not meet for prayer, would you find time for it?' 'Yes.' 'And if there were five pounds given to all who had family prayer, would you not by some means arrange to have it?' 'Yes.' And so the inquirer went on with many questions, and wound up with this: 'Then it is but an idle excuse when you, who profess to be servants of God, say that you have no time or opportunity for family prayer.'"—Spurgeon.

In the Morning.

Say to thy soul: "Soul, wait awhile! Enter not so heedlessly upon the daily round. Bethink thee, this is a day which it hath cost God long ages to fashion forth. For it had to grow out of yesterday—out of thy doings and others' doings, and His own thought and help and patience.

Wherefore this day, which seemeth to thee so like unto other days that thy acquired capacities and experience might suffice for competent discharge of its affairs, is indeed not like, but different. It is God's newest handiwork, the fruit of His longest patience.

Darest, thou lay on it thy clumsy fingers, until first; in the quiet, His commission shall have sounded in thine ears afresh, and He shall have passed His promise to inspire thy weak endeavor?"—Professor Hogg, Madras Christian College.

Adoration.

That undisturbed song of pure consent,
Are sung before the sapphire-colored throne
To Him Who sits thereon,
With saintly shout and solemn jubilee
Where the bright seraphim, in burning row,
Their loud uplifted angel-trumpets blow
And the cherubic host, in thousand choirs,
Touch their immortal harps of golden wires,
With those just spirits that wear victorious palms,
Hymns devout and holy psalms
Singing everlastingly.
—Milton.

Holiness.

"I have been reading about holiness," said one to me the other day; "I do wish I could find it." "Find it!" I said; "you mean find Him. Holiness is Jesus Christ." "As many as received Him, to them gave He power to become the sons of God." A week later my friend came to me with a radiant face. "I have found Him."

We think and talk about holiness as if it were getting into the King's garden, climbing over a wall by tremendous effort, or getting in as a great favor, and plucking a flower which we wear in its fragrance for a day, and keep it pressed and treasured, a faded remembrance of the King's grace. No; holiness is ours only when we open the door of our heart unto the King, that He Himself may come in and make this barren place the garden of the Lord, a very paradise wherein He may walk and talk with His child.—Mark Guy Pearse.

In Life.

O God, forgive
That now I live
As if I might some time return
To bless the weary ones who yearn
For help and comfort every day,
For such there be along the way;
O God, forgive that I have seen
The beauty only; have not been
Awake to sorrow such as this,
That I have drunk the cup of bliss,
Remembering not that those there be
Who drink the dregs of misery.
But since I may not, let me spend
My strength for others to the end.
For those who tread on rock and stone
And bear their burdens all alone,
A larger kindness give to me
A deeper love and sympathy.
Then oh! one day
May some one say,
Remembering a lessened pain,
"Would she could pass this way again."
—Eva Rose York.

For the Young Folks

The Lady Night.

The Lady Night has come again,
And all the winds are still:
I close my eyes, and rest my head
Against the window-sill.

The sky is buttoned with the stars,
The hills have hid the sun,
And through the meadows, far away,
I hear the river run.

In daytime, when the sun is out
And all the flowers are gay,
I laugh and shout and run about
And tumble in the hay.

But when the Lady Night has come
From lands behind the hill,
She lays her finger on my lips
And makes me very still.

—Miriam Clark Potter, in Youth's Companion.

The Blue Byke.

PART II.

George did not need to be called in the morning. He was the first one up, and glad indeed to find that the chicks had passed the night successfully. After breakfast he gave them some hard-boiled egg, chopped fine, and bread-crumbs, and plenty of sour milk to drink. It was a joy to watch the little fellows tap away at the food and stand around the saucers of milk, throwing their little heads far back as they drank. As it was best to feed them every three hours, mother volunteered to tend them while George was at school. I really think she enjoyed them quite as much as George and father. In fact, I am sure she did.

One afternoon George was delighted to find an egg in one of the nests. The next day he found three, then two, and the next six. From then on, not a day passed that he did not have some eggs to mark down in the ledger father had given him for his accounts.

School was soon over, and George was delighted with the prospect of having more time to spend with his pets. Nor did he forget his promise to his father about caring for the large family garden. It was fun to dig in the garden with his flock of little chickens around him as they followed his hoe along the rows, picking up the bugs and worms. Never before had the garden been so well kept. They had far more vegetables than they could use themselves, and one day his father told him that he might sell the extra vegetables and have the money for his bank.

Gradually his savings grew. Nearer and nearer seemed that wheel that father and mother thought he had forgotten. With the ten-dollar gold-piece Uncle John had given him for Christmas, he had nineteen dollars in the bank—nearly half enough!

One morning, as he was coming back from an errand for mother, he met Uncle John.

"Will you give your mother this birthday gift for me?" he said, holding out a small package.

"Is this mother's birthday?"

"It sure is. Didn't you know it?"

"I'd forgotten, Uncle John. Of course I will give it to her. When are you coming over to see my chickens again?"

"I'll be over soon," said his uncle, as he nodded a good-by.

On his way home George thought of all the help his mother had given him in caring for his chickens and how neatly she had arranged the vegetables for him. "Mother has been awfully good to me," he said. "I wonder if it would please her if I bought a birthday gift for her." Automatically, his footsteps turned toward the hardware store. "I guess I'll ask Mr. Elting what mother might like," he thought, as he gazed longingly at the blue byke.

As he entered the store Mr. Elting smiled from behind the counter and said, "Well, young man, do you want that bicycle?"

"Yes, I want it some day, but not now, Mr. Elting. This is mother's birthday, and I want something for her. I wonder what she'd like?"

"Here is a nice fireless cooker that she has always admired, George," the storekeeper said laughingly, enjoying his joke immensely; "or would you prefer a nice bread-knife?"

"How much is the cooker?"

"Fifteen dollars."

"D-d-did mother say she would like one?"

"Yes, George, she was admiring it only yesterday. But don't think about it, my boy; it's too expensive. I was only joking. We have some dandy new bread-knives that are just the thing."

George took a long, lingering look at the blue byke and then turned to Mr. Elting. "Will you send up that cooker this afternoon?" he said. "I'll come right back with the money." And he ran out of the store before Mr. Elting had recovered from his astonishment.

After taking the necessary money from his bank, George ran back to the store. It was a proud boy who passed the window, with head up, saying to himself, "I don't want the old wheel, anyway!" He laid his money on the counter; nor could he resist telling Mr. Elting, as he pocketed his receipt, "I earned part of that myself."

Mother was the proud one that night, but George could not understand why she cried when she met father at the door.

A few days later his father asked George to come out into the garden with him. As they were walking up and down the rows Mr. Usher noticed an enormous tomato on one of the vines.

"What have you here, son?"

"Isn't that a beauty, father? And have you noticed the cauliflower?"

"Why, no, I haven't," Mr. Usher replied. Later, when they had finished inspecting the garden, he said, "You've done well, son. Chickens and a garden make a good combination. We have never had one like this before. We must place an exhibit in the garden show next week."

With his father's help George placed his entries in the show—a fine sight it was, too, made up of his best specimens. All the town was there, and many were the cries of wonderment bestowed on the mammoth tomato. Great was his delight when he learned that the blue ribbon of first prize had been awarded to his exhibit.

While he was gathering up his produce after the show was over he heard a voice behind him say, "Here is the young man who grew that tomato."

George turned. There was Mr. Elting and a strange gentleman beside him. "This is Mr. Castle, the seed man, George," he said.

George shook hands heartily, but acknowledged Mr. Castle's compliments to him on his success with some embarrassment.

"Young man, that is the handsomest tomato I have ever seen. As it is our business to obtain such prizes for our stock, it gives me great pleasure to offer you fifty dollars for that splendid specimen, and all the seed you can use next year."

"Do you mean that you are offering me five dollars for one tomato?" stammered George, who thought he had misunderstood the sum named.

"Not five, but fifty. It will be worth more than that to us for advertising, as Mr. Elting tells me it was grown from our seed."

George was speechless for a moment, but, at Mr. Elting's suggestion, gladly accepted the offer. With fifty dollars in his pocket, he ran straight for the hardware store. All his longing for the bicycle had returned in full force; his face glowed in anticipation. As he neared the store he strained his eyes at the window. It was empty! With a sinking heart he entered the store and asked the clerk for the wheel.

"Mr. Elting sold it this morning, George; I'm awfully sorry. But we have others just as good."

"I don't want any just as good," said George, unable to conceal his disappointment. No wonder, after waiting so long without being able to buy it; and now, when he had the money, the wheel was gone! He walked slowly home. What good was the money in his pocket? It would not buy him the one thing he wanted.

As he came into the house his mother called, "Is that you, George?"

"Yes, mother."

"Did you feed the chickens?"

"No, mother."

"It will soon be dark. You had better hurry."

He walked slowly out the back door, his eyes dejectedly on the ground. When he finally looked up he gave a whoop of joy. What was that leaning against the chicken-house? It was the blue byke! On a tag, tied to the handle bars, was written,

"To the son of whom we are so proud.
With love from Mother and Father."

—David Hammond, in St. Nicholas.

The Pop-gun Gift.

Ever since the last meeting of the Children's Society Jack had been thinking about the orphan children, for Miss Frances had told them about a box they wanted to send to the Orphan Home for Thanksgiving. Jack had hugged his own "mother dear" tighter than ever that night, and had stayed awake until father came in so he could kiss him three times.

He made up his mind before he left the meeting that he was going to send a present in that box to some boy that didn't have any father or mother, and since the thing he wanted for himself most of all was one of the pop-guns in the toy store window, he decided that was what he would send to the orphan boy. It was not one of the five-cent pop-guns, nor even one of the blue and red ten-cent kind. It looked just like a real, sure enough gun and it cost twenty-five cents. That meant that Jack would have to carry in twenty-five boxes full of wood. He hated to carry in wood, but father gave him a cent every time he filled the big box, and he did not know any other way to buy the pop-gun. Every day when he didn't want to carry the wood he thought about the orphan boy, who would get to shoot the pop-gun, and that made it easier.

At last the day for the November

meeting came and Jack started out with the pop-gun tied up in a box. On the top was a card written in his best hand, "From John Melvin Campbell, Jr.," for that was Jack's real name. He had shot the gun just twelve times to be sure it worked all right.

When Miss Frances called for the gifts for the Orphan Home, Jack took his box up front. He looked around to see what the others had brought, and there was not another single soul that had come up with him.

Miss Frances' face was very sober. "Did none of the rest of you bring presents?"

"I forgot," came in a chorus.

"Mother was too busy to get me anything," said two girls at once.

She gave Jack's hand a tight little love squeeze as she took his package. "I will wait a week longer to send the box, so you may all have another chance to bring something to go in it."

When she went home she stopped at the parsonage to see Dr. Snider. "I just feel like giving up, pastor," she said. "I talked to the children and told them all about the Orphan Home, and they all seemed interested, but not a one of them brought a present but Jack Campbell. His means something, though, for his mother told me he made every cent of the money to buy it by carrying in wood."

"I feel like giving up, too," said Dr. Snider; "we have 639 members in our church, and every year we have tried to get up a box for the Orphan Home. Sometimes we have failed to get anything at all, and we never have sent one I was not ashamed of." His face was very sober, too, as he added, "Let me have that gun for a few days."

There never was a pop-gun that had so many experiences as Jack's pop-gun had in those days.

Dr. Snider took it into a big wholesale grocery that belonged to two of his members and told them about the big wood box and the orphan children, and the one little boy who had come to pack the box for their big rich congregation. The manager cleared his throat several times and wrote down shipping directions for a barrel of sugar, to go to the Orphan Home. Then he marked out the one and made it two barrels. "That's easier for me than carrying in twenty-five boxes of wood." After that Dr. Snider did not feel a bit like giving up. He went from one house to another, and everywhere he showed the people the pop-gun and told them about how he happened to have it.

He took it into stores and offices and into homes. He did not ask anybody for a thing. He just told them about the orphan children and the big wood box and showed them that pop-gun, and told them that Miss Frances was going to try again on next Thursday to pack a box.

When Thursday came around it took two wagons to haul the things that had been left in the church basement for the box, and there was a whole envelope full of bills of lading for things that had been sent directly to the freight office.

That night, when Jack's mother was telling him his bedtime story, she told him of the little lad who had brought five loaves and two fishes to Jesus and how Jesus had fed five thousand men with them. Then she told him of how his gift had gathered more gifts until all of the children at the Orphan Home would be fed by them, and made happy for many days, and there was a happy feeling in Jack's heart whenever he thought of the pop-gun.—Selected.

The Failure.

Have you ever heard of the town of Yawn,
On the banks of the River Slow,
Where lazy the life and listless the air,
Where blossom the Waitawhile flower fair,
And the soft Goeasies grow?

It lies in the valley of Whatstheuse,
In the province of Letherslide,
That tired feeling is native there;
It's the home of the listless Idontcare,
Where the Putitoffs abide.

This town is as old as the human race,
And it grows with the flight of years.
It is wrapped in the fog of idlers' dreams,
Its streets are paved with discarded schemes,
And sprinkled with useless tears.

—Selected.

The Maiden and the Halo.

"I do wish that I had a halo," she said, as she looked at the face in her mirror with its curves, fresh tints and brightness of youthful beauty. "It would be so becoming and make me look fairer. Perhaps I can buy one."

But she could find none on sale even in the richest gift shops, and the shopkeeper could tell her of no one who dealt in these rare treasures.

"But they must be found somewhere," she thought, "for not seldom do I see some one with a halo, either faint or bright, about the face. I will ask my father. He almost always wears his. Surely he will help me to find one for myself when he knows how I long for it. And she asked him at once, but her father, laying his hand tenderly on her shoulder, replied:

"My dear little daughter, I have no halo. It is only your dear love for me that makes you fancy you see one about my head. Such a thing is too precious for me, and I cannot buy one for you, much as I should like to."

"I will ask my friend Sylvia," next thought the maiden. She sometimes wears a little halo that seems to belong to her and makes her look sweeter than ever."

Sylvia, surprised at the question, said only, "Friend of my heart, you are seeing visions. No halo have I, much as I should like one."

Then the maiden thought: "There is Uncle Goodwill. I have often seen him wear a halo when he is helping some one, as he does so gladly and in so many ways."

She asked him, but Uncle Goodwill would have his kindnesses spoken of as little and as lightly as might be.

"Why, maiden fair," he said with a laugh, "it is just the sunlight reflected from my smooth, bald head that you take for a halo. Ask some one else."

Next the maiden went to good Aunt Lois, around whose sweet face she had many times seen the shining of gold in the midst of thronging cares, the cries of noisy children, and constant labor for others.

"Oh, my dear, how could you have such a fancy? Even if I had ever found a halo, I should never have time to spend on keeping it polished and bright enough to wear. I am sorry that I cannot help you this time."

The maiden knew one more person to ask. The woman who had been coming lately to scrub the floors had an unmistakable halo, strange to say. "She will come again today, and I will question her."

"A halo, miss," said the worker, looking up from the floor to the eager, young face. "To be sure, it would be pretty for you, but it isn't for a body like me. How should I look with it on, and it would be in the way when I clean corners so that I couldn't do my work well at all. No, indeed, miss, I never had any such thing or even a thought of it."

Failing in her quest, the maiden said in her heart, "Strange that they cannot tell me, strange that they do not know! And their halos are so plain to see."

Then as the serious years of life came, and many slipped past, one by one, bringing common, wearing schoolroom duties, heavy burdens, bright joys, and deep sorrows, she thought no more of her youthful wish. At the close of one hard day, as the maiden, no longer young, was sitting alone and weary in her class-room, another maid, bright with the brightness of sixteen summers, came to her, saying eagerly:

"Dear teacher mine, please tell me where I can find a halo like the shining one that you wear. I do so want one for myhelf."

In surprise our maiden looked up, saying gently, "My dear girl, you are mistaken. I have no halo, though I used to long for one when I had no more years than you."

"But we girls and boys have seen it about your head so plainly and so often. We have spoken of its beauty."

"No, no, child; your bright eyes are seeing what is not there."

Yet when the maiden was left once more alone, heavenly peace and humble gladness filled her heart.—Presbyterian Banner.

The "Talking Thread."

The first phonograph records were wax cylinders that had to be handled very carefully and were very bulky. Then the disk record was invented, and it proved so rugged and handy that the cylinder record had to give way to it. But disk records are fragile and quite liable to crack if dropped.

As a substitute for the disk record, an inventor has recently brought out a "thread" record, which is so compact that a five-minute talk may be coiled in a watch case. The thread is made of a special composition, and on it the point of a recording needle cuts the record in the same way that the ordinary recording needle cuts its record on a disk or cylinder. Then the thread is run through the machine under a reproducing needle, and the thread gives back the sounds that have been recorded upon it.

One thing that has to be guarded against is twist. If the thread turns over on its side, the reproducing needle will not bear on the record; and so care must be taken to run the thread through with the record side always uppermost. Any ordinary thread will twist, because it is made up of twisted fibers; but the inventor calls this thread "structureless"—that is, it has no twisted fibers in it, and hence it can be wound up or reeled off without showing any tendency to twist.

The advantages of this kind of a record are apparent. Instead of writing a letter to your friend, you may put your message on a thread and send it to him or her by mail.—A. Russell Bond, in St. Nicholas.

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Marriages and Deaths

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Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

NATHANIEL BEAMAN.

Died in Norfolk, Va., June 15.

In the death of NATHANIEL BEAMAN, president of the National Bank of Commerce, Norfolk has lost one of its most loyal and useful citizens and the Episcopal Church one of its most faithful and devoted members.

Mr. Beaman was born in Murfreesboro, N. C., but came to Norfolk in 1880 and entered business. His career has been not only one which brought him what the world calls success, but one of continued service to God and to his fellowman. He was devoid of personal ambition, and he filled no public office, except in the service of the city. It is safe to say that when he died he was one of the prominent citizens of Norfolk, but it was the prominence not of position, but of character. All men trusted him, and all who knew him loved him.

The life of Nathaniel Beaman is a remarkable exemplification of the power of personality to make itself felt, in spite of an innate modesty, through the force of purity, honesty and a readiness to help in every way his fellowman. Quiet, unassuming, full of simplicity, he went his way through life cheering those whom he met, and ready at any time to take his part in every good work.

The large congregation which gathered in Christ Church, of which he was an earnest communicant, to honor him when he was laid to rest was a tribute to the place that he had won in the hearts of the people of Norfolk.

He was a man of marked ability in business, of wise judgment and of broad vision. The work that he did, however, as the head of a great financial institution is not to be compared to the fact that he did it without losing the power to sympathize with the struggling and the poor, without a touch of arrogance or of hardness, but always with a simple willingness to help and to serve, which expressed itself in his kindly voice and his gentle smile.

One of the most touching tributes offered at the time of Mr. Beaman's death was a gift of flowers and a note from a colored woman, sent, as she wrote, as an expression of gratitude for the remembrance of one who had always been kind and helpful and courteous to her people.

His kindly spirit, his broad altruism, his readiness to sympathize were not only a part of himself, but they contributed, unconsciously to him, to his business prosperity. There would be no question of conflict between what is called capital and labor if all men did their part in life in the spirit of loving fellowship which dominated the career of Nathaniel Beaman.

He was an earnest and faithful member of the Church, always ready by counsel and service to do his full part, not only to advance the interest of his own congregation to which he was devoted, but those of the parish and of the Diocese.

What he was in the home that he loved, as husband and father, only those to whom he was bound by these closest or human ties, can know. In all the relations of life he was guided by a sense of duty, learned through fellowship with Christ, with whom he kept in daily touch.

And then, unexpectedly, to those whom he met day by day, he was called from the lower life to the higher, from the earthly tabernacle to the temple of God in the heavens. And so he died, as one who passes from one room to another, realizing the ever nearness of his Saviour, Christ.

Christ leads us through no darker rooms
Than He went through before.

We can give thanks to God for the good example of this His faithful servant, who has been gathered unto his fathers, having the testimony of a good conscience, in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope, in favor with his God and in perfect charity with the world.

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CHURCH INTELLIGENCE.

(Continued from page 14)

The messages of the Rev. R. E. Schultz on "Church Loyalty" were convincing, broad-minded and of the utmost help.

The social side at these meetings was not forgotten, and the feeling of fellowship among all present was quite real. At one of the evening meetings Bishop Overs gave a remarkable address on his work in Liberia. The Bishop is a statesman as well as an ecclesiastic. There was an interesting exhibit of Church supplies, including many valuable books as necessary helps to the Nurture Series. As the nation-wide efforts grip the Church of God, the Christian Nurture Series and the Church School Service League will all function to the great good of all concerned, but people must not be too hasty or unkind in speech or written words because others cannot see everything at once. Our Church is not a sect of a few years ago; we have roots in the past; mere novelty for work or design does not grip Church people unless they see it is absolutely necessary. But these conferences have a bright future if we are patient and prayerful, and work.

R. S. R.

PITTSBURGH

Rt. Rev. C. Whitehead, D. D., Bishop.

St. Stephen's, Sewickley; Memorials Dedicated.

The memorial tablet to the men of St. Stephen's who served in the World War was dedicated with appropriate services on Sunday evening, July 10, by the rector, the Rev. A. C. Howell, D. D. The address was made by Mr. Samuel Hardin Church, president of the Carnegie Institute.

The tablet, which is of bronze and beautifully designed and executed, bears the names of eighty men who served actively with the colors, two of whom made the supreme sacrifice.

There were also unveiled two memorial windows, viz.: "St. Paul" in the South Transept, given by the congregation in commemoration of Lieutenant Tingle Woods Culbertson, and Lieutenant Charles Hyde, Jr., both of whom died in France, August 5, 1918, and "Sir Galahad," in the Narthex, given by Mrs. J. D. Culbertson, Sr., in memory of her son, Lieutenant Tingle Woods Culbertson.

NEVADA.

The Rev. Edward J. Hoering was found Friday morning, July 1, by passing automobilists, wandering in a dazed condition near the town of Winnemucca. He had been shot through the head, just back of the eyes. He was clad only in his underclothes. Since then his clothing, with the exception of his trousers, has been found. He is rational and says he went for a walk Tuesday evening, June 28, and after reaching a point about a mile from town, turned around to return, and remembers nothing more until shortly before he was found by the tourists. Search was not made for him because it was thought he had gone to one of his various missions. He is unmarried.

The surgeons do not hold out any hopes of his recovery. If he lives he will be blind, as the optic nerves were cut by the bullet. He is in a hospital at Reno.

Mr. Hoering is vicar of the missions at Winnemucca, Battle Mountain, Austin, Midas and Lovelock.

Personal Notes

The Rev. W. L. Loflin, formerly rector of St. Peter's Church, Norfolk, Va., has taken charge of St. Luke's Memorial Church, Cleveland, Tenn.

The address of Chaplain Sydney K. Evans, U. S. N., has been changed from U. S. S. Pennsylvania to U. S. Naval Academy, Annapolis, Md.

The Rev. John A. Gardner has resigned the rectorship of St. James' Church, Providence, R. I., and will take up missionary work in Oklahoma the first of September.

The Rev. Alexander E. Hawke, rector of St. John's Church, Parsons, Kan., who has accepted the call to become the rector of St. Andrew's Church, Emporia, Kan., will take charge on September 1.

The Rev. Thomas F. Opie, rector of St. Stephen's Church, Red Springs, N. C., is now convalescing from a recent operation for appendicitis at Connelly Springs, N. C. In September he will supply at Blowing Rock and will probably take up his regular work in October.

Ordinations.

In St. Michael's Cathedral, Boise, Idaho, on June 11, St. Barnabas' Day, Bishop Touret ordained to the priesthood the Rev. W. R. R. Simmons, the Rev. A. Leonard Wood and the Rev. W. S. J. Dumvill. They were presented by the Ven. Howard Stoy, the Rev. Thomas Ashworth and the Rev. Martin Damer. The Rev. A. Leonard Wood is in charge of Grace Church, Glenns Ferry; the Rev. W. S. J. Dumvill is in charge of the two missions at Shoshone and Hailey; and the Rev. W. R. Simmons is in charge of the missions at Gooding and Wendell.

In St. Mary's Memorial Church, Pittsburgh, Pa., on the fourth Sunday after Trinity, June 19, Bishop Whitehead advanced to the priesthood the Rev. Ross Randall Calvin, Ph. D. The Bishop preached and the candidate was presented by the Rev. Walter N. Clapp. Other clergymen present and uniting with the Bishop in the laying on of hands were the Rev. Messrs. C. J. DeCoux and R. B. Evatt. In the latter part of July Dr. Calvin will take charge of the Church of the Transfiguration, Clairton.

Deaths.

The Rev. Hugh D. Wilson, Jr., for the last two months Canon Missioner of the Diocese of Newark, died Tuesday night, June 28, in St. Luke's Hospital, New York, at the age of forty-two. Funeral services were held at Trinity Cathedral in Newark Friday afternoon, July 1.

It is hypocrisy to pray, "Thy kingdom come," and then not do anything, or give anything, or sacrifice anything, for the sake of promoting that kingdom.—The Bishop of Carlisle.

Basil, the Monk.

Four hundred years ago, long before the United States was thought of, there lived in the mountains of Montenegro a good man of great learning who was called Basil the Monk. He was the Bishop of Niksic. He ruled over a monastery in a fertile valley, and far and wide everybody loved him.

But in those days there was war between the Turks and the native people of the Balkans, and one day the Turkish soldiers won a great battle and came through the valley, killing and burning. The people fled before them, carrying the little children, and seizing what they could from the homes they were leaving. The good Bishop Basil went with them. From the high, bare mountain tops they looked down and saw the soldiers destroying their village and driving away their cattle and sheep.

They were hungry and cold in the mountains. There was nothing but rock beneath their feet; nothing but boulders and cliffs of stone all around them. But the good Bishop counselled and comforted them, and since his monastery was destroyed he set to work to make another where he was. He began to cut into the solid granite of a cliff among the clouds, and after many months he had made two small rooms with a door and a window

By this time the Turks had gone, and the people went back to their valley. But Basil the Monk remained in these rooms, thousands of feet above the village. A dog, a cat and a rooster lived with him. Often he went down to see his people and to give them lessons in religion, history and industry. The cat, the dog and the rooster always went with him. The rooster walked in front of him, stepping proudly on the narrow trail and sometimes stopping to stand on a boulder and flap his wings and crow. The dog followed him sedately, and the cat rode on his shoulder. When the people heard the rooster's crow echoing among the cliffs above their heads, they smiled and said, "Basil the Monk is coming." Then mothers put another stick on the fire in the center of their huts and added another handful of beans to the pot, while all the children went to meet the good Bishop.

"Learn to till the soil," he told them, "and always be kind to animals. Each family should have a dog to give alarms, a cat to keep the house free from rats and mice, and a rooster to awaken the household so that work may begin at dawn. Thus from the animals we learn prudence, cleanliness and industry."

Those who heard him thought that these were wise words. They repeated them to each other, and so it came about that all Montenegro knew them. When Basil grew old and died the people told their children about him, and when the children grew up they told their children. So, although there were no books and no one could read or write, the story of Basil the Monk was kept alive through the centuries.

The two rooms he cut from the granite cliff have grown into the large and beautiful Monastery of Ostrog, in the mountains between Niksic and Podgoritza. In the whole country every bit of fertile earth is cultivated, even places too small to hold more than one plant. And to this very day, in all Montenegro, every family keeps a dog, a cat and a rooster.—Rose Wilder Lane, in Junior Red Cross News.

There are two freedoms—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.—Charles Kingsley.

Caught in the Act.

One fine May morning about seventy years ago a little French bootblack was standing at the entrance of the Pont Neuf, one of the finest of the many bridges that cross the Seine between the two great divisions of Paris.

The boy was watching for customers, but there was none to be had yet, for it was too early. At length, finding nothing else to do, he took a piece of chalk from the one untorn pocket that he possessed and began to sketch a face upon the stone parapet of the bridge.

A strange face it was, very broad across the jaws, and narrowing as it sloped upward, so that, with its curious shape and the pointed tuft of hair that stood up from the high, narrow forehead, it looked at a little distance like an enormous pear. But it was plain that this was the likeness of some real man, and that the boy was immensely amused at it, for he chuckled to himself all the time he was working, and more than once laughed outright.

So intent was he on his picture, which was now nearly finished, as to be unconscious that some one else was much interested in it, too.

A stout, gray-haired old gentleman, very plainly dressed in a faded brown coat and shabby hat, and carrying a cotton umbrella under his arm, had come softly across the road, slipped up behind the young artist, and was looking at the pear-like face on the wall with a grin of silent amusement.

And well he might, for, strange to say, his own face was the very image of that which the boy was sketching so eagerly. The queer, pear-shaped head, the large heavy features, the tuft of hair on the forehead, and even the sly expression of the small, half-shut eyes, were alike in every point. Had the little artist not had his back turned, one might have thought that he was drawing this old man's portrait from life.

But just as the boy was in the height of his abstraction, and the single looker-on in the height of his enjoyment, the old gentleman happened to sneeze suddenly, and the sketcher turned around with a start. The moment he caught sight of the old fellow standing behind him he uttered a faint cry of terror and staggered back against the wall, looking frightened out of his wits.

"The king!" he muttered, in a stifled tone, as if the words choked him.

"The king, at your service," answered the old gentleman, who was indeed no other than King Louis Philippe of France. "It seems that I have come up just in time to serve as a model. Go on, pray; don't let me interrupt you!"

The boy's first impulse was to take to his heels at once; but there was a kindly twinkle in the king's small gray eyes which gave him courage, and looking slyly from the pear-like head to the royal model, he said, "Well, your Majesty, I didn't mean to make fun of you; but it is like you—isn't it, now?"

"Very like indeed," said the king, laughing; "and I only wish the pears in my garden would grow half as big as that one of yours. However, I'm afraid I haven't time to stand still and be sketched just now, so I'll give you a likeness of myself"—putting a gold twenty-franc piece (which was stamped with the king's head) into the boy's brown hand—"to copy at your leisure."

There was in Paris a few years ago an old French portrait-painter who told his friends and patrons that the first portrait for which he had ever been paid was that of King Louis Philippe himself, and he declares that "the old gentleman was not such a bad fellow, after all."—Henry Ross, in St. Nicholas.

The Peddler and the Monkeys.

Once a peddler was carrying his pack through a forest in South America. The day was warm and the way was long.

By and by he grew tired, and sat down to rest under the shade of a tree. He opened his pack and took out some caps. Putting on one of them, he soon fell asleep.

When the peddler awoke his caps were all gone. He began to look about for them.

Hearing a chattering among the branches of the tree, he looked up. There he saw a number of monkeys, and, strange as it may seem, some of them had red caps on.

As you know, monkeys are great mimics. They had seen the peddler put on a red cap, so they must do the same thing. They came down the tree, slyly picked up the caps, and away they ran.

The peddler called on the monkeys to bring back his caps. The more he called, the louder they chattered.

The poor man began to think that his caps were lost for good. How could he get the little rascals to bring them back? He tried many plans, but all in vain.

At last he pulled off his own cap and threw it on the ground. "Here," he cried, "if you little rascals will keep all the rest, you may have this one, too!"

No sooner had he done this than the monkeys mimicked him. Each pulled the cap from his head and threw it on the ground. Then the peddler gathered them all up and went on his way. —Virginia Guide.

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—Unknown.

Friends of mine, don't carry unsmiling faces with you! For, by doing so, you may be the ones to keep something worth while from the world. The effect that you have upon your friends—and even upon perfect strangers—may be a profound and lasting one.—M. E. Sangster.

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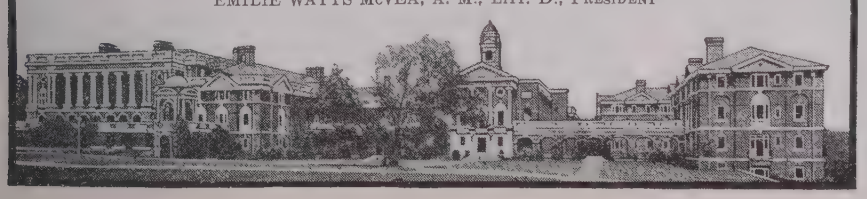
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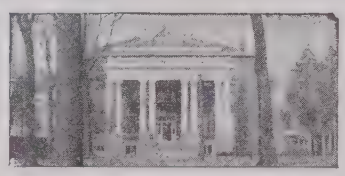
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VOL. 86 RICHMOND, VA., JULY 23, 1921. No. 30.

A FURTHER STATEMENT REGARDING DR. SHIPMAN

Two weeks ago we stated our position in regard to the protest which is being made in certain quarters of the Church against the consecration of the Rev. Herbert Shipman as Bishop-Suffragan in the Diocese of New York. After seeking to review the facts with fairness and impartiality, we said that it seemed to us that the Bishops and Standing Committees, on the evidence as it stood, would take a very grave responsibility if they withheld consent for Dr. Shipman's consecration.

Our position had the advantage of detachment. The New York Churchman, from ties of personal association and because it is printed in the Diocese which elected Dr. Shipman, is, by every natural instinct, his defender. The Living Church, on the other hand, represents that section of the Church which feels itself personally aggrieved by utterances of the Society for the Promotion of Evangelical Knowledge, of which Dr. Shipman is President, and of the Chronicle, of which magazine he is one of the Board of Editors. But the Southern Churchman, as it so happens, has no direct affiliation with either side of this disagreement. We do not belong to the wing of the Church which would have occasion to take umbrage at anything the Chronicle or the Society for the Promotion of Evangelical Knowledge would be likely to say. Neither have we, on the other hand, any ties with Dr. Shipman and his friends in the Diocese of New York. We have never so much as seen him or spoken to him personally. We are interested in the whole matter simply with reference to the fairness of the issue and the good of the Church at large.

We should not be true to an increasing conviction if we did not say that it seems to us more and more clear that consent to Dr. Shipman's consecration ought to be given, and that the withholding of consent by any considerable number of Bishops and Standing Committees would be an exceeding peril to the peace of the Church. Increasingly we believe that opponents have failed to make out a fair case against him, and some methods have been used in the fight against him which seem to us discreditable in their ignorance and narrowness of mind. We refer particularly to a circular sent out by the Clerical Union for the Maintenance and Defense of Catholic Principles, which sought to create prejudice against Dr. Shipman on account of his having taken part in a memorial service in a Jewish Synagogue. A more lamentable distortion of Christianity and common sense than the idea that such a gracious act of human sympathy should be supposed to count against a man's standing in the Church, it would be hard for us to imagine.

For the editor of The Living Church we cherish the high respect, the honor and personal liking which is his due, and which we believe is his possession, from practically all the Church. We know that he has been wholly conscientious in the protest against Dr. Shipman, of which he has been the most conspicuous spokesman. But we believe he is mistaken, and we sincerely trust that he himself will realize that to be the fact. In The Living Church of June 25, the editorial stated, "Let no one seek to complicate this delicate problem by representing that the issue is a partisan one. The question is, first, whether the responsible head of the society which, through its organ, hurls charges right and left against those Churchmen with whom it differs is fit to be made bishop, and second, if fit, whether an episcopate that would begin with such a handicap would be for the best interests of the Church." We quite believe that The Living Church does not mean to be partisan. We believe it wants to rest the case on the two points which itself sees fit to select and emphasize; and it is precisely because of the failure of these two points that the whole protest seems to us to fall to the ground. From the evidence which we have sought impartially to weigh, though it be true that Dr. Shipman is technically the head of the Society for the Promotion of Evangelical Knowledge and is associated with the Chronicle, it does not appear to be true that in spirit and intent he has been back of the kind of expressions which The Living Church resents. Still less is it true, and this is the crux of the whole matter, that Dr. Shipman is a man of the character and temperament which The Living Church editorial would indicate—character and temperament such as to make him hostile, uncharitable, and therefore of necessity unwelcome in his ministry as Bishop to the Churchmen of the "Catholic" group. All the evidence which we have read, the testimony of Bishops, of clergymen and laymen who know him best, goes to demonstrate the exact opposite. The implications which The Living Church would seek to draw from the fact of Dr. Shipman's official connection with a periodical collapse before the living fact of the manner of man which those who know him best overwhelmingly hold Dr. Shipman to be. There is no use trying by paper argument and inference to invalidate the vital impression which a man creates among his fellows every day.

In conclusion, therefore, we believe that The Living Church and all conscientious men whom it represents, no matter how sincere they may have been in this issue, are mistaken. We believe, furthermore, that if the protest against Dr. Shipman is pressed, it will result in grave damage to the harmony of the Church. We do not believe for a moment that The Living Church or its editor wants this, but this is what will come. The protest, if continued, will set men of different opinions at odds. If successful, it would make New York feel that its choice had been defeated by a party spirit, which, in the heat of their disappointment, many men would call vindictive. It would tend to draw the lines sharply, and to provoke war,

in many dioceses between the "Evangelical" and "Catholic" parties. If The Living Church should recognize that its inferences concerning Dr. Shipman were mistaken, and that so grave a matter as a prevention of his consecration is therefore, after all, not justified, it could, without discredit, but with large honor to itself, withdraw this protest. This, on the basis of the facts, we believe it ought to do. We trust that this it may do.

In any case, we hope the Bishops and Standing Committees will promptly consent to Dr. Shipman's consecration.

PAY THE CHURCH OUR OBLIGATIONS

On another page is printed a statement from Mr. Lewis B. Franklin, Treasurer of the Church, concerning the present status of payments in the Nation-Wide Campaign. It is startling news. The payments in June fell behind the payments for June of 1920 by $130,042.06. The net gain in receipts which had been recorded this year up to June 1 is by this much reduced.

There is just one thing to be supremely urged at this moment. Every single parish should make an immediate effort to pay its obligations in full to date, and every vestry should ask its treasurer whether he has done so. The Board in New York ought not to have to pay needless interest charges for bank loans; and to save this waste, every dollar that belongs to the Nation-Wide Campaign ought to be forwarded. Parish treasurers have no right to hold money back either through carelessness or in order to borrow from it for their local expenses. The general Church has a right now to the money which the people have given for it.

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The Parent and the Child. By Henry Frederick Cope. George H. Doran Company. $1.50.

"Surely in every church," writes the author of this book, "there ought to be a class for parents in order that the church might guide them in their work, the very first, most essential and critical of all work, in religious training. Such a class should hold itself very close to the real and practical."

Ministers and all others who feel the tremendous need of more intelligent training of our people in the matter of religious education of boys and girls will say "amen" to that statement. There is growing everywhere recognition that churches can do no more vital service than helping fathers and mothers think through intelligently the problem of the education in character of their boys and girls. One reason that there has not been more effort to develop groups for study of this kind has been a sense of perplexity as to where to find guidance. This book both illustrates and supplies the need. It is simple, definite and direct. It takes up the actual difficulties which thoughtful parents are confronted with today, and discusses them on the basis of actual facts and real instances. It should be of exceeding value to many readers.

B.

Genesis; Volume I of the New-Century Bible. Edited by W. H. Bennett. Oxford University Press. $1.25.

In every respect this book is an admirable example of what a manual intended to stimulate study of the Bible ought to be. Its compact size, about 6½ inches by 4¼ inches, makes it exceptionally convenient to carry about in the pocket for study in odd moments. It is inexpensive, which is a rare virtue among books in these days. And best of all, it is written with admirable scholarship, with great clearness and with a thoroughly constructive purpose. In an introduction of sixty-three pages, the editor reviews the structure of the book of Genesis and outlines the basis on which the conclusions of modern scholarship rest. Then follows the text of the book of Genesis, printed according to the revised version, and at the bottom of each page are notes explaining in most luminous detail the allusions and references, the historical background and the literary origin of the text.

A study of this volume will not only open wide doors into a better understanding of the book of Genesis, but will open the way by illustration into right methods of the study of the whole Bible.

B.

The Holy Bible, containing the Old and New Testaments. $6.

The New Testament, together with the Book of Psalms. $3.35.

The Holy Bible. $2.

From the Oxford University Press there have recently been issued two editions of the Bible and one of the New Testament, which illustrate the able and versatile work of this great publishing house. First of these is an edition of the whole Bible, which is an extraordinary combination of beauty and usableness. It is bound in fine Persian leather and printed upon India paper in a type large enough for reading without undue eye strain, yet it is only three inches wide and a little more than four inches long, and one inch thick. It is exactly the volume for which many persons have wished when in traveling they would have liked to take a Bible with them, but had not space for the bulk in which the Bible is generally found.

Printed upon the same paper, and in the same type as the editon of the whole Scriptures reviewed above, bound in flat covers of Persian leather, in a size which will fit into the vest pocket, is a new edition of the New Testament and the Psalms. Like the larger volume, this is printed, not from the Revised, but from King James' Version.

A curiosity rather than a convenience is the third of the editions under review. This is a copy of the entire Bible bound in folding leather covers upon pages one and five-eighth by one and one-eighth inches, and slightly more than half an inch thick. The print, though microscopically fine, is clear enough to be legible to very strong eyes, and a tiny magnifying glass inserted in a pocket of one of the covers enables it to be read by one who chooses to try.

B.

Record of Service in the World War of V. M. I. Alumni and Their Alma Mater. Compiled by the Historiographer of the Institute, Mr. Joseph R. Anderson.

Few institutions proved their value in the great war more signally than the Virginia Military Institute, and it is a long and striking record which Mr. Anderson has compiled of the services rendered by her sons in every branch of military operations at home and abroad. A book which the friends of the brave men commemorated and every alumnus of the Institute will desire to own.

Daily Manna. Compiled by James Gilchrist Lawson. George H. Doran Co. $1.50.

The purpose of this little book is higher than its achievement. It is meant to be "a help to the practice of the presence of God" through such selection and arrangement of verses of the Bible as shall help the reader day by day to feel the vividness of God's promises and precepts. The selections from the Bible bring their own message, but the verses from hymns which are added to the daily readings are so generally chosen from crude and ugly revivalistic doggerel that the book can hardly hold the discriminating reader.

B.

What Christianity Means to Me. By Lyman Abbott. The Macmillan Co. $1.75.

Not everybody agrees with all of Dr. Abbott's theology, any more than everybody agrees with all of his politics when he writes as editor of "The Outlook," but as preacher and as journalist he has the supreme gift of luminous clearness in thought and style, and a fertility of suggestion which makes him always rewarding. This latest book he calls "a spiritual autobiography." We commend it to all who would think afresh upon some of the great Christian themes, under the stimulus of one who has himself thought and lived abundantly. Whether readers share all of Dr. Abbott's conclusions or not, will not make much difference if they are helped to clearer conclusions of their own.

B.

THE CHURCH TOMORROW

The Rev. Samuel S. Drury, D. D.

The dim notion that the Christian ministry needs recruits must become a keen conviction. An army as short in officers as our Christian army is, will lose in power. Today there are not nearly enough able ministers. Ten years from now, how many will be the unfilled and ill-filled parishes! These painful facts need not here be proved by statistics or explained by solemn reasoning. It is the fact that counts, and it is the future that matters. Let us spend not a line of type or a throb of regret on things as they are. What shall we do about it; what's the solution—that alone can interest the Christian who, seer-like, thinks in terms of decades or generations?

Our ministry, and our forms of service, and our relation to other Christians, are the three dominant Church problems today. More and better men as ministers, revised forms of public worship, and hearty affiliation between churches—these themes of the Kingdom should beset the minds of us who pray "Thy kingdom come." What shall be done about the ministry? How shall our Church stimulate more men and better men (never forgetting an improved supply) to dedicate themselves to the happiest of careers?

The following plan, still chaotic, concerns the Church's boys: Not the lad of twelve or the youth of twenty, but the boy of high school age. At that point lies the true seed-bed of vocation. To wait till our boys are in college is to wait too long. From fifteen to seventeen the questions, What shall I do? What shall I be? possesses a boy's mind. All of which is, of course, normally concealed—but it is there. Nor is it tampering with personality to help a boy settle on a vocation, so long as we are honest about it. The church, and the parish, and the minister, and the parent, and the friend should think with prayerful purposefulness about the boy, the boy of sixteen, and lead him openly and honestly to an outspoken study of the ministry as his work in and for the world.

If a parish or a pastor or a parent will lead a fine boy to such a clear-cut consideration of the ministry, when and where shall all such boys be got together? The answer is at St. Paul's School in Concord, N. H., on August 1, 1922. There is no harm in being definite; there is every loss in being vague. St. Paul's School is available. It is well equipped with needful diversions. If, like all New England, it is generally considered off the centre of things, then let's meet in Ohio or Michigan or Illinois. But **let us meet.** If a better place or a better plan will be offered, I shall give up this and throw all my energy into that. Let us have a gathering (I hesitate to use the word conference) of at least 200 boys from all over the country inwardly to digest the subject of the Christian ministry. Let us air the project now, criticize it this summer, get it into the minds of people a year ahead. For it must be a success; it must be well-attended; it must be furthered and fathered by the best men in the Church. We do not contemplate failure, or rest content with a handful of perhaps twenty-three or fifty-seven pale, adolescent pietists—young ghosts—but we should gather an earnest big group of our best boys from everywhere, led by our most alert laymen, our ablest priests, our most zealous bishops.

Can you picture it? Do you at all get the vision? Or do you, glancing over this, say: "What an interesting idea—a trifle wild, to be sure, but interesting," and forthwith forget all about it? It is the Christian privilege to love the Church and to work for her welfare. Though our highly specialized ministry and our tight parochialism may be wrongly emphasized, surely we cannot have a church without ministry. And unless we think remedially and constructively about ministry, pretty soon there won't be any ministers.

This is all preliminary. It is chaotic. It is without form and void. Let us give the project that momentum which will whirl it into shapely definiteness. This summer let us air it. In the autumn let us define it. In the winter let us organize it. In the spring let us enroll our representatives, and next summer let us **have** it.

The data so far submitted, the ideas so far suggested are: (a) To interest boys of high school age in the ministry; to have (b) only the best and manliest candidates selected (c) to attend and represent a parish (which will **not** pay the boy's way) at a week's summer meeting somewhere (d) on August 1, 1922. These thoughts should be discussed, criticized and amplified. It is taken for granted that the thing must be done in a big way, that any officer of the Church would be glad to be asked to help it in any possible way. The whole idea is to benefit the Church ten years from now. The future is as real as the present and as sacred as the past. Today let us nourish tomorrow.

God's Encompassing Presence

Alan Pressley Wilson.

"As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever." So sang the Psalmist (125:2), and his audience believed it more thoroughly than do we today! Yet it is just as true now as it was when written and sung in the temple. To the Hebrews, God was a real Personage, but we have so long regarded Him as an Influence, or far-off Being, that we find it hard to think of Him as being close to us. He may not speak to us directly, as He did the prophets of old: He may not reveal Himself to us through direct intervention; yet He is the same loving Father and Companion. If we will read and believe Psalm 103:13, we will never think of Him in any way other than as a loving Father and Counselor.

It is of the companionship of God that I would speak. There are earthly parents who, while they dearly love the children God has committed to their care, and do all in their power to make them happy, are kept by inclination or press of other matters from being the real friends and companions of these children. Again, there are parents who encourage their children to consider them as companions and who share in the games and pursuits of their children. Fortunate, indeed, are the children who feel that their parents are interested in whatever concerns them. Such children seldom drift away from the teachings of the home. Now, God is the Companion and Counselor of His children to an even greater extent than is any earthly parent, and is anxious that we shall consider Him as our best Friend.

The Psalmist used a beautiful simile when he said, "As the mountains are round about Jerusalem, so the Lord is round about His people." Jersalem is located on a spur of table land 2,500 feet above the Mediterranean Sea and 3,800 feet above the Dead Sea. The city is surrounded and protected by three ranges of mountains—Mount of Olives, Mount Moriah and Mount Zion. These completely secure the safety of the city, and its inhabitants regard the stately sentinels as their friends and almost reverence them.

So, when the Psalmist compared God's presence and companionship to the surrounding presence of the mountains, the people realized the security in which they lived.

Has God changed? Is He not willing to surround us still with His loving presence? God loves us and cares for us with just the same solicitude and consideration that characterized Him in the days of the prophets, and He would have us apply this Psalm to our own lives today. He is ever ready to surround us with His presence. The degree of love and companionship depends upon us.

When the children of Israel were traveling in the wilderness, God said, "My presence shall go with thee, and I will give thee rest" (Exod. 33:14). Appreciating the safety thus assured, and also the danger, should this not be the case, Moses replied, "If Thy presence go not with me, carry us not up hence." Even so God comes to us and promises His loving and abiding companionship. Shall we refuse to accept the gracious presence? Shall we not open the doors of our hearts and welcome the loving Father?

A Prayer.

Our heavenly Father, we do most earnestly plead for Thy divine presence with us. We would not undertake anything without knowing that Thy guiding hand directs every move and without the whisper of Thy loving voice in our hearts telling us Thy will. Be Thou our Companion and Counselor; then shall we accomplish all things through Christ, Who strengtheneth us. Amen.

THE CHRISTIAN HEALING MISSION

From the Council Address of Bishop Guerry

Since Mr. Hickson's visit to this country three years ago, there has been a remarkable revival of interest in the Healing Mission of the Church. Many of our Bishops have had healing missions in their dioceses, and there is hardly a large city which has not had one or more of such services. Our clergy are many of them profoundly interested in this movement, and our lay people are beginning to ask questions. The Healing Mission, therefore, can no longer be ignored nor treated as a sort of religious fad which must soon pass away.

The history of the Ministry of Healing, both in the New Testament and in post apostolic times, is familiar to every one who has studied the subject. What, therefore, we are witnessing today is simply a revival of an ancient and apostolic practice which has never altogether died out. Certainly there is nothing new in being told that God answers prayer for temporal blessings or that faith and repentance are necessary conditions upon which He works. All this is so obvious that no devout Christian will question it for a moment. The fact that there have been so many specific answers to prayer in the ministry of every earnest priest of the Church that he needs no further evidence outside of his own experience to convince him of the truth of St. James' words that "prayer and faith shall heal the sick."

What has impressed me in connection with the Healing Mission in Charleston is not the number of persons healed, but the great number of people who have had their faith strengthened and who came away from the mission feeling that they had received a definite spiritual blessing. When I saw the crowds who went up to the chancel to be blessed through the laying on of hands, it made me realize how much quiet faith and undreamed of spiritual possibilities there are in the Church. It was most impressive and apostolic.

It is perfectly evident to my mind that we are dealing here with a deeply spiritual and religious movement, and one that needs to be sympathetically studied and guided. The world is in such dire need of a revival of religion at this time that when any movement is begun which is at all constructive, or which aims to lift the burdens under which men groan and to strengthen faith in God, the feeling that one has is to thank God and to co-operate even where he cannot altogether approve or perhaps fails to understand. It is therefore with profound gratitude to God for the wonderful manifestations of His love and goodness vouchsafed to us through the Healing Missions of the Church that I would venture here to point out what seem to me to be some of the dangers of this movement.

I speak not because I question any well authenticated case of healing, nor because I doubt Christ's continued and abiding presence in the Church, or His power to heal, or the fact that He does heal in answer to faithful prayer, but because already I seem to see the beginning of a false teaching underlying much of the current theology on this subject which if not corrected is certain to bring the Healing Mission into disrepute.

The first of these false premises on which much of the preaching and teaching of those who conduct these missions rests is that all sickness is the result of sin. If this initial statement is allowed to go unchallenged, then of course it follows that all sickness is against the divine will, or that God desires every one to be healed. It is but a step from this initial mistake, and that a perfectly logical step, to say with Mr. Hickson, that "We must not be content with the wavering and uncertain faith that says, 'If it be God's will, He will heal me.'"

The Rev. Henry B. Wilson, the head of the Society of the Nazarene, very much in the same vein, says: "Remember that if the prayers of the faithful are not answered, there is something wrong. It may be in one's self; it may be in the faith of the one being prayed for. It is not with God. He desires **perfect health** in body and soul for every human being." If God desires perfect health for every one, then we are tempted to ask what was the matter with St. Paul, whose thrice repeated prayer that he might be healed of his bodily infirmity was not answered. Did the apostle lack faith? What was wrong in his case?

"But," continues Mr. Wilson in his special article entitled the 'Will of God in Healing,' "all sickness and disease is in opposition to God's will. When it comes it is because God's will for man has been set aside. Even after illness has come it is against the divine will that it should continue." We confess that we are unable to separate between God's will and the operation of natural law which is one expression of His will. If I drink water from a polluted well and have typhoid fever, I have by that act violated a law of health and also a law of God, and the sickness which ensues is certainly in accordance with the will of God. It is part of the Father's discipline to teach me to avoid polluted wells in the future.

But, however sickness may come, whether by our own sin or through ignorance or violation of natural law, how can we say that it is against the divine will that it should continue? Let us suppose that God in His infinite love and wisdom sees that we need to be made perfect, as the Master before us, by the things which we suffer; can we imagine an all holy and loving God sparing us or lifting that cross or putting an end to any particular sickness before faith and patience have done their perfect work in the moral and spiritual purification of the human soul? According to Mr. Wilson, all spiritual discipline through sickness must cease the moment the individual supplies the faith necessary to release Christ's power to heal. Although, as in the case of the Apostle Paul, God may have seen that he needed this particular cross to test and prove him, and that his bodily infirmity had wrought in the apostle a much more exceeding weight of glory; yet we are told that such sickness is clearly against the divine will and must cease just as soon as one prays with faith sufficient to be healed.

Now that was certainly not the view that St. Paul took of it. He tells us in 2 Cor. 12:7 that the "thorn in the flesh" was given him to keep him humble, "lest" he "should be exalted above measure through the abundance of revelations" which had been given him. The apostle saw clearly the loving and merciful hand of God revealed through his physical infirmities. I am quite sure he would be amazed to read in Mr. Wilson's pamphlet, that his failure to be healed in answer to his oft-repeated prayer was "the only instance of what might be called failure in St. Paul's whole life." The context shows clearly that by "failure" he means that St. Paul lacked faith!

To say, or to imply, that all sickness is the result of sin, either the sin of the individual or of the race, is plainly contradicted by the Scriptures. Let us freely admit that by far the greater part of the sickness and suffering in the world is caused by sin, yet to teach that all sickness is the fruit of sin is obviously untrue. . . . God has deliberately put us in a world of poisonous insects and noxious plants and subjected us to constant danger in order to develop in us character and intelligence. To say that He visits upon us the consequences of our own folly and disobedience is to state only half of the truth. It would be far more correct to say that having endowed us with free will and intelligence in His divine love and wisdom He has so ordered and constituted the world in which we live that it is the best conceivable world for the formation of character and the testing of faith and love.

The leaders of this movement in the Church would do well, therefore, to revise some of their premises if they are going to make their teaching square with the teaching of Scripture or the undeniable facts of human experience. To omit from the prayers of the Church the words, "If it be thy will," is nothing short of sacrilege. To attempt to explain away the force of our Lord's words in the Garden of Gethsemane, "Father, if Thou be willing, remove this cup from me, nevertheless not my will, but thine be done." By saying that His prayer had no reference to sickness is to misinterpret the whole meaning and spiritual value of His example.

When our loved one is lying at the point of death and we kneel and implore Christ to heal and save, how dare we omit the words, "If it be Thy will"? Shall we undertake to dictate to God what He shall do? Shall we say to some poor distracted, heartbroken mother, "It is God's will to heal all sickness; he desires perfect health for your child"? And if the child is not healed, "there is something wrong!" Which means, something wrong with the mother, as the child may be too young to have faith. Are we prepared to lay at the door of that poor, grief-stricken mother the tragedy of her child's death because she lacked faith? Such an alternative would be enough to drive any conscientious parent insane. Where is such teaching leading us?

. . . If, therefore, this great movement, so full of wonderful possibilities for a real spiritual revival in the Church, is to meet with general acceptance and commend itself to the devout and spiritually minded, it is necessary now that some of the false philosophy and teaching which has characterized this Healing Ministry in various parts of the country be eliminated and the Healing Ministry of the Church be placed upon a saner and more scriptural basis.

. . . Nor is this all. I think that wherever the claim is made that organic troubles have been cured in answer to prayer, the Church ought to be willing to submit the claim to the test of scientific investigation and medical

diagnosis. Experience abundantly proves that we cannot, as a rule, rely upon the testimony of the patient himself in such cases. Such willingness on the part of the healing ministry to submit the results of all cures to medical examination would go far towards the confidence and support of the Christian physicians of the country. Nothing could show to the scientific world the Church's faith in Christ's power to heal more truly and convincingly than a readiness to recognize and accept the results of scientific investigation in those matters which lie within the domain of science. The faith of the Church is manifested not only in the prayers of the faithful, but equally in her readiness to obey the will of God as revealed in the operation of natural law.

House of Mercy in Washington, D. C.

By Lillian M. Yeo, Deaconess-in-Charge.

It is now twenty years since I took charge of this work. Ten years ago we moved out into the suburbs of Washington, into a beautiful new house which was the gift of one lady. The old house had become so badly in need of repair that it seemed better to build than to spend money on it; so the property was sold and the proceeds were put into an endowment fund which has been slowly growing ever since. In building this house I stipulated that it should not accommodate over twenty-four girls and their children, as I felt that in dealing with these girls it is better to handle small numbers, where one can come in personal contact continuously, than to deal with them in the mass.

This work, which is thirty-seven years old, had been closed for several months when I took charge, and when I came here we began with one girl. The work has grown, of course, and ever since we moved into the new house we have averaged twenty-two girls, much of the time being overcrowded. We give no temporary shelter, feeling it very important that the girls should be with us a sufficient length of time to enable us to do some permanent work. We take only first offense cases, and the age limit is from fourteen to twenty-two. In our reconstructive work we must change habits of many years, which takes time. We, therefore, require a girl to remain two years, if she is under eighteen, and one year if she is over that age. The girls come to us from various sources—their parents, juvenile courts, children's societies and other agencies dealing with these girls.

This is the only institution of its kind under the control of the Episcopal Church south of Jersey City, and it has always seemed a great pity to me that it has been so little known to Church people, for most of our girls come to us from other denominations. They are woefully ignorant about even the most ordinary things, and consequently our teaching, which is entirely industrial and domestic, is very hard and requires a great amount of patience and perseverance both on the part of the girls and of their teachers. I give all the religious teaching and conduct the chapel services both morning and evening, also prepare the classes for confirmation. We have a very good chaplain, who comes every week and performs all the priestly offices, but one has to live with the girls and have a personal knowledge of each one to do really effective work.

A very important part of the work here is the children. We have from eighteen to twenty, ranging in age from newly born to five years. We endeavor to give these little ones a good physical start, and everybody who sees them testifies to our success along these lines; but in spite of all the social service work, conferences on illegitimacy, commissions and committees, when you really come down to the individual child you realize how much time and energy is being wasted in talk. To really give these children a right start in life is most difficult and discouraging; we must protect them from mothers who are not fit to have them, and convince people how utterly unworthy most of the mothers are, while it is the prevailing idea that giving birth to a child necessarily renders a woman a good mother, no matter what her past training and environment has been. We have learned from experience that in most cases legal adoption into a good family is the best solution of the problem. After the girl has been here the required time she has the privilege of boarding her child here until the child is five years old. During this time we are protecting the child and at the same time watching carefully the development of the mother. We endeavor in every possible way to keep in touch with our girls, both by writing and visiting, so that we are fully able to speak with accurate knowledge as to results. A large number of the girls are married and doing well, and I am in touch with girls and children over the entire twenty years.

This is difficult and discouraging work, but I think I have shown it is very well worth while. But it does not appeal to the present day social service workers or to young women who are seeking work in the Church. One of my great difficulties always has been to secure the right kind of workers, because this work above all other kinds of Church work must have, in order to be successful, people who are really interested in the souls of these girls, and who feel that there is much good in them if it can only be brought out, and who have the supreme art of making goodness attractive. The hours are long, work sometimes monotonous, girls are often trying and difficult, and the salary is small, as most Church salaries are small.

Is there not some one who will respond to this need?

Daughters of the King

"Its sole object is the spread of Christ's kingdom among women and the strengthening of parish life. The two rules are Prayer and Service. First, to pray daily for the spread of Christ's kingdom, especially among women, and for God's blessing upon all members of the Order and for the spiritual growth of the parish. Second, to take regularly some part in the worship, study and work of the Church; to make constant effort to bring other women within its influence, and to render, at all times, such aid to the rector as he may deem necessary for the spiritual upbuilding of the parish."

The members serve a three months' probation and are then admitted with an impressive service. They are invested with the cross by their rector and take the solemn vows of Prayer and Service, and are then sent upon their mission of leading their sisters to their Father's home above.

In the prayer for the Order by the rector, the petition is made that "they may think nothing, do nothing, say nothing, which may injure themselves, their neighbors or Thy Holy Word, and that in all temptations they may be ready always to forget self in obeying Thy most blessed will."

One who has not taken the vows of the Order nor heard the words of the prayer just quoted cannot possibly have any idea of the restraint the little silver cross has upon unruly tempers, sharp words, and upon moments of grim despair. Often, when sorely tried, it means a hand tightly clenched around the silver cross; a determination to "carry on" bravely "for His sake."

The Daughters of the King is a branch, and the most important branch of the Women's Auxiliary, and a church that lacks a chapter has an incomplete Auxiliary. Our Order is to the body of the Women's Auxiliary as the nervous system is to the human body; the twofold rules of the Order, prayer and service, corresponding to the sensory and motor nerves.

Money and material things are the outcome of these rules; never are they put first. The members of our Order realize thoroughly that "Whoever fears God fears to sit at ease."

Daily prayer for the spiritual and moral uplift of woman throughout the world; prayer that our own lives may be fitting examples for other women to follow; prayer that we may be strength to the weak (and "it is very good for strength to know that some one needs you to be strong"); prayer that we may be courage to the discouraged; that we may be confidence to those who have lost hope, and faith to those who behind the clouds of life's storms forget that the sun of God's love is still shining. Can any one earnestly and honestly pray for such things and strive for their fulfilment, believing in Him Who said, "O woman, great is thy faith, be it unto thee even as thou wilt," without giving gladly and cheerfully the service required?

This is why, when the call for service comes to a true Daughter of the King, it is given with such forgetfulness of self; it is because the eyes of her soul have seen and the ears of her soul are open. This is why there are no dark corners in the lives of the real Daughters of the King. They needs must be filled with the sunshine of the King's presence. Even as no one can work for others and live in close fellowship with them, without the bond of human love growing stronger and deeper day by day, so no one can do the King's work and live in close personal relationship with Him, without greater love for God, greater love for man.

"Each soul has its own secret place
Where none may enter in
Save it and God—to them alone—
What goeth on therein is known—
To it and God alone."

The Power of Love in Missions

By Rev. D. A. Sanford.

In a period from the year 1860 to the year 1890 thousands of human lives were lost in troubles and wars with Indians. The Sioux massacre of 1862 in Minnesota and the Custer massacre in Montana in 1876 stand out prominently as deeds of horror in those days, when Sioux Indians especially were in the forefront as Indian warriors. White settlers on the frontier—men, women and children—were murdered. Travelers on western plains and in the Rocky Mountain regions were in great danger, and many were killed. Indians, too, suffered, as in the Chivington massacre in Colorado in 1864, when some five hundred of them were killed.

In defense of our white people United States soldiers were sent. and after enduring the hardships of the frontier hundreds of them, too, lost their lives in warfare with Indians, while millions of dollars flowed from the United States Treasury, all on account of troubles and wars with the Indians.

And it was not altogether an honorable warfare, for, although Indians in many cases were cruel and savage, they had been greatly wronged and had abundant cause for hatred of the white man, and felt it right to drive out the white people from what was once entirely their own land.

Today a great change has come. The gospel of Christ has been brought to the Indians. The power of divine love has touched their hearts and changed their lives. We today have Christian Indians, living in civilized ways. We have churches among the Indians, in many cases with Indians as clergymen, working in connection with white clergymen.

If, in former days, thousands of soldiers had been placed on each Indian reservation, their presence would have produced fear and dread. The Indians would have learned to fear the white man, but not to love him. The presence of soldiers would tend rather to breed hatred of the white man and his ways. A greater power than fear of the white man was needed, and that was the power of divine love.

The gospel of Christ, through the missionaries of the Church, have supplied that power.

On that subject, witness the testimony of an army officer and United States Indian agent. Major Kinney, United States Indian agent at Yankton Indian Reservation in South Dakota, said in the year 1887: "To the untiring efforts of the missionaries on the reservation more than to all other influences, may be attributed the progress made by the Indians in civilization and Christianity."

In those early days missionaries of the Church went back from civilization to live among Indians. Women workers went with the clergy. They cared for the sick. They opened mission schools. By deeds, as well as by words, they told the story of the cross and of the love of God in Christ. In time the hearts of the Indians were touched and won. Mission schools and missionary work came first, before government agencies took up work among Indians. Later government schools were established. The government sent farmers to teach them how to farm. Indians, who formerly had been on the war-path, came and were fed rations and beef by the government. These were material benefits, used by the Indians but not always prized by them, as witness the Messiah craze, about the year 1890, when Indians hoped for the return of the buffalo and the expulsion of the white man. Material benefits were used, but back of all was the power of divine love in the work of the missionaries.

After the Sioux massacre most of the Sioux Indians were driven from Minnesota. The Rev. Samuel D. Hinman, who had long been with them, finally established work among some of them on the Santee Reservation in Nebraska. Other Sioux Indians were placed on reservations in Dakota.

To speak of the work in one other locality: In the year 1870 Rev. Joseph W. Cook began the work on the Yankton Reservation in Dakota, across the Missouri River from Nebraska. He had been associated with Rev. S. D. Hinman, the earlier missionary. He remained there among those Indians for nearly thirty-two years, until he died in the year 1902. He accomplished a most excellent work.

The writer visited him and his work in the year 1885, thirteen years after the work had been begun. Good work was being done. Church buildings had been erected. Church services were attended. A Church boarding school for boys had been established, and also a government boarding school. Some visible progress had been made. But there was more to be done. The Indians were living in the tents, called tepees. The men wore long hair and dressed in blankets. They were fed rations by the government, and to a large extent were living in idleness.

The writer again visited that same locality in October, 1920—thirty-seven years afterwards. Now he saw no Indians in blankets; no Indians were living in the tepee; but all were living in houses, in civilized ways. Many were living on farms, in some cases five, ten or twenty miles distant. Church buildings had been established, with Indian clergy as helpers.

Out of a total of over $8,000 brought to their annual convocation as their offering for Church purposes, over $900 was brought from the church of Sioux Indians on the former Yankton Reservation.

In the same month of October, 1920, the writer also made a visit on the Santee Reservation in Nebraska. In a church, out among the farms, on a Sunday morning fifty Indians were gathered in attendance at a church service. The church service was in their own language. An Indian woman was at the organ. Familiar hymns were sung in their language. Twenty-five Indian people received the Holy Communion. The Indian clergyman and many others were the direct descendants, or at least belonged to that tribe of Sioux Indians who had taken part in the massacre in the year 1862.

What a contrast with the scenes of former days! The power of love had wrought the great change.

Today the Episcopal Church has about 14,000 baptized persons among Sioux Indians and over 5,000 communicants—one communicant out of every five in the population. Also, we have thirty ordained Indian clergymen as helpers, and others as lay helpers. Besides our own work, the Presbyterians have nearly 2,000 communicants and Congregationalists report over 1,400 communicants.

A half-century ago the conditions among Indians formed the background for a very dark picture. Conditions now among several tribes of Christianized Indians present a bright picture instead.

When the world war came more than five thousand Indians went as soldiers to defend our country. Some lost their lives in that war. Many Indians bought Liberty Bonds. Indian women helped in Red Cross work.

In many ways a great change has been wrought. The main-spring back of all has been the gospel of Christ through the missionaries, the power of divine love. An army of soldiers could not have touched and moved the heart of the wild Indian; but this has been done through the missionaries. One grand result has been brought about—the cessation of war.

Here, then, is a grand motive for the support of Christian missions. The same principle applies for the support of missions to other races, both in our own and other lands. Christian missions can prevent war among people and nations. For therein is the power of love.

USES OF THE NAVY.

July 16, 1921.

Mr. Editor: As an ex-officer of the navy, I shall take the liberty of replying to the editorial on page eleven of the Southern Churchman of July 9, entitled "Keep At It Till We Get It."

The work of the navy is much wider than merely "learning to draw swords in the most scientific and deadly manner possible." In time of peace—which is, or has been, most of the time for this country, God be blessed—the mission of the navy is largely that of spreading friendship and good will throughout the world. It also has police duties such as are performed by most police. Even if well prepared for war, I do not see that it is at all ridiculous to hope and pray that there will be no war.

As for the illustrations in the article—must the fact that we train lawyers mean that we hope that law-suits will be many? Or the fact that we have physicians mean that we want disease? Lawyers and physicians can do much to avoid law-suits and illness; and the navy can and does do much to spread understanding and peace throughout the world.

It is necessary to have lawyers and physicians until the time comes when we do not need them—and may that time be soon; we have to have policemen until the time comes when there shall be no more crime—in fact, the mere presence of policemen is a preventive of crime.

It is not the duty of lawyers, physicians or naval officers to start crime, disease—or war.

Very truly,

THOS. WILLIAMSON, JR.

Washington, D. C.

"Look, Father, look on His anointed face,
And only look on us as found in Him;
Look not on our misusings of Thy grace,
Our prayer so languid, and our faith so dim.
For lo! between our sins and their reward
We set the passion of Thy Son our Lord."

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

"FULFIL THE DOING OF IT."

Mr. Editor: I am sending you a copy of the lines from the "Humane Learning," by Lord Brooke, quoted in Mayor's Life of the Non-Juror, Ambrose Bonwicke:

"If ye know these things, happy are ye if ye do them."—St. John 8:17.

"I memorized one verse. Then I went out and practiced it till I had it."—Korean Farmer, in Hartman's Oriental Religion.

"Now, if this wisdom onely can be found
By seeking God, even in the Faith He gives:
If earth, heaven, starres, creatures, be the bound
Wherein, reuealed, His Power and Wisdom liues:
If true obedience be the way to this,
And onely who growes better, wiser is:

Then, let not curious silly Flesh conceiue
Itselfe more rich or happy when it knowes
Works of Art—which men (as shells) must cleaue,
Before the Life's True Wisdome they disclose;
Nor, when they know to teach they-know-not-what!
But, when their doings men may wonder at!

For, onely that man vnderstands indeede
And well remembers (which he well can doe)
'The Laws liue only where the Law doth breed
Obedience to the workes it bindes vs to:'
And (as the Life of Wisdome hath exprest)
'If this you know, then, doe it, and be blest.'"

How grateful the Church of Christ throughout the world must be, that always, in every age, there have been these "lights of the world," this "salt of the earth," who have continued without a break in passing on the simple fundamental virtue of Christ's life. Our present state of unrest and indeterminateness is probably due to the overwhelming percentage of adherents to the Christian religion who know but stop short there. They do not go out and "practice it till they have it"!

W. Herbert Mayers.

King George, Va.

YOUNG MEN FOR THE MINISTRY.

Mr. Editor: In your issue for July 2, in an editorial, you say that fathers and mothers should "pray their own boys into the ministry." I answer that praying alone is not sufficient. There are causes why, in the past, so few young men have prepared for the ministry.

Remove the hindrances and obstacles, and then we may expect that prayer will be more effective.

Let a few facts be stated. Large numbers of our clergy have taken secular or semi-secular work. The number is larger than is generally realized. Why have they done so?

A more distressing fact. Many others are not adequately employed. They have charge of some small parish or mission. Their field of labor is limited. Their stipend is small—too small for the proper support of a family. Their tenure of office is uncertain. Such conditions result in frequent changes. The expenses of moving are borne by the clergy. These removals are numerous. It is wrong to blame the clergy for these frequent changes. In most cases they are helpless. Removals become necessary.

Young men who see these things are not attracted thereby to the ministry. It is the wrong treatment that some of our clergy have received that deters some young men from the ministry.

Modern conditions have brought changes which affect the Church. Our parish system now works wrongly. Ten thousand of our communicants, in vacant parishes and missions, are without pastoral care, while at the same time hundreds of clergy, properly qualified, are without adequate and proper employment, doing little or no pastoral work as clergy of the Church.

It is the lack of any proper system by which all the clergy fit for duty are given employment, and all the people that can be reached are given pastoral care.

What can be the remedy? One suggestion is made. Establish a common fund in each diocese and missionary district for the support of the clergy. Let all our people give to that fund, regularly and systematically. It would be inspiring to young men, to work together, supported by a common fund, in the noblest of all work, the ministry of the Church.

Prayer is proper in its place, but when things go wrong there should be doing to effect a remedy.

D. A. SANFORD.

Camp Benning, Ga.

The Great Commission.

SLIPPING BACKWARD.

For the first five months of this year cash receipts on account of the Nation-Wide Campaign showed a gratifying increase. And then came June!! A decrease of $130,042.06 in one month, which wipes out nearly 70 per cent. of our previous gain, is alarming.

What is the matter? Is it delay in remitting? Is it lack of organization? Is it repudiation of pledges? Is it lack of interest in God's work?

Whatever the cause, a remedy must be found. The decline in receipts has made necessary an addition to our bank loans in the sum of $50.000 with its consequent interest charges.

How does your Diocese stand?

Lewis B. Franklin, Treasurer.

THE FIRST DONATIONS.

The first financial statement of the Domestic and Foreign Missionary Society, presented to the first triennial meeting, May, 1823, lists the following contributions:

Cotton goods, hardware, tea, ink powder, quills, 1 barrel sugar house molasses, church hymns, 1 bridle, 1 cross-cut saw, 1 dozen pad locks, Episcopal catechisms, 1 pair pantaloons, 1 pair shoes (valued at $1.62), material collected by several ladies for clothing heathen children.

The most costly donation was "2 hogsheads of tobacco, from several tobacco dealers."

A BRASS BAND FOR A DEACONESS.

Few of us know the glory of having a brass band and acrobats and sleight-of-hand performers at our humble birthday parties. Deaconess Stewart, of Changsha, does, and besides all this there were at her last anniversary celebration three hundred women and children. No, they did not all bring presents. The giving of gifts on such occasions has become such a rigid matter of form that it often is really burdensome on the native workers, and the missionaries have protested strongly against it.

WORLD CONFERENCE.

Most religious people, whether they are members of churches or not, have a great desire for Christian unity. But they despair of it because they do not know how many other people all over the world share that desire. A day in the office of the World Conference on Faith and Order, 174 Water Street, Gardiner, Me., U. S. A., would fill them with hope.

On one day recently the secretary received letters from South Africa, Italy, Germany, the United States, Czecho-Slovakia, Madagascar, England, India, China and Japan, all expressing interest or reporting progress. Of the printed matter received, the only important papers were from Italy, Germany and South India. While the World Conference on Faith and Order does not undertake direct efforts for reunion, but only to prepare the way for them, its daily mail, of which this day's mail is not an unusual sample, shows that its work is appreciated. If people would send for the publications explaining the movement, they would find it full of encouragement.

The basis of the movement, in which all the great Trinitarian communions throughout the world, except Rome, have taken official part, is the growing conviction that conference affords the only means for the solution of those questions on which the churches have been, and still are, divided, and which must be squarely faced before the world-wide desire for the world-wide and visible unity of the Church of Christ can ever be fulfilled. The progress already made in the World Conference movement shows how well-founded that conviction is, and how not only ecclesiastics and theologians, but plain lay people, can cooperate effectively toward that end.

Charles H. Brent, Chairman.
Robert H. Gardiner, Secretary.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

IS WORLD PEACE IN SIGHT?

The national meeting of the Christian Endeavor Society has announced a splendid slogan, "A Warless World by 1923."

It is one of the most decisively Christian mottoes that has ever been adopted by any Church organization. It may not be brought to pass within the next two years, but surely its consummation is in sight.

The cry for the abolishment of war is coming from the most unexpected sources. Senator Boise Penrose is recognized throughout the country as one of the most practical politicians in Congress, yet he has announced his hearty support of an international disarmament plan.

The Prime Minister of both France and England acted with extraordinary promptness in responding to President Harding's suggestion for an international parley on this subject when they sent their replies on the same day that the invitation was received. Their response, too, was as cordial as it was prompt, and leaves no doubt as to their desires on this subject.

It is altogether fitting that November 11 should be the date suggested for the opening of this epoch-making conference. What could be more appropriate than that the date which marked the cessation of the world conflict should also mark the beginning of a plan for the disarming of the nations!

There will be many hitches and numerous delays in the negotiations, but the fact that Premier Briand himself is spoken of as the head of the French delegation, and that Viscount Grey will come from England, is clear evidence that both these nations are taking the matter with the utmost seriousness, and all the indications are sufficiently auspicious to make the hearts of lovers of peace beat high with hope.

Let every Christian throughout the world add to their daily prayers a simple but fervent petition that God will find a way to bring about world peace through international agreement, and we shall surely see the attainment of the motto of the Christian Endeavorers—a warless world.

THE PLIGHT OF RELIEF ORGANIZATIONS.

In two of our large cities appeals are now being made for funds to support Associated Charities and Welfare Leagues.

These appeals are coming at a time when it is generally thought that the drain upon such organizations begins to lighten. Such is usually the case, but this year is an exception, owing to the fact that the unemployment situation continues to be as bad as it was in the winter time, and that savings which have been accumulated by working people and carried them over the first few months of industrial depression are now ehhausted.

Many factories that are not actually closed down are only working three or four days a week, and are paying reduced wages for those days. On the other hand, a press report from Washington issued last week showed that the cost of living is still 80 per cent. higher than it was in 1913.

With these facts before us it can readily be seen that the pressing needs for funds by relief organizations is not due to any mismanagement or extravagance on their part, but to a pitiful situation which confronts them and requires immediate help to save suffering amongst our own people.

The daily papers have adopted a policy of striving to create optimism and do not allow the publication of figures that would show the actual present need of employment for many honest working men who have families to support.

No doubt this policy is wise, because, as President Wilson pointed out, business confidence is largely a matter of national psychology; nevertheless it makes it doubly hard to secure the necessary funds for carrying on charity work of the most pressing kind, when the daily papers are continually stating that the industrial conditions are improving steadily.

We trust that persons who can afford to give will heed the appeals that are coming from Baltimore and Richmond and possibly some of our other Southern cities, and will be sufficiently liberal in their donations to relieve the present crisis. It should be borne in mind, too, that many small contributions are equivalent to one large one, and that "every little helps."

COMMUNITY SERVICES.

In these days of intense heat, when the night is almost the only time when it is pleasant or refreshing to be out of doors, the possibility of a Sunday night service that will be even moderately well attended becomes more acute than usual.

At Washington the Church has inaugurated an afternoon open-air service at the Cathedral which has been successfully carried on now for several years.

A plan has been adopted in many small towns which procures good attendance and takes a step toward Church unity at the same time.

In most villages there is a park or Court House Square which is usually sufficiently centrally located to be of convenient access to all the people, and in which chairs or seats of some sort can be arranged.

By co-operation among the Protestant ministers a service can easily be planned in which each pastor can take part and familiar hymns used in which all the choirs can participate.

The Lord's Prayer, the Creed and the reading of the Bible are three parts of worship in which all Christians can join heartily.

Such services will frequently attract persons who would not go to a church to hear a sermon, but will enjoy a service of praise and worship in the open air.

Of course it requires some sacrifice for many of our Church people who love the service and the surroundings of the sanctuary, but it is worth while to give up something that pleases us in order to bring others to hear the Word of God.

It is inspiring, too, to remember that the three sermons of which we have the best record in the New Testament were all preached in the open air by different persons in widely scattered places.

Our Saviour's Sermon on the Mount was of course delivered with the sky for a ceiling and grassy slopes for a floor.

Later on, when St. Peter proclaimed in burning words Christ's fulfilment of Messianic prophecy, it was in the open streets of Jerusalem, where the multitudes of the people of every sect and nationality were his hearers.

And still further on in the book of the Acts of the Apostles we find St. Paul standing in open on Mars' Hill to proclaim the news of Christ's coming and His resurrection to the Athenians.

We have therefore the best of Bible precedent for betaking ourselves to the open air and for bringing the message to those who will not seek it for themselves.

If these services are planned with tact they can become a great power for good in any community and reach many who will not otherwise hear the Word.

We may work, hoping to be appreciated and honored of men, accepting gladly and gratefully the esteem and the love they award us; but we must not build upon it as a certain recompense of our endeavors. We must be prepared to do without it to be able to say, "I will work on, 'though the more abundantly I love the less I am loved.'" Our true reward is in the smile of the Saviour, the approval of our own heart, the consciousness that we are serving our generation, the blessing which awaits the faithful in the land of promise.—B. P. Cotterill.

Church Intelligence

Moving to Bitter Race Feeling.

News comes that the method of race conciliation through inter-racial committees is gaing recognition throughout the country.

The General Assembly of the Southern Presbyterian Church, recently in session in St. Louis, endorsed "with the greatest possible earnestness" the attitude of the Inter-Racial Commission in commending to the ministers and churches of the South the need for discussing and meeting racial problems in the spirit of Jesus Christ. The Assembly further emphasized "the necessity for maintaining justice and righteousness between the races," endorsed the plan for conference and co-operation between white and colored leaders; and urged its constituency to encourage such conferences and cooperation in their local communities throughout the South.

Bishop Button, of Mississippi, takes a great interest in the formation of these committees, and is a recognized leader in all movements for better racial relations.

The Bishop of Georgia, as guest of the Kawanis Club of Rome, Ga., the first week in July addressed the members on the subject, "The White Man's Burden." "Lynching," the Bishop said, "is an evil that must be corrected. It cannot go on longer; it is a crime against the dignity and sovereignty of the State that must end. We have in Georgia two races radically different in temperament and characteristics, living together under similar instructions; races that cannot and must not be assimilated. I admit that I have not been able to find a solution of the race problem. The problem is too deep, too intricate and too complicated for quick solution." The Bishop discussed at some length the recent race riots at Tulsa, Okla., and asked that every decent Georgian assume a better attitude towards the negro stressing the subject of the right kind of education. He declared that the present situation must be solved in some way—that things could not continue as they are. In speaking of ex-Governor Dorsey's pamphlet, the Bishop said the Governor did the right thing, that what is needed is a reverberating echo, and Governor Dorsey's pamphlet furnished that, and he did his duty.

A Useful Man Gone.

The death of Bishop Clinton, of the A. M. E. Zion Church, removes a man known and honored by men of both races throughout the South. His strong influence with his people has always been thrown on the side of the Christian solution of vexed problems. He spoke fearlessly to white people of the rights and needs of his race; but he did it in a spirit which won their approval and co-operation. His counsel has long been sought and honored by such Southern bodies as the Sociological Congress, the Southern University Commission, the Inter-racial Commission; and by leaders in inter-racial work in the various white denominations. Leading white papers, since his death, have paid him high tribute editorially; and many white people attended the memorial service held in his honor in Charlotte, where he lived.

He was widely known at the North, and an influential member of the Federal Council of Churches; but his best work and his deepest influence will remain in the South. He proved in his own life that the man who walks in love toward all mankind, however closely he may be bound to his own race, cannot be measured in terms of race alone, but belongs also to the Race of Man.

SOUTHERN VIRGINIA

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor

Memorial to Bishop Randolph.

Art Studios of J. & R. Lamb, New York City, are erecting in St. Paul's Church, Suffolk, a memorial reredos of carved oak, in memory of the late Bishop Alfred Magill Randolph, the memorial being presented to the building by the Randolph Society of that church.

This three-paneled ached reredos of gothic design is impaneled with an appropriate treatment of the subject, "Christ, the Preacher." The central figure, Christ, standing in the Garden of Paradise, in pleading position; the two side panels filled with listening angels, many standing amidst the lilies of the resurrection which aworn the picture, while overhead hover two angels apparently enraptured at the plea. On either side of the reredos ornamental gothic panels will carry the main memorial to the full width of the chancel.

The memorial has been carried out from the designs of Mr. Charles R. Lamb, and in his forty-fifth contribution to ecclesiastical art in the State of Virginia in the past two decades.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.

Bequests to the Church.

The will of the late Mr. William Irwin, trustee of St. Paul's Cathedral, Cincinnati, includes several bequests to the Church.

The Cathedral is to receive $3,000, the income from which is to be used to pay premiums on insurance on the church property. Any surplus is to be applied on clerical salaries.

A bequest of $1,000 is made to the Children's Hospital of the Church, Mt. Auburn, Cincinnat.

The General Board of Missions is to receive $250.

The Cathedral Chapter of the Diocese is to receive $250, to be used in the work of the City Missions, under the direction of Canon Charles G. Reade or his successor.

St. Andrew's Mission (colored), Eighth and Mound Streets, Cincinnati, is to get $500 as an endowment, the income to apply on the salary of the rector.

St. James' Mission, Westwood, Cincinnati, receives $500 to be expended in aiding to build a church for this congregation. If this is not built wthin five years from the date of the will, December 6, 1918, the money is to be used to aid in the building of a church or churches in the city of Cincinnati or vicinity.

The Home for the Friendless, the Children's Home and the new Orphan Asylum for colored children each receive $250.

Mr. Irwin has been a life-long friend to all the work of the Church, and his will is an indication of his loyalty and affection.

Information Wanted.

Lying on a bed in the Cincinnati General Hospital is the Rev. Edward Reginald Lewis, a Hindoo minister of the Church of England, suffering from a nervous trouble and under medical observation. He says that he was ordained by the Bishop of Bombay in 1911, and that he was stationed at Allahabad, where he has a wife and child. He says he was chaplain during the war of the Third Bengal Regiment, with the rank of lieutenant. He is a member of the Masonic fraternity. He came to this country via Cuba and Florida. The Church and social workers of Cincinnati are seeking further information about him, and if this publication comes to the attention of any one who knows him they are asked to communicate with Archdeacon Reade, 223 West Seventh Street, Cincinnati, O.

C. G. R.

TEXAS

Rt. Rev. G. H. Kinsolving, D. D., Bishop.
Rt. Rev. C. S. Quin, D. D., Coadjutor.

Texas Summer Conference for Church Workers.

"The Lord be with you;
And with thy spirit.
Let us pray:

The Lord be with you;
And with thy spirit.
Let us play."

"These six lines," said Gardiner Tucker, "express the spirit and atmosphere of one of the most remarkable conferences I have yet attended." He referred to the Summer Conference for Workers of the Diocese of Texas; and the conference deserved an interpretation. The Texas Summer School, or conference, was somehow "different"—not so much in scope, kind of programs, quality of instruction or personnel; but in what we may call for want of a better word, "atmosphere." Probably that which had gone before was responsible.

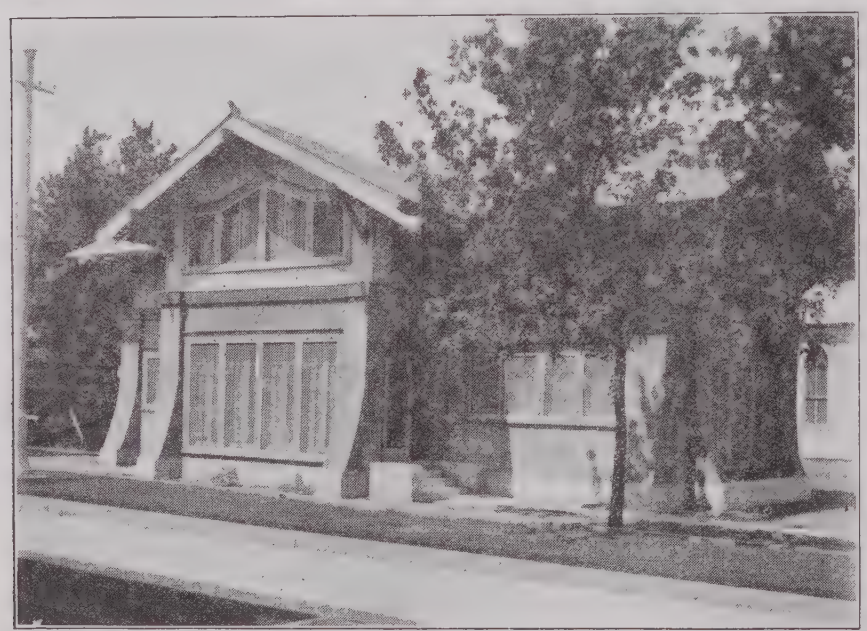
Bishop Quin and the Rev. Gordon Reese had arranged two nine-day camps at Sylvan Beach, La Porte, one for the boys and the other for the girls of the Young People's Service League. The conference for older people followed immediately afterward; and about twenty of the young people who won honors in their camps were retained for the conference. These youngsters "made" the conference. In all likelihood youth was that indefinable "atmosphere" which had been mentioned. At any rate, older folk played, sang, told stories, ate remarkable combinations of edibles, and wheedled extra quarter or half hours beyond bedtime, and came up smiling next morning!

The program opened with Holy Communion at 7 each morning. Every morning from 8:10 to 9 Bishop Quin conducted classes in Personal Religion, which all who were free to do so attended. They were an impressive uniting of instruction, devotions and practical suggestion on the practice of the Presence of God. The conferences and lectures followed in much the regular order listed below, with such changes and alternations as circumstances called for.

From 9:10 until 10 classes and conferences were held on the Y. P. S. L. by Miss Edith T. Parker and the Rev. Gordon M. Reese; on the Christian Nurture Series by the Rev. Gardiner L. Tucker and the Rev. W. Aimison Jonnard; on Church History, a course of

lectures by the Rev. W. Postell Witsell. From 10:10 until 11 the Rev. Lloyd Craighill spoke on China, and the entire school was given an opportunity to attend his lectures. From 11:10 to 12 Mrs. Quin and the Rev. W. A. Jonnard conducted classes and led conferences on the Church Service League; Mrs. J. C. Tolman, Mrs. F. R. Sawyer and Mrs. Fred W. Catterall addressed groups on the subject of the Woman's Auxiliary; and the Rev. Mr. Tucker held second periods in Christian Nurture, while the Rev. Mr. Jonnard gave courses on teacher training and "teaching the lesson" to teachers and prospective teachers. From 12 to 1 there were other courses on Religious Education, Administration and Teacher Training by Messrs. Tucker and Jonnard; on Social Service by the Rev. Raimundo de Ovies; on the Church Periodical Club by Mrs. C. M. Desel; on the Daughters of the King by Mrs. G. B. Kirwin.

There were certain changes from day to day, and the program was successfully adapted to the needs of the different groups who sought to specialize in particular subjects. The afternoons were given over to rest and recreation, much of the latter being of most strenuous character. One high dignitary in the Church is reported to have ruined, almost beyond repair, three outer garments while playing baseball. The eveenings were devoted to camp fire meetings and sessions of the Aboriginal Tribe of O Wa, of which latter the Rev. Gardiner L. Tucker is exalted and benevolent high Sachem (Sewanee men can imagine the details!). And, finally, the keynote and watchword were: "Information, inspiration, consecration"; for even the ludicrous tribal rallies of O Wa were not without their serious overtones, and the closing pageant of Peace and the Prince of Peace was a revelation of the close relation of laughter and tears, of fun and fear of God; and few will soon forget with what natural, spontaneous and serious devotion the whole body knelt and transmuted light-hearted laughter into thanksgiving and praise.



St. John's Rectory, Marlin, Tex., recently built. A seven-room California bungalow type, stuccoed, containing French casement windows throughout. Cost $8,000. The Rev. W. W. Daup is rector of St. John's.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Cornerstone Laying of Holy Comforter Parish House.

The ceremonies connected with the laying of the cornerstone of the new parish house of Holy Comforter Church should bring to the public attention the spirit with which rectors and laymen of Virginia parishes went into the Nation-Wide Campaign.

The plans for this building were drawn and arrangements under way for the raising of the necessary funds in the early summer of 1919. Then came the inauguration of the Nation-Wide Campaign. The rector the Rev. William E. Cox, put aside his drawings, suspended all of his financial operations for the benefit of his own work, and threw himself heart and soul into the great adventure of the general Church, leading his laymen with such enthusiasm that this parish sent out many four-minute speakers, who subsequently became licensed lay readers.

The parish "went over the top" handsomely in subscribing its quota, and has since met its pledge for the second year, with the expectation of doing the same next year, although this has meant the postponement of its own operations for three years. It is, however, this sacrifice of parochial objects to the good of the general Church that has put Virginia in the proud position which she now holds among her sister dioceses.

Exercises marking the laying of the cornerstone for the new parish house of the Church of the Holy Comforter were held Tuesday afternoon, July 19, at 5 o'clock. The religious services will be conducted by the Rt. Rev. William Cabell Brown, D. D., assisted by the rector and others.

The parish house, which will cost $65,000, will be ready for occupancy by December. It is the first unit of the new Church of the Holy Comforter, completion of the entire scheme of which will cost $250,000 and consume five years. The structure will be of gothic architecture and of impressive design. The church will have a seating capacity of 600 and the parish house will accommodate a Sunday school of 500.

Vestrymen of the Church of the Holy Comforter are: George J. Freedley, senior warden; F. C. I. Tyndall, junior warden; J. Landon Browning, registrar; W. B. Anderson, F. W. Brooks, Jr., James L. Harty, J. H. Mercer, C. A. Page, E. W. Spence, W. R. Stansbury, T. S. Strade and E. G. Valentine. The Building Committee supervising the construction of the parish house is composed of: George J. Freedley, chairman; J. Luther Moon, vice-chairman; F. C. I. Tyndall, secretary; Carol Taylor, H. P. Beck and V. Bacigalupo.

The Church of the Holy Comforter was built in 1902, and the first service was held October 26 of that year. It was organized as an independent congregation May 21, 1903, by the Diocesan Council, then in session in Winchester, and the building was consecrated by Bishop Gibson June 1, 1903.

It has had three rectors: The first, Rev. John Hallowell Dickinson, from October, 1902, to January 29, 1911; the second, the Ven. A. Vaughan Colston, from July 1, 1911, to July 1, 1916; the Rev. William Edward Cox took charge December 1, 1916. The church edifice now in use was formerly St. Andrew's Church, on South Laurel Street, and was moved when the new St. Andrew's was built. It was moved and rebuilt, with parish house and rectory complete, through the generosity of Miss Grace Arents.

LOUISIANA

Rt. Rev. Davis Sessums, D. D., Bishop.

Progress in New Orleans Parish.

St. Paul's Church, New Orleans, has experienced an unusually successful season. The Bishap made a special visitation a few weeks after his regular visit, the two confirmation classes numbering forty-six persons. The Sunday school enrollment and attendance is the largest in twenty-five years. The Rev. J. S. Ditchburn has accepted a call to become assistant minister, and will begin his duties on September 1. Mr. Ditchburn was an officer in the Canadian Army and has just completed his theological course in Trinity College, Toronto. Last summer he served most acceptably as lay assistant at St. Paul's. The rector, Rev. Alfred R. Berkeley, has gone to Saluda, N. C., and will have charge of the Church of the Transfiguration in that city during the months of July and August. The Rev. Lucien Malone, of St. Paul's, Columbus, Miss., will be in charge of St. Paul's Parish in July, and the Rev. Holly Wells, of St. James' Church, Port Gibson, Miss., during August.

St. Paul's congregation was deeply interested in the consecration of the Rev. J. D. LaMothe, D. D., to be Bishop of Honolulu, which took place at Baltimore on June 29. Dr. LaMothe served as rector of the parish for nine years, during which time a large debt was liquidated and a parish house purchased, the membership being largely increased. He endeared himself to every member of the parish by his devotion and lovely character. In token of their love and esteem for him, his many friends have presented him with a pectoral cross, which was delivered to him in time for his consecration. The best wishes of the congregation follow him in his new field of labor.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robt. C. Jett, D. D., Bishop.

The recently elected Standing Committee of Southwestern Virginia met in Roanoke on Friday, July 15, and organized. The Rev. Thomas D. Lewis, Amherst, Va., was elected president, and the Rev. William G. Pendleton, D. D., Virginia Episcopal School, Lynchburg, Va., was made secretary. All communications to the Standing Committee should be addressed to him.

The Executive Board of the Diocese will meet in the parish house of St. John's Church, Roanoke, the 25th. The special business before the Board at this time will be to receive and consider the report of its committee appointed to confer with a similar committee from the Diocese of Southern Virginia and a committee of the Presiding Bishop and Council relative to the Home for Boys at Covington.

Mr. J. E. Johnson, of Wingina, Va., who a few years ago gave the money for the athletic field at the Virginia Episcopal School, has made an additional donation which will make possible the enlargement and decided improvement of the Johnson athletic field. The school is in a most flourishing condition under the rectorship of the Rev. William G. Pendleton, D. D.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

A special service was held at Grace Church, Georgetown, recently, when a granite cross, twelve feet high, erected to the memory of the men who died overseas, was unveiled. The monument, which stands in the grounds surrounding Grace Church, has been given by members of the parish and was erected through the efforts of Rev. George W. Atkinson, rector of the church, who served overseas during the war with the Y. M. C. A. No men from Grace Church died overseas, but Mr. Atkinson's experiences while in France gave him such a deep appreciation of the patriotism of the men to whom he ministered, that upon his return to this country he determined that Grace Church should be among the first to erect such a monument. A bronze plate on the base of the monument bears the words, "Erected to the memory of our boys who made the supreme sacrifice in the world's great war." Back of the monument a beautiful American flag was unfurled. This flag was given by Justice and Mrs. McCoy in memory of their son. At the unveiling exercises an address was made by Representative Focht, of Pennsylvania. Among those present were several distinguished people in official life in Washington and about fifteen clergymen of the Diocese.

Funeral services for Seth Shepard, Jr., son of the late Chief Justice Shepard, of the Distrit Court of Appeals, were held by the Rev. J. W. Austin, retor of All Saints' Churh, Chevy Chase.

Rev. Dr. Edwin Clattenberg, of Hazleton, Pa., was the preaher at the Church of the Ascension on Sunday morning, July 17.

The special preacher at the people's open-air service, Washington Cathedral, on Sunday, July 17, was the Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina.

The quarterly meeting of the Presiding Bishop and Council was held for three days during the second week in July at Whitby Hall, Cathedral School for Girls, Cathedral close.

Rt. Rev. Alfred Harding and the dean and chapter of the Cathedral extended an invitation to the Presiding Bishop and Council to be the guests of the National Cathedral School for Girls during the sessions.

Many important matters were discussed and acted upon by the Council, but one of especial interest to the Diocese of Washington was Bishop Harding's invitation to the Council, on behalf of the officials of the Church in Washington, to remove the Church's headquarters from New York to Washington. After a short discussion of the matter by the Council, the Presiding Bishop appointed a committee to take it up with the various churches throughout the country and report at the session next October.

The Presiding Bishop and Council were guests at the White House at 1 o'clock on July 14, when President Harding received them, and on the closing evening of the meeting the Council and several others were guests at a dinner given by Canon and Mrs. J. Townsend Russell at their beautiful home, Beauvoir on Woodley Road. The deliberations of the Presiding Bishop and Council at these quarterly meetings which deal with all the important phases of the work of the Church are held in executive session.

The meeting of this, the executive and administrative body of the Church, which is composed of the outstanding representatives of the clergy and laity throughout the country, is of grave importance and has a direct bearing upon the progress of the Church at large. It is inspiring to have the opportunity as Washington has just had to entertain such a group for such a purpose.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop
Rt. Rev. T. J. Garland, D. D., Suffragan.

Church Institutions Affected by Court Decisions.

In 1881 the Legislature of Pennsylvania appropriated $30,000 for the support of sectarian charities. This was the beginning. In 1919 the State appropriations for such objects had reached the grand total of $2,120,689. In those intervening thirty-eight years one Legislature had failed to make such appropriations, and two such appropriations had been vetoed by Governors on the ground that they were unconstitutional. But with these three exceptions, the period shows a steady development of the doctrine and the practice of State aid to sectarian objects.

Now, however, has come Willis Collins, a taxpayer and citizen of Dauphin County, with five suits in equity, brought in the Court of Common Pleas of his own county first, and directed against State Treasurer Harmon M. Kephart, to restrain him from paying moneys appropriated to five selected institutions, on the ground that these are denominational or sectarian institutions and that the constitution specifically forbids any such payments. These cases were heard and dismissed in the local courts; whereupon the plaintiff carried them to the State Supreme Court, which handed down its ruling on July 1, reversing the lower court and the legislative and administrative practices of forty years.

Among the institutions which will be crippled by this decision are St. Timothy's Memorial Hospital and the House of Mercy of Philadelphia, which are Church property.

The court was loath to make the decision that it handed down. It said:

There can be no doubt that all the institutions at bar are worthy charities; but it is equally clear that they are within the inhibited class, as far as State aid is concerned. We did not write the constitution; but whether agreeing with or dissenting from the rules of public policy there announced, our sworn duty is to enforce them. Those who adopted the restrictions against appropriating money to sectarian institutions must change the rule, if desired, either through the amendment to the present constitution or by making a new one; neither the Legislature acting alone nor the courts have power so to do.

And again:

If constitutions are to command respect and obedience, the people must know that their courts will constantly endeavor to interpret them according to the commonly accepted understanding of the words used therein; and when this rule is applied to the facts before us, the result is inevitable.

Accordingly the decisions appealed from were all reversed by the court, the records were remitted to the lower court with directions to reinstate the bills in equity and to grant the restraining orders, the costs of all this litigation to be borne by the defendant organizations.

Pennsylvania has been the State where the system of public grants to private charities has been deepest rooted and where its abuses have been most flagrant. At one stroke a great body of institutions have been eliminated from the system. Three courses are open: for these institutions individually to change their organization, for them to agitate for a constitutional amendment, or for the public opinion of the State to seize the opportunity to wipe out the system altogether.

Union Services at Marietta.

There are five Protestant churches, including St. John's Episcopal, in Marietta, and three of them have new ministers, likewise including St. John's. In order that the new men may have an opportunity to meet the members of the other congregations and vice versa; also, that there may be encouraged a spirit of fellowship among the people of the various congregations, community union services were decided on for the Sunday evenings of July.

As there are five churches in town and five Sundays, it affords each church an opportunity to have one of the services, with some minister other than its own to preach the sermon. Accordingly, they began by having the first service in the Methodist Church, with the Rev. Alan Pressley Wilson, minister of St. John's Episcopal Church, preaching the sermon. Then the other churches take their turn, and each one of the ministers is given a place on the program at each service. The minister in whose church the service is held has charge of the service for that evening and assigns parts in the service to each visiting minister. The loose offerings are equally divided among the participating congregations.

The services are very well attended and nothing but praise is being heard from the various members of the several participating churches. Each church is well filled at each service, and considerable conservation of electric lights, current for organ motors, etc., etc., is effected.

Plans for a series of buildings for

(Continued on page 14)

Family Department

JULY.

1. Friday.
3. Sixth Sunday after Trinity.
10. Seventh Sunday after Trinity.
17. Eighth Sunday after Trinity.
24. Ninth Sunday after Trinity.
25. Monday. St. James.
31. Tenth Sunday after Trinity.

Collect for Ninth Sunday After Trinity.

Grant to us, Lord, we beseech Thee, the spirit to think and do always such things as are right, that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ our Lord. Amen.

Collect for St. James the Apostle.

Grant, O merciful God, that, as Thine holy Apostle, St. James, leaving his father and all that he had, without delay was obedient unto the calling of Thy Son, Jesus Christ, and followed Him; so we forsaking all worldly and carnal affections, may be evermore ready to follow Thy holy commandments; through Jesus Christ our Lord. Amen.

For the Southern Churchman.

Adornment.

Jesse Jouette.

The motto of the earth, alas,
Being of the earth, earth-born,
Bids me put forth my utmost care
The earthly to adorn;
But like the Psalmist, whose clear tones
Ring through the ages past,
I note who seek such fading joys,
Find vanity at last.

Rich garments nor the gifts of gold
Eternal ways shall find,—
The soul shall pass to other realms,
But these be left behind.
Then why should I let fading joys
Fill all my thoughts and days,
Instead of winning graces which
May pass to heavenly ways?

It Is the Heart That Counts.

It is the heart that counts—what is inside. He may be dressed in expensive clothing or in patches it matters not. He may be well up-to-date or woefully "behind the times." What he is—is what he is. And our church, be it little or big, is what the people and their rector make it. A church is what they are. In the little country church, if the people are loving and friendly and Christian, the parish is to that extent blessed. If otherwise, then otherwise. In the great city parish if the people are loving and friendly and Christian, that parish, too, to that extent, is blessed. It is what its people are that counts—the heart, the pulse, the life of the parish.

And so when the rector of a great city parish walked into the open vestibule on his return from his summer holiday, knelt for a few brief moments in a pew and thanked God for the gift of His Holy Spirit in the wide-spreading city parish of which the church he stood in was the centre and he the human head, he meant it. He thanked God in all faith and sincerity for his great field of work, with its multitude of people groping toward the Light. He looked upon the rich furnishings, the wonderful altar, the chancel enrichment, the gilded pipes of the great organ blending their golden attunement with the subdued woodwork, carved and beautiful, the things and emblems of useful harmony—he looked upon all these and thanked God for them—instruments placed in his hands that he might lead his people to use them and the wonderful temple in which they were to the glory of God.

And when the rector of the poor little wooden church that was hard for its people to build opened the plain front door, passed through the vestibule and—like the other rector—dropped on his knees and prayed for help in leading his little flock of plain and humble people, he, too, meant it. As he rose to a sitting posture he glanced about him, and, like the city rector, inventoried his surroundings. He, too, saw a glorified altar, this one made of plain pine wood and stained—but carefully and well made. Yet it was glorified, just like the other altar. There was no rich carpet on the floor—only a strip of crash up the narrow aisle. But he, too, thanked God for all this. They were his human instruments divinely ordained.

The parish—whatever parish—is what its people and rector are. United, they have been the architects and guardians of its traditions. Each rector would feel at home—with God—in the other's church. But for each his own is best. His own is best because he has done his work—God's work—among its people. Brown-stone mansion, homely cottage—in each parish homes, homes, homes. These contain the hearth-stones of the people, the centres of the family life, the springs of the inflowing and outgoing and all-hallowing tides of life that come and go, out and in, throughout the parish community.

Each rector loves his parish, his people. He loves his work among them, his play and theirs. It is the heart that counts—what is inside. Amid high or low, rich or poor, stately church or modest mission—and in the homes of the people; in these he finds his work and his satisfaction. The heart inside is what counts.—Selected.

The Difference.

"As for me, I think one religion is about as good as another. It's mostly a matter of climate and race and tradition."

"That's so," said the other man. "Christianity is sentimentally attractive. But what has it ever really done? It has broken down under the war. It's no better than any other religion."

The world is small, and travelers in America may expect the unusual. The two men were on a transcontinental train. A man seated across the aisle, who had the air of a foreigner, suddenly leaned forward and said very politely:

"Pardon; but your remarks, which I could not help hearing, deeply interest me. May I say why?"

"Surely. Go ahead," the first speaker replied, looking curiously at the foreigner.

"Thank you, sir. I am an Armenian. I was born in Bitlis. Bitlis has about forty thousand people. Have you a town of that size you can think of in America?"

"Just the size of my own town," said the second man.

"Take your town, then, and call it Bitlis; and say of your town these things: no hospital, no doctor, no dentist, no church except the mission and the Armenian, no press, no telephone, no sanitation, no water system, no library, no transportation, no nurse, no public school. And that is your town, here in America. That is, you understand, my town of Bitlis in Turkey.

"The one bright spot in my town is the Christian mission, which supports a dispensary and a school and the hope of life. During the recent uprising against the Armenians, in which over three hundred thousand of them were massacred, the missionaries in Bitlis, aided by those in Van, at the risk of their lives saved me from torture and death. All my relatives were murdered and our property was utterly destroyed. My wife and children were tortured and burned alive in my house.

"Do you wonder that I cannot agree with you that one religion is as good as another? Gentlemen, it is Christianity that has stretched out its healing hand to the tortured people of Europe, and after the war it will be the spirit of the Master that will build up life on the ghastly ruins. I am a witness of it."

The men who had flippantly dismissed Christianity in two sentences spent the next hour learning some wholesome truths about Christian missions and the heroes of the cross.—Youth's Companion.

A Prayer.

Dear Christ, whenever in some deep despair
I have been faithless, when my heart refused
Her portion of Thy bitter cup, abused
Thy tender mercies, would not cast her care
On Thee, what time my trembling spirit wept,
And was afraid, false-hearted vigil kept
With things that perish, guarding dust with dust,—
Let not my foolish heart her weakness plead,
E'en not her bitterest hour, her deepest need!
No advocate, no plea my soul can trust,
With this dark stain before the Father's throne
Save but Thyself, and Thy shed blood alone!

—R. L. Dodd.

Short Cuts.

The temptation meets us at every turn. And it is because the temptation is so general that it figures so prominently in the Temptation in the wilderness. He was tempted in all points like as we are; and therefore He was tempted to take short cuts. This is the essence of that weird and terrible story. It is notable that all the three things that Jesus was tempted to acquire were good things, things to be desired, things that He was destined to possess. But the whole point of the record is that He was tempted to make His way to the bread and the angels and the kingdoms by means of short cuts. Now this is vastly significant. It is significant because, when you come to think of it, nearly all the things that we are tempted to acquire are good things. The temptation consists in the suggestion that we should possess ourselves of those good things prematurely or illicitly. We are urged to make short cuts to our legitimate goal. Jesus was tempted to cut the

Gordian knot, and to thus obtain an immediate but fleeting hold on the objects of His just desire. He rejected the proposal. He preferred patiently to untie the knot, and thus to make Himself king of all kingdoms forever and forever.

Of the perils attending short cuts, John Bunyan is our chief expositor. Wherever a dangerous but alluring footpath breaks off from the high road, a statue of Mr. Worldly Wiseman ought to be erected. For it was Mr. Worldly Wiseman that first got the poor pilgrim into such sore trouble. Mr. Worldly Wiseman knew a short cut to the Celestial City. Christian took that short cut—the footpath over the hills and through the village of Morality—and dearly did he pay for his folly. And yet it is difficult to blame him. Poor Christian was heavily burdened, and every inch that could be saved was a consideration. Evangelist had clearly directed him, it is true; but then, if Mr. Worldly Wiseman knew a short cut, why not take it? Let him who has no such burden as this poor pilgrim had cast the first stone at Christian. "I cannot," says Dr. Alexander Whyte. "If one who looked like a gentleman came to me tonight and told me how I could on the spot get to a peace of conscience never to be lost again, and how I could get a heart tonight that would never any more plague and pollute me, I should be mightily tempted to forget what all my former teachers had told me, and try this new gospel. Exactly! The temptation to cut the Gordian knot is very alluring. The advice to get-rich-quick, or to get-good-quick, or to get-there-quick, is very acceptable. But by his story of the short cut, and the anguish that followed, Bunyan has taught us that the longest way round is often the shortest way home. This is sound sense in the song that bids us "take time to be holy." The short cut that avoids the wicket-gate and the cross is merely a blind lane, from which we shall return sooner or later with blistered feet and broken hearts.—F. W. Boreham.

A Chinese Madonna.

The most intimately dear of childish memories are grouped around my gentle mother. She was a young woman of about thirty, who believed that the duty of a woman was to be loyal to her husband, devoted to her children, reverent to her parents and kind to her neighbors. After twilight she used to hold me in her warm arms as she sat on the red-lacquered bed of sandalwood, with a dimly lighted lamp of peanut oil illuminating her loving face before my wondering eyes. She rocked me with rhythmical motions and sang to me in soothing tones:

"Sleep, my good little son,
Sleep on and on till morn."

Her voice grew fainter as I slowly journeyed into slumberland, and yet, when I woke in the morning I found my head still resting upon the soft pillow of her arm. She would clear away the sleepy feeling from my eyes with her silken handkerchief, and then look at me tenderly with perhaps an air of pride as the thought that she had a son. And the overflowing devotion of motherhood would urge her to embrace me closely as though fearing that some one might snatch me away. This, perhaps, is the utmost demonstration of love that a Chinese mother can give, for in China the habit of kissing is not practiced. She would dress me and wash my face, and the servant would have soft-boiled rice, with some salted fish or salted meat, ready for my breakfast. Milk, which is seldom used in China even now, was then unknown. The Chinese mother feared that cow's milk might give some animal instinct to her child.—Asia Magazine.

God's Sanctuary.

God is never so far off
As even to be near;
He is within: our spirit is
The home He holds most dear.

To think of Him as by our side
Is almost as untrue
As to remove His throne beyond
Those skies of starry blue.

So all the while I thought myself
Homeless, forlorn and weary,
Missing my joy, I walked the earth,
Myself God's sanctuary.

—F. W. Faber.

As We Forgive.

"The Lord's Prayer," says Richard, of Saint Victor, "is a water so shallow that a lamb may wade in it, and yet so deep that an elephant may swim in it." The child who learns it at his mother's knee finds it no puzzle of strange and mysterious words. The greatest theologian sees depth in it beyond his sounding. Luther wrote exposition upon exposition of it, and then went to heaven to learn its full sense.

One of the petitions which does or ought to arouse thought in us is that which seems to equalize our forgiveness of those who have wronged us with that which God shows to us. The offenses we endure are so trifling in comparison with those we inflict upon God by our sins that there seems an incongruity here. And this is the more impressive because it seems to promise us that, if we forgive these small matters, God will forgive the sinfulness of our sins.

The seeming incongruity is in part due to our superficial view of what man's forgiveness of man must be when real and genuine. Our brother offends us in some way that ruffles our temper and excites our indignation. We regard his offense as purely personal toward ourselves, and for the time we are angry. Then with the lapse of time a different mood comes over us, our "good nature" gets the upper hand, and we say we have forgiven him. And the next time we utter this great petition it is with a degree of complacency. We may actually feel that we have complied with God's condition for forgiving us.

The wrongness of all this is first of all in our cheap appraisement of the wrong-doing, as if it were an offense against ourselves only, and not against the moral order of God's universe. We make the offense—even if it be a real one—altogether too small a thing to need deep feeling. We are not stirred, as Jesus was, to our depths by the wrongness of wrong. Consequently we feel neither the indignation nor the pity which the situation calls for. We do not hate the sin as God hates every sin, even the smallest! And we do not pity the sinner as God pities him, even the worst of sinners. After such a replacement of egotistic anger by mere careless "good nature," we have no right to plead our act as being such a forgiveness as is to be named in the same breath with the forgiveness of God.

As Dr. P. T. Forsyth says, it costs God something to forgive sin; and while that saying does not cover the whole field of Christ's sacrifice, it has far-reaching suggestion toward our understanding of it. So when we pray, "Forgive us our trespasses," we are asking for Jesus Christ and all He is and can do for our restoration to sinless fellowship with His Father.

Now, while human forgiveness can never parallel God's forgiveness, nor does the Lord's Prayer teach that, nevertheless in a true human forgiveness there is involved the purpose and the effort of restoration of the offender, not merely to a pleasurable sense of our good nature toward him, but to a better life, in which he will live on a far higher level, and get nearer to God. "Brethren, if a man be overtaken in a fault, ye which are spiritual," or faultless, "restore such a one in the spirit of meekness." His fault, even if known only to you and offending you only, is a summons to Christ-like love and activity.

What we often call forgiveness is cheap enough and fruitless enough, and, therefore, quite unlike to that of God. His cannot be named beside that, as our Lord names real forgiveness when He teaches us to pray, "Forgive us our trespasses as we forgive those who trespass against us"—for that, let us be thankful, is not how God forgives.—The Diocese (S. C.).

The Great Commission.

The Great Commission does not mean Home Missions. Neither does it mean Foreign Missions. It means missions, here, there, everywhere—home, foreign, fashionable avenue, city slum, western frontier, jungle wild, desert isolation, wilderness waste places, and metropolitan centre, Orient and Occident, near and far, going from sea to sea, island to island, continent to continent, for the gospel is not racial, peninsular, provincial, sectarian or limited in any way whatsoever. To the contrary, it is inclusive of all people everywhere, irrespective of race, color, tongue or clime.

The missionary enterprise is love in action, love incarnate in men and women of the heroic breed and mien, and it expresses itself in the deeds of a Livingstone, who said, "Every land is my Fatherland"; it makes itself felt in the evangel of a John Wesley, who said, "The world is my parish." It awaits the plowing and planting and cultivation of the representatives of God and the exponents of His righteousness and the pathfinders of His kingdom. "No man, having put his hand to the plow and looking back, is fit for the kingdom of God." This love in action represents itself in the annals of missionary biography and the chronicles of missionary autobiography. And the reason we are so glad and so willing to go into all the world is because the Master of all the world has promised to go with us. Well might we all sing with Watts and make our song a prayer:

"O for this love let rocks and hills
Their lasting silence break,
And all harmonious tongues
The Saviour's praises speak!"

—R. Braunstein.

A little kindly deed in some life cast
Is never vain; its ripples running free
May widen with the years and touch at last
The shining breaches of eternity.

—A. W. Peach.

For the Young Folks

When Bobby Learned to Whistle.

When Bobby learned to whistle
He was proud as he could be,
For he had tried to do it
These many months you see.

He had screwed his mouth up round,
And had blown his breath out strong;
But not a whistle came—
There was surely something wrong.

He had practiced by himself;
He was drilled by other boys;
But his work was done in vain,
For he only made a noise.

Then he wondered if his tongue
Was unfitted for the art.
And he worried lest his teeth
Had been placed too far apart.

Till one glad day it happened!
His heart was filled with cheer,
For from his lips there issued
A whistle loud and clear.

He's been whistling ever since,
At morning, night, and noon;
His whistle's never silent—
And it's always out of tune!
—Margaret MacGregor, in St. Nicholas.

The Pound.

"I have an announcement to make," said mother one morning at the breakfast table, and as mother's announcements were usually interesting, father and David and Betty looked at her expectantly.

"I've decided," said mother, happily, "I've decided to strike!"

"To strike!" echoed David, in astonishment.

Father's eyes twinkled over the edge of his newspaper. "Why shouldn't you?" he agreed. "I've just this minute read that the tack-makers are going to strike! If tack-makers strike, I don't see why any one in the world who wants to shouldn't. Why do you want to?"

"You don't mean that you aren't going to cook any more, do you, mother?" asked Betty, anxiously, helping herself to another golden-brown muffin.

"Oh, no," said mother, laughing, "I'll cook and keep the house clean, and sew on buttons and darn stockings as usual, but I'm going to strike on picking up after people all day long. Aren't my demands perfectly reasonable? I'm going to open a pound."

"What's a pound?" asked David, with interest.

"A pound is a place where lost dogs are taken and kept till their owners call for them. Instead of dogs, I'm going to collect mislaid articles."

"Do they just go and get the dogs out—the owners, I mean?" went on David, far more interested in the real pound than in mother's imitation.

"The owners have to pay—that's the point," answered mother, in her most unruffled way. "So, as I'm going to have a business-like pound, owners will have to pay to get their things out."

"How much?" inquired Betty, anxiously.

"Father, too?" asked David.

"One question at a time," said mother. "A penny for each mislaid article," she said to Betty, and to David, "If you're as thoughtful as your father, you'll keep most of your pennies and find very few of your possessions in the pound."

"It's a good plan!" said father, and, flattered by such praise, added: "I'll pay five cents to redeem each thing of mine that gets into the pound. Where's this pound to be?"

"I've cleared off the big bench in the cellar," said mother, "and spread clean paper on it, so none of your things will come to harm. And I shall follow the most modern and approved methods of trusting my customers. You'll find a saucer on the bench, and you are requested to reclaim your own things and leave the correct change."

"Well!" said David.

"Here are your allowances for the week. I thought you might find it convenient to have them this time in pennies," went on mother, mischievously, as she put fifteen pennies at Betty's place and fifteen at David's.

"You don't mean, do you, mother, that just the very second we're through playing with anything we have to put it back in its place?" asked David, who wanted to be sure of his ground.

"If you're playing with your erector, you know I don't mind if you leave it a little while; but I do object when a boy ten years old leaves it strewn all over the floor at night and then next morning flies out the door to school with never a thought of a very untidy room."

"Oh!" said David, remembering.

"And dolls?" asked Betty.

"Same principles applies to dolls, and to all sorts of things. Some little girls of eight can remember to hang up their nightgowns and put their slippers in the closet instead of leaving just that much more for mother to do each morning."

"Oh!" said Betty, remembering.

"It's a good plan!" repeated father, as he was going out the door.

"Ho, ho!" said David gleefully. "Father always leaves his overcoat on the newel post, days he decides it's too warm to wear it. Does that go in the pound, mother?"

But the front door opened unexpectedly and father, hurrying in, said, "Something I forgot!" and after rummaging in the pocket and finding nothing, he hung the coat in the hall closet with an air of great unconcern.

Mother and David and Betty shouted with laughter, and father, trying at first to look surprised, had to join in. "Well, I'm not the first, anyway," he laughed as he went out the second time.

Mother went about her tasks, humming gayly. "I wonder how many exhibits I shall have in my pound by night?" she asked as she kissed David and Betty good-by at the door. "Won't kitty be surprised when he looks out of his bed by the furnace and sees upstairs things down in the cellar with him?"

"Maybe you'll never get a single thing in your pound," said Betty hopefully.

"I hope I never shall," answered mother.

* * * * * * *

That evening David and Betty went upstairs at half-past seven as usual, and as usual mother called after them, "Call me when you're ready for bed."

Presently above stairs Betty's door opened, then David's—then followed a whispered conference in the hall.

"I don't forget to hang up my pajamas any oftener than you forget your nightgown," whispered David. "Your slippers? Why, how could you forget your slippers when mother reminded you of them just this morning?"

"Come on," whispered Betty. "They're nowhere in my room, so they must be in the pound. I've got my penny. Get yours for your pajamas—and let's be quiet."

As quietly as possible they tiptoed to the landing.

"Ready for bed?" called mother, pleasantly.

"Not quite," said David.

"In a minute," said Betty.

Snapping on the light, the two ran down the cellar stairs and stopped in astonishment before the tool-bench.

"Why, I don't remember leaving my sweater around," said Betty, recognizing a neatly folded red garment.

"You never hang it up," commented David; "but I don't see where mother found these tops."

"You left them on the doorstep when you went back to school this noon. I remember seeing them!" giggled Betty. "Why, David Martin, this bench is 'most full this one first day! Here's your raincoat!"

"It didn't rain when I went back to school," David defended himself, "and I left it in the vestibule till I decided whether I'd take it or not. Here's your doll-carriage with Phyllis in it! Where did you leave that?"

"On the walk, I guess," admitted Betty. "David, what did we come down to find, anyway? There are so many things, I've forgotten. Oh, here are father's two pet pipes!"

"That's ten cents for him," chuckled David. "He's always hunting them."

"Well, that's all of father's that is here," said Betty, enviously. "Have you counted your things, David? I've got to go up and get ten more pennies."

Peter-Cat, curious as always, left his bed by the furnace and jumped up on the bench. "Mother said you'd be surprised to see upstairs things come down to live with you, Peter-Cat," said Betty, smothering a laugh in old Peter-Cat's furry coat.

"Come on, let's get our pennies," said David.

"How many do you have to get?" asked Betty, with great interest.

"Never you mind," said David. "I've got my things all in this pile and you're not to count my pennies after I put them in the saucer. Mother didn't say we had to tell."

"Then you must have more things than me," said Betty, with feminine acumen.

Upstairs two metal banks were shaken and finally clicked open.

"Ready for bed?" called mother, pleasantly.

"Not quite," said Betty.

"In a minute," said David.

Going down the cellar stairs for the second time, they met father coming stealthily up. In his mouth was one of his cherished pipes.

"What are you going down cellar for?" he asked in great surprise.

"O daddy, we wondered if you'd think to look in the pound for your pipes," chuckled David.

"There were a few other things there besides my pipes," remarked father, pleasantly, and added: "It's a good plan! It's such a good plan. I left four nickels instead of two in the saucer."

"Well, we can't leave twice as much as we ought to, or we'd be bankrupt," said Betty, mournfully. "It's lucky mother gave us our allowances in pennies."

Doll-carriage and tops were returned noiselessly to the toy closet, and again

David and Betty climbed the stairs, their arms heavily laden.

"Ready for bed?" called mother, pleasantly.

"Not quite," said Betty.

"Not quite," echoed David, for you see there were a great many things to be put away.

Four weeks after the opening of the pound, mother said one morning at the breakfast table, "I have an announcement to make," and father, David and Betty paid prompt attention. "I wish to announce," went on mother, "that the pound is temporarily discontinued. I haven't had a thing in it for three days. I found it a very profitable business, especially the first week, but I'm not sorry to give it up. Of course, I could open it again at a minute's notice. Here are your allowances, this time not in pennies."

"We haven't had an allowance to keep for quite a while," remarked David.

"No," agreed mother. "All allowances have returned promptly to the pound saucer. Think of the time I've saved, besides money. But these last three days—well, it has been wonderful!"

"It's just as easy to keep things picked up if you can remember," said David, with a superior air.

"It's easier!" declared Betty, going him one better.

"There's always the pound, if we should have relapses," said mother, solemnly, though her eyes twinkled as she looked at father.

"It's a good plan! I've said so from the first," said father.—Presbyterian Banner.

Grandma's House.

When we go down to grandma's house
(That's me and sister Sue),
I can't begin to tell you all
The jolly things we do.

We feed the chickens, help to milk
Old Nell, the brindle cow—
The little piggies, cute, we watch
With Moll, the mother sow.

Down to the meadow, by the brook,
We dearly love to go,
Where in the grass so thick and deep
The wild strawberries grow.

And Bruno, too, he goes along,
And barks, and barks, for glee,
And won't let any harm at all
Touch sister Sue or me.

Oh I can't tell you all the things
At grandma's house we do;
But, oh, we have a jolly time
(That's me and sister Sue).

—Annie McIntyre Van Eman.

Four Essentials.

A man from his shoulders down is worth $2 a day, but from his shoulders up there is no limit to his earning capacity. I never saw a boy or a man who got anywhere if he did not work. As a boy grows older he will find the competition between men very keen, and he who is fairly well educated has a distinct advantage over the man who is not.

Every boy has some kind of a vague idea that he would like to be something or other when he grows up, but he does not know just what. He will find, however, that there are three or four simple things that tend to a man's success. The first is good health. It is impossible for a boy or man to work against the handicap of poor health. The next thing is honesty. No man in this or any other country who was not honest attained success. He may appear to do this for a time, but when his dishonesty is discovered—which will be sooner or later—his success is at an end and his failure begins. The third essential is education; without education it is impossible to climb to any important position. The fourth essential is work. Nothing was ever accomplished without work, and if any man tells you differently it is not the truth. During this year many capable men will be required to fill important positions, and he who has the essentials to which I have referred is the one who will get the preference.

The things we admire most in other men are the qualities we should develop in ourselves. The first is honesty, the second courage, and third modesty. Without courage one could not go very far in this world. If a man is content to stand aside for others, he is bound to lose. Without modesty no man can secure the respect of his fellow-beings. Every man's hand is against the man who shows he believes himself better than others. When I was a youngster my father, who was a very wise man, used to say, "Never think you are better than anybody else, but always think you are as good." Modesty is one of the finest qualities a boy or man could have.—E. W. Beatty, President Canadian Pacific Railway.

The Discontented Pig.

A Thuringian Folk Tale.

Ever so long ago, in the time when there were fairies, and men, and animals talked together, there was a curly-tailed pig.

He lived by himself in a house at the edge of the village, and every day he worked in his garden; whether the sun shone or the rain fell he hoed and dug and weeded, turning the earth around his tomato vines, and loosening the soil of the carrot plot until word of his fine vegetables traveled through seven counties, and each year he won the royal prize at the fair.

But after a time that little pig grew tired of the endless toil.

"What matters it if I do have the finest vegetables in the kingdom," he thought, "since I must work myself to death getting them to grow? I mean to go out and see the world and find an easier way of making a living."

So he locked the door of his house and shut the gate of his garden and started down the road. A good three miles he traveled, till he came to a cottage almost hidden in a grove of trees. Lovely music sounded around him, and the little pig smiled, for he had an ear for sweet sounds.

"I will go look for it," he said, following in the direction from which it seemed to come. Now it happened that in that house dwelt Thomas, a cat, who made his living playing on the violin. Little pig saw him standing in the door pushing the bow up and down across the strings. It put a thought into his head. Surely this must be easier and far more pleasant than digging in the garden! "Will you teach me to play the violin, friend cat?" he asked.

Thomas looked up from his bow and nodded his head.

"To be sure," he answered. "Just do as I am doing," and he gave him the bow and fiddle.

Little pig took them and began to saw, but squeak, quang! No sweet music fell upon his ears! The sounds were like the squealing of his baby brother pigs when the wolf came too near. "Oh!" he cried, "this is not music."

Thomas, the cat, nodded his head.

"Of course not," he said. "You haven't tried long enough. He who would play the violin must work."

"Then I think I'll look for something else," Piggywig answered, "because this is quite as hard as weeding my garden."

And he gave the bow back with the fiddle and started down the road.

He walked on and on until he came to a hut where lived a dog who made cheese. He was kneading it and malding the curd into cakes, and little pig thought it looked quite easy. "I think I'd like to go into the cheese business," he said to himself. So he asked the dog if he would teach him.

This the dog was quite willing to do, and a moment later the pig was working beside him.

Soon he grew tired and hot, and stopped to rest and fan himself.

"No, no!" cried the dog. "You will spoil the cheese. There can be no rest until the work is done." Little pig opened his eyes in amazement.

"Indeed," he replied, "then this is just as hard as growing vegetables and learning the violin. I mean to look for something easier."

And he started down the road.

On the other side of the river, in a green field, a man was taking honey out of bee-hives.

Little pig saw him as he crossed the bridge, and thought of all the trades he knew of, this suited him best. It must be lovely there in the meadow among the flowers. Honey was not heavy to lift, and once in a while he could have a mouth full of it. He ran as fast as he could go to ask the man if he would take him into his employ. This plan pleased the bee man as much as it pleased the pig.

"I've been looking for a helper for a year and a day," he said. "Begin work at once."

He gave little pig a veil and a pair of gloves, telling him to fasten them on well. Then he told him to lift out a honey comb.

Little pig ran to do it, twisting his curly tail in the joy of having at last found a business that suited him. But buzz, buzz! The bees crept under his veil and inside his gloves. They stung him on his fingers, his mouth, his ears and the end of his nose, and he ran off howling at the top of his voice as he tore off the veil and flung it back to the bee man.

"Come back, come back," said the bee man. "You must expect to get stung at first. You must learn how to do the work."

"Then I'll have no more to do with it," exclaimed little pig, as he ran down the road; "it seems to me that every business has its hardships. Whether it be learning the violin or making cheese or getting honey. It all means work, and if that is so I think I would be better in my own garden."

And so he went back, and every day he worked in his garden, whether the sun shone or the rain fell; he hoed and dug and weeded, turning the earth around his tomato vines, and loosening the soil of the carrot plot, and each year he won the royal prize at the fair. —Presbyterian Banner, Australia.

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WANTED—A COMPANION FOR AN elderly lady for three months or longer. Attractive home in the country near Annapolis. Duties not hard. Require reading aloud and general attention. Please addresss communication to Mrs. R. B. Dashiell, 90 Duke of Gloucester Street, Annapolis, Md.

WANTED—A TEACHER FOR THREE children. Usual English branches and music. Address Mrs. J. C. Saunders, Premier, W. Va.

WANTED—A MATRON FOR THE BLUE Ridge Industrial School. For particulars apply to Rev. Geo. P. Mayo, 111 North Fifth Street, Richmond, Va.

WANTED — MATRON, HOUSEKEEPER and sewing teacher for Church Institution. Address "T," care of Southern Churchman.

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WANTED—A POSITION AS PRINCIPAL, assistant or matron in a school, or as chaperon in a private family. Address Mrs. J. B. Chew, Fredericksburg, Va.

WANTED—AFTER OCTOBER 1ST, MIDdle-aged woman, capable of taking entire care of children, wants position as nurse for one or two little girls. Can sew. Address "S. L. H.," care of Southern Churchman, Richmond, Va.

WANTED — BY A REFINED YOUNG lady, a position as companion or nursery governess. Address "L.," care of Southern Churchman.

WANTED—AFTER OCTOBER 1ST, BY refined, capable woman, position as useful companion or housekeeper for lady. Address Mrs. H., care of Southern Churchman.

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Marriages and Deaths

Marriage notices not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Valentine: Entered into life eternal, July 14, 1921, LILA MEADE VALENTINE, daughter of Jane Catherine Fontaine and Richard Hardaway Meade, and widow of the late Benjamin B. Valentine. The funeral service was held in the Monumental Church, Richmond, Va.

Tabb: Died Sunday morning, July 3, at his home, Summerville, in Gloucester County, Va., JOHN TABB, in the seventy-fifth year of his age.

"I have fought the good fight. I have finished my course. I have kept the faith."

Battle: In loving memory of JOHN MANNING BATTLE second lieutenant, 23rd Infantry, A. E. F., who died of shell wounds near Soissons, France, on July 21, 1918.

MRS. MARY LATANE SALE.

In the passing of MRS. MARY LATANE SALE, May 2, 1921, the Woman's Auxiliary and Guild of St. Anne's Parish, Essex County, Va., mourn the loss of a faithful member. The removal of their oldest member takes from them a representative of the high ideals and devotion to duty of a past generation whose place cannot be filled.

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Big Mary Goes to the Hospital.

Big Mary is a doll, the very one that you have read about, whom her little mother brought to the church to help make up the "two or three."

When the little girl first came up to the church to help her father pray for the world, she brought Big Mary with her, and the doll was made to take her part in the service by kneeling.

That was two years ago, and Big Mary had grown old and shabby looking so, as she was one of the three who started the Order of the Thousandfold, it was thought that her life ought to be preserved as long as possible, as she may become an heirloom in the family. So she was taken to the doll hospital at Wanamaker's store in Philadelphia, and instructions were given that she must be cared for very specially, as she had an interesting history.

The rest cure lasted for over six weeks, which seemed a long time to the little girl; but this morning there was a long parcel post package, with Wanamaker's name on it, and inside we knew must be Big Mary. But family prayers were going on when the mail was brought in, which meant a few minutes' more delay. However, her father cut down the prescribed Scripture lesson to a minimum; and prayers being over, Big Mary was immediately released from her temporary prison.

The hospital treatment had indeed renewed her youth, and for a moment or two the little girl hesitated; but on trying on her clothes they were found to fit her exactly, and the doubt as to her identity was removed, and she said, "I know she's Big Mary now, because her clothes fit her."

Of course, when noon came she was taken up to the church, and the little girl made her kneel just as she had done, when she made her first appearance two years ago.—Our Mountain Work.

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The Ivory Carver and the Painter.

(A Tibetan Story.)

A skillful ivory carver living in India once made of ivory a number of rice grains, which he took to Greece. There he lived in the house of a painter.

One day, while the painter was absent, the ivory carver gave the rice grains to the painter's wife, saying, "Cook this rice for me, if you please!"

The woman put the rice in a pot and set it on the fire; but, though she cooked it for many hours, it would not become soft. At last all her firewood was exhausted.

Presently the painter returned home, and his wife told him of the rice that would not be cooked.

"Let me see the rice," said the painter.

He perceived at once that the rice grains were carved ivory, and quietly told his wife so. Then he said aloud, so that the painter could hear, "Good wife, the water in which you are cooking the rice is salt. You must have fresh water."

The woman turned to the ivory carver and said, "Will you please bring me some fresh water?"

So the ivory carver took a jug and went to fetch some water.

Now the painter had painted on a rock nearby a picture of a pond with a snake lying beside it asleep. The ivory carver came upon this painting, and thought that he would get water from the pond. When he saw the snake he carefully stepped aside, and then tried to dip his jug in the water. But he only smashed his jug on the rock. "I have been properly fooled," he thought.

Then he went back to the painter's house. "I thought I was clever," he said to the painter, "when I deceived your wife; but you are cleverer than I. For I am an artist myself, and yet you deceived me."—W. Norman Brown.

Our Feathered Friends in Winter.

"Poor little birds!" said Mary as she looked out of her window one cold winter morning. The birds were sitting on the wires in front of her home. "They must be cold, mother."

"No, they do not feel cold; birds are very warm little creatures, Mary. Perhaps they are hungry; the ground is covered with snow, and they cannot find grains or seeds. You might sprinkle some crumbs on the porch for them."

Mary ran into the kitchen and soon had a breakfast sprinkled on the porch for the birds. She wondered how she could make the birds know that the crumbs were there.

"Never mind," mother said, "they will find them. When little birds are hungry they come very near to the home. It makes them quite tame."

At noon Mary was happy to see all the crumbs had disappeared, so she sprinkled about some more. Now every day Mary takes care of her little flock and has learned to love them.

Don't you think it would be very cheerless if we had no sparrows, chickadees and snowbirds with us during the long winter months? Birds are our friends. They eat the worms and insects that would hurt fruit trees and vegetables. They help to feed us; let us help to care for them in winter.—Sunshine.

God wants to hear about whatever occupies our time and thought, not that He may be informed, but that we may keep in communion with Him.—Ex.

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CHURCH INTELLIGENCE.

(Continued from page 14)

the Philadelphia Divinity School, to be erected at Forty-second and Locust Streets, have been completed and bids are asked from builders. The proposed buildings will consist of dormitories, a chapel, a library, lecture rooms and residences for the faculty. It is hoped by the officials of the school that work can be started in the fall.

The contract for the new church for the Mission of the Advent, at Hatboro, was awarded to Contractor E. Barton, of Ivyland, last week. Rev. James H. Lamb, Jr., is the minister in charge.

The Rev. W. Herbert Burk, D. D., rector of Valley Forge Memorial Chapel, has made an appeal to Governor Sproul to overrule the action of the Valley Forge Park Commission in selling the old Gulph Road, over which the American Army marched to Valley Forge. "The Gulph Road," said Dr. Burk, "is the Appian Way of the new world. Its ground was soaked with the blood of America's heroic soldiers. That road does not belong to Montgomery or to Chester County, or even to Pennsylvania. We hold only the right and honor to preserve this great heritage. It belongs to America, to the world, to the ages."

FLORIDA.

Rt. Rev. E. G. Weed, D. D., Bishop.

During the absence of the rector, the Rev. G. S. Whitney, on his vacation, the Sunday services of St. Paul's Church, Augusta, were taken care of by the Rev. Mortimer Glover, of St. Paul's Church, Graniteville, S. C., and three lay readers of the parish. A large Bible class is one of the outcomes of the Gypsy Smith meetings. A small class faithfully conducted by one of the vestrymen has grown to a membership of thirty-five, organized with a president, a leader and other officers. The objective is one hundred members by fall. Due to the interest taken by St. Paul's Parish, at the mission of Christ Church, Augusta, which ministers to a mill population, the congregations are growing slowly and the interest more rapidly. Lay readers from St. Paul's hold the Sunday evening service, and recently the junior choir of St. Paul's took part in the service.

E. D. J.

PITTSBURGH

Rt. Rev. C. Whitehead, D. D., Bishop.

Community Open-Air Services.

For several years during the Sunday evenings of July and August the churches of Wilkinsburg have held a community open-air service in the public square of the Borough. In attendance these services have perhaps proved to be the largest in the State of Pennsylvania. First-class instrumental music, a director of congregational singing, a printed program giving the order of service, together with the hymns, and a special preacher, constitute the service. A committee on arrangements, well beforehand, assign a certain Sunday evening to each communion. Sunday evening, July 10, was kept as "Episcopal Night" and was under the sole supervision of St. Stephen's Church. The attendance was a record one, it being estimated that three thousand people were present. The Rev. William Porkess, the rector, was the preacher. The Rev. L. N. Tucker, rector of St. James' Church, Pittsburgh, the nearest neighboring rector, presided. Mr. John S. Taylor, a licensed lay reader of the Diocese of Pittsburgh, read the Scripture lesson. Twenty-eight laymen, of St. Stephen's Parish, arranged the chairs for the service, took up the offertory and acted as ushers. This movement has been in operation eight successive summers, and it is strongly felt as a result that a remarkable community spirit has been established.

J. C.

Personal Notes

The address of the Rt. Rev. J. D. LaMothe, D. D., Bishop of Honolulu, is Emma Square, Honolulu T. H.

The Rev. Meade McBryde Sterritt has gone to spend a few weeks at the Chalfonte, Cape May.

The Rev. Francis H. Stephenson, rector of Trinity Church, Washington, Pa., has accepted the rectorship of Trinity Church, Orange, Cal., Diocese of Los Angeles.

During August and September Archdeacon Steel, of Havana, Cuba, may be addressed at the Church House, 202 South Nineteenth Street, Philadelphia, Pa.

The Rev. E. J. Gates, of Camden, N. J., who has accepted a call to St. Paul's Church, Oxford, N. Y., will assume charge September 1.

The Rev. W. S. Claiborne is devoting his whole time to the DuBose Memorial Church Training School and the Emerald-Hodgson Hospital. His address is Sewanee, Tenn.

The Rev. Herbert W. Prince has accepted a call to St. Mark's Church, Denver, succeeding the Rev. Fred Ingley, who has been consecrated Bishop Coadjutor of Colorado.

The Rev. William Way, rector of Grace Church, Charleston, S. C., delivered the baccalaureate sermon for the South Carolina Military College and the Confederate Home College, and also delivered the invocation at the great educational rally for the whole State at Spartanburg, S. C., July 15.

The address of the Rev. William Henry Pettus, rector of St. James' Church, West Somerville, Mass., during the month of August, will be "Church Haven," Nantucket, Mass. The Rev. Ambrose D. Gring, one of our retired missionaries to Japan, will be in charge of the West Somerville Parish during the rector's absence.

Mr. and Mrs. Hugh Bayard Hodge, of 420 West Walnut Lane, Germantown, announce the engagement of their daughter, Mary Robinson, and Rev. Percy L. Urban, assistant rector of St. Peter's Church, Germantown.

The Rev. C. Herbert Reese, rector of St. Matthew's Church, Philadelphia, left for a visit in Texas Monday, July 18. He was accompanied by his stepdaughter, Miss Virginia Thurlow. Mr. Reese was rector of Trinity Church, Victoria, Tex., for three years, and was chaplain of the 360th Infantry, which was composed largely of men from Houston and Galveston. He plans to visit his former parish and some of his former comrades who live in Houston.

IT PAYS

In a five weeks' canvass among the church members in one city, a subscription representative of the Southern Churchman earned in commissions and bonuses **$186.25.**

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The Rev. Harrison B. Wright, rector of St. Asaph's Church, Bala, for nineteen years, has resigned, owing to illness. His resignation took effect Sunday, July 10, when he preached his last sermon at the church. Before going to Bala, Mr. Wright was stationed at Somerville, N. J., where he was rector eight years. During the war Mr. Wright was for a time in charge of Y. M. C. A. work at Camp Meade. He is a graduate of the University of Toronto and of the General Seminary of New York.

Ordinations.

In the Cathedral Church of St. Luke, Portland, Me., on June 12, Mr. Vincent Fowler Pottle was ordained deacon by the Bishop of Maine. He was presented by the Rev. George C. DeMott. The Rev. Edmund R. Laine, Jr., assisted the Bishop at the celebration of the Holy Communion; the Litany was read by the Rev. Frank Armstrong, chaplain of the United States Army, stationed at Fort Williams, Me. Bishop Brewster preached the sermon. Mr. Pottle will be junior assistant at St. Luke's Cathedral, his parish work being, for the most part, limited to the mission of St. Alban, South Portland.

The address of Bishop Clinton S. Quinn, of Texas, will be 209 East Chestnut Street, Louisville, Ky., from July 23 to August 20.

Deposition.

New York, July 5, 1921.

Notice is hereby given that, at the Cathedral of St. John the Divine, New York, on Thursday, June 30, 1921, acting in accordance with Section 1 of Canon 35, and in the presence of the Rev. Canon George F. Nelson, D. D., presbyter, and the Rev. Selden P. Delany, D. D., presbyter, I deposed from the ministry of the Protestant Episcopal Church in the United States of America the Rev. Harvey Officer, presbyter, he having declared to me, in writing, his renunciation of the said ministry and having requested to be deposed.

(Signed) **William T. Manning,**
Bishop of New York.

VIRGINIA SUMMER SCHOOL OF RELIGIOUS EDUCATION, University of Virginia.

For the information of those attending:

I. The school has two sessions—the first beginning August 1 and the second August 8. It is hoped that as many as possible will attend both sessions.

II. The Diocese of Virginia will pay the traveling expenses and board for one delegate from each school or parish.

III. The Treasurer of the Diocese will be at the University to pay the delegates their expenses during the session of the school. The Diocesan Board of Religious Education earnestly calls the attention of the clergy to the splendid program, and urges them and as many representatives from each parish to attend as possible. There is inspiration and instruction not only for Sunday school workers, but in every department of Church work.

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IN MEMORIAM.

As the sun at eventide gently sinks into the arms of twilight, so the spirit of Eliza Waller, wife of the late James W. Pegram, of Richmond, Va., entered into rest on July 13, 1921.

Mrs. Pegram was the eldest daughter of Dr. George Blackman, of the United States and Confederate Navies, and Emma Blow, his wife, of Norfolk, Va. She is survived by her son, Robert Pegram, and three daughters, Mrs. Arthur Scrivenor, Miss E. W. Pegram and Mrs. Rufus Johnson, U. S. N.

In so limited a space it would appear unnecessary to chronicle more fully the established facts of birth and environment, but by the white searchlight of truth one must recognize a character so noble and a personality so gifted.

With great poise, dignity and much unconscious charm, she embraced these qualities to a marked degree, representing a traditional type "of the old regime," modesty and retirement being so accentuated that only a privileged few were aware of her brilliant capabilities.

"Her home was her castle"; here she reigned supreme in the hearts of husband and family, for like the Roman matron of history, "her children were her jewels."

During her lifetime three cruel wars passed over her devoted head. Many losses and sorrows were hers, as needs must be to those who linger on Life's highway, but all were met with characteristic bravery and Christian resignation, while the sun of her life fading and set, reflecting a beautiful afterglow of peace and promise.

"The golden evening brightens in the west,
Soon to the faithful warrior cometh rest,
Sweet is the calm of Paradise the blest;
"Alleluia."

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Richmond, Virginia

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VOL. 86 RICHMOND, VA., JULY 30, 1921. No. 31.

A Prayer

of Thomas a Kempis

WE beseech Thee, our most gracious God, preserve us from the cares of this life, lest we should be too much entangled therein; also from the many necessities of the body lest we should be ensnared by them; and from whatsoever is an obstacle to the soul lest being broken with troubles we should be overthrown. Give us strength to resist, patience to endure, and constancy to persevere, for the sake of Jesus Christ our Lord and Saviour. *Amen.*

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Thoughts For the Thoughtful

Whatever is begun in anger ends in shame. —Benj. Franklin.

It is well said that a man's religion is the chief fact in regard to him.

Prayer is the aspiration of our poor, struggling, heavy-laden soul toward its eternal Father.—Carlyle.

Persistent sin brings on that worst of dooms, the paralysis of conscience.

No one who cannot master himself is worthy to rule, and only one who can, can rule.—Goethe.

The secret of being loved is being lovely, and the secret of being lovely is being unselfish.—C. G. Ames.

Find out what your temptations are, and you will find out largely what you are yourself.—Beecher.

Christian prayer is the submissive effort to make my wish what God wills. —R. W. Evans.

None shall walk in perfect white
Till every soul be clean;
So close for sorrow and delight
These human spirits lean.
—K. L. Bates.

Every evil to which we do not succumb is a benefactor. As the Sandwich Islander believes that the strength and valor of the enemy he kills passes into himself, so we gain the strength of the temptation we resist.—Selected.

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666 IS A PRESCRIPTION FOR COLDS, FEVER AND LA GRIPPE. IT'S THE MOST SPEEDY REMEDY WE KNOW.

Heaven's existence is not wrapped in uncertainty. We hear a great deal about "theories of the future life," but the facts of it are well established in God's Word. What a pity it is that many fine men shut their eyes to these facts, even when wanting to believe them! It was a pathetic statement that the late Franklin K. Lane, former Secretary of the Interior, made just preceding his death. After talking of the future as a mystery, he said, "Socrates said to those who stood by after he had drunk the hemlock, 'No evil can befall a good man, whether he be alive or dead.' . . . The apothegm, however, was not apposite to me, because it involved a declaration that I was a good man, and I don't know any one who has the right to so appreciate himself, and I had come to the conclusion that perhaps the best statement of my creed could be fitted into the words, 'I accept,' which to me meant that if in the law of my nature my individual spirit was to go back into the great ocean of spirits, my one duty was to conform. 'Lead, Kindly Light,' was all the gospel I had. I accepted." If there were no heaven with its eternal happiness, God would have told men so. Our Lord so stated Himself when, in speaking of "the many mansions" in the "Father's house," He said, "If it were not so, I would have told you." What a pity that so many today will not accept all that is involved in that wonderful statement, and be assured.—S. S. Times.

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VOL. 86 RICHMOND, VA., JULY 30, 1921. No. 31.

TRAINING MEN FOR PREACHING MISSIONS

In the report of the proceedings of the last meeting of the Presiding Bishop and Council, there are two items which we note with special interest. The first of these is the recommendation of the Commission on Parochial Missions.

It is generally agreed that there is room in the Church for much development of the Parochial Missions idea. Most of our clergy are completely unaccustomed to any sort of services except the regular and formal ones. They are confessedly frightened at the suggestion of evangelistic services. They do not know how to conduct them, and they do not know how to find out.

The Commission which made its report to the Presiding Bishop and Council seems to us to be on the right track. The Commission recognizes that it must set out to get the consent of the diocesan authorities first, and until it does get not only their consent, but their real co-operation, the Commission cannot make progress. But there will be a much greater spirit of hospitality to the whole thought of developing Parochial Mission services now than there was a short time ago, because the attempt made last fall for a Nation-Wide Preaching Mission, though it was not by any means nationally carried out, yet nevertheless produced certain actual ventures in this direction which were conspicuously successful in their particular localities. When men have seen what a few churches or groups of churches can do by taking hold boldly of an unaccustomed enterprise and carrying it out in faith to success, they are the more ready to follow in the path which has been thus blazed.

Here and there in the Church are a few men who know how to conduct Parochial Missions. They know how to give to these services the sort of informality which, while keeping the spirit of an essential reverence, will yet bring the people together in a freer and less conventional mood than we see on Sundays. They know how to create an interest in these services. They know how to make them such that a great many people other than the regular church-goers will come, and they know how to preach to the people after they get them there.

The Commission proposes to ask certain of these Missioners to hold themselves in readiness to conduct services where they are asked, and furthermore, it proposes to hold conferences where many men can be instructed in the methods which these leaders have made good. Therein lies the best hope of development. There is a far greater number of men than we yet know who can widen the Church's ministry of preaching immensely, when once they have shaken off the embarrassment of their own sense that they do not know how; and this they can do when they come together and confer with the experienced leaders and find out, after all, how simple and natural a matter these Parochial Missions can be.

CHECKING UP RESULTS

The second thing which seems to us of particular interest in the report from the Presiding Bishop and Council is the proposal of "evaluation." What this means is that the Council, particularly with reference to the Department of Missions, is about to check up the returns on its investment to find out whether it is getting results that are worth the cost.

We are glad that this is going to be done. There are no ways, of course, in which spiritual returns can be tabulated in money figures, but it is perfectly possible and right to find out whether anything is happening when the Church pours into a given field the money which represents the energy and self-sacrifice of the lives that have given it. If the Church is making appropriations year after year, and decade after decade, for a particular field, and the number of communicants is not increasing, and the Church is not, in any ascertainable way, growing stronger, something is wrong. Such a condition is bad business and it is bad religion. It is playing with shams instead of realities.

The announcement by the Council is, of course, somewhat tentative and cautious. All the Bishops receiving appropriations are to be asked for statements of results which have been obtained from past expenditures. That is one step toward real achievement if the Council will keep on. If the Church is failing to make headway in any particular place, this sort of inquiry may disclose the reason why. If the reason can be corrected, so much the better. If not, the Church will have to face the larger question, whether she must not concentrate her efforts at those points of opportunity where she can succeed.

THE POISON OF MOB LAWLESSNESS

The newspapers have carried recently reports of repeated instances in which persons have been seized and tarred and feathered because of some word or act by which they were held to have given offense to unknown groups in their communities.

These most recent outrages have developed in the South. Some have suspected that back of these actions is the so-called Ku Klux Klan. This is an organization recently revived, with headquarters in Atlanta and branches in many States, which adopted the name and the insignia of the organization which became both well known and notorious after the Civil War, and which justifies its existence now under various high-flown patriotic shibboleths. Because of its name and the associations which that name carries, the popular impression has been that it is directed particularly against the negro, and therefore when any incident occurs in which violence is done to some person because of alleged radical utterances on negro social equality, as happened in one of the Southern States a short while ago, suspicion is directed towards this Klan.

We do not, of course, know whether the Ku Klux Klan has been responsible for any of these acts of mob lawlessness; but if it is not, the very fact that it should be unjustly suspected is an illustration of the impression which the existence of the organization makes. A secret order of this kind is inevitably linked up in the thought of people with the acts of secret and anonymous mobs.

There is no place in the South today for the Ku Klux Klan, or for any other secret order that may arrogate to itself the right to take the law into its own hands. Neither is there any excuse for such action on the part of any other organization. A good many foolish people were inclined to applaud when in some communities of the North and West soldiers of the American Legion took it upon themselves to break up meetings of those whom they chose to call Bolshevists. Some comfortable citizens thought that to be a very highly patriotic act. They thought the American Legion would be a fine asset to this country for that particular reason. "We do not want these wild agitators in this country," they said; "it is a good thing to have the Legion drive them out." But lawlessness is lawlessness, no matter who commits it. The mob spirit spreads like poison. Once tolerated, because people choose to have a secret sympathy for its ends and admire for other reasons those who foment it, it infects the whole public opinion, until worse and worse outrages set law and order at naught.

It is time for Americans to realize that no individuals in any Klan, Legion, or any other kind of order, can take into their own hands the law of this country without exhibiting themselves as enemies of the common good.

A POSTSCRIPT TO WHAT GOES BEFORE

After the preceding editorial was written, there appeared in the afternoon papers of July 23 an Associated Press dispatch reading as follows:

Beaumont, Tex., July 23.—The Beaumont local of the Knights of the Ku Klux Klan today sent long letters to both newspapers here, in which they assume full responsibility for the recent beating, tarring and feathering of J. S. Paul, local physician, and R. F. Scott, Marine Corps veteran, of Deweyville.

The communication bore the official seal of the order and contained more than 4,000 words as an explanation of the two attacks.

* * * * Belief was expressed here that the letters will be investigated by William Simmons, grand wizard of the order, of Atlanta, and the developments may be expected in accordance with the head official's declared intention to submit to authorities the roster of local branches violating the "law of the land."

No matter what the "grand wizard" may say, and no matter how much he may vociferate the Ku Klux Klan's loyalty to the law of the land, this incident is a demonstration of the menace which the Klan can become, and does become, to the good order of a community. An order which makes secrecy as to its membership one of its stocks in trade, which dresses men up in sheets and white masks, and thereby plays upon the fears and superstitions of the ignorant, is bound to attract under its mask many lawless and reckless men, whether it means to do so or not. The order, with its objectionable associations and its unwholesome tendencies, has no rightful place in American life; and unless it can change its spots more successfully than the leopard, the best celebration it could conduct would be its own funeral.

As we also said in the preceding editorial, lawlessness in thought and word is objectionable, no matter who sponsors it. One of the evil legacies of the war has been the "mob mind," and we have not yet got rid of it. As always in the time of a great struggle and in its aftermath, men revert to the instincts of the pack, and hunt down with hue and cry individuals and ideas which do not please the crowd. Such an instinct, unchecked, is fatal to the freedom of mind and spirit without which democracy would stifle.

In a recent number of "The Survey" there are two items which we wish to quote in conjunction, because one illustrates the tendency toward intellectual strait-jacketing which may become highly dangerous, and the other expresses in contrast what the American ideal of freedom in thought and discussion ought to be.

Says "The Survey," in commenting upon the appointment of John J. Tigert as United States Commissioner of Education in place of Philander P. Claxton:

"A mystery is by way of being solved. For some weeks people have been asking, 'Why was Philander P. Claxton relieved of his position as United States Commissioner of Education? 'and 'Who is John J. Tigert?' It was easily discovered that Mr. Tigert had been Professor of Psychology in the University of Kentucky, at Lexington. Now, however, other facts are coming out. Mr. Tigert is a protege of Secretary A. B. Fall, in whose department his own bureau is located; and he is one of the most popular members of the American Legion, whose candidate for the position he was. The legion likes him because he proved himself a 'good fellow' in overseas work during the war, and because he believes that the greatest need in American education today is a program of nation-wide 'Americanization.' The full meaning of the word 'Americanization' as used by the pronouncements on this subject assured the country that he was going to 'open war on Communism, Bolshevism, Socialism and all forms of government that do not recognize the rights of property and the right of genius to its just rewards.' He also announced that he was going to make large use of the lectures of the Rev. Newell Dwight Hillis, of Brooklyn, spreading them broadcast over the country as patriotic pamphlets. When Mr. Tigert's attention was called to the fact that a good deal of Mr. Hillis' material has to do with a 'patriotism' of racial bigotry and financial success, he replied that 'Nothing has been definitely decided in the matter, and we are going to proceed very cautiously.' "

Then, after reciting certain resolutions as to censorship of education which were proposed by the American Legion and adopted by the National Education Association at its recent meeting in Detroit, "The Survey" continues:

"If now we add to these proposals the plan of the Legion announced in May of a survey of the schools of the whole country for the purpose of determining whether the

teachers of the country can be depended upon to teach the children '100 per cent. Americanism' and the plan to 'kick out' any teacher not acceptable to that body, we get a fairly clear picture of the program of the Legion which, in turn, may be assumed to be the personal program of Commissioner Tigert—even though he is finding it necessary to proceed cautiously in carrying it out."

As a counter-check to the tendencies there implied, there may well be lifted up these words of Roscoe Pound, the Dean of the Harvard Law School, in an address which he delivered at the commencement of Smith College:

"If we say to the university that teacher or student may not see clearly, but must look at the world through the dark glasses of some interest of the moment; if we say to them that they may not think critically, but must adjust their thought to that of an uncritical public without; if we say to them that their minds must not open, but may be no more than ajar at the precise angle of the average mind for the time being; if we say to them that their judgments must be as intolerant as those of the mob mind or the dominant class mind for the time being at peril of making no judgments; if we say to them that they may discourse of the unreason of the past, but must not expose the unreason of the present; if we tell them that they must bow to the fashion of the moment and put on and off opinions as they put on and off hats and coats; if we require them to follow in the wake of each popular hysteria and shout with the largest or most determined mob for the time being—if we impose upon them any condition whatever but the free and fearless and unremitting quest for the truth in every field into which the human instinct for inquiry leads them, we assume to set bounds where God has made men free, we assume to say that humanity shall not go forward in its age-long struggle with nature and by our mere human fiat usher in the twilight of civilization."

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE PROTEST AGAINST DR. SHIPMAN.

Editor of the Southern Churchman:

Your two articles on this subject are characterized by great calmness, and were no doubt written under great restraint. The palpable inconsistency of the editor of the Living Church must be apparent to every one.

He is a Catholic, and would any good Catholic place his individual judgment against that of the Church? The Church has duly and truly expressed its will in the election of Dr. Shipman as Suffragan Bishop of New York. Every canonical requirement was complied with, and we are told that a beautiful spirit pervaded the convention from beginning to end. The Holy Spirit's presence was invoked, and there is every reason to believe that He was present, if He was ever present at the election of a Bishop.

No doubt the editor of the Living Church believes that the "Holy Spirit" presided in the council of the blessed apostles"; but that will not help us much unless He still presides in the conventions which elect our Bishops. In the Office of Consecration the question is asked, "Are you persuaded that you are truly called to this Ministration, according to the will of our Lord Jesus Christ, and the order of this Church?" How is a man assured of that call? That call comes, if it is ever a reality, through the voice of a Diocesan Convention. This is the medium through which the Holy Spirit registers His will. The Diocesan Convention, guided by the Holy Spirit, has made its choice, and that choice, every good Catholic must believe, expresses the will of God.

This is the normal way in which the Holy Spirit works in the selection of a Bishop, and will the editor of the Living Church tell us what special revelation has been given to him which causes him to seek to defeat the will of God as expressed in the election of the Diocese of New York? All Catholic Churchmen believe that the Church is bigger than any individual and more likely to be right.

Is the editor of the Living Church **dead sure, absolutely certain,** that he is the medium through which the Holy Spirit is to express His will, and that the burden of defeating the election of Dr. Shipman (which was falsely supposed to be the will of God) is laid upon him? Unless some revelation which he has not yet made public has been given to him, let him beware "lest haply he be found to fight against God."

E. H. WARD.

Hot Springs, Va., July 22, 1921.

[From the point of view of the Living Church and those for whom it speaks, the answer to this letter from Dr. Ward, of St. Luke's Church, Hot Springs, would doubtless be that the consent of Bishops and Standing Committees is one of the factors in the selection of a Bishop which is specifically provided for by the Church, and is the means by which the judgment of the whole Church is brought to bear upon the action of one of its parts. Doubtless the Living Church believes that the Spirit of Truth in the whole Church is calling for the revision of a diocesan action in which the heavenly will was imperfectly apprehended. But to take this position in any case is a very grave matter. A protest against the action of a Diocese can be maintained only on the strongest ground, and in this case, as we have said before, the evidence seems to furnish no such ground.—Editor S. C.]

Another Comment on the Same Subject.

Editor Southern Churchman:

Heartily do I commend your tempered editorial position regarding Dr. Shipman. I feel that it is the other side that is using propaganda: it is the so-called Catholic party that is doing much to break down the fine spirit of toleration for which the Church is noted.

As you intimate in the next to the last paragraph in this week's editorial, if there is a disruption in the harmony and solidarity of the Church, it will rest upon those who make the protest against the consecration.

As you make use of the term "Catholic," I can be content to be known as such a "universal" Churchman, but our High Church friends go you one better in being "Catholic for every truth of man: Protestant against the errors of those who do not agree!"

For the peace and harmony of an individual Church, I pray you "carry on!" The truths of God will win; especially if we are anxious for them to do so and work with sweet spirit and even temper.

Cordially,

ALAN PRESSLEY WILSON.

St. John's Church, Marietta, Pa., July 23, 1921.

MR. WELLS AND THE OUTLINE OF HISTORY.

Mr. Editor: Mr. Wells is by no means a pessimist. The concluding pages of his work, "The Outline of History," reveal him as a pronounced optimist. He has a glorious vision of the future destiny of the human race. To him the day will surely come when the free agents of God on the earth will enjoy a civilization vastly richer than any civilization to which they have hitherto attained. Among the many factors that will contribute to this blessed civilization, the two greatest will be, so he declares, religion and education. I believe that he speaks with the inspiration of a true prophet, when he assures us that religion and education will do more than any other factors to make real that superb civilization that he sees awaiting the free agents of God on this mundane sphere. But he does not believe that any of the religions now known to the world will be this mighty factor. This mighty factor will not be Buddhism. It will not be Islam. It will not be even Christianity. But it will be a religion of much greater power and vitality.

But Mr. Wells fails to grasp what Christianity is. His work, "The Outline of History," shows him to be, indeed, a man of much learning, and of great intellectual powers; but with all its rich treasure, it is tarnished with defects

(Concluded on page 10)

THE STORY OF A WESTERN DEACONESS

By One of Them

I can hardly explain why I wanted to come to this district to work. It just "happened" in the end, but now I can see a chain of events that led to it.

I was born in New York, but was only four years old when, on account of an older sister's health, we came to this State to live. My father, like so many men at that time, bought land from a map, and so we found ourselves apparently in the middle of a forest, though near a sawmill. We were only seven miles out from a large town, however, but the tall timbers stood then, not second growth as we have now.

As there was no church, my mother had Sunday school for my sister and myself, and gradually one and another child came, until our dining-room, sitting-room and parlor were full. From that grew a little mission that exists today, and so it was I grew up in mission life, and it is natural to me. Except for a few years I have always been in little mission churches, where I have done everything from scrubbing the floor and chopping the wood to holding services. I remember three services I once took in a small church in order to help out a law suit. The senior warden was not honest, and was trying to get the property, and if a service were missed it counted somehow on his side. No priest being able to come, I held the fort for three Sunday afternoons. I was only about nineteen, and I remember hunting wildly for the Ember Day Prayer, for I did not know where to find it. I have often wondered why the priest in charge did not ask an older person to take these services.

It was from a sister of Bishop Paddock, of Eastern Oregon, that I first heard about deaconesses. I was in her Sunday school class when about twenty years old, and from that time on I wanted to take the training. But my father had died when I was eleven, and my dear mother had a struggle to bring up her three girls. She needed me, and of course I stayed with her. I had learned millinery, and in time had a store of my own, and that helped us financially through my mother's long illness. Then when she was gone my opportunity seemed to have come. I sold my store and went to Philadelphia for training. There I took the two years' course, and after graduation stayed on for a third year, specializing in the Psalms, public reading and speaking, industrial arts and organized play. This third year has always been of very great value to me. I had also the great privilege of spending six weeks in the Virginia mountains, under one of our deaconesses there.

When we left the West I had no thought of returning, but we went East by way of California, and I saw some of the old Jesuit Fathers' missions, and somehow they started the thoughts that I might have to come back. Then when I heard a Western Bishop speak at the Church House in Philadelphia, I just felt that I knew this part of the country, the people, their temptations and difficulties, and the Church's great need of workers and money, and so I came.

The mission in which I work lies along a short spur of the Northern Pacific Railroad that follows a coal vein which has been tapped in eight places; so one speaks of Nos. 5, 6, 7 or 8, as the direction may be, in which one is going. Our headquarters are in a town of some 5,000 people, mostly foreign, the Croatians having the highest per cent. Quite a number of negroes are here, who were brought originally to break a strike, and have remained. There are also a good many Lancashire coal miners and their families, and our real congregations are largely drawn from them, but we have and welcome all. The mission here is about thirty years old, and has had many ups and downs. The present missionary is greatly respected and loved wherever he goes, an indefatigable worker and very quiet in all his ways. His wife, too, although not very strong, does a great deal of work.

There is a church building that holds a hundred people at a pinch, a rectory, and a parish house which answers the purpose of a community or settlement house. We encourage all young people to come to us for their pleasures, as all other places of amusement are pool rooms or dance halls. There used to be twenty-four saloons in the town. We have two basketball teams and two clubs, one for boys and one for girls; also the Scouts. There is no library, and we need books badly, especially for children. There are about two hundred in the Sunday school, and I have seventy-two boys and girls over twelve in my special care. Before Lent and during that season I prepared two classes for confirmation, and it surely sanctified my Lent. They were such dear children, and we had serious talks after the catechism lesson for the day was said. I did my very best, and loved each lesson, an it taught me more than the children, for I so wanted to make no mistakes in starting them off. We got very close together and are keeping so. There are usually thirty to forty-five at the Junior Auxiliary meetings. The Woman's Auxiliary is very small, but does splendid work. The older girls have a Church Service League which does finely, and the senior class in Sunday school is organized and working on a Five Field Chart. The Altar Guild is fine, the members very faithful and so reverent. We are starting a young woman's club. It is purely community work, but badly needed here. Its members are mostly school teachers, and girls who work in the post-office, company store, etc.

I have such a nice place to live in—a big, airy room with four windows, upstairs in the parish house, and it is furnished with things from my old home, and my own pictures and books which are like dear friends, especially those given me when I was set apart. Cold water is piped up here, and I do my own cooking. My time is so taken up that I seldom have time for personal visits. I shall be glad when I shall have managed to get a little more of reading. Even daily quiet time for prayers is sometimes hard to get. There are services at 8 and 11 A. M. and 7:30 P. M. on Sundays and on Saints' Days.

At the point where I am stationed there is a good deal of snow each year. Our first last winter came on October 15, and in all we had a snowfall of fourteen feet. It usually packs down hard and freezes, and I think we walked on two and a half or three feet all winter; but it is much deeper when not packed like that, and when I had to leave the tracks it was often above my knees.

After a fresh fall of snow it is like being in fairyland—the pine trees in their spotless dresses, the ugly dumphills near the mines covered with pure white, and, back of all, the wonderful mountains. One so often lifts up one's eyes to the hills, and the strength is given to go on.

Work does not stop because of the snow. The miners break the trail, and sleighs and cutters follow if they can, and we all walk. I shall never forget some of our winter walks up to the next station above us.

We work in five mining towns and camps, and in this one some of the women have a fine Sunday school—one hundred and five children, almost all foreign, and every other Sunday the missionary and I go there for service in the schoolhouse. There are often over forty persons out, and how heartily they sing! The climb up to this place is abrupt in one or two places, but mostly a gradual ascent. The lights and shadows shift and change, and on a winter's night, with the snow everywhere, it is wonderful. There are certain places where we always stop and rest and look, for the road seems to lead straight into the wilderness and there is nothing there but ourselves and nature and God. Then faintly we hear the schoolhouse bell ringing in the distance, and on we go.

There is another place still farther on, and then a lumber mill, and then one of a chain of five beautiful mountain lakes. In this region we rent the Methodist Church, as we have no building, and there are services every Sunday at 3:30, and at 8 A. M. the first Sunday in the month. We have a small but energetic Woman's Guild. A Methodist deaconess has worked for eight years alone at this place. We are good friends and I admire her greatly.

Nearby is the company hospital, where I love to visit. There are many sad cases of mine injuries brought there, and a visitor is always welcome. One man there now is Hungarian by birth. He has a bad hip and spinal injury. His little girl died of pneumona in the spring, and there are four little boys. His poor wife is losing her mind through contnued hard luck and the loss of her little girl. She was at the parish house yesterday, and I talked with her a long time and we went into the church together. She is a Greek Catholic. The foreign element is strong here, and we often come across such sad cases. There are two young widows we are trying to care for now, one Croation and one Polish, and each with four children, and only thirty dollars a month to live on. I am getting some help for them, and buying material and teaching them to cut and make clothes. So many of these women only worked in the fields in Europe, and know little of a household nature.

I am young in all this work, but very happy in it, trying to do my best and not to make mistakes.

A Long Rectorship

By Beverly D. Tucker, Jr.

The true account of a long rectorship must be sought chiefly in the unconscious influences that go out from the pastor to his people—the secret touch behind the scenes with individuals—the quiet but sure changing of the tone of a community. Like the kingdom of God, it is an influence that comes wthout observation. Measured against such abiding marks as these, the record of statistics is a poor estimate of achievement. And yet, lest we forget, it is well that we of the younger generation should count over some of the outward and visible signs of the long rectorship of the Rev. Dr. Lee of nearly twenty-eight years.

Dr. Lee came to Christ Church as an assistant to the Rev. Dr. Hanckel on February 1, 1890. At that time there was but one Episcopal Church in Charlottesville and the surrounding community. The congregation numbered 258 communicants; there was one white and one colored Sunday school and one Aid Society.

Upon the death of Dr. Hanckel in 1892 the Rev. Dr. Lee was elected rector. During the years that he served he presented 650 persons for confirmation at Christ Church, and the communicants on the roll today number 442. The offerings of the parish during this period have amounted to $160,000. In addition to this growth within, Christ Church has obeyed the missionary spirit and become the mother of six mission congregations in the rural neighborhood, and of St. Paul's Memorial Church at the University. The communicants of these daughter churches almost equal in number those of the mother church.

There are three pieces of constructive work connected with Dr. Lee's rectorship of Christ Church, which especially deserve to be associated with his name and influence. In the first place the present beautiful edifice of Christ Church was erected under his leadership and opened for worship in 1898. Even more beautiful than the building, however, was the spirit of courage with which Dr. Lee faced the discouragements encountered in the work. When the walls fell soon after their construction through the fault of the contractors, Dr. Lee set to work to rebuild without loss of faith in the undertaking. Generations that come after him will have cause to praise him, as they worship in this house of prayer, which his love helped build.

In the second place, when the Bishop of the Diocese and the Rev. Dr. McIlhany inaugurated the movement for the building of the Episcopal Mission at the University, the Rev. Dr. Lee gave the movement his cordial endorsement and moral support. It is not often that a new congregation grows out of the old parish church in the same community with as little friction as St. Paul's Memorial Church at the University has grown out of Christ Church, Charlottesville. This is largely due to the magnanimous spirit of the Rev. Dr. Lee.

In the third place, the Rev. Dr. Lee founded St. Anne's School for Girls in 1910. When the opportunity arose for purchasing the present site and buildings from the Baptist Institute, Dr. Lee set to work, and within nine months he raised, with the aassistance of certain persons in Charlottesville, the sum of $14,000. He later collected some $5,000 for the school itself.

The above statistics tell but some of the achievements that have marked Dr. Lee's ministry in Charlottesville—and a splendid record they yield. But half the story has not been told. Dr. Lee's parish has ever been larger than his own congregation; it has spread into all parts of the town and many parts of the county. Like the Master, Whom he has so faithfully served, he has preached the gospel to the poor, he has visited the sick and those in prison, he has bound up the broken-hearted, he has comforted the dying and given to many the hope of eternal life.

Fourth of July Sermon

By a Layman.

Text, "Make the world safe (fit) for democracy."

What more fitting time for a layman to write a sermon than on July 4, 1921? And what more fitting text than this, so often quoted during the last few years.

It makes no difference whether these words were spoken by a Democrat or Republican, by a capitalist or a laborer, by a millionaire or a pauper, by the promoter of a prize-fight or a reformer, by a slacking layman or a fighting parson. One fact stands out as an answer to the query—Would it be well to "make the world safe for democracy?" YES!

Can any one race or nation, can any one class in society or business, accomplish this unanimously desired result? As confidently I answer, No!

Then why discuss this great text any further? Why not discard it as impractible, impossible? There is no use hurrahing for the Fourth of July. Simply give it up and make the best of what is. But I aver with the positiveness of certainty that this query can be not only answered in the affirmative, but can be worked out by all peoples in the average, every day life. How? By following the simplest of simple rules, laid down with assurance by One Who knew it was practical and possible, the author of the accepted "Golden Rule," the carpenter of Nazareth, Who in three short years accomplished greater results than even in this day are claimed for certain individuals, and who sacrificed not only His personal reputation, but His life, in order that those who want democracy may not only have it, but have it more abundantly. I ask you, is not this a proven fact? Has not the text of the great Jewish lawyer, Gamaliel, been demonstrated? Need we wait more than 1,900 years for further proof? This same Jesus Christ not only can, but will, make answer to this great question; the rest is up to you and to me.

Awaken thou that sleepest! Many opportunities await you. To mention only one or two, the Nation-Wide Campaign and Social Service in every church, factory, store, community, family. His last appeal is calling you. Make the best of this great opportunity. You men of God who are His chosen agents, don't be satisfied with doing one hard day's work on Sunday. Occupy the other six days. Seek all kinds of work to be done, and by the help of your splendid men and women, do it. And you men and women of the Church, stop knocking your leader; get back of him, or if needs be pull him along. If you are too busy to actually help, then you are making more money than you need; so let your money take your place and do your work.

Play the game. Be a home run hitter, not a striker out. This new determination need not interfere with your business, golf or other pleasures. Try it! Take a sporting chance. "Try anything once." And after all is said and done, remember the two great commands. Love God! Certainly. He made you and put you here for a purpose. Love the fellow next to you! It makes no difference who he is; he needs your help and you believe in the Golden Rule.

THE HEALER.

(To a young physician, with Doris' picture of Christ Healing the Sick.")

So stood of old the holy Christ
Amidst the suffering throng;
With whom His lightest touch sufficed
To make the weakest strong.

That healing gift He lends to them
Who use it in His name;
The power that filled His garment's hem
Is evermore the same.

The healing of the seamless dress
Is by our beds of pain;
We touch Him in life's throng and press
And we are whole again.

For lo! in human hearts unseen,
The Healer dwelleth still;
And they who make His temples clean
The best subserve His will.

The holiest task by heaven decreed,
An errand all divine,
The burden of our common need
To render less is thine.

The paths of pain are thine. Go forth
With patience, trust and hope;
The sufferings of a sin-sick earth
Shall give thee ample scope.

Beside the unveiled mysteries
Of life and death go stand,
With guarded lips and reverent eyes,
And pure of heart and hand.

So shalt thou be with power endued
From Him who went about
The Syrian hillsides doing good,
And casting demons out.

That Good Physician liveth yet,
Thy friend and guide to be;
The Healer by Gennesaret
Shall walk the rounds with thee.

—Whittier

The Great Commission.

TRAINING SCHOOL OPENS IN SEPTEMBER.

The DuBose Memorial Church Training School, located at Monteagle, Tenn., will be opened on the morning of the 21st of September. The purpose of this school is to develop men for the rural missionary work of the Church especially. The catalogue is out, and can be had by applying to the Rev. W. S. Claiborne, Sewanee, Tenn. All correspondence in regard to the school should be sent to the Rev. Mr. Claiborne.

LEPER MISSIONS.

In the month of June two new branches of the Leper Missions were organized in Virginia, one in Winchester under Professor Marshall, and another at Grace Church, Cismont, Albemarle County. Mrs. Edward H. Joslin has charge of the work there, with an efficient number of officers to assist her. At a recent meeting of the Junior Branch under Miss Allison, one hundred dollars ($100) was collected from Pete Banks. The work is growing in interest all over the world.

It is estimated that one person out of every 750 living today is suffering from this preventable disease. So all workers can feel they are obeying Christ's command, "Cleanse the lepers." Contributions, large or small, will be most gratefully received, and leaflets telling of the work can be sent at any time by request.

E. P. MERIWETHER,
Pres. & Treas. Richmond Branch, Leper Mission.
2346 West Grace Street, Richmond, Va.

Contributioons to Leper Mission, April 1 to July 1, 1921.

Miss Gayle	$ 1.06
Christ Church Sunday school, Kingston Parish, Mathews (from 12 Pete Banks) County, Va.	15.16
Woman's Auxiliary, Alexandria, Va.	10.00
Whittle Memorial Circle of King's Daughters (support two leper children in India)	50.00
Mrs. and Miss Meriwether and friends, Madison County (Pete Bank)	9.00
Miss Kasey	1.00
Dr. Kuyk	.85
Mrs. A. Walton, Nohead, Va.	1.00
Misses Carlton	1.30
Gunston Hall, Washington, D. C.	50.00
May meeting	13.55
In memory of Lillian Boyden, May 10	1.00
"Ridding the World of Leprosy" (booklets)	.80
Mrs. W. S. Cavedo	2.50
Dr. Lorraine (two camps)	.50
Sunday school, St. Timothy's Church, Herndon Va. (Pete Banks for April)	3.80
A friend of lepers	2.00
Miss Lou Jones' Sunday school class and friends, Webster Groves, Mo. (Pete Banks)	25.00
Millwood, Va., Branch (for the budget)	12.00
Mrs. A. Moore, Jr., Berryville, Va. (support of lepers from Pete Banks)	22.09
Mrs. H. H. Edmunds, Halifax, Va.	3.00
Mrs. James Grammer, Winchester, Va.	5.00
A member of Seventh Street Christian Church, Richmond, Va.	10.00
Camps (three)	.75
Miss J. Somerville, Mitchells, Va. (Pete Banks)	5.00
Mr. H. M. Kendall, Richmond, Va.	7.25
Total	$253.61

EVELYN P. MERIWETHER.
Pres. & Treas. Richmond Branch, Leper Mission.
2346 West Grace Street, Richmond, Va.

MANILA CATHEDRAL.

The Department of Missions, among other things, has reported to the Presiding Bishop and Council that the Cathedral at Manila in the Philippine Islands was in need of extensive repair. When this Cathedral was built it was impossible to utlize steel or native hard woods which were impervious to the onslaught of the white ants. It has been stated that Oregon pine would repel these ants, and so it was used in the beams which support the roof. The white ants have attacked this wood, however, and so weakened the supports that the roof is now in danger of falling. It was estimated that the repairs would cost in the neighborhood of $40,000. Much as the Council regretted this expenditure of money, it was necessary to take action or close the Cathedral. As no money was in hand for this purpose, it was necessary to authorize the Bishop to place a mortgage on the Cathedral in the hope that the funds could be secured to pay off this indebtedness.

LETTER TO THE EDITOR.

(Continued from page 7)

and mistakes and superficial interpretations. It has been well said that the great Homer sometimes nods. So it is no doubt true that that part of Mr. Wells' work in which he discusses Christianity is unworthy of his fine intellect.

Whether in discussing Christianty his mind was closed to conviction by reason of prejudice, or whether he was not properly prepared for the discussion of so great a subject, I do not hesitate to say he did not grasp it in its comprehensiveness.. Though he tells us that he writes simply as a historian, and that it is not the function of a historian to perform the work of an interpreter; yet it is, we know, the function of a historian, considering that word in its best sense, to perform such work, and that he himself, though he will not confess it, does perform such work in the discussion of Christianity. I do not think that I do him any injustice in saying that it is his belief that the Person, in whom Christianity originated, is no more than human. The utterances of Jesus of Nazareth, according to his interpretation, reveal Him as a man only, a very good man, a very wise man, the best and the wisest that any age ever produced, but still only a man. They do not present to him a Being Who was more than human, Who was divine as well as human, Who was God as well as man. But such is the Person these utterances do present to us. The Author of these utterances plainly teaches that He is such a Person, and such is the interpretation put upon them by the disciples, who followed Him for three years.

If it be true that Jesus of Nazareth was such a Person, then it follows necessarily that He had the power and wisdom to found a religion that would suit all races down to the great consummation. And it is reasonable to suppose that His religion would be of such a character. And what it is reasonable to suppose He would do, we know He actually did. We learn from His utterances, as well as from the words of His disciples, who spoke and wrote under the inspired guidance of the Holy Spirit, that the religion He gave to the world was intended for the free agents of God for all time and for all races. When the human race by the great law of evolution shall attain unto that magnificent civilization which is held out to it in the predestination of God; when knowledge shall run to and fro throughout this planet of ours, bringing with it comforts and peace and joy and glory and blessed aspiration for more and more glory, not only for a few of its rational inhabitants, but for all its countless numbers, it will be found that the religion that the Son of God gave to the world nineteen hundred years ago will not be decadent, but will be as suitable for that distant age as it was for the age which saw its entrance into the world. It will, indeed, be the greatest factor in producing that magnificant civilization that is awaiting the human race in the future history of this planet.

Many are the things, no doubt, that will contribute to that civilization. Knowledge in its various forms will do much to bring it about. But the chief instrument God will use in His wise providence to make it a reality will be the religion founded by His blessed Son. So taught the disciples of the Son of God when, under the inspiration of the Holy Spirit, they gave to the world the New Testament Scriptures. They taught that the Christian religion contained all those rich and vital truths which, under the operation of the great spiritual dynamic, the Holy Spirit could and would advance the human race from progress to progress until it would be prepared for that great event in the history of the world, the second personal advent of the Ascended Lord in all the glory of heaven.

The writers of the New Testament, especially St. John and St. Paul, possessed a splendid optimism regarding the destiny of the human races. It eclipses the optimism of Mr. Wells. If the vision of Mr. Wells as to the glory of the human race is charming, the vision of the Seer of Patmos and the Apostle of the Gentiles is even more charming. If the blessedness that Mr. Wells saw awaiting the human race in the history of this planet is magnificent, the blessedness that these two inspired apostles of the Lord were favored to behold is far more magnificent. And they taught that this magnificent blessedness would be primarily due to religion; not to some new religion, as prophesied by Mr. Wells, but to that religion that was bequeathed to the world nineteen hundred years ago by the Son of God, our Lord and Saviour Jesus Christ.

(REV.) WILLIAM L. BRADDOCK.

Mechanicsville, Md., July 21, 1921.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

KEEP IN TOUCH WITH GOD.

All of a sudden the street car stopped and remained stationary.

"What's the matter?" exclaimed a fussy old lady with a large suit-case, who was evidently on her way to the station. "There is nothing the matter with this car, but one crossing the track in front of us has slipped its trolley."

"Oh, dear, I will surely miss that train!" said the old lady dolefully.

"Yes, ma'am, I am a little afraid you will," replied the motorman rather unconsolingly, "for there is no telling when they will get that car started."

As one looked out of the window, the other car could be plainly seen.

There it stood motionless and lifeless, because it had lost the connection with the vitalizing power that made it move. It had the same motorman in front, the same conductor on the rear platform; all its equipment was in place, but it would not go.

Now the cars began to line up behind, and passengers began to fret even more vigorously and vociferously than the old lady with the suit-case. No doubt many trains were missed and numerous engagements were broken because that one car had lost its connection with the electricity which ran it.

This is an incident out of real life. It actually happened a few days ago.

The interesting thing is that it is typical of what is constantly happening in the religious world.

Some person, man or woman, loses touch with God, and their spiritual growth stops—their religious life becomes dead. Instead of being a help to others, a means of leading people forward by their example, they become a hindrance. They block the progress of other lives. They cause other people to stumble and fall just in the same way that the lifeless street car had caused persons to miss their trains on other cars that were perfectly able to run, if that one had not blocked the way.

Sometimes such a homely incident as this brings home to us the interdependence of all life. Our spiritual growth and development is helpful not only to ourselves, but to all around us.

If the life-giving power of the love of God ceases to flow into our hearts, and our lives become selfish, cold and dead, it is not only ourselves who suffer thereby—but all those with whom we come in contact.

As Christians and church members, we have an enormous responsibility. If we do not show forth God's love, "not only with our lips, but in our lives," we may be having a deadening effect upon others, who will say, "What does his Christianity mean to him?"

It is a vital thing for us to look well to our spiritual trolleys—not only for our own sakes, but because of others.

We may call these trolleys by various names—faith, prayer or love. The name is more or less unimportant. The essential thing is to be sure that we are in touch with God, and that our spiritual life is moving and moving in the right direction.

REMEMBERING THE DEPARTED.

There are a variety of ways in which tribute is paid to the dead "who die in the Lord." At a meeting of representatives of many welfare organizations—the most practical plan of remembrance was announced of which we have never heard.

The president of a church body said that their members had long ago realized the uselessness of floral tributes and high sounding resolutions in commemorating a departed member, and had incorporated in a part of their by-laws the following plan: When one of their co-workers dies, mite-boxes are distributed to each person in the association, with the announcement that the amount collected in the boxes will be brought in at a memorial meeting for such and such a one deceased. The lady making this statement said that upon the occasion of the death of a highly esteemed member, no less than five hundred dollars had been brought in to be used for the benevolent purposes to which these godly women dedicate themselves, sometimes, educating penniless children, or providing homes for orphans and relief work of all kinds.

The plan sounded so thoroughly practical that we cannot but feel that in passing it on we may be helping to inaugurate a method of remembering the dead that would prove advantageous to the living and helpful to the deceased.

Some one has said that a loving thought is a ministering angel, and if some deed of charity or some act of relief is performed in the memory of one who is gone before, surely those are speeded on their way for whose sakes such kindnesses are rendered.

Away back in the book of Proverbs we find the statement that "the memory of the righteous is blessed." At first we think that this merely means that a righteous life leaves behind it such a trail of sweet recollections that it is a blessing to the world, but may not these words have a deeper significance, meaning that God blesses the memory because the memory constitutes the soul?

We are told by scientists that the body changes entirely every seven years, so that one who is forty-nine years old has had seven different bodies, yet there is something that binds those seven bodies together and makes them one person, and that something is the memory.

We say solemnly, "Man brought nothing into this world and can take nothing out of it." This, of course, is true as far as physical things are concerned; but is it true of spiritual things? Do we not carry to God the memories of a lifetime, and that God blesses those memories where there is anything to bless.

In this way we see that the words from the "Old Book" have a new and more literal meaning. God blesses the memory of the righteous, because that is all there is to bless. In other words, your soul is made up of the recollection of good deeds and kindly words that we have scattered through life, and if we hope to have a strong and healthy soul, it should be well nourished with this soul food of righteous works.

If even in dying we can add to the number of our worthy acts as is done by the commemorative plan we have referred to, surely that, too, will add to our blessings.

In the long day of lifetime the memory ranges far and wide, but at the eventide it comes home to God, bringing its record with it, "and the memory of the righteous is blessed."

NATURAL CONSEQUENCES.

We have not had time to verify the two following press dispatches, but presume they must have some foundation in fact, since the Associated Press vouches for them.

We use them here because they afford a striking example of the fateful effects of Ku Klux Klans and such like organizations to "supplement law enforcement."

Nacogdoches, Tex., July 20 (By the Associated Press).—J. W. McKnight, a plumber, was a victim twice of white-capping parties, it became known today when he returned to his home after a second flogging. Masked men took him from deputy sheriffs last night near Timpson, stripped and beat him and smeared tar on his clothing.

Shreveport, La., July 20.—Sheriff Smith, of Center, Shelby County, this afternoon announced that he had talked by telephone with the sheriff of Nacogdoches County, and the latter had informed him that J. W. McKnight was in a sanitarium in Nacogdoches, and his condition was not regarded as altogether favorable.

Lufkin, Tex., July 20.—Ben Wiley, about thirty years old, was seized here last night by masked men, given a coat of tar and feathers, and released from an automobile on a prominent corner as the evening theater patrons were passing. Wiley ran through the business streets to his automobile, and left hurriedly for his home at Diboll, about ten miles from here.

Church Intelligence

MID-SUMMER MEETING OF THE PRESIDING BISHOP AND COUNCIL.

At the invitation of the Bishop of the Diocese of Washington and the Dean and Chapter of the Cathedral, the Presiding Bishop and Council held its mid-summer meeting on July 13 and 14 in the city of Washington as the guest of the National Cathedral School for Girls. After a celebration of the Holy Communion by the President in Bethlehem Chapel of the Cathedral, the Council convened in the gymnasium of Whitby Hall. Members came from as far west as Colorado and California to attend this meeting, which was of great importance, for it was planned to consider the evaluation of the work of the Council carried on through its various departments. There were sixteen members in attendance.

Relation of Council and Provinces

One of the first subjects considered was that brought up by the Department of the Nation-Wide Campaign on the relation of the Council to the various provinces. In order to give this full consideration, a special committee was appointed to consider not only the relation of the Council to the provinces, but the way in which the Council can use the provincial organization.

The committee reported recommending the appointment of a committee to take under consideration the desirability of changes in Canons 53 and 60 with a view to harmonizing the policies of the provinces and of the Presiding Bishop and Council. The committee stressed the importance at the present time of encouraging a national consciousness in the Church, and deplored any evidences of the development of sectional feeling and sectional action.

Parochial Missions.

The Nation-Wide Campaign Department also reported the result of the meeting of a Commission on Parochial Missions. The Commission reported that they had canvassed the matter of the Nation-Wide Preaching Mission and came unanimously to the following conclusions: "That the scope of the mission so invades diocesan rights that we hesitate to pursue any policy until we have conferred with the Bishops of the Church and secured from them the approval of our program, or else a disapproval. We believe that the usefulness of this Commission will depend upon a reply to this questionnaire, and we make our further recommendations upon the condition that we secure such a number of approvals as to justify our continuance as a Commission. The details of our program are as follows:

"First, that we secure from Bishops and other sources the names of such men as may be apt in holding missions, and that we shall ask them to hold themselves in readiness to conduct missions under the direction of the Commission as may be arranged.

"Second, it is our desire to hold at various centers throughout the country conferences at which clergy shall be trained in holding Parochial Missions, said conferences to be under the direction of leaders designated by the Commission.

"Third, this Commission will undertake to get out a Manual for Preaching Missions at an approximate cost of $1,000.

"Fourth, this Commission feels that it will be impossible for any general body to undertake the conduct of missions throughout all places in the United States, but would prefer to specialize in conducting missions at such strategic cities or centers in each Diocese as they may be requested to conduct by the ecclesiastical authority thereof.

"Fifth, this Commission has canvassed those present at this meeting as to their ability for serving the Commission as called upon with the result that Bishop Johnson, Father Hughson and Dr. Clark are prepared to give to the Commission such time as the work may require, but feel in so doing that the Diocese, Parish or Order to which they belong should be compensated by the Presiding Bishop and Council for the loss of their services in any continuous work undertaken for the Commission."

Evaluation of Missionary Results.

In presenting its report on evaluation the Department of Missions submitted figures showing the appropriations made to the dioceses and missionary districts in the domestic field in the ten-year periods from 1901, also showing the population of the State, the number of congregations, clergy, communicants, Sunday school pupils and contributions from the diocese or district during the same period. The same figures were presented for the foreign field. This report showed that while in some cases the appropriation from the Department of Missions either remained the same or was increased, the registered communicants had decreased. The Council felt that there was some good explanation for this, realizing that in country communities the parish very frequently acted as a feeder for the city churches. They felt, however, that it would be helpful in considering appropriations for 1922 if they could have from every Bishop receiving an appropriation from the Council a statement of the results that have been obtained from past expenditures. The Council felt sure that every Bishop receiving help from general funds would be only too glad to lay before the Council any information that would help it in determining the value of its appropriation.

Registration of Church Workers.

The Commission on the Registration and Reference of Church Workers came in for careful consideration. It will be remembered that the Church Personnel Bureau, Inc., which was organized by the Rev. Arthur W. Brooks, and operated for twenty-two months, endeavored to secure the endorsement of the last General Convention. In this connection the convention adopted the following:

"Therefore be it resolved, the House of Deputies concurring, that a joint committee be appointed, to consist of five Bishops, five Presbyters and five Laymen, to take under advisement the whole subject of vacancy and supply; and especially to consider the advisability of giving the endorsement of the Church to the Church Personnel Bureau, Inc., aforesaid: and to report during this present session of the General Convention" (Journal, page 71).

This committee reported that in its opinion it was "inexpedient for the General Convention of the Church to give official endorsement to an organization which both in its origin and status is largely, if not altogether, a private enterprise, no matter how efficient such an organization may be" (Journal, page 184).

The committee further recommended that there be referred to the Presiding Bshop and Council the following:

"The urgent need of a Department of Vacancy and Supply, created and controlled by the General Church, having Parishes may secure full, prompt and accurate information about clergy seeking cures or temporary work" (Journal, page 184).

In pursuance of the above, the Presiding Bishop and Council requested that the Department of Religious Education study this whole matter, and appointed a commission composed of Rt. Rev. Thomas A. F. Gailor, D. D., Rev. William T. Gardner, D. D., John W. Wood, D. C. L., Rev. Arthur R. Gray, D. D., Rev. Franklin J. Clark, Miss Grace Lindley.

Conferences were held with the authorities of the Church Personnel Bureau, Inc., and an agreement was reached by which they turned over their consent to the transfer of their file, and dissolved their corporation in consideration of the payment of $1,500, which covered all the outstanding obligations of the Church Personnel Bureau, Inc., and the salary of the Executive Secretary for six months in advance.

The Commission began its work on April 12, 1920, and up to date there has been registered with it, both lay and clerical, 443 persons.

Through change of plans, or the securing of work through other sources than this Commission, 139 names have been removed from the register; of this number forty-seven were clergy.

The total number of references which we have made to date is:

Clergy	201
Lay workers	325

There is now an active list of 260 names, as follows:

Clergy	74
Teachers, grade, languages, English History, Mathematics, Physical Education, Domestic Science, Religious Education, etc	70
Social Service Workers, including deaconesses	40
Parish visitors	38
Organists	5
Work among foreign-born Americans	7
Office workers	26
Total	260

Of this active list there is now out ninety-three references of clergy and 165 of lay workers.

The Commission has placed six clergy and thirty-eight lay workers, and in addition has supplied temporary office help, exexcutive secretary, parish workers and many calls for Sunday supply and Lenten services.

It was instrumental in securing two workers for the foreign field. One is now in China and one goes to Cuba in September. We supplied a lay reader for one church, who takes all the Sunday services. He is at college and studying for the ministry.

The above report was made to the Council, and it was voted that the above facts be made known to the Church through the Church press, and that the Church be kept informed frequently of the work of the Commission.

Church Publicity.

The Department of Publicity reported especially concerning the two conferences held in New York and St. Louis, at which were gathered publicity representatives from many dioceses. These two conferences were unanimous in their expression of opinion about the value of Church advertising. Mr. John Stewart Bryan, editor of the News Leader, of Richmond, Va., presented a resolution, which was adopted by the Council, to the effect that "the Council having observed the undoubted effectiveness of Church advertising in the daily newspapers, would call to the attention of pastors generally the advantages that have accrued from employing this method of reaching and holding as their principal function the es-

tablishment and operation of a Bureau or Bureaus from which Bishops and the interest not only of Church members, but also of many who are outside of all Church influence."

The department also called attention to the value of a Central News Bureau. One is in operation temporarily to carry the Council over the period necessary to observe the centennial. The Council agreed with the department that this Central News Bureau would be a most valuable asset. It also endorsed the proposition of the Publicity Department to employ a traveling publicity agent. While it is recognized that many dioceses have some provision made for securing publicity material, it is difficult for one not trained in this respect to secure its publication and to distribute it widely enough to be effective. A traveling publicity agent could confer with these local representatives, could seek out human interest stories, and could place these in the way of wide dissemination to the public press in such a way as would greatly benefit the Church.

The Department of Christian Social Service, in the absence of the Executive Secretary, who was attending an important conference at Geneva, where he was holding a series of study classes, reported through Mr. John M. Glenn, of New York. It was noted with great interest that the Conference of Social Workers of our Church held in connection with the National Conference of Social Service Workers was a great success. The President spoke enthusiastically of this conference, which he had attended.

Church Literature for the Blind.

The Committee on Literature for the Blind made a report recommending that certain sections of the Book of Common Prayer be printed in braille. An appropriation was provided to make this possible. It was found that our Church has absolutely no literature for her blind in revised braille, which is the system used today in institutions for the blind. It will cost about $4,000 to issue 100 copies each of the Book of Common Prayer, of the Service of the Holy Communion, or Morning and Evening Prayer and the Litany.

Proposed Move of Headquarters to Washington.

Special consideration was given to the suggestion of the Bishop of Washington to have the Council move its headquarters from New York to Washington. This was placed in the hands of a committee of five laymen, who are asked to give careful consideration to the question in all its phases and report later to the Council.



C—Harris & Ewing

When the Council met in Washington, July 13 and 14, its members, together with the staff, paid their respects to President Harding and later were photographed on the White House Lawn.

SOUTHERN VIRGINIA

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor

Norfolk Loses Two Ministers.

The first of July Norfolk lost two ministers. Rev. W. Shiers gave up his work at St. Paul's and as Secretary of the Norfolk Episcopal Clericus, to take charge of Emmanuel Church, Franklin; Rev. W. L. Loflin resigned St. Peter's to take work in Cleveland, Tenn. Rev. C. P. Holbrook, of Craddock, was elected as Secretary of the Clericus to fill the unexpired term of Mr. Shiers.

Girls' Friendly.

In June the Girls' Friendly Society of St. Luke's Church gave the play, "Sophronia's Wedding," in the parish house of Christ Church. This was repeated at Larchmont and again at Kempsville a week or two later. The annual festival service of the Girls' Friendly of Norfolk and Portsmouth was held in St. Luke's Church June 26. There has been a substantial increase since last year.

Brotherhood of St. Andrew.

On June 19 five-minute speakers from the Brotherhood of St. Andrew spoke in all the Episcopal Churches of the city on the subject of the Brotherhood Convention to be held in the city in the fall. The Brotherhood has made great gains in Norfolk and vicinity in the past year, notably in St. Thomas', Berkley, and in Emmanuel Church, Kempsville. The value of the holding of the annual convention in Norfolk is fully realized.

Sunday School Institute Meeting.

June 22 the spring meeting of the Norfolk Sunday School Institute was held in St. John's, Hampton. There were two valuable addresses, one by Dr. E. P. Dandridge, of St. Paul's, Petersburg; another by Miss Lila Tucker. The Sunday school of St. John's Church presented three "mystery plays" as a practical illustration of this line of work. On motion of Rev. R. J. Alfriend the name of the institute was changed from "Sunday School Institute" to "Church School Institute." On June 24 Bishop and Mrs. B. D. Tucker invited the ministers of the Convocation of Norfolk and their wives to spend the day with them at their cottage at Virginia Beach. Twenty-nine were present. A delightful luncheon was served.

Buildings Proposed in and Near Norfolk.

The Church of the Ascension has adopted plans and is now at work on

the building of a parish house to cost $25,000, with twenty-six rooms. It is expected to have it ready for the Sunday school by November.

St. Paul's, Berkley, has an architect at work on plans for a parish house, and will probably begin building within a month or six weeks. Extensive interior finishing in the church will be done in August, during which time the church will be closed.

St. Luke's congregation has decided to build a temporary frame church on Colonial Avenue at Fifteenth Street, to take the place of the church destroyed by fire resulting from lightning in May. The present parish house on Granby Street will be used for services until the temporary church is complete, and later will be used for meetings of various sorts for some time to come. Eventually a handsome stone church will be erected, probably on Colonial Avenue and Fifteenth Street.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

St. James' Church, Leesburg, decided to attempt something new this summer, and on the last Sunday morning in June it was announced that the night service would be held in the open air at the Court House Square, and that the other Protestant congregations and ministers would be invited to participate. It rained that night, so that the congregation had to move into the court house, but there were enough present to show that there was a strong sentiment in favor of an open air community service. On the following Sunday night there was a large congregation, and it has grown steadily. The other ministers and congregations have co-operated enthusiastically. On July 17 four hundred and sixty seats were provided, which were all filled, and almost as many more were present standing and seated on the grass. Rev. William E. Cox, of Holy Comforter Church, Richmond, was the preacher on the second and third Sundays of July, and ministers of other churches will speak later.

So general has been the interest that the Chamber of Commerce has appropriated $100 with which to buy folding chairs.

Bishop Brown visited Hamilton Parish and confirmed a class of fifteen persons from the churches at Purcellville, Round Hill and Hamilton. The class was prepared and presented by Rev. T. D. Harrari, who is doing most excellent and efficient work in Loudoun county.

The death of Mrs. B. B. Valentine was a serious loss to Monumental Church in particular and to the Diocese of Virginia in general. She had been active in every feature of Church work from her childhood up. By her own request women acted as honorary pall-bearers at her funeral.

It has been announced definitely that the proposed schools for boys and girls respectively in the tidewater section of the Diocese will be opened next session. Christchurch School, near Urbanna, is the school for boys, and St. Margaret's, Tappahannock, is that for girls. The terms for boarding pupils in both schools have been placed at the unusually low figure of four hundred dollars. Prospectuses of the schools are now ready, and may be had by writing to the heads of the schools. Other data is given in advertisements appearing elsewhere in this issue. There is every prospect that the enrollment of the schools will be filled before their first session begins.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robt. C. Jett, D. D., Bishop.

At a meeting of the Standing Committee of the Diocese of Southwestern Virginia, in Roanoke, July 15, the Rev. Thomas D. Lewis, of Amherst, Va., was elected president, and the Rev. W. G. Pendleton, D. D., of the Virginia Episcopal School, Lynchburg, was elected secretary. All communications should be addressed accordingly.

The Rev. Sanford L. Rotter, of Monroe, N. C., will take charge of the mission fields around Wytheville for five or six weeks. This is the missionary district recently resigned by the Rev. Francis H. Craighill, who is now rector of the church at Rocky Mount, N. C.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop
Rt. Rev. T. J. Garland, D. D., Suffragan

Rt. Rev. Thomas J. Garland, D. D., D. D. L., was the preacher at the open air service on the Parkway at Twenty-third Street Sunday, July 17. The Bishop spoke on "President Harding's Call to the Great Powers for a Conference on Disarmament." Prayers for the success of the President in his move that he may become "a peacemaker among nations" were urged by the Bishop. The choir of the Church of the Good Shepherd, Kensington, presented a musical program.

The Rt. Rev. Theosophns Momolu Gardiner is a visitor in Philadelphia, and is the guest of the Rev. J. Da Costa Harewood, of the Church of St. John the Divine, Fifty-second and Vine Streets. Sunday afternoon, July 17, the Bishop addressed a union service of colored people at the Pro-cathedral of St. Mary, Broad and South Streets. On Monday the new Bishop was received by Mayor Moore at the City Hall, and and mission use the Centennial pa-

An interesting service was also held in the Pro-Cathedral on the afternoon of Sunday, July 24, when the colored congregation of the city gave a reception to the newly consecrated Bishop Suffragan of Liberia. Bishop Gardiner was born in Liberia, and is the son of a chieftain of the Vey tribe. He was educated at one of the mission schools of the Church and later ordained for the ministry. He will return to Africa to have charge of the work among native tribes in the interior of that country.

Large congregations gather on the lawn of St. Andrew's Chapel, McKinly, to take part in the evening service on Sundays and to see the pictures of the work which the Church is doing in its mountain districts. July 17 slides were shown, depicting scenes in the life of the people, as well as showing the way the Church is working in Shanghai, China.

On July 24 the pictures illustrated the subject, "The Indians of the United States and the Work the Episcopal Church Is Doing Among Them and Has Been Doing for Many Years."

The Rev. John M. Groton, of Jenkintown, the rector, has charge of the services.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Christian Healing services are being held regularly at Stephen's Church by the rector, Dr. George F. Dudley. These services are being well attended.

The congregation of St. James' Church gave a reception on July 25, St. James' Day, in honor of their rector, the Rev Mr. Clark, celebrating thereby the thirty-ninth year of his rectorship at St. James' Church.

The Rev. Christopher P. Sparling, rector of St. John's Church, Georgetown, is seriously considering a call to take charge of a parish in Baltimore. A formal announcement of his decision has not yet been made, however.

The District of Columbia Chapter of the American Guild of Organists concluded the activities of the season by a reception and buffet supper at the New Ebbitt in honor of Dr. Victor Baier, warden; Mr. Oscar Franklin Comstock, general secretary, and Mr. Miles Martin, general treasurer of the Guild. These general officers visited the District Chapter in accordance with their plan of going to many of the Guild meetings throughout the country. Mr. Frederick L. Erickson, dean of the Baltimore Chapter, was also a guest on this occasion. Several addresses were made, and Dr. Baier's talk to the members was most helpful and instructive. He made a plea for good service playing and a right judgment on the part of the organist always, as well as greater co-operation between the clergy and their organists. Dr. Baier is organist of Trinity Church, New York. Mr. Erickson, in a short address, expressed the wish that the Baltimore and Washington Chapters might work together for successful recitals and musical services. A short business session of the District Chapter was held, presided over by Mr. John D. Wilson, dean of the chapter. Many of the organists of the Episcopal Church in Washington are colleagues of the Guild.

GEORGIA

Rt. Rev. F. F. Reese, D. D., Bishop.

Fall plans for the Nation-Wide Campaign were made at a meeting of the department held July 20 in the Bishop's office, Savannah. The Rev. L. G. Wood, field secretary, will hold a training institute for leaders in Savannah, September 27-28. A group of nine clergymen selected by the department will attend the conference and will hold parochial conferences throughout the Diocese the first two weeks in October. For the Centennial plans there will be an essay contest for the Church schools, and prizes will be offered for the best essay on the subject, "The Missionary History of the Church." The department will urge that every parish and mission use the Centenniaal pageant, and a paper giving practical suggestions for conducting the pageant will be sent to those who are inexperienced in the giving of pageants.

The Men's Club of Waycross, at a recent meeting, heard an interesting talk from the new rector, the Rev. E. W. Halleck, on the activities of one of the Men's Clubs of Louisville, Ky., and discussed plans for raising funds to build a parish house. The advisability of erecting a filling station on the church lot in order to raise funds was referred to a committee for investigation.

The Boy Scout Executive for the Okeefeenokee District recently visited Frederica, St. Simon's Island, and organized a Boy Scout troop for Christ Church. The rector, the Rev. D. Watson Winn, is scout master, and three members of the vestry form the Executive Committee. There are fourteen members from the Dodge Home and several others from the Island boys.

Christ Church, Frederica, has received two handsome gifts from a former parishioner, Mrs. Brewster Phillips, in memory of her parents, who were members of the parish some years ago. At a recent service, just before the celebration of the Holy Communion, the rector and congregation read the twenty-fourth Psalm, after which the Junior Warden and one of the vestrymen, on behalf of the donor, presented the gifts, an Altar Service in red morocco, given in memory of Horace B. Robinson, and a silver Paten in memory of Jane Robinson. The rector, the Rev. D. Watson Winn, placed them on the altar, and they were dedicated to "the public worship of God, and separated from all unhallowed, worldly and common uses."

SPOKANE

Rt. Rev. Herman Page, D. D., Bishop.

Herman Page, D. D., Missionary Bishop.

Plans are being made under the diretion of the Board of Religious Education and the Rev. H. I. Oberholtzer to hold a Normal School for Sunday School Workers at Spokane during the coming fall. The principles of the Christian Nurture Series will be thoroughly taught, and it is hoped added interest secured, so that the system will prevail throughout the district. Bishop Page has been an ardent supporter of the system since its commencement.

Holy Trinity Church, Spokane, has suffered rather a disastrous loss in the fact of its rectory being burnt. The rector, the Rev. J. A. Palmer, is living in the parish house pending repairs and improvements. The work of this parish is steadily going forward, and it is hoped that the coming days will show developments in all its departments, such as shall gratify all her communicants and friends.

The Rev. George Henry Severance, Archdeacon of Spokane, will return to the District about the middle of August with his bride. He has been spending a few months at his home at Claremont, N. H.

The Rev. M. J. Stevens, vicar of St. John's Church, Spokane, is busily engaged in building a parish hall at Northport, Wash., in which town the Church has taken on increased life, and an outlet for its social activities will be met in the erection of the parish hall. Mr. Stevens is never weary in helping to realize the ambitions of his Bishop and the Church people in the making of suitable edifices to add to the efficiency of the Church.

The Rev. John G. Larsen, vicar of St. David's Church, Spokane, is busy with the erection of a parish hall adjoining his church. This is really a necessity, not a luxury, for there is no suitable building anywhere near this church for the parish activities, and now that the need is to be met, interest in the church is bound to grow considerably.

Sunday morning, July 3, Louis Jabine was made deacon at All Saints' Cathedral, Spokane. He was presented by the Rev. John G. Larsen, Diocesan Secretary, the Rev. F. Luke read the Litany, and Bishop Herman Page preached. The Rev. Louis Jabine has been placed in charge of the missions at Zillah, Sunnyside and Grainger.

The Very Rev. W. S. Hicks, D. D., has received appointment as the chaplain of the 161st Infantry, Washington National Guard, with the rank of captain. His duties at Spokane during his absence at Camp Lewis have been taken by Bishop Page, the Rev. L. K. Smith and his curate, the Rev. Frederick Luke. Captain Hicks is at Camp Lewis, American Lake, Wash.

LEXINGTON

Rt. Rev. L. M. Burton, D. D., Bishop

Trinity Church, Covington, Ky., will have a somewhat unique experience in the Church life of America when it receives its new rector, Rev. Jas. D. Gibson, on October 1. It wil be welcoming the grandson of one of its former rectors. Just a half-century ago Rev. Isaac Gibson left Hanover County, Va., and went to Kentucky, which was then all one Diocese. His son, Rev. John S. Gibson, served his deaconate in that Diocese, and now the grandson is going from Virginia to Kentucky to take the parish in which his ancestor served. The Diocese of Lexington got her Bishop in the same way. Dr. Burton came from St. John's Church, Richmond, Va., a little over a quarter of a century ago.

ALASKA.

Rt. Rev. W. L. Gravatt, D. D., Bishop.

Rev. Thomas Jenkins to Return to Portland, Ore.

After the summer's work in Alaska the Rev. Thomas Jenkins, recently appointed Archdeacon of Alaska, will return to the rectorship of St. David's, Portland, Ore. Owing to the loss and shortage of clergy and the task of geting ready for the General Convention, Bishop Summers has requested Bishop Rowe to permit the Archdeacon to stay in Oregon for the present. Till September he may be addressed care Rev. C. E. Price, Jurnaw, Alaska, after that, Portland, Ore.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.
Rt. Rev. E. C. Acheson, D. D., Suffragan

Memorial Tablet Unveiled.

A beautiful memorial tablet was unveiled at the dedication of the memorial church for St. Michael's Parish, Litchfield, on Wednesday, July 13, the donation to the Diocese of Mr. Henry R. Towne.

The tablet is inscribed in memory of Cora W. Towne, the wife of the donor. Sawn from Rosati marble, with Alps green marble border, the lettering is thus framed by this rich color, the lettering itself being in bronze, heavily gold plated. The combination of colored marbles and the gold letters form the central enrichment to the west wall of the church.

Christ Church, New Haven, has adopted a new method of fighting the divorce evil, by resorting to the drama.

According to press reports, the Rev. Charles Ceron, curate of this church, who was himself once an actor, has been taking the leading part in a play entitled the "Divorce Question."

The play pictures the tragedy of a divorce in its effect not only upon the parties to it, but upon their innocent children in the most striking and vivid manner, and by its presentation in a theatre has reached thousands of people with a terrible warning against this growing evil in our nation.

Mr. Ceron is credited with the following statement to a New York World correspondent:

"The idea that we are trying to carry out is to plant in the public mind the increasing evil of the divorce system which is making America the laughing stock of the world and which is poisoning our national life at its source. My belief is that if our parents are not to have control of our moral instruction and teach our children that marriage is a sacrament and not a contract or a thing to be terminated at individual caprice, then the Church must undertake the teaching plainly and firmly from the pulpit in order to save the nation from ruin.

"The stage is one of the most powerful allies that the Church can have in promoting Christian teaching on this vital subject. I am utterly opposed to the type of sermons which I read in some newspapers, which express sweeping condemnation of the theatre. The theatre is evil only when men and women make it such.

"We shall give plays, and continue to give them, as a part of the King's business. The plays will serve as a background for Christian teaching. Bishop Brewster has given his full approval and has expressed the hope that they will succeed."

MASSACHUSETTS.

Rt. Rev. Wm. Lawrence, D. D., Bishop.
Rt. Rev. Samuel G. Babcock, Suffragan

Two Teachers in Fifty Years.

A Bible class in Trinity Church, Boston, observes its semi-centennial next fall. In all those fifty years there have been but two teachers, Miss Lucy Woods and the present leader, Miss Heloise Hersey.

Among the many small missionary societies already existing in 1821, when the general society was formed, a favorite title for the women's groups was "Auxiliary Female Missionary Association."

NEW MEXICO.

Rt. Rev. F. B. Howden, D. D., Bishop.

An addition to the working forces has lately been secured in the person of Rev. William B. Allen, who comes from Saluda, N. C., in the District of Asheville, to reside at Tucumcari, and do such work as may be assigned to him.

Family Department

JULY.

1. Friday.
3. Sixth Sunday after Trinity.
10. Seventh Sunday after Trinity.
17. Eighth Sunday after Trinity.
24. Ninth Sunday after Trinity.
25. Monday. St. James.
31. Tenth Sunday after Trinity.

Collect for Tenth Sunday After Trinity.

Let Thy merciful ears, O Lord, be open to the prayers of Thy humble servants; and, that they may obtain their petitions, make them to ask such things as shall please Thee; through Jesus Christ our Lord. Amen.

In the Heart.

If sin be in the heart,
The fairest sky is foul, and sad the summer weather,
The eye no longer sees the lambs at play together,
The dull ear cannot hear the birds that sing so sweetly,
And all the joy of God's good earth is gone completely,
If sin be in the heart.

If peace be in the heart,
The wildest winter storm is full of solemn beauty,
The midnight lightning flash, but shows the path of duty,
Each living creature tells some new and joyous story,
The very trees and stones all catch a ray of glory,
If peace be in the heart.

—C. F. Richardson.

"Higher Than Your Ways."

Mrs. Seaver tapped lightly at the door of her husband's study. Then, without waiting for an answer, she pushed it wide and entered.

"I'm sorry to disturb you, John," she apologized, "but the groceries are here, and I haven't a solitary cent."

Absently dipping into his pocket, the minister brought forth a handful of loose coins. "How much, Ellen?" he inquired mechanically.

"A dollar fifteen." Leaning forward, she picked out the change. "Poor dear," she murmured, and for an instant her lips touched his graying hair. "I've told Hannah she could go at the end of the week. That'll help quite a bit."

"You're looking tired," he frowned. Then his shoulders lifted and straightened. "When you've settled that bill," he said, "I wish you'd come back. I've something to talk over with you."

"All right, dear." Turning, she hurried from the room.

Disposing of the groceries, she pulled a kettle farther back on the stove and took a hurried look into the oven. Then she hastened to the sitting-room and dusted tables, shelf and piano; for morning callers were by no means unknown. "I wonder," she mused, shaking the duster, "what John has on his mind now."

In a corner of the yard Dorothy was sitting under an old tree, chatting with Elizabeth Graves. Dorothy was seventeen, and reveling in summer vacation. Esther, home from her first year of teaching, was busily sewing nearby on a new gown. Between them Donald, aged twelve, blissfully happy in the arrival of the last "American Boy," was stretched full length on the grass, lost to all sense of sight or sound.

Turning, Mrs. Seaver made her way to the study.

"I knew you'd have to see to the affairs of the nation," the minister announced as she entered; "so I got in a ten-minute nap." He yawned; then his glance strayed across the yard and over the open space ahead, out to where the edge of sky dipped to meet hills and trees beyond. "Ellen," he confessed thoughtfully, "I'm beset with anxiety. You need Hannah, now, if you ever did. You're looking worn. I noticed half a dozen gray hairs this morning when I was standing beside your chair; and maybe—" he was trying to introduce a touch of humor—"it was a dozen. I didn't count. But, seriously, it isn't right. How can I help? You were always better at figures than I. We ought to live and—grow, in some way, it appears to me."

Ellen Seaver drew a long breath. Then she, too, looked across at the trees, and the hills, and the sky. "I used to think," she mused—a strange catch in her throat—"that all one had to do was just go on, until they found the pot of gold at the rainbow's edge. And the rainbow, as I looked at it, was Life; and there were all sorts of edges along the way. One came to the edge of this beauty—that achievement—every little while, and kept gathering gold from them all, until arms and heart and life were full. But life's been rather too full of work to get very far along toward any of the edges, hasn't it, let alone reaching them?"

John Seaver's eyes softened. "You should have done better than a poor minister," he observed wistfully. "You should have had a chance to unfold."

She let her eyes meet his. "Is anything better than life, side by side with the partner of one's heart?" she asked gently. "Besides, John, we've three children as fruitage."

"Yes," admitted John Seaver dryly, "and I've always supposed they would be some sort of help when they got on. Instead, they seem to be more of a care. Where it used to be little folde-rols and a picnic, at ten and fifteen, now it's luxuries, week-ends and a steady consulting of their whims and pleasures instead of yours. God has been good to them. He gave them a wonderful mother—a passable father—and life. But, bless you, they don't realize it. Why can't Esther take a part of Hannah's work and Dorothy a part? Don, even, could have a share. It isn't right to you; and, Ellen, it isn't right to them."

Mrs. Seaver's worn face flushed; her eyes looked almost frightened. "No, no, John," she remonstrated. "It wouldn't do. They need their summer's rest and play. They'll not be young but once. Let them gather as much of the joy of life as they may."

Leaning forward, Seaver met her anxious eyes with steady, determined ones. "Ellen," he urged, "God's plan includes you, as much as your children. There are upper chambers in life for every soul to dwell in, and when they're there the joy of life beats for them full measure. But they don't get there by shirking; they don't get there by assuming the real duties of others, as you have been doing. I wish you would think about it, Ellen." With a twisted sort of smile he resumed his work.

"John's right," she acknowledged, returning to the kitchen. "But, dear me! he doesn't realize how impossible it is to begin."

With a snap the screen door opened and Dorothy stepped inside. "Motherie," she said coaxingly, "Tlizabeth and I are planning a tramp to Fairmount Heights this afternoon. Can I bring her home to supper? And will you have hot muffins, and boiled corn, and strawberries? We'll be starved, you know. And, besides, Esther has invited Dora Wayne over. I just heard her. That'll make you do something rather extra nice, anyhow, won't it?"

"Why, yes. I suppose so." Mrs. Seaver's mind was running rapidly over supplies. She had planned rather closely, and had none too much on hand.

On her way to the door Dorothy stopped to fluff her shining locks before the mirror. "It'd be dandy if we could have ice cream," she wheedled. "And sugar's not very scarce now. Couldn't you coax dad to turn the freezer?" Without stopping for a reply, she was off.

A moment later Esther, cool, and wrapped about with the new mantle of her teacher's dignity, entered. "You're frightfully hot in here," she remarked rather aggressively. "Why don't you let Hannah do this?"

"It's wash-day." Her mother's voice was lifeless. "Hannah can't be in two places at once, my dear. Besides, Hannah is going Saturday night. I'll be out here all the time then."

"Going!" Her eldest daughter's voice was indicative of dismay. "And you'll have to teach a green hand, in hot weather! I'm truly sorry, mother. What is the reason? Can't she be induced to stay, perhaps by a little extra pay through the summer?"

Said Mrs. Seaver, lifting a steaming kettle from the stove, "No, I'll not be teaching a green hand. To tell the truth, Esther, expenses have been going higher and higher until it seems hopeless attempting to make both ends meet without some sacrifice, so I told Hannah this morning she could go. Five dollars a week will be a real help."

Dismay deepened the brown of Esther's eyes to sudden black. "And I've invited Hope Darrow for three weeks," she announced ruefully. "She's going home from the mountains Saturday, so Dora Wayne told me, and I skipped right down and sent a letter. Whatever'll we do? She's used to everything. They've all kinds of money. I knew her in college."

"We'll get along somehow. We'll do the best we can." Her mother sighed unconsciously. "We can't have extras, though; and there's one comfort—being war time, she won't expect it."

Esther spoke quickly. "Of course not," she agreed. "I'd be ashamed to have or give extras while Uncle Sam needs them. But I do want things nice. And if Hannah's going, I don't see how they can be. Why not keep her, just until Hope has been and gone?"

"I'll manage." It struck Esther, all at once, that her mother seemed to be growing old very fast. "Don't fret, child. At least, we'll not get into debt."

Esther turned. "And by the way," she announced carelessly, "Dora Wayne is coming to tea."

"Very well."

As the door closed Mrs. Seaver brought one hand wearily to her head. The weight of twenty extra years seemed suddenly to have descended upon her. "I'm thinking," she said grimly, "John's answer is close at hand."

Next moment, with startling suddenness, the words of yesterday's text

seemed to stand out clearly before her: "For as the heavens are higher than the earth, so are my ways higher than your ways." And as she sensed them, something of quiet touched the nerves of the overburdened and sorely troubled woman. Pausing for a second, she was only half conscious of a quickly uttered sentence, "In Thy way, O Lord, deliver us!" and at the dinner table, a few moments later, she spoke of the expected guest with an almost appealing glance at her husband. "Esther's invited company for the last of the week," she said casually. "It will be pleasant to have a new face among us for a bit."

The minister smiled, but said nothing; and when the telephone rang a few moments later he went into the hall to answer it. When he returned he was smiling like a boy. "Who'd you say was coming Saturday?" he demanded.

"Hope Darrow. Why?" Esther's voice was defiant.

"Your informant appears to have got things twisted. John Darrow's her father, and they're at the hotel now. He and I used to be the greatest chums in the world. Do you suppose, Ellen, you could—" He stopped, and sat weakly down. "If I didn't go and invite them both for a visit," he declared blankly. "Oh, Ellen!"

"Never mind. We'll—" Hannah appeared. "If ye plaze, mum," she interrupted, "I'll be afther lavin' the night. Ye said as I could go whinever I liked, an' I've a grand place fer sthartin' the morrow."

Supper was rather a gala affair. The table linen was spotless; the glass and china shone. Soft blush roses graced the table and sideboard, and the talk was animated and gay among the young people, while the minister and John Darrow lost themselves in reviewing college days. But a specter crowded close to Mrs. Seaver's side, whispering incessantly betwixt the gay chatter, "Three weeks! three weeks!" until she was at times on the verge of crying aloud from pure nervousness.

She arose next morning with a dull headache and heavy circles beneath her eyes. Her movements were lifeless, for she had spent the greater part of the night trying to plan some method of getting through the coming weeks, and as she dressed with nervous haste she did not note the clearness of the morning air or the song of the birds. Her mind was on the work of the day. But as she descended the stairs Hope Darrow pushed back the screen door and stepped inside. "I was out glorifying," she beckoned gleefully. "Come, for just a moment. Do!"

"I'm afraid I haven't time, my dear."

The girl's quick glance took in the circles beneath the heavy eyes—the drawn look about the tired mouth—and she spoke softly.

"You've a headache, I know," she said. "The air may do it good. Then we'll get breakfast together. It'll seem almost like having—mother again." Reaching for Mrs. Seaver's hand, she drew her into the fresh day. A moment they stood silently, then the girl drew a step closer.

"I love to come into the clean, new morning," she said impulsively, "and say 'Thank you, God, for the fresh day.' "

The elder woman laid a worn hand on her arm, her eyes suddenly dim. "Thank you, my dear," she said. "After all, one doesn't have to search too far or too long to find a rainbow's edge. I'd forgotten they were so close. I haven't heard the birds this summer before, or really seen God's morning sky."

Again there was silence. The girl, sensing a force she did not understand, watched the swiftly changing face of the minister's wife as the early morning wrapped its healing touch about her until at length a soft, new peace in her eyes, she turned. "Thank you, my dear," she said again. "How little one knows just when or where the message from God is needed. You brought me one just now."

"I was half afraid," faltered Hope Darrow, "yet I knew He—wanted me—to—speak."

After breakfast the minister and his guests wandered into the yard; but when the rest of the family would have followed, Mrs. Seaver motioned them to wait. Sitting down, she glanced quietly from one to the other.

"We'll have to work hand in hand after this," she said. "Your part, Esther, will be looking after the sweeping, dusting and chamber work. I shall expect you, Dorothy, to set the table, do the dishes, answer the bell and telephone and assist about meals. Don will sweep the piazza, steps and walk each morning, and keep the yard neat, as well as the wood-box filled. I will do the cooking and planning, and fit in for all the other odds and ends. We'll all try and live in upper chambers after this. Now, I'm going to lie down for an hour. I've a headache."

Quietly the door closed behind her. How simple it had been, after all!

In the dining-room the three looked dubiously at each other. "We have been selfish," acknowledged Dorothy contritely.

"And I never so much as dreamed it," amended Esther.

"Bully for ma!" said Don.

The minister glanced ruefully from the rose bush to the house, his wife's face flitting reproachfully before him. He had prayed long and earnestly for a solution of the problem. He could not understand how that invitation had slipped so unthinkingly from his tongue! But in her room the minister's wife closed her eyes with a blissful sense of peace. Surely, God had sent their guests!

"For as the heavens are high above the earth, so are My ways higher than your ways," she whispered, remembering her swiftly uttered prayer of yesterday; and a moment later— "Thank you, God," she murmured in her sleep. —Christian Herald.

The New Eden.

When every child shall, through his native gift,
Be truthward led along the ways of joy;
When every man shall at his labor lift
Hand, heart and head to God, Who gave employ;

When every one an artist soul shall be,
At forge or easel, at the desk or loom—
Then through his task shall every man be free,
And none shall toil as captive to his doom.

Cities shall then become the shrines of art;
Towns, gardens all, shall bloom as the May;
Laughter shall thrive, of every life a part,
And rest await each man at close of day.

Then shall be born the kingdom of the blest;
In every heart shall love enthroned be;
Then God once more shall see His garden dressed
With flower and fruit and every pleasant tree.

—The Banner.

Sorrow's Use.

The sorrow that is meant to bring us nearer to God may be in vain. The same circumstances may produce opposite effects. I dare say there are people who will read these words who have been made hard and sullen and bitten and paralyzed for good work because they have some heavy burden to carry or some wound or ache that life can never heal. Ah, brother, we are often like shipwrecked crews, of whom some are driven by the danger to their knees, and some are driven to the spirit casks. Take care that you do not waste your sorrows, that you do not let the precious gifts of disappointment, pain, loss, loneliness, ill health or similar afflictions that come in your daily life mar you instead of mending you. See that they send you nearer to God and not that they drive you farther from Him. See that they make you more anxious to have the durable riches and righteousness which no man can take from you, than to grasp at what may yet remain of fleeting, earthly joys. So let us try to school ourselves into the habitual and operative conviction that life is a discipline. Let us beware of getting no good from what is charged to the brim with good. May it never have to be said of any of us that we wasted the mercies which were judgments, too, and found no good in the things that our tortured hearts felt to be also evils, lest God should have to wail over any of us: "In vain have I smitten your children; for they have received no correction."—Alexander Maclaren.

"Even Thine Altars."

"A day in thy courts is better than a thousand . . . . Yea, the sparrow hath found an house, and the swallow a nest for herself, even thine altars, O Lord of Hosts."—Ps. 84:10, 3.

How dear Thy courts, my God! I cried;
My soul forever for them longs;
Who dwellest in Thy house is blest
In praising Thee with grateful songs.

Why go I mourning, why cast down?
Why yet should grief my tongue employ?
I will with haste His altars find,
For God is my exceeding joy.

He will give grace, and glory too,
No good thing holding back from me;
From strength to strength He leads me on:
My sun and shield, and song is He!

A day within Thy courts, O God,
Is better than all earthly days;
Let me be keeper of the door,
Let me be singing still Thy praise.

Thither Thy winged birds may come,
The swallow build her nest and sing;
The sparrow, too, has found a home—
Even Thine altars, O our King!

—Martha Elvira Pettus.

The Bible and Hope.

The Bible is the very embodiment of hope. Hope is one of its classic words. True, it puts paradise behind, but it puts another paradise before. According to the inspired writers, the soul has had no sordid starting point, and it has no sordid goal. The best definition of religion is that it is a blessed hope. A hope that reacts in self-purification. It brings this life under the power of a life that is endless. "Life is not a shroud; it is a wedding garment." Christianity is the only religion that is hopeful.—Selected.

For the Young Folks

"Suppose You Could Not Go."

I did not want to go to school one day,
And I told my mother so.
I told her that I wanted just to play,
That I did not want to go.
She said—and it surprised me, too—
"Well, son, I'll let you stay at home today—
I'll let you do just what you want to do—
But think about one question if you stay."

That sounded easy, so I said I would.
"Just think," she said it is easy like and cool—
"How it would be, and whether bad or good,
Suppose that you could not go to school."
Suppose that I could not go to school!
Oh, my, that sounded like a jolly lark!
I started out to play beside the pool,
And thought that I would stay away till dark.

"Suppose that I could not go," at first
I dreamed of all I'd do, and all I'd play,
The boys would envy me, but then, the worst,
The other boys would be in school all day!
It would not be much fun to play alone,
And I'd be out of all the things they'd do,
And then I just sat down upon a stone
And thought until I thought the question through.

I never asked before, "Why is a school?"
But now I seemed to see a lot of "whys."
I did not want to grow up like a fool,
When all the others would grow old and wise.
Then for a while I wished they all could quit,
And all alike be stupid, dull and slow,
You see I did not like my school a bit,
That's why I thought I did not want to go.

But I began a-thinking, pretty soon,
About the things I really want to know.
I got up and home I went, that afternoon—
I went to school—and I was glad to go!
You may think that it was queer, what I did then—
But I don't always say my prayers by rules—
I thanked God for the women and the men ....
Who knew our need, and lived to give us schools!

—The King's Builders.

The Birthday Gift.

"What are you going to give me for my birthday, mother?" inquired Teddy Lee.

The following day Teddy would be eight years old, and of his own free will he was going to bed a whole hour earlier, so that the longed for day might come the sooner.

"You must have patience till tomorrow, dear," said his mother, as she kissed him good-night. "The sooner you get to sleep the shorter the time will seem."

Teddy shut his eyes tight and tried —oh, so hard, to sleep. But the more he tried the more wide-awake he felt. At last he forgot to try, and before he knew he was dreaming of a wonderful aeroplane that nobody could drive but he. And of how he gave the boys at school rides in this aeroplane, all except Jack Towne, that is to say. He would just show Jack Towne that he had better not stick pins into his leg when the teacher was not looking.

The next thing Teddy knew was that the sun was streaming into his room, and the little birds were singing their morning songs. It was quite two minutes before he remembered that he was eight years old. Then with one bound he was out of bed and into his father's and mother's room.

"Happy birthday!" they said, very very sleepily.

"Where are my presents?" demanded Teddy.

"Go and get dressed first," said his mother firmly.

Perhaps never did a little boy of eight years old dress more quickly than Teddy did that morning, and if he did not clean his teeth and wash his face quite as thoroughly as usual, who could blame him? For one is eight years old only once in a lifetime.

He could hardly wait until his parents were dressed. But at last they were ready, and all three went down to breakfast.

A pile of mysterious-looking parcels lay beside Teddy's place. He wasted no time in opening them, scattering paper here and string there, until at last they stood revealed. A pocket-knife from Uncle Bert, a book from grandmamma, an electric train with rails from Aunt Flo, a flash-light from Cousin Jim, and enough ties and handkerchiefs to last him until he was nine at least.

But had father and mother forgotten their little boy? He looked anxiously under his plate and in his teacup. Nothing there. His lips began to tremble.

"You forgot to look under the table, sonny," smiled his father.

Teddy did not require a second bidding. Lifting the edge of the tablecloth, he saw a large basket.

"What in the world can be in that?" he thought.

As if in answer to his thought a sharp bark came from the basket. It was only a matter of a few seconds to cut the strings with his new pocket-knife and raise the lid. As he did so, out jumped the cutest little Boston terrier, which stretched its cramped legs and then proceeded to smell Teddy with a great show of interest.

"Can I take him outdoors?" asked Teddy.

"When you have eaten your breakfast and fed Togo," said his mother. "You can take him out till lunch time. But don't go too far away. Remember, Togo does not know you very well yet, and you don't want to lose him, do you?"

"I should say not," replied Teddy.

Teddy was too excited to eat much breakfast, and Togo did not seem to be very hungry either, so Teddy carefully fixed a leash to Togo's collar and led him out. How he wished he could meet some of his school friends. None of them had a dog that could compare with him.

But what was the matter with Togo? Instead of following his master obediently, he was standing stock still, with his ears pricked up. Teddy pulled the leash gently at first, then with some impatience. But Togo was too deeply engaged in sniffing the sidewalk to pay any attention. Teddy jerked the leash again. Togo began to move certainly, but in the wrong direction. With his nose near the ground, he began to run, slowly at first, then faster and faster and faster, until it was all that Teddy's short legs could do to keep pace with him.

"Stop!" panted Teddy. "Bad dog, sir! Stop, I tell you."

But on they went, narrowly escaping being run over by street cars and automobiles, down one side street after another, until they came to one that was narrower and dirtier than any Teddy had ever seen before.

Here Togo succeeded in breaking loose from Teddy, and darted into an open door. Without a moment's thought Teddy followed. As he stood for a minute, uncertain which way Togo had gone, he heard a weak voice cry:

"Togo! Poor old Togo; did you come back to me, old fellow?"

Teddy pushed wider open the door of the room from which the voice came. Inside he saw a small bed, and on the bed a white-faced boy of about his own age, with tears rolling down his cheeks, which Togo was busily licking away.

The boy hastily wiped away his tears when he saw Teddy.

"Did Togo run away from you?" he asked.

"Yes," said Teddy. "I'm eight. How old are you?"

"I'll be eight next week," answered the boy.

"Why are you lying in bed?" asked Teddy. "Are you sick?"

"Well, I'm not what you'd call sick, but I haven't been able to walk since an auto knocked me down last year."

"Gee!" said Teddy. "'d call that pretty sick. Did Togo belong to you?"

"Yes," replied the boy sadly.

"Well, why didn't you keep him, since you are so fond of him?"

"Mother had to sell him," said the boy slowly.

"I guess she doesn't like dogs," put in Teddy hopefully.

"Yes, she likes dogs all right; but she wanted the money for a new doctor."

"To cure you?" asked Teddy.

The boy nodded.

"My father is a doctor," said Teddy. "I'll tell him to come here and see you. He's a very clever doctor. He cured my throat when it was sore. Well, I guess I'd better be going home now. Come on, Togo."

But Togo absolutely refused to leave the side of the little lame boy. Teddy tried force, he tried coaxing, he tried bribing, in vain. The sick boy ordered the dog away, but Togo only looked pleadingly into his eyes and wagged his tail.

"But he has got to come," said Teddy. "He's my birthday present."

In spite of his eight years, his eyes filled with tears.

"Why, who is this that has come to see you, Dick?" said a cheery voice.

Both boys turned toward the door.

"Oh, mother," said Dick, "Togo has come back and he won't go away. He belongs to this little boy now."

"Where do you live, my dear?" she asked Teddy.

Teddy told her.

"And you have come all that distance alone? How anxious your mother will be about you. I must go up to the drug store and ring up at once and let her know where you are?"

In a few minutes she returned.

"Your father is on his way here to take you home. Naughty Togo, to run

away from your new master," she said, shaking her finger at Togo.

But Togo was sound asleep in Dick's arms.

"Here's daddy," cried Teddy, as an automobile drew up outside the house.

"Well, young man, what brought you here?" said Dr. Lee.

"Togo," replied Teddy.

Then he poured out the whole story into his father's ears.

"Dick's not sick, you know, but he can't walk. He'll be eight next week. And Togo won't come home, daddy."

"Let me have a look at Dick," said Dr. Lee.

Dr. Lee was a very clever doctor, as Teddy had said, and he found out why Dick could not walk.

"I believe I could make him not only walk, but run, within six months," said he to Dick's mother.

"Oh, sir, if you only could," she said. "But we are poor. We cannot afford to pay you much, but I will work for you, and Dick—"

"Don't say a word about payment," said the doctor. "That is going to be Teddy's birthday present to Dick. Teddy, how would you like to give Dick a present of a pair of legs?"

"Legs!" said Teddy doubtfully.

"Yes, real flesh and blood legs."

"If Dick would like to have them," said Teddy still doubtfully.

"Better than anything else in the world," said Dick.

"You are forgetting about Togo," he called out as the doctor and Teddy were leaving the room.

"I wouldn't waken up Togo for the world," said the doctor, "for Teddy and I are going to call at the dog kennels on the way home, and we are going to get another Togo. One that won't run away this time. Eh, Teddy?"—L. T. Cairns, in the Junior Herald.

A Summer Gown.

The meado wis a gown of green.
Sing ho, for grasses short and tall!
The meadow is a gown of green—
A gown of sunny, silken sheen,
And rich as that of any queen.
Sing ho, the gown of green, O!
The little brook 's a ribbon gay.
Sing ho, the winding, twisting stream!
The little brook 's a ribbon gay,
The girdle of the gown, I say,
Around, about it loops away—
Sing ho, the gown of green, O!

The daisies are the buttons round.
Sing ho, for yellow ones and white!
The daisies are the buttons round,
And never in straight rows they're found,
But, hit or miss, they dot the ground.
Sing ho, the gown of green, O!
Queen Anne's lace is the trimming white.
Sing ho, for fluffy, soft rosettes!
Queen Anne's lace is the trimming white.
It makes the gown a lovely sight,
Because it adds a touch so light.
Sing ho, the gown of green, O!
—Blanche Elizabeth Wade, in St. Nicholas.

How Twinkle-Toes Went to School.

Twinkle-toes was an orphan mouse; all he owned in the world was a gray velvet jacket, a pair of gray velvet trousers and the sheaf of wheat in which he lived. Of course he lived first of all and every day in the gray velvet suit, but the sheaf of wheat that stood beside the barn door was his real home. He had lived there all the spring, and now he felt that it belonged to him.

"There never was such a fine barn as ours!" Tilly, the little girl whose father owned the farm, often said. It was a fine barn and a clean one, too, for there were porcelain troughs for the cows to drink from and white china eggs to amuse the hens. It was the hired man who had stacked the two big sheaves of wheat one on each side of the door; but neither he nor any one else knew that an orphan mouse lived in one of the sheaves.

One afternoon, near the end of school, Tilly went down to the barn, but she was not thinking how fine a barn it was, for she was almost ready to cry, and she had gone there so that no one should see her.

"The school pageant is on Friday," Tilly told the cows, "and all the other children have new costumes to wear when they speak their pieces. My verse is about 'ploughing the fields and scattering the good seed in the land,' but I have no new hat to wear, nor any new dress. Mother's so busy cooking for the farm hands that she can't find time to make me a dress."

But the cows only crunched their feed and switched their tails. Not one of them said a single word to comfort Tilly. So she tried the hens:

"There is a beautiful wreath of wild flowers and grain down in the village in Miss Trim's, the milliner's, window. It would be just right for my old hat, but it costs a great deal."

The hens went on scratching and clucking; not one of them said a word. But Twinkle-Toes, feeling sympathetic with Tilly, started up a great rustling in his sheaf of wheat, which made Tilly look at the sheaf.

"The very thing! Why didn't I think of it before?" she cried aloud. "A wreath of real wheat will make my old hat look almost as good as new, and just before I go I can stick some real wild flowers into the band."

"And carry a small sheaf of wheat in your arms," suggested her mother, who had come into the barn for a panful of vegetables. "With your pink sash you will look as well as any one there."

So everything was provided for—everything, that is, except Twinkle-Toes. And as Tilly broke off sprays of golden wheat to make a thick, rich wreath and sewed the wreath on her hat and pulled out long, nodding stalks for the sheaf that she was going to carry, Twinkle-Toes kept jumping here and there, backward and forward—anywhere to keep out of the way. He tried to stay in the wheat that Tilly was not pulling apart; and he scampered about so briskly that she really did not know he was there. Indeed, Twinkle-Toes himself hardly knew where he was; but of one thing he was sure: he was not going to school.

The day of the pageant came. It was a lovely day; the wild roses beside the roads danced in the wind, and the pink clover blossoms nodded their heads, which were getting a little heavy. Tilly looked as sweet as the day; her old dress was clean and starched, and the pink sash was tied in a big, crisp bow. She had woven tight little bunches of pink clover into the golden wreath round her hat. Really, there was not another hat in the whole pageant that was so pretty. All the other little girls spoke of it.

The pageant was held out of doors, of course. The school benches had been brought into the school yard and set up under the elm trees; in front of the benches were the low chairs on which the little brothers and sisters would sit. The parents who drove over tied their horses behind the schoolhouse; those who had automobiles parked the cars in front. It was truly a great occasion.

Everything went well; the children who were to sing sang; and the children who were to speak spoke. No one was afraid and every one did his best. At last Tilly's turn came; she went forward holding her head very straight and high, partly to keep up her courage and partly because real wheat makes a heavy hat-band.

"'We plough the fields,' began Tilly, and then the hired man's two children, who sat with their mother near the front, snickered. This was just what they did: they snickered. Their mother nudged them, and they squeezed their handkerchiefs into their mouths; but the snickers popped out at the corners and slipped down their throats with noisy gurgles; and then all the little brothers and sisters in the front row began to laugh. Tilly felt terribly hurt. She thought that the children were laughing at the hat that she had trimmed, or at the sheaf of wheat that she carried. But one thing she knew: she must go right on and do her best.

"'And scatter the good seed in the land,'" she continued.

Then Miss Trim, who had run over from her shop with her fat pin-cushion and her sharp scissors dangling at her waist, really laughed aloud.

"She is making fun of my hat," Tilly thought, and two hot, salt tears trickled down her flushed cheeks. No one saw the tears, but every one noticed the pink in her cheeks that just matched her sash. She went right on to the end of the piece; Tilly had been brought up to make the best of things.

And when she made her bow, how the audience did clap! Tilly made a second bow, and off the rim of her hat jumped Twinkle-Toes!

He had never intended to go to the pageant. He had tried so hard not to go that he had hidden himself in a thick part of Tilly's wreath the night when she left the finished hat out in the barn until the bunches of clover could be added to it. All the time Tilly had been saying her piece, Twinkle-Toes had sat on the wide brim of her hat, with his beady eyes darting here and there and seeming about to pop out of his head. He was a young mouse, and having to sit there with all those children laughing at him frightened him. Then, too, his gray suit was more ruffled than he cared to have it, for he was very neat, and that made things still worse. So at last he jumped down and scampered as fast as he could to the orchard behind the schoolhouse, while Miss Trim and the hired man's children and all the little brothers and sisters were telling Tilly that a mouse made a delightful ornament for a pretty hat.

"After all," thought Twinkle-Toes out in the orchard, beginning to hold up his head and frisk his tail again, "why not make the best of things? An orchard is pleasanter in summer than a barn, and when winter comes I can hide in the school scrap-basket. Who knows? I may even hear something there that will be worth knowing!"—Carolyn Bailey, in Youth's Companion.

The Merry Rain.

Today the merry rain came down
Aslant the misty air;
With long, cool fingers washed my face
And wet my braided hair.

I watched it fill the ditches up
And spatter in the pool,
As slowly through the silvery shower
I homeward trudged from school.

It sang a busy, humming song
To greet the fragment grass,
And tinkled tiny raindrop tunes
To please a little lass.
—Josie Eppert, in St. Nicholas.

For the Children.

One of the games which boys like best to play, and which a good many girls like to watch, is football. If a football could speak, I expect it could preach us a good sermon about the different ways in which different boys play the game. I can think of three points which it might tell us about in that sermon.

The first point in the football's sermon is this: play the game clean. There are some boys who forget that. They will take advantage of mean tricks to hurt the boy playing against them, or to break the rules of the game unfairly when they think the referee and umpire do not see them. They will be rough when they do not need to be, and fall on the boy who has the ball after he is down. Boys like these are the toughs of football. They may seem to be very dangerous for a while, but they do not succeed in the end; for after a while their own teammates lose respect for them and do not like to play on their side. The boy who plays clean, who will not take a mean advantage, and is fair always, is the boy who will be the real leader finally.

The second point is this: Play the game hard. A boy can be fair and straight, and still play with every ounce of strength he has in him. There is no room in football for the boy who quits because he is hurt, or shirks because the game begins to go against him. The great player is the one who plays his best from the moment the referee's whistle blows for the game to begin until it blows again when the game is ended. Whatever the score is, whatever the way he may be feeling, he does his best as long as he is on the field.

Third and last in the football's sermon would be this point: Play the game together. No football eleven would be of much account if it did not have real team-work. That is, it could not win if every boy were thinking only of himself and trying to show off the way he can play, and not trying to fit in with all the others to make the whole team win.

I knew of a man once in college who gave a wonderful example of the fine, unselfish spirit which thinks not of one's self, but of the team. He and one other man were both trying for the position of center on the university eleven. The other man was a stronger player in every respect except one: he could not pass the ball as surely as this man whom I am speaking about. So this man went to the coach and told him just how he thought the other man could improve his passing. He preferred to lose his own chance of making the eleven rather than not have the team made just as strong as it possibly could be made. This man had his reward, too, because the other man whom he had helped to go ahead of him was injured and could not go into the big game; and so he himself was put on the eleven, and the team played such a game as no eleven in that college had played for years, and won the championship by a great score.

The things which are true in football are true in that other and much bigger game which we might call the game of life. In that game, too, the first rule is play clean. Not to be fair at school, to copy somebody else's examples, and somebody else's Latin exercise, and bring it into class just as though it were one's own work, to take crooked paths to some success in business, or to try to be popular in society by doing something which is not high and fine, may seem to work for a time, but it will not work in the long run. To play the game clean is the only way for any boy or girl to grow up into the man and woman whom all people will respect.

Then, just as in football, so in the game of life, we must play the game hard. It does not do to be discouraged when we fail at first. The boy or girl who stands at the foot of the class may get to the head before the year is over and stay there if that boy or girl has grit enough to persevere. It does not do to stop and sulk when things go against us, and think that we can be excused from our duty because it is hard, and because sometimes we may get hurt in trying to do it. Hurt or no hurt, our business is to play hard until the whistle blows for the end.

Then last of all, we must play the game together. We are responsible each one not only for himself, but for each other. We must help encourage others to do their best. It is a good thing to go to Sunday school, but it is a very much better thing not only to go, but to help make that Sunday school such a good one that others may be glad that they are there. It is a good thing to go to church, but it is a better thing not only to go, but to help others want to come. It is a good thing to stand up and say that we want to be followers of Jesus Christ, but it is best of all to serve Him so well that others will want to serve Him, too. We must try to be like the great player on the football field, who always is the one who plays his part in such a way that everybody else on his side finds it easier to do his best because he is there. —St. Mark's Outlook.

"Looking Unto Jesus."

He was a good farmer; the furrows in the field he was ploughing stretched like railway tracks to the fence a quarter of a mile away.

"How do you make such straight furrows?" I asked.

"You see that slender pole with a white rag tied to the top of it?" he said in reply. "Well, I set that pole at the point where I want my furrow to end. If I keep my eyes on it all the way across, I can make a furrow almost as straight as a crow can fly. Everything depends on the first furrow; if you get a crook in the first one, the rest have to follow it, for the guiding wheel of the plough runs in the old furrow. Get your first one straight, and the rest will be straight, too."

I reflected that as much depends on the first furrows in life as on the first furrows in the field. As I looked back over my own life and saw in it the many stretches of crooked ploughing, and remembered that they all began with a crooked furrow, I despaired of making it like the field of the ploughman. Then I remembered the slender pole with its fluttering white cloth, and again heard the ploughman saying, "I keep my eyes on it all the way across."

Now I understood. The crooked furrows had come when my eyes were not on Christ. I resolved that, God helping me, I would plough my furrows straight from then on, and that I would do it "looking unto Jesus, the Author and Finisher of my faith."—Selected.

A Better Way.

If you have nothing to do but to discuss the weaknesses and the foibles of your neighbor and to point out his defects of life and character, then your stock in trade has run very low. It would be better for you and for the community if you would devote yourself to the pages of some good book or to the deeds of some lofty character. Out of these you would learn something profitable for yourself and for others. No good comes of dissecting the unfavorable side of human affairs. It is all right for vultures to dispose of garbage. They are created for a work of this sort, but a human vulture is a monstrosity, and no community is safe when he goes out on a foraging expedition.—Texas Advocate.

Thou Art the Way.

Thou art the way.
Hadst Thou been nothing but the goal,
I cannot say
If Thou hadst ever met my soul.

I cannot see—
I, child of process—if there lies
An end for me,
Full of repose, full of replies.

I'll not reproach
The way that goes, my feet that stir.
Access, approach,
Art Thou, time, way and wayfarer.

—Alice Meynell.

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Harmonies.

At her door Myra stopped incredulous. She could not have heard aright. Then Dick's penetrating whisper came again:

"She did, I tell you—I heard her on the stairs! Myra'll spoil it if she sees it—we've got to hide it."

Myra went into her room and locked the door. She had not been mistaken. Dick, whom she loved best of them all, and whose favorite she had always thought herself! Dick! She had a queer, stunned feeling, as if something in the world had stopped. Well, as soon as the other boys went—

It seemed ages before they tumbled down the stairs and went pommeling each other down the yard. Myra waited until she was sure they were not coming back; then she went up to Dick

"Dick," she said, "what is it that I'd spoil?"

Dick looked up, startled. "Why—er—I don't know what you're talking about, Myra."

"Yes, you do. I was on the stairs and I heard you tell Tom and Chris."

Dick reddened all over his freckles. "I—aw—that wasn't anything!" he protested.

"Yes, it was—to me. I want to know what I'd spoil."

"It was just a—sort of book-shelf that I made at school," Dick stammered uncomfortably.

"But how in the world could I spoil it?" Myra cried.

Dick squirmed, but did not answer.

"Haven't I been a good sport usually, Dick?" asked Myra.

Dick looked up eagerly. That was easy. "You bet you have!" he said.

"Well, then, I'm going to be now. And you've got to be, too. You're not if you're afraid to tell me. Now, then, one, two, three; go!"

It was hard work, but Dick tried his best.

"It—it isn't anything really, only—you know you sort of take the shine off things. Like—like that frilly blouse thingamajig that Lottie made that you said wasn't right somehow, and Lottie cried 'cause it was the first she'd ever made, and the paper dad chose for his den that you said wasn't the right tone, and things mother wears, and the chair Aunt Nell bought, and—and—oh, lots of things! And we like 'em till—till you spoil e'm."

"Suppose, Dick," Myra said, "that you take a chance on me. Suppose I try not to spoil things that way any more."

Dick plunged into his closet and emerged flushed and disheveled with his book-shelf.

"Say, you don't have to like it. I guess I can stand it. I guess it isn't anything extra, anyhow—the first a feller makes."

Myra examined it carefully; then she looked straight into Dick's anxious blue eyes.

"Do you suppose you could make me one like it for my room?"

"Honest?" Dick shouted.

"Honest!" said Myra.

When she was back in her room Myra looked round with a curious smile. The book-shelf would not "harmonize"—but there were deeper harmonies than those of line and color after all.

None of us are given permission to pick out our talents. But the ability to do hard work, which is quite as effective as ordinary talent, can be acquired by any one who is determined to possess it. There is no disgrace attached to not being able to sing or to being dull in mathematics, but it is disgraceful not to know how to work hard.—Lutheran.

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A LADY WITH EXPERIENCE IN teaching and the care of a home desires position as matron in school or college, or as governess in private family. Branches taught: Mathematics, English, French, Latin and Music. References given. Address Mrs. W. M. Cunningham, 860 Paxton Street, Danville, Va.

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Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

RESOLUTIONS.

At the regular meeting of the vestry of Pohick Church, Virginia, held July 4, 1921, the following resolutions were unanimously adopted by the vestry:

Whereas, on the 24th day of June, 1921, God in His infinite wisdom was pleased to take out of this world the soul of our beloved brother and fellow-vestryman, CORBIN THOMPSON, Senior Warden of this vestry; therefore be it resolved.

First. That in the death of Brother Thompson, Pohick Church has sustained the loss of one of its most faithful members, and the vestry a loss which is well-nigh irreparable. Since his first affiliation, extend to the bereaved family our Corbin Thompson has ever been its true and trusted friend, and for a number of years served as its Senior Warden with efficiency and honor.

Second. That we, the vestry of Pohick Church, on behalf of the entire congregation, extxend to the bereaved family our deepest sympathy in this their hour of trial.

Third. That a copy of these resolutions be sent to the family of Brother Thompson, that they be recorded on the Church register, and a copy be sent the Southern Churchman for publication.

J. P. H. MASON, SR.,
J. P. H. MASON, JR.,
E. H. ALLEN,
Committee.

IN MEMORIAM.

As the sun at eventide gently sinks into the arms of twilight, so the spirit of ELIZA WALLER, wife of the late James W. Pegram, of Richmond, Va., entered into rest on July 13, 1921.

Mrs. Pegram was the eldest daughter of Dr. George Blacknall, of the United States and Confederate Navies, and Emma Blow, his wife, of Norfolk, Va. She is survived by her son, Robert Pegram, and three daughters—Mrs. Arthur Scrivenor, Miss E. W. Pegram and Mrs. Rufus Johnson, U. S. N.

In so limited a space it would appear unnecessary to chronicle more fully the established facts of birth and environment, but by the white searchlight of truth one must recognize a character so noble and a personality so gifted.

With great poise, dignity and much unconscious charm, she embraced these qualities to a marked degree, representing a traditional type "of the old regime." modesty and retirement being so accentuated that only a privileged few were aware of her brilliant capabilities.

"Her home was her castle"; here she reigned supreme in the hearts of husband and family, for like the Roman matron of history, "her children were her jewels."

During her lifetime three cruel wars passed over her devoted head. Many losses and sorrows were hers, as needs must be to those who linger on Life's highway, but all were met with characteristic bravery and Christian resignation, while the sun of her life fading and set, reflecting a beautiful afterglow of peace and promise.

"The golden evening brightens in the west,
Soon to the faithful warrior cometh rest,
Sweet is the calm of Paradise the blest,
"Alleluia."

RESOLUTIONS.

Resolved, that this auxiliary records upon its minutes its sense of deep loss in the death of MRS. EDITH LOGAN HURT, beloved wife of Mr. Thomas L. Hurt. Died on Sunday, May 29, 1921. She was a communicant of St. Paul's Church, Kenbridge, Va., and her devoted love of the church was the predominating characteristic of her life and an inspiration to others. She had kept the faith in the truest, deepest and fullest sense, and a heavenly crown awaited her.

MRS. J. R. ADAMS,
MRS. NAT MATTHEWS.
St. Paul's and St. John's Auxiliary, Kenbridge, Va.

Peace.

How shall I quiet my heart? How shall I keep it still?
How shall I hush its tremulous start at tidings of good or ill?
How shall I gather and hold contentment and peace and rest,
Wrapping their sweetness, fold on fold, over my troubled breast?

The Spirit of God is still, and gentle and mild and sweet,
What time His omnipotent, glorious will guideth the worlds at His feet;
Controlling all lesser things, this turbulent heart of mine,
He keepeth us under His folded wings in a peace serene—divine.

So shall I quiet my heart, so shall I keep it still,
So shall I hush its tremulous start at tidings of good or ill;
So shall I silence my soul with a peacefulness deep and broad,
So shall I gather Divine control in the infinite quiet of God.

—Selected.

Nothing is gained in the long run, and everything is in danger of being lost, by that amiable spirit of concession which, fearing to seem disputatious or controversial, refrains from the calm, temperate, but clear and definite statement of the Church and her position in the world, as something in a very real sense let down out of heaven, not a merely human association, but rather a divine and supernatural organism, charged with supernatural powers, the steward of those mysteries of the kingdom which, like the secret of the divine life, whether in the soul of man or in the heart of Christ, is hid with Christ in God. As such, the Church is not a creature of change, not an institution of the hour. It belongs to that realm of which the author of the Epistle to the Hebrews writes, when he says: "And this word, 'yet once more,' signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."—Bishop H. C. Potter.

Personal Notes

Mrs. R. R. Phelps, teacher of the Men's Bible Class in St. Paul's Church, Berkley, was to have been sent to the Summer School in Charlottesville by the class. She has suffered a complete breakdown and will not be able to go. Instead, she must go to a higher climate and take an entire rest in order to regain her strength.

On June 22d, Miss Virginia O. Callender, daughter of Rev. and Mrs. William E. Callender (secretary of the Seamen's Institute of America), was united in marriage to Mr. James B. Johnston, in Christ Church, Norfolk, Rt. Rev. B. D. Tucker officiating, assisted by Rev. F. C. Steinmetz.

Rev. H. H. Covington, of St. Paul's, Norfolk, was seriously injured a month ago. While he was standing in front of his car in the garage, the car accidentally started and crushed him against the wall. He is about again, however.

The Rev. D. Wilmot Gateson, rector of Trinity Church, Williamsport, Pa., will conduct service and preach at St. Thomas' Church, Fifth Avenue and Fifty-third Street, New York, on the first two Sundays in August, the 7th and 14th. His address between those two dates will be 68 Beverly Road, Kew Gardens, Long Island, N. Y. Tel., Richmond Hill 7190.

Mrs. George Willing, who for years was active in charitable and welfare work in Philadelphia, died July 16 at her home in Chestnut Hill, after a brief illness. She was the daughter of the late Dr. Edward Shippen, and was a member of St. Paul's Church, Chestnut Hill, in the work of which she was active for a long time.

The Rev. William D. Gernand has accepted the call to the rectorship of the House of Prayer, Branchtown, and will succeed the Rev. Henry G. G. Vincent, who was run down and killed by a motor car May 3. Mr. Gernand is a native of Philadelphia, and was graduated from the North East High School and from Temple University. Later he took post-graduate courses at Trinity College and the Philadelphia Divinity School. He was ordained to the priesthood by Bishop Rhinelander in 1912.

Ordination.

In St. Paul's Mission Church, Eagle, Alaska, on Tuesday, June 21, 1921, Burgess Wood Gaither was ordained to the diaconate by the Bishop of Alaska, the Rev. E. J. Randall, rector of St. Barnabas' Church, Chicago, Ill., presenting the candidate.

In St. Stephen's Church, Fort Yukon, Alaska, on Sunday, June 26, 1921, Grafton Burke, M. D., was ordained to the diaconate by the Bishop of Alaska, the Rev. E. J. Randall presenting the candidate.

Consent to Consecration.

At a meeting of the Standing Committee of the Diocese of Alabama on the 18th, unanimous consent was given to the consecration of Dr. Herbert Shipman to be Bishop Suffragan of New York.

E. A. PENICK.

Tuscaloosa, Ala., July 22, 1921.

Imagination.

"Keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee."—1 Chron. 29:18.

This is a king's prayer for his people, for their continuance in a pure religious thought and habit. It is of peculiar interest to note how much the Bible, as a book, emphasizes the heart element in religion: "As a man thinketh in his heart, so is he"; "Out of the heart are the issues of life"; "With the heart man believeth." Scattered through Old and New Testaments, the writers give peculiar distinction to the heart in the practice of the religious life. We commonly accept the heart as the seat of the emotions and of the affections, hence it is the inspiration of the imagination, and the imagination plays a conspicuous part in the religious thought and life of men and women the world over. It is curious, again, to note that the dominant religious systems of the world have proceeded from the Orient, the land of imagination, and then have made the greatest headway with peoples whose lives were most responsive to those things that appeal to the heart. We have repeatedly heard men say that they could not accept a religious faith unless it made its appeal to their heads; in other words, what they sought was to work out their religious faith through mental processes, very largely, as some mathematical problem is worked out.

The man who eliminates the imagination and the heart element from his religious life has closed the avenues of approach to his soul and rendered religion an impossible thing. We remember that Frederick Robertson, the greatest preacher in England for over a century, declared that no amount of argument in the Christian pulpit, in his judgment, had ever conduced to the saving of a soul. I believe profoundly that my mind has come to co-operate with my heart and my imagination in my religious life, but I am also quite clear in my conviction that my mind, apart from my heart and imagination, is utterly incapable of receiving the highest impression of religion. Jesus Christ makes His appeal; there can be no question about it, to the heart and to the imagination. I can conceive of Him as the greatest figure in human history, and my mind can accord Him the transcendant place as a religious teacher and philosopher. Among all ligion, He stands pre-eminent. No one disputes this. Even the great German philosopher, Richter, declared that with His pierced hand He lifted the gates of empire from their hinges and turned the streams of centuries from their courses. But all this conception of Him will not make Renan, the brilliant Frenchman, accept the Man of Nazareth as his own personal Master and Saviour. It is the winsome person of Christ, apart from all His teachings, the living exemplar of the highest teachings that have been brought to men, the gentle, ministering, self-effacing Christ, that makes the irresistible appeal to our inmost consciousness. I may be bewildered by His teachings and confounded and confused by the miraculous element in His life, but all the processes of reason, apart from the co-operation of the heart, are ineffective to give Him place in the inner shrine of my soul, and to make me cry out before Him, "My Lord and my God." After all, it is incomprehensible that the Divine should reduce Himself in the compass of the human mind, rather than to the limitless embrace of the human heart. You have been going on your way from year to year, saying to yourself, "Some day I will be able to understand all this teaching; some day I will be able to be a Christian disciple, like other folk"; but I venture to say to you that if that "some day" is to be determined by the mere conviction of your mind, when this Jesus of Nazareth shall lay His claim upon your purely intellectual life, it is improbable that you will ever be able to receive Him for what He claims Himself to be. You cannot reason out to your own consciousness your affections; no more can you reason out to your consciousness the full and complete meaning of this Divine life as it related to you personally. The finest interpreter of the Master-life in the New Testament is the great-hearted John—different from all other recitals of this Master-life is his gospel. He did not seek to interpret to men the physical life of the Master, nor to give a synopsis of His daily tasks; he left this to others more capable than himself. What he sought to do was to reveal to the human heart the Divine Master of men. It was this same Christ Who declared that only they who became as little children could enter the kingdom of heaven, and what did he mean? Was it not that the child was controlled by the imagination, with the heart the dominant factor in his life, loving, trusting, confident, unfailing?—Rev. Dr. Freeman.

The Consciousness of God.

I remember—for I have had the unspeakable joy of having been born and bred in a minister's family—I remember one occasion which made a very profound impression upon me when I was a lad, in a company of gentlemen where my father was present, and where I happened to be, unobserved. One of the gentlemen, in a moment of excitement, uttered an oath, and then, his eyes resting upon my father, he said with evident sincerity: "Dr. Wilson, I beg your pardon; I did not notice that you were present." "Oh," said my father, "you mistake, sir; it is not to me that you owe the apology." I doubt if any other one remark ever entered quite so straight to the quick in me as that did, the consciousness that my father, taken by surprise, was at once so conscious that he was not the person offended that he should so naturally call the attention of the man who had uttered the oath to what was the simple fact, that the offense was not to him, but to his Master. It was exactly as if a disrespectful word had been spoken of the President of the United States in the presence of an Ambassador of the United States; the apology would be due not to him, but to his government. And if ministers could always so contrive it that in their presence the presence of God was manifest, the whole problem of the ministry would be solved, and evangelization would be irresistible.—Woodrow Wilson.

The Flower's Friend.

April carries in her lap
All the flowers of spring;
Fragrant flowers that always wake
When the robins sing.

April knows just what to do;
Coaxes sun and rain.
At her bidding they prepare
Mother Earth again.

To make places where the flowers
Can their beauty show.
First a sunbeam, then a shower
Makes them bloom, you know.

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—Bishop B. D. Tucker.

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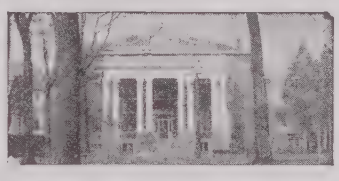
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VOL. 86 RICHMOND, VA., AUGUST 6, 1921. No. 32.

A CRUCIAL TEST OF CHRISTIAN LIBERTY

"Nothing more nearly touches the welfare and security of the average citizen than his sense that he can rely on the certain and prompt administration of justice. Law holds the community together. Law is respected and supported when it is trusted as the shield of innocence and the impartial guardian of every private civil right. Law sets for all a moral standard which helps to maintain a like standard in the breast of each individual. But if the law be dishonestly administered, the salt has lost its savour; if it be weakly or fitfully enforced, the guarantees of order fail. * * * If the lamp of justice goes out in darkness, how great is that darkness!"

Thus Viscount Bryce has written in his very notable last book, "Modern Democracies." Here and elsewhere in its pages he has expressed with grave and noble eloquence the solemn responsibility of free governments. Upon moral foundations only can democracy endure. Unless there is honor, fairness and self-control among the people, and unless these are reflected in all the administration of law, the mighty experiment of democratic government must fail; and "if the lamp of justice goes out in darkness, how great is that darkness!"

Recently there has happened in one of our States something which emphasizes in ominous fashion the warning which Viscount Bryce's words imply. It is an incident so disruptive of law and order, so flagrant in its gross offense against every ideal of liberty, that the conscience of all Christian people must be shocked to consider it, and the will of all Christian people ought to be mobilized to meet the menace which it presents. The situation can best be described in the statement which has been sent out by the Publicity Department of our Church headquarters in New York. It consists of a letter from Bishop Cameron Mann, of Southern Florida, and we print it here in full:

"In response to the request of the Executive Secretary of the department, I send a statement of the recent deplorable event so deeply affecting the work of the Church among the colored people of the city of Miami and along the whole east coast of Southern Florida.

"I shall be as brief as possible, and will endeavor to simply state the facts without comment.

"In February, 1918, I received the Rev. P. Sidney Irwin, priest, from the Diocese of Connecticut, and appointed him as Archdeacon in charge of the colored missions along the east coast of this district, with headquarters in Miami. He had seven missions at first, to which he added two or three more later. My selection of Mr. Irwin for this work was largely due to the fact that he had for many years been a missionary to the colored people in the Bahamas and consequently knew their characteristics. And by far the greater number of negroes along our east coast come from the Bahamas. In fact, many of them were personally known to Mr. Irwin.

"From its beginning to its end Mr. Irwin's work was most satisfactory to me. He was indefatigable in his ministrations, usually holding five or six services each Sunday, and very many during the week. Under him the congregations increased, buildings were improved, and three new churches were erected.

"I may state here that Mr. Irwin is a gentleman, a scholar, a man of fine personal character, a man of utmost zeal, and a man of most kindly manner. I may add that he is by birth and early education an Irishman, and served in the Irish Church as a clergyman.

"The conditions of his work along the east coast were difficult. There is much jealousy and hostility between the native American negro and the immigrants from the Bahamas. There is the frequent suspicion and criticism on the part of the other colored churches. There is of course the difficulty created by the fact that a great share of the people are very ignorant, and there is the anger provoked by necessary enforcement of Church discipline in cases of immorality.

"It therefore goes without saying that there is all along more or less of disturbance in these colored missions.

"But outside of all this is the fact that by the lower class of white people the spectacle of a white clergyman laboring among the colored folk is a displeasing one. And if he stands forth as a champion of the rights of those under his charge, he immediately provokes bitter criticism.

"Nearly two years ago I received a complaint from certain white people in Miami, charging Archdeacon Irwin with disloyalty and with teachings calculated to create disturbance amongst the colored people.

"I immediately went to Miami and made an investigation, and found not one of the charges supported by any proof. The Archdeacon was charged with being a member of a certain society which it was proved he had denounced. He was charged with opposition to the public schools, and it was shown that he had given up the parochial school in Miami in order that the colored children might attend the public school in Miami and so become better Americanized. I repeat that not one of the accusations made against him was substantiated.

"I supposed that the matter was settled forever. It now seems that notwithstanding this investigation, the same notions concerning him and his work remained in the minds of some people.

"Perhaps this is as good a place as any for me to declare that Archdeacon Irwin does not hold to what is called social or political equality for the negro in the United States. He has never taught it. On the contrary, he has incurred disfavor with some of the negroes themselves by his opposition to the societies and movements which had it as their object.

"Of course I cannot say that he has never made statements which might have been misinterpreted as teaching this doctrine. I can only say that I have never heard him make any such statement, nor have I met anybody else who has.

"On the whole, he has gone steadily along, attending to the needs of his own flock and bravely standing out for justice to them in cases where he thought they were not getting it.

"That in this latter attitude he has offended some white people is, I suppose, certain.

"Also, it is certain that some people in his congregation have been greatly offended by his actions in disciplinary matters and have undertaken to do him all the harm they could.

"Last Sunday night, when he was returning home from his evening service, he was seized by a band of ruffians, bound and gagged, carried into the woods, stripped and beaten with a leather strap, tarred and feathered, and then brought back into the city and rolled out on the street. His captors told him that this was done because he had advocated negro equality and inter-marriage of the races.

"Monday morning I received a telegram from the Rev. R. T. Phillips, rector of Trinity Church, Miami, telling me what had happened. I took the train at once and arrived in Miami early Tuesday morning. With Mr. Phillips I saw the Deputy Sheriff, the editor of the leading Miami paper, the Circuit Judge and the Mayor of the city.

"The editor of the Tampa Tribune, after hearing my statement, requested me to dictate a similar one for the press. I did so, and it appeared in the afternoon paper of that day and the morning paper of the next—too late, however, to be of much use. It was dictated in great haste, and is, of course, incomplete, but I enclose a copy.

"I also appeared before the grand jury at their summons and made a statement to them about Archdeacon Irwin's work, which was heard with utmost courtesy and attention.

"Of course, I saw the Archdeacon himself, and found him bearing up most bravely. He spoke without excitement and without rancor. **He denied having ever advanced such ideas as those for which he was ostensibly assaulted.**

"The Archdeacon was unable to describe any one of the ruffians who had assaulted him. The city authorities told me that as yet they had no clue. They asserted their intention of following the matter up.

"About the middle of the afternoon, while I was consulting with the Mayor and the Circuit Judge, the Commander of the Local Post for the American Legion came in and stated that he had reliable information that if Archdeacon Irwin remained in the city he would be lynched, and that in all probability the church property would be burned and numerous lives lost. He therefore asked that Archdeacon Irwin should agree to leave the city that afternoon.

"The Mayor said that he could furnish police protection for that night, and in one sense for an indefinite period, but that in his opinion this was not desirable. The consensus of himself and the other representatives of Miami present was that Archdeacon Irwin would never be safe in that city, and that much damage to life and property would result from his presence there.

"In view of this opinion, Archdeacon Irwin said he would go. I agreed with him that this was the only thing to be done.

"I asked the men present what the city of Miami would do in the way of furnishing some pecuniary aid to this man whom it was deporting thus hastily. To this there was no response. I therefore gave my note at the bank for five hundred dollars, and so furnished him with the necessary money for his journey. He and his daughter departed on the late afternoon train."

(Signed) CAMERON MANN,
Bishop of Southern Florida.

From this account it would seem that the Bishop has done all which his judgment made him feel was possible to do in Mr. Irwin's defense. By his presence and by his words he has supported him. Yet, as the final result, the Bishop concurs in the opinion of the Mayor and other representatives of the city of Miami, that "Archdeacon Irwin would never be safe in that city; that much damage to life and property would result from his presence there," and the Bishop agrees "that the only thing to be done" was for Archdeacon Irwin to leave the city, not to return. Nor was there any response to his request that the city of Miami should furnish some pecuniary aid to this resident of the city, who, contrary to every principle of law and order, was being forced from it.

These things being so, the stark fact stands out that the Bishop felt himself so hopeless of any effective power on the part of the constituted authorities of this American city to restrain the passions of anonymous mobs directed without cause or reason against an innocent citizen, that, through the ugly compulsion of these facts, he felt it necessary to urge an innocent man to withdraw from the place where he had been outraged. Dealing, as he was, with the actual situation, we can understand the Bishop's advice. He felt, in a measure, responsible for Mr. Irwin's safety. He was obliged to take that into account. Abstract considerations had to give way for the moment to the matter of his personal solicitude for the man. But it would be a dreadful thing if the matter stops at that point. It is inconceivable that in the face of the lawlessness of a mob the Church should strike its flag and surrender. It is inconceivable that the constituted authorities of the State of Florida should allow the most fundamental securities of liberty thus to be insulted and set at defiance.

Surely no American citizen who loves either the State or the Church can rest content until the city of Miami has so prosecuted and punished the mob which assaulted Mr. Irwin, that such an outrage as was committed against him should not again be possible, and that it should again be safe for such a man as he to resume his interrupted work. In this matter, the particular city of Miami represents more than its individual self. It becomes a symbol of the deepest values and the most crucial destinies of America. If we have arrived at a point in our national life when the most essential rights of a citizen can be brutally see at naught, and the community find itself powerless to correct the wrong; if we have reached a point where any man who courageously speaks out that which an ignorant mob disapproves can be driven from a city, and that city, and the State which includes it, show no effective revolt of public conscience, then the very foundations of popular government are imperiled. If this be so, it means that American ideals are capitulating to anarchy. But we do not believe that this is so. We trust that Bishop Mann, with the entire influence of our whole Church behind him, will lay the facts before the Governor of Florida, as well as local authorities, and that they, with him, will never rest until the blot upon the name of a State and of a nation is removed.

This, of course, is not a matter which concerns our particular Church alone. It is vital to the interest of all Christian people. What could be more supine upon the part of the Church than to admit that a Christian spokesman may be driven out of an American community through failure of the law to protect him in his legitimate ministry What greater violation could there be to the freedom of the truth? What more abject repudiation of any genuine belief in a Kingdom of God built among the affairs of earth?

In face of such a situation as this, the humiliating divisions of Christendom appear the more calamitous. How pitifully we bicker about the mint and anise and cummin of our ecclesiastical non-essentials, and fail thereby to be of one mind before a fact which challenges the funda-

mentals of all our faith! We in our own communion have been guilty too many times of discouraging by a lukewarm allegiance the great federated agencies of Christians which would help us to mobilize our united power. Only grudgingly, for example, have we allied ourselves with the work of the Federal Council of Churches, the Social Service Department of which would be the natural agency whereby the conscience of the great body of Christians in this country might make itself heard in such a matter as this which we are discussing. But here, if ever, is a call that ought to make all churches forget small disagreements, to confront an issue which is overwhelming in importance. Upon the Presiding Bishop and Council of our Church rests the responsibility to see to it that the issue which is created by Archdeacon Irwin's case shall be laid before the Christian conscience of this nation. With full expectation of their sympathy and good will, the representatives of our Church ought to call upon the authorities of Miami and of Florida to establish the law which has been set at naught. They should not rest until the Christian mind and conscience of America are so focussed upon this case as to assure the vindication of that justice and liberty which are essential equally to Christian progress and to the security of any ordered State.

CHURCH SCHOOLS IN THE DIOCESE OF VIRGINIA

By the Rev. Edmund L. Woodward, M. D. Dean

There can be no question that the Church generally is awakening to the strategic importance of religious education in her program of advance. In the Episcopal Church, as in all other churches, a new and intensive emphasis is being placed upon schools in which definite Church training is given. Existing Church schools are being overcrowded; new ones are springing up. The attenuation of religious teaching in the home and in the secular school is stirring widely the conscience of Christian people to prepare hot-beds, as it were, of wholesome religious as well as secular training, in which the choicest seed-corn of the Church of the future may grow. And so almost every Diocese has its educational institutions—here for the wealthy, there for the well-to-do, again for the indigent, or orphan, or mountain child, or negro, or alien. These all have their due place, but the largest problem of all is the one that is in danger of greatest neglect. This is the problem of schools, not for a select few only, nor for a specialized need, but for the **normal** needs of our parishes and dioceses as a whole. To this problem the Diocese of Virginia is addressing herself, by the establishment of a system of Church schools, located at widely different points throughout the Diocese, co-ordinated under one diocesan administration, and aiming to give the best educational opportunity to the most promising boys and girls of all her parishes, at costs which will be within the reach of the normal family resources. Such a system of schools marks a new departure in the educational history of the Church, and the outcome will be of immeasurable influence not only within this Diocese, but far beyond its bounds.

Inception of the Plan.

The inception of the plan dates back to the early spring of 1919, shortly before the Nation-Wide Campaign became an active program of the Church. In the Bishop's annual address to the Diocesan Council of 1919 reference was made to the plan, and among the Standing Committees of that Council was one on Church schools, of which the writer was made chairman.

During the following summer the three-year budget of the Nation-Wide Campaign was formulated for the Diocese, and foremost in the diocesan quota of that budget was placed the program for acquiring or establishing five Church schools to meet the varying needs of the Diocese. The $300,000 first allocated in this three-year budget was later reduced to $200,000 in the general scaling of the budget which proved necessary. Gifts to individual schools of the system from private sources have augmented this fund by about $25,000. Upon such a slender basis of financial backing to attempt to establish a system of five Church schools of real efficiency seems almost chimerical at first thought. The sum of $225,000 is hardly adequate to equip one such school for its full-growth service, and quite as much or more will be needed for each school's endowment before it will be meeting in full measure its opportunity of service. Thus the task of the future from a financial standpoint is formidable enough. Yet those in closest touch with the movement, including many trained educators and shrewd business men of Christian faith and vision, have never been dismayed, but gain in confidence as the situation develops.

Virginia led the general Church not only in the boldness with which she formulated her budget for the first three-year period of the Nation-Wide Campaign, but also in the completeness and punctuality with which she has since met it. She means to lead the Church also in this systematized program of Church school education.

The Diocesan Council of 1920 approved the plans that had been maturing since the previous Council, and authorized the establishment of a corporation, under the laws of Virginia, to be known as "Church Schools in the Diocese of Virginia." By its charter this corporation operates under a board of twenty-five trustees—the Bishop, five clergy and nineteen laymen, representative of all parts of the Diocese. The Diocesan Council nominates for vacancies which may occur on the Board of Trustees, and thus the school corporation is organically related to the Diocese and is its servant.

Purchase Three Schools.

An early survey of the Diocese with a view to this Church school program had showed three schools of excellent location and honorable history which could be acquired by the Diocese at just about half the replacement value of their properties and equipment. The first step of the new corporation, under due authorization of the Diocesan Council, was to consummate the purchase of these three schools at a total cost of $120,000, and to authorize repairs and improvements, and the purchase of additional properties of great advantage to the school sites, which brought the total expenditure for the three schools not far below $200,000, part of the cost being carried on mortgage maturing in a term of years. The Chamberlayne and Virginia Randolph Ellett Schools at Westhampton, Richmond, were renamed, in the Church school system, St. Christopher's and St. Catherine's, respectively; and St. Anne's School, Charlottesville, Va., retained the same name, but became organically a Church school.

This provided the Church with two well-established schools of the highest standing at the diocesan centre at Richmond, and one in the western portion of the Diocese at Charlottesville. The Tidewater, or eastern section of the Diocese, still remained to be provided for. Here, where the need for schools of outstanding merit was a crying one, there were absolutely no schools of a character or location to justify the Diocese taking them over. After a careful survey of the various locations recommended for the schools, extending over months, exceptionally fine sites were purchased at Tappahannock, and near Urbanna, both sites being on the southern bank of the beautiful Rappahannock River, near the centre of the Tidewater section of the Diocese, yet accessible to the rest of the Diocese also. So eager were the good people of these communities to have the Church schools located in their midst that a very considerable portion of the cost of the properties acquired was met by local subscription. These schools are St. Margaret's at Tappahannock, and Christchurch School near Urbanna, the latter on property adjoining the historic colonial church of 1674, from which the school takes its name. Through these two schools the Episcopal Church will inaugurate her first serious effort to reclaim her position of educational prestige and leadership in this old colonial section of the Diocese. We should not forget, sad lesson though it is, that William and Mary College in Tidewater Virginia was once a flourishing Church educational institution, now lost to the Church, perhaps forever.

The limits of allotted space are reached. Data of further interest about the five schools is presented in the standard advertisement which will hereafter always appear in the Southern Churchman, and in more detail in the school catalogues which will be sent upon request.

It is important, however, to say before closing that the problem of greatest difficulty, challenging the utmost effort of consecrated service, is not the material building up of the Church school system, not the establishment therein of high standards of scholarship and culture, but the permeating of the schools through and through, teaching staff and pupils alike, with the exalted idealism of Christian devotion in life and service, which alone can make the dry bones of a largely materialized civilization live again. For a Church school to fail here means that it has no right to exist as such. For it to succeed here means that its contribution to Church and nation and to those who pass through its walls is beyond all price.

WORK OF THE CHURCH AMONG VARIOUS FOREIGN BORN AMERICANS

Report of the Department of Missions and Church Extension

Welsh: The Welsh immigrants, a goodly proportion of whom were brought up as Anglicans, have long felt that the Church has neglected them and have left the Church for either other churches or irreligion. The Rev. Hugh David Jones, who was appointed as assistant in the division, has besides his other duties held many services in the Welsh language, of which the Welsh are particularly tenacious, and has been able to influence the Welsh papers in America and has well accomplished the object of his appointment, namely, to establish a new and friendly feeling among the Welsh in America towards the Church. He is now ready to take up parish work as soon as opportunity affords. Welsh people responded well to his efforts and are turning again towards our Church in the parishes, and the whole tone of the Welsh press has been changed. All this is having a far-reaching effect.

Scandinavian: Dr. Hammarskold, as dean of the Scandinavian Association, and the Rev. Philip Broburg, as associate dean in the Mid-West, working under the division, have done a far-reaching work. The purpose and scope of the Scandinavian Association is to minister to the unchurched masses of Swedes, Norwegians, Danes and Finns; namely, at least 2,000,000 of the 4,000,000 residing in this country. An un-American antagonism and unfraternal attitude (Swedish-American Lutheran bodies) makes our work much more difficult than is generally realized. "Even the present Archbishop of Uppsala has been charged with 'conspiracy against the true doctrine,' and 'attempts to use his high office in the interest of a Romanizing Anglicanism which aims to undo the results of the Reformation.'" Dr. Hammarskold further writes: "The department has already done much to help me and my coworkers meet this situation. Our conferences have convinced many denominational ministers and their congregations that the inclusive policy of our Church is the only one that will save the great majority of Scandinavian citizens from religious disintegration. The distribution of enlightening literature and circular letters is bearing good fruit. This is shown by several requests for clergymen able to minister acceptably to both English and Scandinavian speaking congregations." We need new workers.

A large number of parishes have been visited by the two deans, at the request of the rectors, to put the unchurched Scandinavians in touch with the parishes and send their children to our Church schools. New work has been started in several places, e. g., in Cokato and Dassel, Minn., among the Scandinavians, where, before they started the work, no services had ever been held in English. One of the finest things in the work so far is that at Iron Mountain, Mich., where we will have a Swedish, self-supporting parish with two or three hundred communicants within a very short time. The people there were entirely ignorant about the Church until Mr. Broburg preached to them. Several Scandinavian Lutheran ministers are ready to come into our Church, if they can be assured of the backing of the Church. All this work is especially important for the young English-speaking element, who are lapsing from all religion.

Oriental Work: Conferences on Oriental work were held by Dr. Emhardt, in San Francisco, Tacoma and Vancouver, resulting in important proposals. There are in the United States 107 missions for the Japanese, of which we have only 3; there are also 23 Buddhist temples, which are anti-American as well as anti-Christian; there are also 177 Chinese missions, of which we have but one; also 16 Korean missions, of which we have none.

The work that is being done is all that the dioceses seem able to do. In every case the appropriation for this work bears a very large ratio to the missionary budget of the Diocese. In every case the established work should be enlarged and further developed. International politics have forced consideration of the Oriental questions into a national issue. On this basis it is necessary to urge more aggressive effort on behalf of the Oriental. The burden of expense under those conditions should be considered a national obligation.

Lapsed Roman Catholics: When we consider the lapsed members of the Roman Church, we are facing an imperative challenge to our Church. This should be grouped under four heads; namely (1) those from Latin-speaking countries of Europe who have lapsed through disillusionment or discontent with the hierarchy; (2) those from Central Europe who have lapsed through racial antagonism and national reaction against Rome, as the Czechs, Magyars and Poles; (3) Mexicans; (4) members of the Uniat churches, namely, those who have been brought over into Rome from Eastern Orthodoxy. Discontent has arisen among these either because of the removal of political necessity for conformity, or the possibility of obtaining peculiar privileges of their national churches, such as the marriage of the clergy and the Eastern Liturgy in the vernacular.

Italians: Work among the Italians has become an accepted part of the Church's program. Creditable work is being done in several dioceses. During the past year, with the co-operation of the division, the work at Gary, Ind., has been recognized, plans for extension in Philadelphia have been developed, work undertaken in Scranton, Pa., careful survey made in the Diocese of Pittsburgh and Michigan by an Italian representative of the division, and new work started in Los Angeles and San Francisco.

Spanish: In Gary, Ind., at the suggestion of the field director, work among the 7,000 Spaniards has been added to the Italian work. Also a new start of Spanish work has been made in New York.

Poles: In Philadelphia four successful missions are maintained among the Poles. Two additional Polish priests with satisfactory credentials have recently offered their services to the division. Several whole Polish congregations have seceded from Rome and are requesting our Bishops to take them over. This is a difficult matter to deal with.

Czechs: A remarkable work among Czechs, under the Rev. Robert Keating Smith, in Westfield, Mass., in remembrance to the wonderful Sunday school conducted by Dr. Stires while in Chicago, shows what can be done among the Czechs. Mr. Smith went abroad with credentials from the Presiding Bishop and Council to investigate religious conditions in Czecho-Slovakis. Since he has kept in close touch with the special committee appointed by the Presiding Bishop and Council, and will be ready, when the opportunity affords, as the result of the movement in Czecho-Slovakis to have great influence over the Czechs in this country. At the request of the Bishop of Chicago, he made a careful survey of Czech conditions among the 180,000 Czechs in Chicago, which resulted in the appointment in April of the Rev. Adam Y. Hannunian to take charge of this work. In Omaha $12,000 has been offered to the field director if the division can direct the work and find a leader among the Czechs.

Hungarians: Last winter the field director at one of the embassies at Washington, was introduced to a well-known Hungarian, Monsignor John W. Torok, D. D., Professor of Canon Law in the Uniat College in Rome, and explained to him the catholicity of the Episcopal Church. He had been sent with the permission of the Propaganda Fidei Congregacio to carry on anti-Bolshevic propaganda in America among the Hungarians. After several months of careful testing the secretary recommended Dr. Torok to the Bishop of Maryland, who received him as a priest into the ministry of our Church June 9, and he has become an assistant to the secretary of the division, without salary. His services are already proving invaluable. A number of ministers of the Reformed Hungarian Church in America have been for some time in communication with the secretary in regard to their being received into the Church. Their congregations number over 20,000. There are probably 400,000 unchurched Hungarians in America kept from all touch and sympathy with American life by bad leaders and anti-American newspapers. Here lies a great opportunity for the Church when we have the leaders who will be able to guide this work.

Mexicans: The division has been able to bring about a good beginning of the all-important Mexican work along the border. In El Paso, Tex., the field director, with Bishop Howden and Dr. Swift, worked out a plan which is partly under the direction of the division for a community centre to begin a great work, religious and social and educational, among the 52,000 Mexicans of El Paso. Well-equipped workers have been found, important property acquired, and the work begun. $2,500 towards this has been given by the department and a like sum guaranteed by the Diocese. At the advice of the field director and the Bishop Coadjutor of Los Angeles, the appointment of a priest who should live in the Settlement House in that city, has been undertaken. Much work in other cities is needed, and also rural missions, where Mexicans predom nate along the border, with proper equipment provided. Important as all this may be, the supreme means of approach to the Mexixcans is through the healing of the body. There is no hospital for Mexicans along the border. Something should be done. If the hospital cannot be estab-

lished, wards should be, with Mexican doctors, nurses, and, above all, Mexican dieticians. Without exception, the religious and secular organizations along the border tell us that there is work for the Episcopal Church, and with this concession is often combined an expression of wonder at our aloofness and apparent unwillingness to share what is a national responsibility. More than any other religious body, we are in a position to reap the generous harvest both in membership and substantial support.

Eastern Orthodox: Greeks, Russians, Serbians, etc.

Work among members of the Orthodox Church is being forced into prominence. Everywhere throughout the country Bishops and their clergy are asking for advice.

This question is involved because the motives of interest differ.

In the first place, there is a group who seem to view the whole problem externally from an opportunist, or, at the best, from an academic point of view. These either hold aloof and criticize or else join the movement and muddle. Their vision is limited to dramatic groupings or of diplomatic expressions of brotherly interest and desire for closer relations, which in reality mean nothing.

Others there are who are drawn towards the Orthodox through their desire for union (or reunion). They are blind to the fact that the Orthodox have now become a factor in the unity of the Church. There was a time when a conference of reunion was the most that we could hope for. Our attitude in such conferences was self-conscious and introspective. We were trying to justify our historical position and heritage. Its aim and purpose was purely ecclesiastical. The self-revelation of Orthodox prelates, such a Meletios of Athens, Platon of Odessa, and Nicholai of Serbia, who have been unfolding the message of the East, has shown our mistake. Their contribution is not ecclesiastical, but evangelical. Eyes are now turning to the East as the possible centre of unity. This was unmistakably so at Geneva. In recognizing this fact and accepting its implication, we are taking a stand by no means unique among Christian bodies in America. The relation of the Moderator of the Presbyterian Church in New York to Orthodox prelates, while not so effectively staged, has been as close and as significant as that of any prelate in our Church.

The third and most important motive of approach to the Orthodox is linked up with the purpose of this department, viz., practical service, religious and social. With the exception of the Oriental, the position of the Orthodox is most appealing. Most other immigrants have more or less natural and ecclesiastical lines of affiliation. In many parts of the country the Orthodox can find no church home. Even where the Church is established, its introduction to the country is so recent that it must be considered exotic, if not foreign. It is just beginning to be recognized as an institution in America. It will be long before it is popularly accredited and accepted. This condition is realized more clearly in the homeland than here. To the mind of the trusting priest of the villages of Russia, Greece or Servia, there is one happy solution. The Episcopal Church is a sister organization and a sympathetic body. To that Church the immigrant is directed if he cannot find an Orthodox congregation. He is assured that he is to find a welcome. The result has depended on us. The stranded immigrant is not welcomed by the Sister Church. The restraining power of religion no longer controls his life. Hence liberty in the land of the free easily develops into license and licentiousness. The converse of this condition is equally true. Where our Church has endeavored to reveal herself as a Sister Church, disorganized communities have been stabilized. In a number of cases Bolshevistic control of communities has been effectively counteracted through acts of fellowship by our clergy. In others discord resulting from Old World politics has been removed.

Acts of fellowship and united services, based upon a desire to serve God and nation, are becoming frequent. In San Francisco a service for Greeks, Russians and Armenians was held in Grace Cathedral during the field director's visit. This was followed by a united service at the same place on the Orthodox Easter. In Albuquerque the services of our priest, as well as the use of the Church, was accepted by the Greeks. The presence of the field director in Salt Lake was the occasion of the healing of a breach growing out of political difficulties which has already reached the courts. The field director preached to over two thousand at the Easter service. A thank-offering of more than two thousand dollars was given. Bishop Moulton and Dean Fleetwood attended that afternoon the Orthodox Easter vespers. In Portland, Ore., Bishop Summer pontificated at the Easter service. At the same festival the Greeks and Russians in San Francisco, who had developed a consciousness of their strength through the large service mentioned above, found their own churches too small, and used Grace Cathedral for a joint service. In Alburquerque the Greeks of the city accepted both the Cathedral and the services of the Dean for their Easter celebration.

In Fresno the Armenians who had been persecuted have been defended by the Church. While the field director was at Fresno he was visited by a leading representative who begged further co-operation, both locally and in Armenia. In Galveston, Tex., the rector and his laity have undertaken to establish a friendly contact with the Greeks and Serbians. During the field director's visit arrangements were made with the Serbian priest whereby he should use Trinity Church for his services. During the visit of the assistant secretary in Birmingham, Ala., close contact was established with the Greeks and Syrians. A luncheon was held for our clergy, representative laymen and the Greek priest and his layman. The result of this was that the leaders of the Gowanus Club began discussing Americanization lunches, to which should be invited representatives of different nationalities in order to establish a mutual respect. In New York City the Greeks desire to form a new congregation uptown, and are using Synod Hall until they can buy a church of their own. Last summer the Dean of the Russian Seminary at Tenafly, N. J., requested the secretary to nominate one of our priests to take the place of Irvine at the Russian Seminary. The secretary nominated the Rev. Ed. J. Burlingham, and both he and the Rev. Elwyn H. Spear, rector of the Church of the Atonement, Tenafly, have been teaching with great success weekly in the Russian Seminary, pastoral theology, ecclesiastical history, ethics and American history. When Metropolitan Platon, who has been given charge by the patriarch of all Russian churches outside of Russia, recently came to America, he at once sent word to the field director and secretary asking them to come to see him. The secretary furnished on request books of sermons by our clergy to the Greek Bishop, and copies of our Constitution and Canons and the organization of the Presiding Bishop and Council to Metropolitan Meletios, of Athens, and Bishop Nicholai, of Serbia. Telegrams and letters are occasionally received from our clergy, requesting information on the standing of Orthodox priests with whom they desire to co-operate. Such communications are referred at once to the proper Orthodox priests and their replies transmitted. In some cases Orthodox priests are sending their children to our Church schools, and everywhere they desire our help in keeping the second generation from lapsing from all religion.

In pursuance of his duties, the field director spent the summer of 1920 in Europe. He attended by invitations the meetings of the Committee of the English Church with the representatives of the Greek Church. In Geneva, in addition to attending all the sessions of the Conference on Faith and Order, he acted as secretary to the conference called by Bishop Gore to consider the reunion of the Orthodox and Anglican churches. He also attended all the sessions of the Commission for the Promotion of the World Peace through the Churches held at Bratenburg.

Bishop Nicholai, during his visit, kept in touch with the secretary and left instructions as to how best our Churches could co-operate in reaching his people in America. The Rev. Lloyd B. Hosapple, at Bishop Nicholai's invitation, with letters of commendation from the Presiding Bishop, furnished, at the request of the secretary, who also obtained a **laisser passer** from the embassies concerned, and a letter of introduction from the Secretary of State for Mr. Hosapple, has gone to Serbia to carry a spiritual message to the people. Mr. Hosapple will be of great help when he returns in solving the Serbian situation.

Other Work: In addition to the definite work accomplished, some of which is detailed above, the division has had a great indirect influence. The very fact that the Church has undertaken this work nationally has aroused parishes all over the country to reach out to make friends with and minister to the people of various races within the parish bounds. Examples of these are the Diocese of Newark, where a special Americanization director was appointed in 1920.

In Rochester the City Missionary, through the schools, gathered together 150 Italian boys in one of the parishes for a gymnasium class. Ten of these boys were for a time selected and given religious instruction Sunday afternoons, but the important point is, ten of the best young men of the parish became big brothers to these boys. Both the cities of Buffalo and Rochester, with which the division has been in close contact, are doing splendid work among the foreign-born.

Another example of what can be done anywhere: In Pottsville, Pa., two Greeks were discovered. Because somebody in the parish had the vision, these two Greeks became regular members and subscribers in the parish, leading members in the Men's Club, etc.

In Iron Mountain, Mich., a large number of nationalities are reached by our parish in ordinary ways.

These are but instances of what is being done in many places and what can be done far and wide when the whole Church shall be aroused to work for God and country with ordinary Christian brotherliness and love for souls.

THE NEW TRAINING SCHOOL

There is felt today, more than at any recent time, a call to a life of service, and for those hearing the call to the mission fields of the Church and for all desiring to do rural work, a school has now been founded.

A nation is as good as its country population, and can be no better. Through the ages, cities of sordid wickedness have failed to drag down a nation; but, eventually, the rural communities became infected with the spirit of unrest and unfaith, and then the nation crumbles. We hear much these days about the cities. The increases of population that make the cities larger each year come from the country; therefore, if we hope to have our cities what they should be, we should attend to the rural work, so as to prevent infection being brought back from the urban communities to the country.

It is easier, for some reason, to find good men to work among the poor and abandoned in the cities than to find men to work with and educate the people not yet bad in the country. The wretched must be helped and saved, but the very best—the only—way to put an end to the wretchedness is to cut off the source of supply. This means that we must educate the rural people and their children in the Christian faith, giving at the same time as good a practical education as possible. Christianity is the rock on which all other and further education must be based.

Men from the rural sections, in sympathy with and loving the country people, are best suited to minister to them; so it behooves us to train men of moderate or exceptional capabilities and implicit faith, that they may work according to the best that is in them. This will release and develop leaders who are now trying to go on with their large outside work and at the same time attend to all the routine of a scattered parish. There is a limit to the time and strength of any man, even the best and most faithful.

A group of men who know these needs have organized and are planning to open the DuBose Memorial Church Training School, for the purpose of providing well-trained teachers, lay workers and clergy, for the districts most in need of them, as indicated by the survey of the Nation-Wide Campaign. Men will be prepared for work in Religious Education, Christian Missions and Social Service, and for the Localized Ministry provided for by Canon passed at the last General Convention.

For twenty-five years the minds of clergymen engaged in work among the mountain people, mill communities, small towns and rural settlements, have been occupied with the problem of providing enough clergymen for this work, which, by reason of the parishioners being scattered in pursuit of their natural vocations, makes the work involve an excess of time and physical labor. No matter how devoted the man is to his work, or how great his influence, he cannot do three men's work; and churches and missions are closed, and are being closed continually, for lack of clergy and lay workers.

The DuBose Memorial School will seek to assist in solving this problem, while giving training which will include a great deal of practical experience in the mountain communities surrounding Sewanee, and the man who takes this training will be returned to his own Diocese thoroughly fitted for constructive work.

The new institution is in no sense a rival of the university, or of the regular theological seminaries. The Board of Trustees makes this statement covering its relation with the higher academic and professional institutions: "The DuBose Memorial Church Training School, while attempting to make its work as thorough and practical as possible, will not offer courses of a strictly collegiate grade. Hence this school, while preparing students to do work at higher academic and professional institutions, will advise all applicants who can satisfy the entrance requirements of a college or theological seminary, to enter such higher institutions, provided the latter offer courses that meet the needs of such students."

The school is not a short cut to the ministry. It aims to give picked men intensive training in the fundamentals of religion, with special emphasis on the devotional life. The period of study need not be so long as the regular seminary course, for the seminary, at the time it trains men for the ministry, also prepares younger men for life. Most of the men who enter this school will be settled, well taught and disciplined by the world, for whom the seminary course would be unduly technical and long drawn out.

The Site and Location.

The site purchased by the trustees is the one-time Fairmount School for Girls, long the home of Dr. DuBose, at Monteagle, Tenn., situated within twenty minutes by train or motor car of the University of the South at Sewanee. It is located in the heart of the mountains, on the Cumberland plateau, a spur of the Southern Appalachians, within easy reach of any Diocese and of all sections of the country, possessing numerous unique advantages. There is a beautiful little farm, of some sixty acres, connected with the school property, which will provide the living for the school, to a great extent, giving the students, already dedicated to the work, much of the rural life they are to live. The trend of the usual seminary is away from the country, and great effort is being made to produce the opposite atmosphere in this institution, which is primarily designed for those who want to work in the mission fields of the Church.

History of Fairmount.

The late owner of "Fairmount," for whom the school is named, was connected with the University of the South for more than forty-six years; for thirty-six years he was resident at Sewanee and actively engaged in teaching. He was, first, chaplain and Professor of Ethics; then he organized the Theological Department of the University of the South, and held the chair of Old Testament Language and Interpretation. Later he was made Dean, and relinquished to his son, the Rev. W. H. DuBose, the chair of the Old Testament, retaining the teaching of the New Testament. Through all these years he remained Professor of Ethics at the University. In 1882 he was succeeded as chaplain of the University by Dr. Thomas F. Gailor, now Bishop of Tennessee and president of the Church's central body, the Presiding Bishop and Council.

From the foundation of Fairmount in 1873 until its close in 1917, Dr. DuBose was its chaplain and moving spirit; and he had, during the whole period of its existence, a wonderful influence over its students and associates. He made the institution a Church school, and built the beautiful little chapel, of which the architect was Dr. Silas McBee. In the chapel and in the lecture-room at Sewanee was wrought out that philosophy which found expression in his books and won the recognition of scholars at home and abroad.

It is doubtful if there has ever been a man in this country who had a more vital influence upon young men and young women than did this distinguished scholar and author. For ten years he made his home at Fairmount, and was the very life of the school. One may say he was the builder of Fairmount, for he so remodeled and rebuilt the establishment that it is really his work. He planted all the flowers and shrubbery and ornamental trees, so that his touch is visible in all one sees there. To those who knew and loved him, Fairmount is holy ground, and nothing could be more appropriate and gratifying to them than to have his name perpetuated by the new foundation which is to arise, to continue the work which he had most at heart. His spirit still lives at Sewanee and Fairmount. The trustees have sought to perpetuate his name and memory in the work they have undertaken.

Instruction.

The curriculum is laid down with particular regard to the canonical requirements for Localized Clergy. The courses of instruction lead to examination by the chaplains in the following subjects:

(a) The Contents and Interpretation of the Books of Holy Scripture.

(b) The Doctrines of This Church.

(c) The Contents and Use of the Book of Common Prayer.

(d) Church History, a general outline, together with the History of Church Missions.

These are the subjects that the Examining Chaplains require before admission into the deaconate. After serving in that grade for two years, the candidate may then be advanced to the priesthood in his Diocese without further examination.

The following description of the courses is given in the prospectus:

"(1) The Bible in English; the Contents and Interpretation of the Books of Holy Scripture. This course aims to give a working knowledge of the Bible, such as will be useful for the postulants, Church school teachers, lay workers and the localized ministry; and will include a study of the History of Israel, of New Testament times, and the progressive unfolding of the divine truth. A primary object is 'to know the Bible itself better,' rather than to know about the Bible; to familiarize the student by much reading and even memorizing of the text, with the words and messages of the inspired writers. The method is devotional, practical cultural and homiletical; synthetic rather than critical. The lecturers are conversational and atchetical, so that teaher and pupil may patiently discover and systematically follow to the end the golden thread which binds together the manifold messages of many writers into a living and life-giving whole. The effort is made to present and consider the Bible in its completeness, and each book as a complete whole, yet together presenting a certain unity, 'as episodes in the great poem which all the poets, like co-operating thoughts of one great mind, have built up since the beginning of the world.'

"(2) The Doctrines of this Church, as expressed in the

historic Creeds and the Church Catechism, with special reference to present needs and application to the life of today, with a comparative study of the doctrines and polity of other forms of Christianity.

"(3) The Contents and use of the Book of Common Prayer as the Church's basis for public worship and guide for the development and expression of personal devotion. Special attention is paid to parish ministration and religious education. The conduct of public worship, pastoral care and the preaching of the Word. In addition to the instruction of the class-room, members of the school receive practical training under direction in social and missionary work in the villages and mining camps of the neighborhood, and in the rural churches of the Tennessee mountains and valleys. A weekly conference is to be ehld for personal expression in prayer, experience and aspiration.

"(4) Church History, a general outline, together with the History of this Church in the United States of America, and the history, extent and methods of Christian Missions. An attempt is made to present a vital view of the spread of Christian truth, with a special study of the life and experience of the great heroes of the faith.

"(5) A practical course in Applied Sociology for Social Workers, dealing with such subjects as the Christian aspects of Social Service; the problem of the rural Church and the rural community; the mill work; mountain work; the small town, and the race problem in the S uth.

"(6) A practical course for Church School Workers, including methods of administration and conduct ot the Church school. Scpeial instruction is given in the Christian Nurture Series.

"(7) A practical course of instruction in public reading of the Scriptures, and the services of the Church; in the preparation and delivery of sermons, and in the organization and administration of the affairs o missions and parishes, including the keeping of accounts and the organization of guilds. Special attention is given to the consideration of the survey made in the Nation-Wide Campaign, for its better understanding and its practical use in the upbuilding and extension of the Church."

Becoming a Roman Catholic

W. H. Morse, M. D.

When a Protestant becomes a Roman Catholic it is required that he should make a "declaration of faith." The idea prevails that this amounts to little more than declaring that he "believes in the Holy Catholic Church," but there is much more than that in the declaration. It may be of interest to give it entire. It is as follows:

"I (the name is here given), having before my eyes the Holy Gospels, which I can touch with my hand, and knowing that no one can be saved without that faith which the Holy Catholic Apostolic Roman Church holds, believes and teaches, against which I grieve that I have greatly erred, inasmuch as I have held and believed doctrines opposed to her teaching:

I now, with grief and contrition for my past errors, profess that I believe the Holy Catholic Roman Apostolic Church the only and true Church established by Jesus Christ, to which I submit myself with my whole heart. I believe all the articles she proposes to my belief, and I reject and condemn all that she rejects and condemns, and I am ready to observe all that she commands me. And especially, I profess that I believe:

One only God, in three divine Persons, distinct from and equal to each other—that is to say, the Father, the Son and the Holy Ghost.

The Catholic doctrine of the Incarnation, Passion, Death and Resurrection of our Lord Jesus Christ; and the personal union of the two natures, the divine and the human; the divine Maternity of the most holy Mary, together with her most spotless Virginity;

The true, real and substantial presence of the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ in the most holy Sacrament of the Eucharist;

The seven Sacraments instituted by Jesus Christ for the salvation of mankind; that is to say, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, Matrimony;

Purgatory, Resurrection of the Dead, Everlasting Life;

The Primacy, not only of honor, but also of jurisdiction of the Roman Pontiff, successor to St. Peter, Prince of the Apostles, Vicar of Jesus Christ;

The veneration of the Saints and their images;

The authority of the Apostolic and Ecclesiastical Traditions, and of the Holy Scriptures, which we must interpret and understand only in the sense which our holy mother, the Catholic Church, has held and does hold;

And everything else that has been defined, and declared by the sacred Canons, and by the general Councils, and particularly by the holy Council of Trent, and delivered, defined and declared by the general Council of the Vatican, especially concerning the Primacy of the Roman Pontiff and his infallible teaching authority.

With a sincere heart, therefore, and with unfeigned faith I detest and abjure every error, heresy and sect opposed to the said Holy Catholic and the Apostolic Roman Church. So help me God, and these His holy Gospels, which I touch with my hand."

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

DISARMAMENT.

Mr. Editor: It is plain there is but one way to lessen the great burden of taxation now on us. Nine-tenths of this burden is due to wars, past and to come. Only about one-tenth of revenue goes for current expenses. No economy therefore in these can lessen **materially** this burden. The cost of past wars is fixed, and must be paid. So the only hope is to stop spending for future wars, by gradual disarmament. Some think that by so doing we shall not lessen our taxes; for the money thus saved would probably go, in our extravagant government, to pensions, bonus and such; yet even so, disarming would at least save us from such tragedy as the late great war and its massacres and cripples, widows and orphans, and our care of them. Let us all, then, who believe in prayer, pray as we never prayed before that the approaching peace conference may earnestly "seek peace and ensue it," by a gradual disarming, the only way that seems practicable to prevent such madness as possessed the nations in the great war. Universal, world-wide peace is a utopian dream, never to be realized "until **He** comes"; but a peace conference such as soon will meet is a new thing in the world, and might be the means (under God) of saving us from the political chaos that now seems imminent, and inevitable, if the nations go on as now, rivaling each other in armies and fleets. Oh that all Christians would daily, at noon, unite in spirit in some brief but earnest prayer for God-guiding of the conference.

If even two agree together as touching anything that they shall ask, we know what **He** promises. How much more, then, if tens, or hundreds, or thousands, nay millions, assail the throne of grace! The kingdom of heaven may suffer violence, and the violent may take it by force.

"Let those now pray who never prayed before;
Let those who ever pray now pray the more."

BERKELEY MINOR.

University of Virginia, Charlottesville, Va.

A PILGRIMAGE OF PRAYER.

Mr. Editor: An interesting experiment has been made recently in connection with the Order of the Thousandfold.

A deeply interested member of the Order, in a Western State, started out through the country districts to interest the people in praying for increased usefulness. The little leaflets about the Order easily opened the way to intimate heart-to-heart talks about prayer, with all sorts and conditions of people. He found them ready to talk to him about their difficulties, and many were glad to join the ranks of those who are praying to be more greatly used of God. He found a great deal of depression in the minds of the people, with regards to the results of the war, but the Order seemed to fit in very well with such a state of mind, as it opened a door of Hope—a possibility of making Christian people more of a power for good in the world. Moreover, the prayer seemed to suit people of all kinds of religious belief, because it is, or ought to be, the desire of all to become more useful.

Two weeks were spent in this pilgrimage of prayer, and it only came to an end because the money available from the fund was exhausted.

This kindling of the holy fire in human hearts suggests an opportunity to many, who have been stirred by the Nation-Wide Campaign, to seek for wider fields of service.

FREDERICK W. NEVE.

Archdeacon and President Mountain Missions, Diocese of Virginia.

The Great Commission.

THE ALASKA FIELD.

There has come to us today an appeal from Bishop Rowe for help which should be of more than passing interest to many of our readers. It is not always that a call as definite as this one is circulated, and in order that it may reach a wide circle in as authentic form as possible, we add Dr. Wood's letter:

To the Editor, Southern Churchman, Richmond, Va.:

Dear Sir: Bishop Rowe telegraphs from Tanana, Alaska, that he must have this summer, if possible, a "young, capable and resourceful man" for that mission. For the last three years Deaconess Mabel H. Pick has courageously stayed at her post at Tanana all alone. From my personal knowledge of Tanana, it is easy to understand the correctness of Bishop Rowe's telegraphed statement: "This is no place for a lone woman."

Tanana is in the very center of Alaska, at the junction of the Tanana River with the Yukon. The white town, with a population of perhaps 200, retains considerable importance as the meeting point of the steamers from the upper and the lower Yukon and the Tanana. The Indian village three miles away was formerly one of our Indian strongholds. A good many of the people have moved, and our failure to replace the Rev. P. H. Williams, who came out in 1918 to enlist in the army, has set the work back considerably. Still there is an Indian population of about 100.

It will be a pleasure on behalf of Bishop Rowe to supply further particulars concerning Tanana to any young man, preferably in orders, and preferably married, but without children, who may be willing to consider difficult work in a small outpost.

Sincerely yours,

JOHN W. WOOD.

Executive Secretary, Department of Missions, July 27, 1921.

WORK AMONG LEPERS OF THE BAHAMAS FINISHED.

Recently the Department of Missions received two special gifts from Eastern Sunday schools for the relief of leper children in the Bahama Islands. These gifts were forwarded to the Bishop of Nassau. The following letter has just been received from him:

"I enclose receipts. They would have been sent sooner if I had not been away at sea. I asked my chaplain last year to notify you that our work among the lepers had ceased.

"Leprosy has decreased very much in the islands. On my recent cruise I visited what had been a colony of lepers at Snagua and found only one leper woman. There are, however, a few lepers (no children) in the Bahamas General Hospital; so I have given the money to the matron to buy them a few additional comforts.

"I should be grateful if you would inform the two churches which have sent the offerings of these facts."

CHRISTIANS RELIEVED.

The following letter received from the office of the Presiding Bishop and Council, will probably be gratifying to readers of this column:

To the Editor, the Southern Churchman, Richmond, Va.:

Dear Sir: Bishop Graves, in confirming his cabled instructions to the Department of Missions to cease its appeal on behalf of the China famine sufferers, writes a letter dated June 6, from which a passage is subjoined:

"We are deeply grateful here for the liberal way in which the Church people have responded to the appeal of the Department of Missions for help in this famine, and, with what we have done here in the way of sending workers from the American Dioceses to the North and raising funds locally, I feel that we have really accomplished a good deal. Indeed, I hardly see how we could have been more. The help we have given in famine workers has been much appreciated in the North, and our people have in every case acquitted themselves well in the work which has been assigned to them. The last worker to return is Mr. E. Harrison King, of St. John's University, who will be back on the 8th.

"The International Famine Committees are moving to induce the government to appoint a permanent Commission on Famine Prevention, which will be international in character. Until something of the sort is done, there will be no proper dealing with the situation, for the Chinese simply let the causes of famine go unchecked, and when a famine comes, as it does regularly, they throw themselves on the help of foreigners, for without such help sufficient funds could not be collected either in foreign countries or here in China. It is the guarantee of foreign oversight, and that means in 90 per cent. missionary oversight, which provides for the honest administration of funds and enables famine relief to be carried on.

"May I ask you to express through the Church press the thanks of the bishops and missionaries of the American Church for the help which our Church people have given? It has been forwarded immediately on receipt and has gone to the agencies which have been entirely trustworthy and efficient in its administration. I feel sure that contributors will be glad to be certified that the money they have given has been applied quickly, directly and efficiently."

May I add to what the Bishop says our most grateful thanks for the widespread and generous response made by our people in behalf of the famine sufferers and for the effective work done by the Southern Churchman in keeping the facts of the situation before the people in this country? Without your co-operation, it would have been impossible to secure the approximately $140,000 which it was our privilege to send out to China.

Sincerely yours,

JOHN W. WOOD.

Secretary for Foreign Work, Department of Missions, July 23, 1921.

TRAINING FOR WORK IN CHINA.

For a thorough testing of the missionary spirit and courage there is nothing better than the experiences of the first year the new missionary to China spends at the language school. Dr. Charles Dwight Reid, who in the autumn of 1920 joins the staff of St. James' Hospital, Anking, writes of his experiences:

"The language school year has at last been closed. Mrs. Reid and I have enjoyed the months in Peking very much, and I think we have succeeded in assimilating as much of his queer language as the average student at least. I remember when we first arrived in Peking and went about among the shops with one or two of the "third term" students, we thought they were marvels at the language and must know all there was to be known. Alas, for setting folks on pedestals! We have just finished that same third term, and I must admit there are many and many untouched spots. I felt about as I should imagine a farmer out on one of the vast wheat fields of North Dakota would feel after trying to plow such a field with an old-fashioned plow and one horse—he might possibly scratch the surface of one or two furrows across his field in one season. However, there's a Chinese proverb or two which we have learned which apply pretty well. One of them is, roughly translated, our knowledge is 'as one hair in the hide of nine cows.'

"We hear occasionally about the man who comes to China and in six months preaches his first sermon. I haven't met any of him yet, but when I do I'm going to take my hat off.

"Outside of the school we have had a very enjoyable winter and spring, in weather that has never been unbearable either from cold or heat—as yet—and meeting a lot of interesting folks among the various organizations here. The getting acquainted with a lot of people I really think is about as valuable as any part of the language school session.

"I am about to take a six weeks' course at the China Medical Board's Hospital, in X-ray work, to recall what I have forgotten about it in the past couple of years since I did any of that work, and to learn the new things that have come out in that time. We have about half—well, perhaps not quite half—but over a third of the necessary apparatus for an X-ray plant for Anking ordered, to be ready about the first of September, and are hoping for the necessary moneys for the rest to be forthcoming before long from some source. I hope you can stir up some of it—fifteen hundred dollars gold would just about do the trick—two thousand would fit us right up to date, but the former amount would enable us to do almost anything; at least, the most essential work."

RECRUITING THE MINISTRY.

In the course of discussion of the many problems before the Church at the recent meeting of the Presiding Bishop and Council, they also brought up the question of recruiting the ministry of our Church. So important did the Council feel this matter to be that it requested that a statement be drawn up and presented to the next meeting of the Presiding Bishop and Council setting forth the situation in this respect.

A report from the various seminaries of the country showed the following enrollment in our various theological schools:

Number of Students November 1, 1921.

General, 70; Cambridge, 11; Berkeley, 14; Philadelphia, 20; Virginia, 40; Sewanee, 12; Bexley Hall, 5; Nashotah, 11 and 3 Greeks; Western, 15; Seabury, 22; Pacific, 11; Bishop Payne's Divinity School, 11; Greeley, Col., 4.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

LET US TAKE COURAGE.

Of course, it is the business of the preacher and the Church worker to call attention to conditions that are wrong so that they may be righted, but it is important that we should not spend all our time looking at the blue side of things.

In these latter days we hear so much of improper dressing and dancing, and generally going to the devil, especially on Sunday afternoons, that it is well for us to pause and see if things really are getting worse instead of better.

One always puts forth one's best efforts in the face of stiff opposition, but it is just as much of a mistake to over-estimate the opposition as it is to minimize it.

If we feel that the powers of evil have it all their own way, we are apt to lose our aggressiveness, and undertake nothing but defensive tactics, and consequently lose power by not availing ourselves of opportunities for occupying new fields, and developing occasions of usefulness for fear of failure.

In order to encourage optimism and cheer us on to the fray, we devote this department to an article copied from a recent issue of the Literary Digest under the heading, "America the Most Religious Country on Earth."

This article is encouraging not only by comparison with other countries, but also for the light it sheds upon conditions as they are developing in our own land.

We quote as follows:

"The United States is the greatest church-going country in the world," says a writer who has been burrowing into the United States census figures, and he gives us the further comforting assurance that the whole world is growing better, a vastly different conclusion from that reached by some other contemporary observers. Statistics show, however, that out of a population of more than 105,000,000 in the United States there is a church population of nearly 45,000,000, and a Sunday school attendance of more than 20,000,000. More than 2,000,000 persons devote a whole or part of their time to teaching in Sunday school, and, in addition, there are 200,000 ministers, speakers, rabbis, priests and others described by different ratings according to the denominations, but authorized to solemnize marriages and to preach and perform other work regarded as that of the church head. Assisting the ministers are several million lay workers, secretaries and volunteer helpers, who devote their time to "laboring in the vineyard" because of interest and enthusiasm, with little or no reward other than that which the service brings. Taking all these facts into consideration, says the writer of a special article in the New York Herald, 'it is argued that every family must have at least one member connected in some way with a religious organization, church or religious society.' In further evidence of the upward trend of religion, it is stated that 'militant membership in churches has practically doubled in the United States in the last twenty-five years, although during the same time the nation's population has increased only 69 per cent.' Church property is valued at $2,000,000,000, with $500,000,000 for endowment.

"Such news as this will come as an agreeable surprise to those of our religious leaders who had regarded the signs of the times as indicative of a failing religious morale and who had seen in the shortage in the ministerial supply a manifestation of the Church's weakening hold on humanity. Not only will the fears of these be allayed, to some extent at least, but, as the Herald remarks in an editorial foreword to the article, 'critics of present-day morals, professional pessimists, those of Bolshevik trend of mind, will be confused and abashed' when they analyze the contents of the article. 'That the United States is easily the most religious country in the world; that the number of those interested in the several denominations is increasing far faster than the population; that the value of church property and the money spent annually for church work runs into the billions, is a revelation of the American public's morals.'

"Church membership is climbing at the rate of a million a year, says the Herald writer. 'Nearly 7,000,000 persons became members of religious bodies in the ten-year period ended December 31, 1916, according to the Census Bureau, which period included two years when the great war was spreading its influence over the world.' So then—

" 'The steady growth of religious training, the rapidly growing army of converts who openly avow their purpose to live according to the teachings they elect, say Church officials, gradually is making the United States and the entire world better instead of worse. Manifestations of evil and wickedness, small and large, are seeming only, it is argued.

" 'The foibles of fashion, scanty dressing, divorce coming in what seems like a wave in the wake of war, extravagance, law-breaking and violence, are only petty outbursts in the view of thoughtful churchmen. Such manifestations will pass, they promise, thrust into the background by the weight of sober, decent public opinion, built up through the national and world educational campaigns.

" 'Bridging the world with a background of religious training, the churches of the United States and other nations will eventually bring about an era of fair dealing and international righteousness which shall make war unreasonable. This is the argument of church workers, ministers, elders and officials, who back it with their references to the government investigations of church activity in the United States.'

"The first religious census taken in 1890, says the writer, found a total church membership of approximately 21,000,000 out of a total population of nearly 63,000,000. This showed that 35 per cent. of the population was enrolled in churches. Sixteen years later the total church population had increased to 35,000,000, or 42 per cent. of the national population of 84,000,000. Now the percentage is nearly 43. Modern methods of church recruiting, disapproved by some ministers, are credited with part of the large increase in church membership. One of these is the recreational church plant, with gymnasium, bowling alley and gamerooms, where young women and men meet, organize clubs and engage in special study. The membership and work of organizations like the Y. M. C. A., the Y. W. C. A., the Young Men's Hebrew Association and similar societies are not included in studies of the Census Bureau. Adoption of advertising methods by churches and campaigns for converts are also credited, says the writer, with a share in increasing church membership.

"Alongside this growth has been the Church's increase in property ownership, which, including only buildings in which services are held, is now valued at $2,000,000,000. Mortgages on this total only about 10 per cent. The churches have also at their disposal $500,000,000 in endowments and other properties for Home Missions, hospitals, colleges, etc., and a sum more than one-tenth as large is invested for the benefit of missionary work in foreign fields. Further:

" 'The annual expenditure of more than $50,000,000 a year for special extension work in the United States long ago became a common thing for churches. Reaching the churches in contributions, this represents more than $1 a year for every enrolled member. It does not include the collection and expenditure of nearly $16,000,000 additional on account of Foreign Mission work or the annual overhead expenses of maintaining meeting halls, paying ministers and other workers in the United States. The last item alone absorbs more than $400,000,000 a year.'

"The war did emphasize spiritual values, says the Detroit News, and the orgy of materialism which followed it—'not overlooking the materialism which expressed itself in the treaty of peace'—is probably today as great a force for the essentials of religion as any that could be devised:

" 'And this materialism, exhibited in eating, drinking, spending, competing in display with one's neighbors, and in a general emphasis on the exterior rather than on the interior values, was the culmination of long years of just such false ideals of life—ideals that found their nature and inevitable outlet in a clash of arms involving the whole world. But every poison has its antidote and the antidote for this was being formed even while the effects of the poison seemed at its height. The antidote is the vision of a life which recognizes not with lip service only, but with a conviction flowering in daily common life, that spirit is eternally above matter, and the things of the spirit eternally above all that matter in its several guises as wealth and power and position can offer.' "

Church Intelligence

Summer School at Geneva.

The sixth annual meeting of the Summer School Workers of the Province of New York and New Jersey terminated on Thursday. This year's session was the most successful that has ever been held and the attendance was the largest. The Board of Governors decided to limit the registered attendance to 250, and that this number must come with a definite purpose and must be present during the entire ten days. The campus was crowded at all times this year.

Four bishops participated in the Summer School session. The Rt. Rev. Wilson R. Stearly, Bishop Coadjutor of Newark, was president and pastor of the school. A leading feature of the school was the daily Bible Hour talks by Rt. Rev. Charles H. Brent, Bishop of Western New York and Chancellor of Hobart College. Rt. Rev. David L. Ferris, Suffragan Bishop of Western New York, gave a very interesting course on Christian Fundamentals for Juniors. The Rt. Rev. Charles Fiske, Bishop Coadjutor of Central New York, gave a very instructive address on "How to Become an Educated Christian."

The Rev. Paul Micou, of the Department of Religious Education of the Presiding Bishop and Council, gave a class in Church Life and Government.

The mystery play, "The Angels of Magdalena," was given on Wednesday evening on the William Smith campus and was very pleasing.

Field Day was held on Thursday afternoon and was very amusing. Games of all kinds were enjoyed, not only by those who participated, but by the spectators.

It has been announced that an active general campaign will be commenced in October to raise the remaining $600,000 needed to complete Hobart College's Million Dollar Centennial Fund, $400,000 of which has now been subscribed without general solicitation. Three hundred thousand will be raised in the Diocese of Western New York, in which Hobart is situated. The Rt. Rev. Charles H. Brent, Bishop of Western New York and Chancellor of Hobart College, will co-operate with the committee in charge. The Hobart Campaign has been unanimously endorsed by the Diocesan Council of Western New York.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Life Work Conference Held in Tappahannock.

Another of the Life Work Conferences arranged by the Committee of the Diocesan Board of Religious Education in various parts of the Diocese was held on Wednesday, July 27, in St. John's Church, Tappahannock, Rev. William N. Meade, rector.

When the speakers arrived they found awaiting them a fine congregation of representative men and women and a number of young men, some of whom had come for long distances to attend the conference.

The conference was opened with a brief devotional service, after which the Rev. F. D. Goodwin, of Warsaw, in well-chosen words, called attention to the shortage of clergy and the responsibility resting upon each clergyman and each parish of bringing to our young men the call to the Church's ministry.

Mr. Goodwin then introduced the Rev. Douglas W. Neff, of Gloucester. In his address Mr. Neff stressed particularly the work of the ministry, calling attention to the fact that the need of today is for virile men who are not afraid to work in a field which calls for every power of one's life. He referred to some of the calls upon a clergyman's time and interest, and showed very clearly that no one, who took the trouble to find out, would find that the real minister's life is an easy one. And yet, while this is true, there are joys of service that more than compensated for all the hard work and all the burdens carried.

Mr. Neff was followed by the Rev. Noble C. Powell, rector of St. Paul's Memorial Church, at the University of Virginia. Mr. Powell prefaced his address with the statement that the prime work of the Church today is to fit men, not for death, but for life, and the clergy, as her official representatives, are commissioned to go out and seek to teach men the meaning and purpose of this their life. He stressed the two questions which a young man must ask himself as he faces his life, "What can I get out of life?" and "What can I put into life?" answering these with especial reference to the Christian ministry, showing the need of men with vision who are willing to give their lives to make their visions real.

The meeting then adjourned for lunch, which was served on the lawn of the church by the ladies of the parish. Surely those who were present saw again the real old Virginia bounty and hospitality.

The conference was called to order again at 2 P. M., and after the singing of a hymn and prayer, Rev. Mr. Powell spoke briefly of the financial provisions which have been made by which a young man is enabled to prepare himself in college, university and seminary.

Bishop Temple, of North Texas, who is spending his vacation in this section of the State, urged that the young men should not seek to put the thought of the ministry out of mind by saying, "I am not good enough," for there is no life that God cannot use if it is given to Him.

A striking feature of the afternoon session were addresses by prominent laymen of the parish, who spoke very earnestly and feelingly of the need today for more and better trained men in the ministry, and expressed a lively interest and co-operation in what the Diocese is seeking to do along this line.

The conference was then thrown open for discussion, in which a number of those present took part.

The sessions were closed with prayer and blessing by Bishop Temple, and those who had been privileged to attend left with the conviction that this Tidewater region, which has given so many of its sons to the ministry, will not be found lacking in this hour of need.

Lamb's Creek Church.

Before the Revolutionary War the vast British Colony of Virginia became the home of a large number of the good old English families, who felt that it would be impossible for them to be true to the long-established religion of their forefathers if they were to neglect to build worshipful houses of God. Up and down the land of Virginia these houses of God stood as a testimony to the faith that was in our first English settlers. Records show that as many as one hundred and thirty-five churches existed, of which now there are only twenty in the present Diocese of Virginia which have survived destruction or alienation to other denominations. Lamb's Creek, built in A. D. 1770, is in the upper portion of King George County, about fourteen miles southeast of Fredericksburg. After the British were driven out of this country the British clergy ceased to be sent hither from the old country, and many of those who had been at work here were "frozen out." Through this cause there was a general disuse of the old Colonial churches. In some few instances the county authorities were able to turn them to educational uses (as was the case for a time of St. Paul's in King George County); in many others, other denominations turned the buildings to account. The majority went into decay. Lamb's Creek decayed as far as it was able; but—to quote Nancy Byrd Turner—

. . . . unshaken of all storms,
The old church stands . . . .
Safe hath she come through stress of
shame and shock,
Of time and tumult, and the wrack
of wars.
Her corner-stone is founded on a Rock!

The splendid condition of the walls and the possibility of teaching a number of children unprovided with religious teaching, turned the attention of the Rev. Byrd T. Turner to the reconstruction of the church. In 1907 the Restoration Association was formed and has continued its work until now. General substantial repairs to the building, restoration of the original Bible (—"VINEGAR" Bible) and Prayer Book; gift of a silver communion service, and gift of a fire-proof iron safe—these are some of the things that have been accomplished up to the present.

The Nation-Wide Campaign of the Episcopal Church is endeavoring to restore to the perfect original form as many of these old churches as form in their opinion strategic spiritual centres. Old Farnham and Christ Church (Middlesex) have already been taken in hand, and now we understand it is the turn of old Lamb's Creek. The Executive Committee will take over this church on August 8 and begin by exciting the spiritual interest of all concerned by a readjustment of its services.

If it were possible to obtain some of the old monuments which were removed, and the four date bricks, marked 1770, the date of the foundation, and the original communion plate, which must certainly exist somewhere in private ownership, the work would be greatly set forward.
be greatlyset forward. The bricks, according to report, were carried North by a Union soldier during the war.

A thriving Sunday school is being conducted at present by a few of the local women, and it is hoped that this sketch will reach the eyes and hearts of willing and able sympathizers who will appreciate the work of restoration (both material and spiritual) and assist with the help that is needed.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

The Summer.

Many of the cleregy have left the city for their vacation periods. While the work of the churches is being carried on by assistants or special clerical

supplies for the purpose. Rev. Christopher P. Sparling has been visiting at Blue Ridge Summit, and Rev. J. H. W. Blake has been visiting his son in Akron, O., and friends in his old parish at Tiffn, O. Mr. Blake will be at Blue Ridge Summit also a little later. Their parishes of Christ Church and St. John's Church, Georgetown, are holding joint services, alternating each Sunday between the two churches. Rev. Thomas McKlintock is in charge of these services. Rev. Robert Talbot, D. D., of St. Paul's Parish, is also spending his vacation at Blue Ridge Summit, while his work is being cared for by Rev. T. A. Johnstone. The Washington clergy at Blue Ridge Summit will probably take part in some of the services at the Church of the Transfiguration, while there, helping in this way the rector, Rev. F. A. Cook. Dr. Freeman, of Epiphany, is spendind the summer in Maine, while the Rev. Robert Browning, his assistant, is in charge of the services and work of Epiphany. The services at Epiphany Chapel are being conducted by the Rev. Mr. Haupt, while the vicar, Rev. Arthur Torrey, is away for a rest and change. Dr. C. Ernest Smith is out of the city and his services at St. Thomas' are being held by the Rev. A. S. Hawksworth, his assistant. The clergy in charge at St. Mark's Church during July and August are Rev. Thomas Shoesmith and Rev. Horace W. Stowell. Rev. C. T. Warren, of St. Alban's Parish, expects to leave the city for a short while in August, when he will visit the Rev. Giles Buckner Palmer, at White Post, Va.

At the people's open-air service the preacher on Sunday, July 31, was Rev. James Kirkpatrick, rector of Norwood Parish.

Rev. J. Henning Nelms has begun his work regularly as rector of Silver Spring Parish, having held services on Sunday, July 31, at Grace Church, Woodside, in the morning, and St. Mary's Chapel, Aspen, in the afternoon.

Bishop Harding's sister-in-law, Mrs. Josephine Douglas Creyke, died at the Bishop's House, Cathedral Close, on July 29. Mrs. Creyke was the widow of Rolf Creyke, Gloucestershire, Eng. She is survived by two sisters, Mrs. Edward G. Love, of New York, and Miss Harriet Douglas, who makes her home with her brother-in-law, the Bishop of Washington.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rev. Herbert Shipman, D. D., Suffragan-Elect.

Training for Lay Readers.

At St. Paul's Parish House, New York, there was held last year a dinner conference to consider enlisting and training men to serve as lay readers. Laymen were present from the Dioceses of New York, Long Island, New Jersey, Connecticut and Newark. The need for trained laymen was recognized, and appeals from Church authorities were read, asking that such be furnished. A letter was read from the late Bishop Burch, commending work that had been done under his direction, and appealing for more help.

An offer was made by the Seabury Society to do what it can to put a service leader in the field, free to give his whole time and to go into all parts of the Diocese of New York, and into other Dioceses if invited to do so, and assist Church laymen in development of plans, and in personal training, to labor for increased numbers in the ministry of the Church, for greater success for the Nation-Wide Campaign, for wider publicity of Church affairs and needs, always co-operating with the Church publicity leaders, and for the founding of a Summer Conference on Greenwood Lake, that shall be unlike present conferences in that it is an exchange of methods for work by all Christian people. All work proposed is in the direction of scientific management, as based on Christ's methods in dealing with material things.

The Seabury Society has been merged since the St. Paul's Parish House conference into an American Board of Applied Christianity. The change was made in part upon the advice of the late Bishop Burch, in which advice many Christian leaders concurred. Efforts to place a service leader in the field for full time have been successful, and from August 1 the Rev. Roland C. Ormsbee serves as such leader. A second edition of the text-book, "Christ's Economy," is to be ready this fall, the first edition having been sold out Bishop Burch had promised to write an introduction to this second edition, as he had written that to the first edition, but died with the request of the Board on his desk. Forty-two churches of the New York Metropolitan District, some of them the largest in the district, and including Baptist, Congregational, Methodist and Presbyterian, have asked assistance in the training of their laymen for service.

The plan contemplates training for volunteer workers only—clerks, lawyers, business men, who give spare time. No salaries are ever to be paid. The plans are not official, but are loyal in all things to all of the churches. Major General Leonard Wood is honorary president of the Board, and the chairman of the Council, the Hon. Frederick Irving Cox, has just been named by President Harding a member of the Interstate Commerce Commission.

The Rev. Dr. Randall C. Hall, professor-emeritus in the General Seminary, but for thirty years active in teaching there, is dead at the age of seventy-eight. His death occurred in the house in Wallingford, Conn., in which he was born. For some years he has served as assistant at the Church of St. Mary the Virgin, and his funeral took place from that church on July 30. He had been associated with the General Seminary since 1869.

GEORGIA

Rt. Rev. F. F. Reese. D. D., Bishop.

Vacation Occupations.

The Bishop, with Mrs. Reese, left for his vacation on July 29, and will spend two months at East Gloucester, Mass. The Rev. John Durham Wing, D. D., rector of Christ Church, Savannah, with his family, is spending the month of August in Habersham County, Diocese of Atlanta. Dr. Wing has been asked by the Rev. Thomas Duck, of Cornelia, in charge of the missions in that section, to hold a service at historic Grace Church, Clarkesville. It was at this church that the convention met in May, 1840, and elected the Rev. Stephen Elliott, Jr., the first Bishop of the Diocese of Georgia. The Rev. H. Hobart Barber, rector of the Church of the Good Shepherd, Augusta, with his family, has a cottage at Brevard, N. C. Mr. Barber, who is vice-chairman of the Department of Christian Social Service of the Bishop and Executive Council, will attend the provincial summer school at Sewanee, especially to study Social Service under Dean Lathrop. The Rev. William T. Dakin, rector of St. John's Church, Savannah, with Mrs. Dakin, is in New England for six weeks, and the Rev. J. D. Miller, rector of St. Michael and All Angels' Church, Savannah, is at Little Switzerland, N. C., where he spends his vacation every summer.

Personal Notes

The Rev. George Woodward Lamb, secretary of the convention, Diocese of Pittsburgh, is in charge of St. Michael's Parish, Germantown, Philadelphia, during the summer, in the absence of the rector, the Rev. Gilbert E. Pember. Mr. Lamb's address is St. Michael's Parish House, Germantown, Philadelphia.

The Rev. William M. Walton read at a recent service in St. Matthias' Church, Summerton, S. C., a note of resignation just mailed to the Bishop. He referred to the fact that the period he had specified was long passed that objectives (including the beautiful new church at Summerton) had been reached and that on September 1 he proposed to close his engagement at St. Matthias Church. The Bishop responded:

"Now, with regard to your determination to resign at Summerton within the next three months, let me say that I have just received a communication from Mr. Lucien Brailsford, signed by practically every member of the congregation, asking me to induce you to remain at Summerton a little longer.

"This memorial will be highly gratifying to you, and reveals more clearly than anything I have yet heard how much the people at Summerton love and appreciate you. I am enclosing the testimonial, as you may like to keep it among your archives."

During his month-of-August vacation from Marietta, the Rev. Alan Pressley Wilson will be in charge of Emmanuel Church, Anacostia, D. C. He will live at 1653 Edmondson Avenue, Baltimore, where he should be addressed.

Mr. Thomas A. Scott, a communicant of St. Paul's Church, Lynchburg, Va., has accepted the position of Executive Secretary extended him by the Bishop and Executive Board of the Diocese of Southwestern Virginia. Mr. Scott has announced his purpose to enter upon his duties the first of September.

The Rev. Walter R. Noe, of Wilmington, N. C., will take charge of St. Peter's Church, Roanoke, Va., for the coming month.

The Rev. D. Wilmot Gateson, rector of Trinity Church, Williamsport, Pa., will again preach at St. Thomas' Church, Fifth Avenue and Fifty-third Street, New York City, Sunday, August 14. Until that date his address will be 63 Beverly Road, Kew Gardens, L. I., telephone Richmond Hill 7190. After that date he will spend two weeks at Dahoga, Pa.

Rev. Edmund Pendleton Dandridge, of St. Paul's Episcopal Church, Petersburg, after making a careful investigation of the new field, has decided to decline the call to Trinity Church, Columbia, S. C.

Family Department

AUGUST.

1. Monday.
6. Saturday. Transfiguration.
7. Eleventh Sunday after Trinity.
14. Twelfth Sunday after Trinity.
21. Thirteenth Sunday after Trinity.
24. Wednesday. St. Bartholomew.
28. Fourteenth Sunday after Trinity.
31. Wednesday.

Collect for the Transfiguration of Christ.

O God, Who on the mount didst reveal to chosen witnesses Thine only begotten Son wonderfully transfigured, in raiment white and glistening: Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in His beauty, Who with Thee, O Father, and Thee, O Holy Ghost, liveth and reigneth, one God, world without end. Amen.

Collect for Eleventh Sunday After Trinity.

O God, Who declares Thy almighty power chiefly in showing mercy and pity; Mercifully grant unto us such a measure of Thy grace, that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure; through Jesus Christ our Lord. Amen.

Memory.

"The memory of Thy great goodness."—Psalm 145:7.

It meets me at the break of day
And makes me every morning glad;
It travels with me all the way,
And comforts me when I am sad;
This memory of love and grace
Abides with me in every place.

I will extol Thee, O my King,
And I will always bless Thy name:
Though I am weak, Thy praise to sing,
I would abundantly proclaim
How tender is Thy gentleness,
How wnderful Thy righteousness!

The Lord is gracious unto all,
Full of compassion is Thy heart;
Thou listeneth when Thy children call,
Thou wilt not from Thy poor depart.
The eyes of all wait upon Thee,
And all shall Thy salvation see.

Thou raisest those that he bowed down,
And Thou upholdest all who fall,
For humble souls Thou hast a crown
And liberty for those in thrall;
And all who in Thy Kingdom are
Are guided by Thy sun and star.

Unto all generations good
Thou hast been, as Thu art to me;
O Father, Who hast by me stood,
I thank Thee for my memory:
Hope bids me fear no change of ill,
Thy goodness great will bless me still.

—Marianne Farningham.

By Whom We Pray.

A picture used to hang in my mother's chamber during the latter years of her life. It had little artistic merit, but the sentiment which produced it seemed genuine and sincere. The picture portrayed a simple bedroom in an old-fashioned farm-house, with bare floor and sloping ceiling. The darkness was already gathering in the corners of the room, but the wide bedstead was still in the light. Curled on the bed was a black kitten asleep, or purring softly. And kneeling at the foot of the bed, her arms folded on the worn quilt and her face hidden on her arms, was a little girl, in a long white gown, saying her night prayers.

Such a scene brings different suggestions to different minds. Among them is the sense of contrast—the contrast between the "two worlds." One of these is the world of outward things, of things that can be seen and heard and handled. The other is the spiritual world of personal thought and will and action.

As an event in this material world. in the unfolding of the earth's physical history, the little child saying her prayers, alone in the quiet room, is of utter insignificance, scarcely more important than the chirp of cricket in the grass outside or the twinkle of the evening star shining clearer as the sunset fades.

But as we open our minds to the spiritual world, what tremendous personal forces meet in the utterance of that little heart. For, to render possible that child's prayer, the infinite and eternal God—Father, Son and Holy Ghost—must be acting in the fulness of His love and power at this very point of time and space, at this evening hour and in this darkening room.

That Christian child could not say one word of true and acceptable prayer unless God the Father had willed that she should so speak to Him; unless God the Son had become man and died and risen that through His mediation she might come unto the Father in Him; and unless God the Holy Ghost were giving her words to speak and taking His place in her heart to say the words with her. "And when that cry goes up before the throne, it will be heard and remembered, because the Holy Ghost prepared and sent it, the Son perfected it, the Father received it. Therefore, every child's lispings of prayer enfold the mysteries of the Eternal Trinity."

This is only what St. Paul tells all Christians, old or young, that God has "sent forth the Spirit of His Son into our hearts, crying 'Abba,' 'Father,'" and that we all, through Jesus Christ, who "reconciled us unto God by His cross," have "access by one Spirit unto the Father."

The prayers that I say, if they are true Christian prayers, do not begin with myself. I do not originate them, though they express my deepest longing, my truest self. These prayers come to me from God the Holy Ghost. He breathes into me, by the **inspiration** of His love, the "holy desires" which then, by His help, I breathe out in **aspiration** to God. And by that same Spirit these desires are carried up to the Father's loving heart and accepted through the mediation of His well-beloved Son.—Rev. J. O. S. Huntington, in "The Work of Prayer."

Power of a Sweet Voice.

There is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it means and feels; and it is hard to get and keep it in the right tone. One must start in youth, and be on the watch night and day, at work and play, to get and keep a voice that shall speak at all times the thoughts of a kind heart. But this is the time when a sharp voice is most apt to be got. You often hear boys and girls say words at play with a quick, sharp tone, as if it were the snap of a whip. When one of them gets vexed you will hear a voice that sounds as if it were made up of a snarl, a whine and a bark. Such a voice often speaks worse than the heart feels. It shows more ill-will in the tone than in the words. It is often in mirth that one gets a voice or a tone that is sharp, which sticks to him through life, and stirs up ill-will and grief, but falls like a drop of gall on the sweet joys at home. Such as these get a sharp home-voice for use, and keep their best voices for those they meet elsewhere, just as they would save their best cakes and pies for guests and all their sour food for their own board. I would say to all boys and girls: "Use your guest voice at home. Watch it day by day, as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is a joy like a lark's song to a hearth and home. It is to the heart what light is to the eye. It is a light that sings as well as shines. Train it to sweet tones now, and it will keep in tune through life."

Sunrise.

The somber skies a sudden brightness show,
The clouds and mist reflect a golden glow,
And far and near what tender glories flow
As sunrise comes!

The spreading hills upraise themselves in song,
The streams soft murmur as they move along;
What hopes and yearnings rise in rapid throng
When sunrise calls!

The slumb'ring city wakens from its sleep,
The streets and homes no longer silence keep;
O faithful heart, forget thy sorrows deep
With sunrise near!

The night will pass, God's dawn will come again.
Your doubts and fears will vanish like the rain,
And you will smile away the haunting pain—
'Tis sunrise now!

—Abram S. Isaacs, in S. S. Times.

John Manderson's Questions.

"Where have I failed?" asked John Manderson of himself, as he settled down in the Morris chair after he returned from Sunday school. His thoughts ran back over the five years he had been superintendent of the Sunday school.

Had he failed? How the incidents of these years stood out before him! Girls and boys who were twelve years old when he became superintendent had come to the border-land of manhood and womanhood. Were they five years nearer the Christian's estate? Some were; yes, he could remember many of them by name. But others—well, what could be said about the others? Some were still in contact with the church and school influence, but the ties that bound them were all so slight. And some—and some—! The hot tears filled John Manderson's eyes as

he thought of some whose childish faces had once smiled back at him as he stood at the desk, but now were seen no more in Sunday school. Dead? No; that would be sad enough. But some were already started on the certain downward path to moral wreckage. Yes, he saw one of the boys only yesterday. His face, young as it was, was coarsened by the beginning of a wild life.

Had he failed as a superintendent? Of course, he wasn't the teacher of these young folks. Surely the main responsibility rested on the teachers. But—did it? How persistent that question was! After all, was it anybody's responsibility, or was it just the law of average? Some can be held and some can't be held. That seemed plausible at first, but somehow it didn't comfort John Manderson much.

How far was he, the superintendent, responsible for the work of the teachers? It wasn't a pleasant question, and he wished it hadn't come up. But there it was. Really, he had always felt that the questions of the teacher's work and influence were matters for her to settle, and not for him. But was that true, after all?

Some of his teachers were choice ones, indeed; they were careful students of the Book they taught, and equally careful students of the pupils to whom they taught the Book. But some others were only fair, and some were very poor teachers indeed. It was very hard to get teachers in St. John's Sunday school, and sometimes he had to take any he could get. And so it happened that in a part of his school very indifferent teaching work had been done; and he knew it, and had known it these five long years.

Was he responsible for this condition? Almost angrily he tried to put the question from him, but back it came every time. If he wasn't responsible, who was? He thought the pastor equally culpable, but that didn't relieve him of his own share of the responsibility, which got heavier all the time.

After all, what had he really done to improve the teaching work of the school? Teachers had come, and had stayed on or had gone out of the work. He had talked to them often about their class work, but there he had stopped. Oh, yes, he had prayed for them, too; he was a man of prayer. But never once had he offered a single teacher a helpful hour of Bible study; never a chance to learn better the laws of teaching; never an opportunity to study carefully the mental and physical characteristics of the boys and girls under her care.

Never had he seen to it that the teachers were provided with helpful and stimulating books on their work. True, some had bought and read books of this character, but the majority of his teachers scarcely knew there were such books. Was that his fault? As he thought about it, it looked so.

How about himself? Had he enriched his own mind with helpful reading better to prepare him for his task? Why, he didn't recall reading a book on Sunday school work in all the five years; and yet he was spoken of as occupying the place in church next in importance to that of the pastor. Had he mingled with other Sunday school workers, each to share with the other his problems and his successes? No, truly, he hadn't: he'd been too busy.

Too busy* John Manderson didn't like the sound of that phrase, as he sat in the quiet of his home that Sunday. Is it possible to be too busy to do the Lord's work well? That is, does the Lord give us work to do and then deny us the time in which to do it faithfully?

The superintendent of St. John's Sunday school was quiet for a long time. The plans of his life were shifted in that quiet hour, and relationships were readjusted. His duty to his teachers and to his work became very plain, though simple, and a new purpose was conceived and carried out.—S. S. Times.

The Kingdom Within.

All the words of our Lord bespeak His divineness; Himself as God manifest in the flesh. And He honors man most in naming Himself as the Son of Man. The fulness of His love and honor for man appeared as He laid down His life for his redemption and restoration. And great, indeed, is His love and honor, when He assures us that the kingdom of heaven is within us. It was because of man's divine nature and possibilities that God so loved the world. And divine manhood is the Way, the Truth and the Life for our exaltation to our original high estate and sonship.

The wisdom and purpose of the coming of Jesus was to assure us of our high birth and possibilities, and to make everlasting righteousness familiar and practicable. His sacrifice established the sinfulness of sin and the fearful consequence of broken law. And His blessed Spirit has given assurance of the possibilities of righteousness and happiness: the high privilege of human life. Its operation realizes the kingdom of heaven within us; its fruits are love, joy, peace, long-suffering, gentleness, meekness, faith.

The kingdom of heaven exixsts in faith: which is the substance of things hoped for, and the evidence of things unseen.

Our Lord came to bring in everlasting righteousness: to realize and make familiar all truth. The devil deprived our parents of the first Eden, by magnifying intellect; and he works now after his old way in making the Fatherhood of God and the Brotherhood of Man an abstraction; and our holy religion a high science, a matter of logic and reason, an entertainment and a learned profession for the wise and prudent; its practice a thing for the poor and despised—for fishermen and working men and women; unlearned and ignorant. And yet the mist of human pride and diabolic intellect are fleeing before the rising light of the living Saviour; and men

"In crowding ranks on every side arise,
Demanding life, impatient for the skies."

The kingdom of heaven within us is becoming more and more a familiar truth and fact.

To the outer world mankind are showing their divine sonship in the direction of omniscience, omnipresence and omnipotence, and in their souls are enjoying a peace and happiness that bespeaks the kingdom of heaven within.

According to the prophet, the man of the latter day is to be "as a hiding place from the wind, a covert from the tempest, as rivers of water in a dry place, and the shadow of a great rock in a weary land." A man is to be "more precious than gold, even than the golden wedge of Ophir."

The promises of our Lord are to those to whom His mind is the kingdom of heaven within us. They regard this present world as well as that to come, and life worth living. They are: To the poor in spirit; their's is the kingdom of heaven. To those that mourn, comfort. To the meek, the blessing of earth. To those that hunger and thirst for righteousness, fullness. To the merciful, mercy. To the peace-makers, to be children of God.

And the kingdom of heaven within makes His little ones the light and salt of the earth. Its realities are the people who, as unambitious, honorable and good citizens, lead quiet and godly lives, letting their soft and modest light shine to the glory of God.

In our day Mammon, that stands for the world, the flesh and the devil, the kingdom of this world, is made up as of old. The fruits of the flesh are: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like. Against these are the quiet and happy lives of pious people; and they make what we know as our civilization.

But the kingdom of heaven within is the grand idea—ideal and possibility of the day in which we live. And all the pictures and visions of the kingdom of heaven: the new Jerusalem, with its gates of pearl and walls of jasper, and foundations of precious stones; the Garden with its springs and fountains and fruits and flowers; the present light and glory of God and the Lamb. All these tell of the loyal and well-kept soul, hungering and thirsting for truth and righteousness, and enjoying the fulness of the present God.

The soul secured in such existence lives its life, utterly regardless of surroundings and conditions. And such lives compared with the fearful follies and vices and burlesques of the world are as heaven to hell. The great successes of Vanity Fair are vexatious and monstrous absurdities. The logic of latter day life is the reductio ad absurdum. Its grandest glories are sacrifices for truth and righteousness' sake.

Two proverbs of King Solomon ought to be made familiar in all schools and colleges: So are the ways of him that is greedy of gain; that taketh away the life of the owners thereof.

"Through wisdom is a house builded: By understanding it is established; and by knowledge shall the chambers thereof be filled with all precious and pleasant riches.

Greed and ambition destroy life; Godly wisdom makes heaven of it.

W.

Cemetery Huts in France to Open.

With the beginning of the tourist season the American Y. W. C. A. in France is to reopen its hostess huts at the American cemeteries in which our boys lie at rest. Through these shelters visiting relatives are given hospitality and assistance. Many bereaved relatives alone in France during previous summers have already expressed their heartfelt appreciation of the helpful and sympathetic services of these Y. W. C. A. representatives. Many mothers unable to make the journey have received much comfort from the location of their sons' graves and personal services in their name.

This summer the cemetery huts are to be located at Romagne, Bony, Belleau Wood and Ferre-en-Tardenois.

A thousand Ingersolls in every country under the sun would not do so much to create disbelief of the truth among men, as the spectacle of a church inheriting promises, which she seems unable to believe, and receiving commandments which she seems unwilling to execute.—Thoburn.

For the Young Folks

Remember—The Little Member.

You may keep your feet from slipping
And your hands from evil deeds
But to guard your tongue from tripping,
What unceasing care it needs!
Be you old or be you young,
Oh, beware,
Take good care
Of the tittle-tattle, tell-tale tongue!

You may feel inclined to quarrel
With the doctrine that I preach,
But the soundness of the moral
Sad experiences will teach:
Be it said or be it sung
Everywhere,
Oh, beware,
Of the tittle-tattle, tell-tale tongue!
—Henry Johnstone, in St. Nicholas.

A Rainy Sunday at Home.

By Mary Callum Wiley.

"Oh, dear!" said Annebel, "I wish it would stop raining!"

"What would you do?" said Fred. "You couldn't go anywhere, 'cause it's Sunday."

"Or do anything," said Joe.

"Auntie says if you want to see something," said Tom, suddenly appearing at the door, "come out to the kitchen."

The children needed no second bidding. All day they had been housed in, and now, as the afternoon dragged by, they were restless and cross, and ready for anything.

"Why! What in the world!" they cried as they ran into the kitchen. Their aunt was standing by the table with her sleeves rolled up and a big apron on, spreading wet sand over a map she had sketched with chalk on the top of the table.

"It's a map of Palestine," said Tom. "See, we are going to make it out of sand and put in the mountains and the valleys and the rivers and everything."

"Oh!" said the children. They had never seen anything like it, for they had never studied geography with a sand map. They lived in the country and went to an old-fashioned "district school." But their aunt explained how the map was to be made, and in a little while they were busy at work, piling up the sand in places for mountains, smoothing it out for plains, and making rivers and lakes out of bits of looking-glass.

"As our map is a representation of the home of the children of Israel," said auntie, "don't you think it would be nice to mark in some way the different places where Bible events happened?"

"Yes," said the children. "But how can we do it?"

"Take Bethlehem, for instance," said auntie. "What has happened there?"

"Jesus was born there," said the children quickly.

"Yes," said auntie, "but I mean in Old Testament times."

"David lived there," said Tom.

"And Ruth," added Annebel.

"Then, why not mark Bethlehem with a sheep," and auntie drew a tiny animal out of the Noah's ark she had brought down for the purpose, and placed it on the map. "This will show," she said, "that David lived a shepherd boy here."

"Put down a lion, then," said Joe, "and a bear, too."

"All right," laughed auntie; "and I drop a grain of corn, too, to remind us of Ruth."

"Where's the place where David fought Goliath?" asked Tom.

"Here," said auntie, pointing to a narrow valley southwest of Bethlehem. "Here's where the Philistines came up to fight the children of Israel."

"Well, I've got a splendid picture of a giant," said Tom ;"that'll do for that spot."

"Didn't Samson go down here to Gaza once?" asked Henry, studying the map in the back of auntie's Bible.

"Look it up in the sixteenth chapter of Judges," said auntie.

While Henry was reading up on Samson, the others were eagerly asking questions and looking up references. For they soon found that they had to keep their Bibles open in order to mark their map correctly. Each child was given a certain part of the map to work up, and whenever he was in doubt about anything or couldn't find a story in the Bible, auntie helped him out.

When, at length, the map was done, father and mother were called in to view it. Each place on the map was eagerly pointed out. There was a tiny temple to mark Jerusalem, a ladder Bethel, a boat loaded with logs (matches broken in two) Tyre; bits of rock piled up showed Mt. Carmel, where Elijah called down fire from heaven. A grave marked Mt. Nebo; twelve pebbles the Jordan, where the children of Israel crossed. At Shiloh, where little Samuel lived with Eli, was a tiny lighted candle; at Jericho, a tiny section of wall. In the valley before Mt. Sinai, a paper tabernacle was erected; on Mt. Sinai two flat stones were placed. The cave on the side of the Dead Sea, where David found Saul, was marked by two pasteboard swords crossed; the cave where the witch of Endor lived, by fumes of sulphur rising and a flickering light. A tiny bottle of oil stood for Zarephath, a measure of flour for Samaria, a bunch of grapes for Jezreel, a lock of hair for the country where Samson did his exploits, a doll's pitcher with a burning match in it the place were Gideon overcame the Midianites.

"Well, well," said father, when he had had everything explained to him and when he had asked all the questions he could think of, "you've learned more Bible history this afternoon than you had learned before in a month of Sundays."

"The Wait-a-Minute Business."

"Marguerite, will you be kind enough to bring papa's slippers downstairs?"

"Wait a minute, papa; I'm just putting my dolly to sleep."

"Marguerite, will you put your playthings in their place; they are in my way," as kindly asked mamma from the dining-room a few minutes later.

"Wait a minute, mamma; I must run up-stairs for papa's slippers."

"Marguerite, will you help hunt my ball among these weeds?" called brother Thomas from the back yard.

"Wait a minute, Thomas, I must put my playthings out of the way; mamma said so."

"Supper, children!" called papa.

"Wait a minute," called Marguerite, "until we find the ball."

Marguerite was the sweetest, daintiest little lady imaginable. An erect, well-poised, supple, active little body surmounted by a haughty little head, with a dimpled kindly face framed in a mass of golden fluffy curls were her physical charms.

Her mental charms, too, were equal to those of the little body. Her cards came home from school each month with good marks, and were signed by both devoted parents with as much pride as they took in keeping the little body in good health.

During the last two months a little fault had begun to grow upon the the happy little lady which threatened to interfere with the good marks on the cards, as well as the happiness of the family and of Marguerite herself, if not interfered with. A triumvirate was formed that evening in the home composed of father, mother and Thomas. Their object was to make the beloved little daughter and sister see the evil of this constant putting off of disagreeable tasks.

"Mamma, I tore a snag in my dress while on my way from school; will you please darn it, at once, so that I can go to follow the organ-grinder with the girls?"

"Wait a minute, dear," calmly responded mamma, as she quietly stitched away at her mending.

"But, mamma, I can't wait; if I do the organ-grinder and the monkey will be gone."

When the mending was finished mamma folded it quietly and carefully, and then as deliberately and carefully mended the "barn door" in the red cashmere dress of the impatient Marguerite.

In a few minutes the little maid returned with tears of disappointment streaming from her eyes. "I was too late; the little monkey with the crimson cap, the organ-grinder and the children had gone when I got out, and all because I had to wait until my dress was mended."

"I fell over some playthings last evening, too, my dear, because some one was not ready to put them away when I requested it."

"Thomas! Thomas!" called Marguerite half an hour later, from the woodpile, "come and help lift this board over the fence, so we can make a see-saw."

"Just wait a minute, sister; I'm mending my football," called Thomas, as he quietly pasted the patches on the weak places in his football. Ten minutes later, Thomas gallantly obeying the summons from the wood-pile, dragged the heavy board over the fence, and was as gallantly teetering on the short end of the see-saw when mother called, "Supper, children." Thomas, promptly alighting, obeyed the summons from within, but Marguerite followed afar, reluctant to go at the first call.

"There, Thomas Holt, you spoiled the whole thing just because you fixed that old football before you made the see-saw."

"And I," replied Thomas, "had to leave my best baseball out in the rain last night because you were not ready to help hunt it when I asked you."

"Papa, will you hear me read my lesson for tomorrow, now?" asked Marguerite, after supper.

"Wait a minute, daughter, until I finish my paper." When at last the paper was finished, the little head rested quietly on the snowy pillow of her cot, and the little mind was free from the cares of the day.

Next evening Marguerite came home in a flood of tears. "I was kept in, and all because papa would not hear me read when I asked him."

"And papa was compelled to walk

up-stairs last evening for his slippers after his long walk home, because his little daughter was not ready to go for them when he asked her," replied mamma.

Marguerite threw herself for a minute on the couch, and then, brushing away the tears, walked sturdily to the sitting-room to her mother.

"Say, mamma, let's give up this 'wait-a-minute business.' I don't like it; do you?"

"No, indeed, I do not, dear; and I am glad to give it up; when shall we begin?"

"Now," said Marguerite.

Papa and Thomas also were willing to abandon the "wait-a-minute business," and from that day to this, "wait a minute" has never been said by the members of the Holt household; and were the humblest stranger to request a glass of water at the wayside home, the little golden-haired daughter would be the first and most gracious in serving it.—Pittsburgh Christian Advocate.

Bird Language.

When I go out to study birds with glasses and a book,
Sometimes its rather trying when I have to look and look,
In order to identify some little feathered thing,
By just a touch of color on its head or breast or wing.

'Twould help so much if all the birds could be as nice as some
Who are so kind and civil that whene'er they see us come
A-peeping through the leafy boughs and seeking them afar,
To learn their names, are good enough to tell us who they are.

Our brave "Bob White" seems very glad to call that name of his,
And "Chickadee" is willing, quite, to tell us who he is;
And likewise, too, the "Whip-Poor-Will" and Mr. "Bob-o'-Link,"
The "Cuckoo" and the "Phoebe" bird, the "Peewee" and "Chewink."

Yet, while those birds are very kind, they might do something more
To help us learn their Latin names: the task is such a bore!
How fine, if one of them should call through twilights calm and still,
"An-tros-to-mus vo-cif-erus" instead of "Whip-Poor-Will!"

Should Robin Redbreast gaily shout, instead of his old tune,
"Me-ru-la mi-gra-to-ri-a" we'd know his name full soon;
There's much in nature-study birds could pleasantly beguile
If all of them would sing their names in Latin for awhile.

—St. Nicholas.

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Beaten and tossed about,
By the sullen winds that blow
From the desolate shores of doubt—

When the anchors that faith had cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail:

I know that right is right;
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy;

I know that passion needs
The leash of a sober mind;
I know that generous deeds
Some sure reward will find;

That the rulers must obey;
That the givers shall increase;
That Duty lights the way
For the beautiful feet of Peace—

In the darkest night of the year,
When the stars have all gone out,
That courage is better that fear,
That faith is truer than doubt;

And fierce though the fiends may fight,
And long though the angels hide,
I know that Truth and Right
Have the universe on their side;

And that somewhere, beyond the stars
Is a Love that is better than fate;
When the night unlocks her bars
I shall see Him, and I will wait.
—Washington Gladden.

The Use of Prayer.

We go to God imploring Him to save us from the coming sorrow, and because He does not save us and the sorrow comes, we wonder. But He gives us a better thing than that we ask for; not deliverance from trouble, but power to bear it, and grace to profit by it, and a heart to thank Him for it. And this shows us the chief value and use of prayer. It is not so much to alter God's purposes as to reconcile us to those purposes. We expect it to regulate God's providence; but, instead of this, it unlocks the treasures of God's grace.—C. Bradley.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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Marriages and Deaths

Marriage notices not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

RESOLUTIONS.

Whereas, it has pleased our heavenly Father to call home April 29, 1921, our beloved fellow-worker, NANNIE L. SCOTT, we, the members of the Auxiliary of Manakin Church, Powhatan County, wish to record our sorrow in our loss and to express our high esteem of a life so full of generosity, unselfishness and service to all. Surely she will hear the answer, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." She left earth in love and charity with all.

Resolved, that as tribute to her memory we will most earnestly strive to carry forward the work of our Auxiliary, of which she was a devoted and loyal member.

BESSIE M. ARCHER, Sec.

MRS. MATILDA PAGE LAIRD.

Died in Wilmington, Del., in the thirty-second year of her age, on the afternoon of the 10th instant, after a brief illness, MATILDA PAGE LAIRD, wife of Dr. Joseph Packard Laird, of Miami, Fla., and eldest daughter of the late Rev. Dr. Frank Page, of Oakland, Hanover County, Va., and Letty Morris, his wife.

The passing away of this lovely young Christian woman in her early prime has not only stricken her devoted husband and deprived her little son of the unequaled blessing of a mother's tender care, but has grieved deeply a large family connection to whom her gentle and affectionate nature, her loyalty and her wide and deep sympathies had ever endeared her.

Born in Fairfax, Va., where her father was rector of Truro Parish, and named for her maternal grandmother, one of the saints, she was a member of a family of devoted churchmen, and by her marriage she entered another connection, not less widely known for their Christian piety. Personally devoted to the principles in which she had been reared, she illustrated by her life the traditions and the teachings of those whom she knew and loved best.

To one who remembers her from her earliest childhood with her sweet and unselfish nature and firm principles, her development into a devoted and spiritual churchwoman was a natural and, indeed, a necessary transition.

She ever, even from childhood, did her part earnestly in the work of her father's parish, and whether in Texas, in Brooklyn or in Virginia, she impressed on all about her the conviction of what was, indeed, the keynote of her life—a desire to help and to give happiness to others. Her radiant cheerfulness shed sunshine around her and her kindness was a benediction to all about her. A working woman paid her the tribute, "She cared whether her servants were tired." It was the epitome of her life, "She cared," and those who knew her best will ever retain the sweet memory of her fragrant personality, now crowned with perpetual youth.

Her husband will, in his great bereavement, have the sympathy of many more than he knows.

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Napoleonville, La., July 16, 1921.

Mr. J. L. Booty,
Tyler, Texas.

Dear Mr. Booty: Quincy, Jr., reached home yesterday morning. I am not only satisfied, I am delighted: and not only delighted, but profoundly grateful to you for what you have done for him. Yesterday down town he talked to a number of my friends and his and later they all met me with smiles and congratulations, and the wonder was: How did he do it? I want to say to you very feelingly, my dear Mr. Booty, that you have lifted a painful worry from my heart and mind and that in your debt I shall always be. I know something of stammering schools and I think what you have found in regard to the cause of stammering is hidden from them, and the results you get acclaim the wisdom of your method. I devoutly hope that thousands of boys and girls who stammer, with the prospect of a terrible handicap through life, may get the benefit of your wonderful discovery and personal guidance.

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PERSONNEL WORK

UNDER AUSPICES OF PRESIDING BISHOP AND COUNCIL

The last General Convention referred to the Presiding Bishop and Council the urgent need of a Department of Vacancy and Supply, created and controlled by the General Church, having as its principal function the establishment and operation of a bureau or bureaus from which bishops and parishes may secure full, prompt and accurate information about clergy seeking cures or temporary work.

In pursuance of the above, the Council has organized a Commission on Registration and Reference of Church Workers, with office at the Church Missions House.

This commission began its work April 12, 1920, and to date there have been registered with it 443 persons, both clerical and lay.

It has made a total of 526 references, 201 of which were clergy. It now has on the active list, 260 names as follows:

Clergy	**74**
Teachers, grade, languages, English History, Mathematics, Physical Education, Domestic Science, Religious Education, etc.	**7**
Social Service Workers, including Deaconesses	**40**
Parish Visitors	**38**
Organists	**5**
Work among Foreign Born Americans	**70**
Office Workers	**26**
Total	**260**

Of the above there are now out 93 references of Clergy and 166 of lay workers.

The commission is ready to register vacancies of all kinds in the Church and make reference of suitable workers for such vacancies.

No charge is made for the service.

The Commission has also been able to make arrangements for Clergy seeking temporary or summer supply work.

All communications should be addressed to the Commission on Registration and Reference of Church Workers, 281 Fourth Avenue, New York City. Telephone Gramercy 3012.

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Southern Churchman

DOMINUS FRUSTRA ISIN 1835

VOL. 86 RICHMOND, VA., AUGUST 20, 1921. No. 34.

Christian Service

Give me a faithful heart—
Likeness to Thee,
That each departing day
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,
Something for Thee.

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News concerning the church at large always welcome.

Thoughts For the Thoughtful

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Do not look forward to what might happen tomorrow; the same everlasting Father who cares for you today will take care of you tomorrow and every day. Either He will shield you from suffering or He will give unfailing strength to bear it. Be at peace, then, and put aside all anxious thoughts and imaginations.—Francis de Sales.



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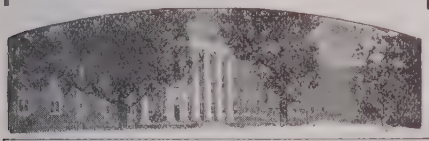
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"Christ is the Life, and, therefore, Christ is the Resurrection. And the thing that we call death is but a film which spreads above, but has no power to penetrate into the depths of the relationship between us and Him."

A cobbler at Leyden, who used to attend the public disputations held at the Academy, was once asked if he understood Latin. "No," replied the mechanic, "but I know who is wrong in the argument." "How?" replied his friend. "Why, by seeing who is angry first."

The Christ sees in His people more than do others. They see their faults; Christ sees their virtues. And He sees far more in them than they see in themselves. Abraham, standing before God, said of himself, "I am but dust and ashes." But God said, He is My friend. Christ makes every allowance for His people; He speaks to them and of them apologetically.—D. F. Sprigg.

When we read the words of David Brainerd's consecration we do not wonder at the result of his life: "Here am I, Lord, send me; send me to the ends of the earth; send me to the rough, savage pagans of the wilderness; send me from all that is called comfort on earth; send me even to death itself, if it be but in Thy service, and to promote Thy kingdom.

Life passes, riches fly away, popularity is fickle, the senses decay, the world changes, friends die. One alone is constant; One alone is true to us; One alone can be true; One alone can be all things to us; One alone can supply our needs; One alone can give a meaning to our complex and intricate nature; One alone can give us tune and harmony; One alone can form and possess us. Are we allowed to put ourselves under His guidance? This surely is the only question.—John Henry Newman.

Every thunder-cloud has a rainbow lying in its depths when the sun smiles upon it. And our purest and noblest joys are transformed sorrows. The sorrow of contrite hearts becomes the gladness of pardoned children; the sorrow of bereaved, empty hearts may become the gladness of hearts filled with God. Every stroke of the ploughshare, and every dark winter's day, are represented in the broad acres waving with the golden grain.—A. Maclaren.

"What strange condescension, that He who hath the key of David should knock at the Father's gate and receive His own heaven by gift and entreaty. These are Manton's words of surprise at the first sentences of our Lord's prayer in St. John 17: "Father, glorify Thy Son." Even to Jesus it is said, "Ask of Me." God had one Son without sin, but never a son who did not pray. The cry of "Abba, Father!" is the mark of sonship. True prayer is the sign of a true-born child of God. "Behold, he prayeth," is the token by which each heir of glory is known.—C. H. Spurgeon.

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x x x

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x x x

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x x x

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P. S.—Many times in the past we have been able to give helpful suggestions to men and women who were making their wills, and we cordially invite interviews on the subject, which, of course, are confidential.

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

VOL. 86 RICHMOND, VA., AUGUST 20, 1921. No. 34.

MEDITATION

In the first psalm, which strikes its beautiful keynote for the psalms that follow, there is a blessing promised to the man "whose delight is in the law of the Lord."

Sometimes it seems as though the capacity for spiritual meditation were in danger in this hurried and driven age of ours. Life is speeded up with the swift demands of so many things to do that we appear to have no time to think deeply of what we do or of the final purpose in the doing. It must be by a conscious and deliberate effort that we win for ourselves the habit of that meditation which brings us into understanding sympathy with God.

In the ripened spiritual experience, this habit of meditation on the will of God is instinctive and spontaneous. But before we reach that point, it may be necessary that we adopt definite—and as it may seem at first, almost mechanical—ways of accustoming ourselves to meditate thus. We may well examine our days to see how much time we are wasting which we might turn to direct use for spiritual thought. Out of the reading which we do, there is in the case of most of us much that is utterly trivial. Many Church people spend on the worse than trashy supplements of some of the Sunday newspapers hours on God's day which, if earnestly given to studying God's word and thinking His thoughts, would put a new complexion on the whole of life; and if, during the week, we kept habitually in our pocket a copy of the New Testament or some small book of spiritual suggestion, and would read it in the minutes when we are riding in the street cars or waiting for appointments, we should doubtless be astonished at the total amount of time redeemed from mental idleness and made to minister to spiritual growth. We can arrange also at the beginning and ending of the day to set apart at least a little while which shall be devoted to the thought of God, and when we do so, as many Christian men and women already know, the morning vision of the things to be attempted and the evening remembrance of the things which have been done, move upon a plane of sweetness and nobility which we had not known before.

Surely we can hardly stress too much this need of the deliberate will to accustom ourselves to spiritual meditation. The need of it is so pathetically evident sometimes! There are some things which the necessities of our daily living compel us to think of consecutively and intently, and upon these things our opinions are clear and our judgments alert. We know what answer to make when some one asks us about some matter in the province of our familiar business, and can point out the ways by which some suggested purpose may best be carried out. But often when men and women, intelligent and informed on other matters, are gathered in a church meeting to express their opinion on the way to carry out some endeavor that deals directly with the invisible forces of the spirit which create the Church's life, they sit abashed and silent, or else are frankly skeptical of results. They are afraid of experiments, whether it be in new programs of missionary endeavor or new services of an evangelical kind, because they do not recognize the power which is to carry them through. They know that the ordinary customs and habits of the Church furnish no specific help; and they are not in thought and spirit so vitally in touch with the energies of God that they can turn to Him in eager and instant confidence.

But when, on the other hand, we do begin to learn the power that lies in spiritual meditation, how the whole character of religious life is transfigured! It becomes no longer a mere duty then. It ceases to lie upon us with the suggestion of a burden. The religion that was a load becomes a lift. Prayer, worship, service, are no longer commands which we obey because we think we ought to; they become the thrilling forces of the glad, enlarging life.

Glorious is the climax to which the psalmist leads his description of the godly life. It is like the tree planted by the water. Whoever has been over the desert knows the significance of those words—by the water. For miles and miles the white sands stretch, fiercely heated, savagely bare. No trees nor any other vegetation can grow in that arid waste; and yet, out of it, with a contrast so exquisitely beautiful that it seems like a magic thing, the green oasis rises. Water is there—water from the stream fed by the mountains, or from the wells, too deep for even the desert heat to hurt. And by that water's edge the tree which would have withered in the sand grows up a thing of beauty and protection unutterably sweet to those who come with burning feet to seek its shade.

Like the tree planted by the water's edge—that is what we can be if we will let our lives be set where the roots of all our thoughts and will can go down to the deep wells of the thoughts of God. When this life of grace and strength can be ours for the sincere desiring, shall we be content with less?

AVOIDING DETACHMENT

In that live and well-edited diocesan journal, the Southwestern Episcopalian, we find the quotation and comment which we print herewith.

We quote it partly because it is interesting and amusing, and partly because it inspires us to some further remarks:

"Duluth, Minn.—The Swedish Tabernacle Mission Church has adopted resolutions making as sufficient grounds for dismissal from membership in the church the following offenses:

Fishing, hunting or berry-picking on Sunday.

Doing work around home, joy-riding, or saying anything against the pastor on Sunday.

The Rev. John J. Daniels, pastor, introduced the resolutions.

We could well wish that the closed season for parsons might be extended to other Christian bodies and to include the six days not covered by the regulations of Mr. Daniels' congregation.

To a large degree the laity of our churches seem to have misconstrued the object and purposes of preaching. All of us are painfully familiar with that trite and often meaningless remark heard at our church doors, "I enjoyed your sermon so much this morning," as though the sermon were on a par with a Chautauqua lecture or a theatrical performance. An even worse manifestation of this idea of preaching is the criticism which begins immediately after the blessing (if that has not been discarded) at the Sunday dinner at many of our Church homes, and continues until the subject or the critics have become exhausted.

Is it strange that with this critical faculty perfected to such a high degree in so many of our families, the Church and its ministry should be looked upon as a mild and somewhat harmless sort of joke by the younger members of the household? Is it strange that we are finding it more and more difficult to secure young men for the ministry or that the best of those who should hear the call to service hesitate to expose themselves and their human frailties to the criticism to which they know they will be subjected from their recollection of their own homes?

"Beware when all men speak well of you." Yes, but beware of the churchman whose sense of loyalty, whose sense of reverence for the office of the ministry, whose appreciation of the services of his devoted clergy, is so weak that he permits them to become the victims of captious and ignorant criticism on the part of members of his household.

A sermon may not always be a paragon either of wisdom or literary elegance, but if the preacher is a consecrated servant of the Living God it becomes an utterance of divine truth spoken by the Holy Spirit through the stammering lips of His earthy prophet."

We heartily agree with our brother editor in feeling that criticism of ministers and sermons that is purely of a grumbling nature is unfortunate, and should be checked if possible.

We doubt the wisdom, however, of a clergyman allowing himself to feel that his sermons are "the utterance of divine truth spoken by the Holy Spirit through the stammering lips of His earthly prophet" to an extent which places such utterances beyond the pale of intelligent discussion and helpful criticism by his hearers.

The barriers that are thrown around the clergy by laymen are already great, and it is questionable if it is wise to increase them by trying to discourage a frank discussion of the topics dealt with in the sermon.

In his article on the "Art of Preaching," published in our last week's issue, the late Dean Hodges says, "The purpose of preaching is to persuade the people."

Lawyers, too, are engaged in trying "to persuade the people," and they learn a great deal about it from the advice and criticism of their fellow-attorneys.

Might not some of our preachers be able to make their discourses more interesting and effective by availing themselves of the candid opinions of lawyers in their congregations? Such a plan, too, would have the advantage of making laymen more attentive if they knew that the preacher was going to ask them for sermon suggestions. It is a plan worth trying. One thing would certainly be discovered, and that is that no lawyer attempts to "persuade the people" by reading a manuscript to them.

M.

Book Notices

The Spirit of Peace. A. F. Winnington Ingram, D. D. Morehouse Publishing Co. $1.25.

This book contains sermons preached by the Bishop of London from Advent, 1919, to Christmas, 1920.

They are arranged in five sections—Advent and Christmas, 1919; Septuagesima, Lent and Easter, Ascensiontide, Trinity and after, Advent, 1920. They are timely in their application to passing events in England during that period, many of them having been prepared for special occasions.

Like everything from Dr. Ingram's pen, they are interesting both for the laity and the clergy, and will be found particularly helpful and useful to the latter, being well arranged by topics and paragraphs.

The author's use of beautiful and appropriate, but brief poetical quotations in almost every sermon, adds greatly to the attractiveness of the volume, and may be found convenient for reference by clergymen in sermonizing, for there is no way that a beautiful thought can be so impressively expressed as by clothing it in a few lines of metrical or lyric verse.

Dr. Ingram's chapter on "Life After Death" is especially interesting, and needful for the present times. He brings out the rich New Testament teaching on this subject most interestingly.

Also, his chapter on "The Church of England" is one that should be read by all our people, that they may have a full appreciation of the rich heritage we derive from our dear old mother across the water.

Altogether, this little volume will be found to be a valuable addition to any collection of books, and especially so to a clerical library.

M.

The Flaming Forest. By James Curwood. Cosmopolitan Book Co., New York. $2.

The one regret when reading "The Flaming Forest," by James Oliver Curwood (published by Cosmopolitan) is that it cannot be read at one sitting—so absorbingly interesting it is from cover to cover.

It is refreshing, indeed, to find our hero, St. Pierre, a clean-minded, honorable man, and while passionately in love with Maria Aune, he remembered always that she was the wife of another and the sacredness of the marriage vow.

The plot is unique and the development of the story dramatic, thrilling and surprising.

While St. Pierre, a detective, is hunting a fugitive from justice, Black Roger Andemard, he is deliberately shot by a beautiful woman in the last outpost of civilization in Canada. Maria Aune rescues and nurses him back to life. The refined atmosphere of her home on the bateau, the beauty of scenery, the cultured, superb woman with her strange watch-dog, the half-bleed, Bateese, made a queer setting and a strange home for the noted murderer, Black Roger Andemard.

"The Flaming Forest" is a wonderful chapter, splendid though heart-rending, and the characters stand forth vividly, love the dominating characteristic as it is in all life, sacrificing and sacrificed.

M.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

LESS ARMAMENT OR ECONOMIC COLLAPSE.

Mr. Editor: The distinguished editor of the New York World, Mr. Frank I. Cobb, in the August number of the Atlantic Monthly, repeats some facts and expresses some thoughts which ought to be known and taken to heart by all of us. Of course, the startling facts as to the staggering amounts which are being spent for armament have been told before. Mr. Cobb throws some new light on these. Moreover, he brings forward certain arguments which I think have not been anywhere else so cogently stated. He shows, for example, that a nation crippling itself economically for the purposes of defense is defeating the object for which it imposes the crippling burden, for the experience of wars has shown that economic strength is the prime element of national defense. "Economic energy," says Mr. Cobb, "can be speedily converted into military energy, but military energy is not reconvertible into economic energy."

What we should be brought to face is the fact, not only that we are now spending, or are about to spend, outrageous amounts even for **future** wars, but that this expenditure is wasteful and tragic. One is tempted to say that it is silly. Apparently it can be accounted for only by the supposition that governments are being driven on by a sort of blind insanity. Will the coming conference bring some cure? It must. For if the so-called civilized world keeps on at the present rate, it would seem that economic collapse is inevitable.

Even ten years ago statesmen declared that the nations could not endure the strain. If this was said at a time when expenditures for armament were much less than at present, and before the occurrence of a war which cost more than three hundred billions of dollars, what is to be said now? Even those who profess to believe in war, and those who are even now predicting another war, might well pause to give a thought to the economic prospects. Well does Mr. Cobb suggest that it will make little difference who will be victor and who vanquished.

J. H. DILLARD.

August 8, 1921.

EQUAL RIGHTS.

Mr. Editor: Slowly but surely the day approaches when women will be given the vote in all conventions and councils throughout the American Church.

As Church members we should all try to keep clearly before the minds of those interested the issue as it presents itself today. Some have tried, in their eagerness to defeat Woman Suffrage in the Church, to becloud the issue and to confuse the question of the "ministry of women" with the right to "vote on legislative matters." The sole question now before the Church relative to women is, Shall they be discriminated against in matters of legislation?

Diocese after diocese is having to meet this question; some to their credit have met it frankly and given the women the chance to exercise their right as members of the Church. Others have evaded the same in true ecclesiastical fashion and have put off the inevitable. In the United States today women are now the equals of men as to their status in matters pertaining to the vote. So it should be in the Church; there should be no privileged male members; all should be looked upon as members who have equal rights. From the canons of the Church the word male should be dropped. Some of the obvious reasons for so doing are, viz.:

First. Women do as much work in the Church as men.

Second. They pay toward the maintenance of the Church as much as men.

Third. They are taxed directly for Church funds, and taxation without representation is wrong in the Church as well as in the democracy.

Fourth. They support the schools of the Church by teaching and sending their children.

Fifth. They visit the sick and endeavor to bring as many as possible within the influence of the Church.

They are now allowed in some dioceses to vote in parish elections (a gracious act on the part of the male membership).

It must be remembered that up to the present time no objections of a really serious nature have been advanced by any one opposed to giving women the right to vote in Diocesan Councils. Men who would prefer not to have women present at meetings of a legislative nature claim men would abandon the work of the Church legislation if women took an interest. In one convention the writer of this article was present just recently, and a worthy presby ter said he "cared much for the ladies, but hy igve them the chance to exercise their rights unless they asked for the opportunity"? The answer came back to this particular convention that the omen should not be put in the position of asking to be allowed to exercise their rights. It is safe to say that rank prejudice, dislike and absurd fears, have been and are the controlling motives of those striving to prevent women from voting in all Church affairs.

In many dioceses the Church is awakening to the need of trying to legislate for the people. Annual diocesan conventions, and, in fact, all Church gatherings, have in the past been stereotyped affairs and notorious for their undemocratic methods. Ridicule, intolerance, impatience and a tendency to railroad special legislation has knocked out the interest of a great many earnest people. It is a pity, because the annual gatherings of the Church members should be a time of good-fellowship and a renewing of the bonds of good-will, in helping one another to see and understand how best to do for the enlarging of the kingdom. Votes of women would aid in making the Church more democratic and in touch with the people in their own time and generation.

FRANCIS H. RICHEY.

August, 1921.

(To avoid confusion in the discussion of this subject, it should always be borne in mind that neither membership in the Church nor zeal in good works confers any "rights" on either men or women in the matter of voting, legislating or holding office in the Church.—Ed. S. C.)

LET ALL HELP.

Mr. Editor: Having read Mr. Berkeley Minor's excellent letter in your issue of the 6th on disarmament, I am taking the liberty of sending you the following letter of mine, which has recently been printed in a local paper. Mr. Minor's viewpoint is Christo-centric; it is, therefore, the one to which nations must inevitably assent. My own letter follows:

"Every loyal American citizen must be cognizant of the great responsibility resting upon his country in connection with the proposed Washington Conference called by his President. Each citizen, too, will recognize the awful burden resting upon the shoulders of the appointed delegates, by whom it is hoped future wars will be prevented and the day of disarmament and world peace ushered in. The ideal is tremendous, and because it is so, anything like failure to achieve will mean a commensurate calamity.

"I should like to appeal to all Christians who will read this. Being such, they believe in prayer. They believe that since it links the inadequate mind of man with the Divine Mind Which created and orders the universe that it is the greatest agency for good placed in our possession. Since then it is a greater factor than even the discussions of statesmen, a responsibility rests upon the Christians of America quite as heavy as that to be borne by the conference delegates. If American Christians leave the intricate problems to be solved by the minds of these delegates alone, we must expect a result human in its characteristics. If American Christians will see that they have a signal duty to perform in enlisting the guidance and blessing of God upon the conference, they, since they are Christians, must expect a result in which can be seen the unmistakable direction of the Prince of Peace. President Harding's solemn words over the bodies of returned soldier dead, 'It must not be again,' are something more than a sentimental exclamation; they are a challenge to those who have it within their power to prevent future wars. Not least among these are the Christians of America, some of whom will read this appeal.

October 12, the anniversary of Columbus' first prayer for the new world, might well be kept as a national day of intercession.

HARRISON F. ROCKWELL.

St. Andrew's Church, Buffalo, N. Y., 528 Delaware Avenue, August 10, 1921.

One of the hardest lessons we have to learn in this life, and one that many persons never learn, is to see the divine, the celestial, the pure in the common, the near at hand—to see that heaven lies about us here in this world.—John Burroughs.

BUT ONE THING IS NEEDFUL

By Rev. Henry S. Coffin, D. D.

Few characters in the Bible are more widely known or more often named in general conversation than Martha and Mary, and among Western peoples Martha is undoubtedly much the more popular sister. An evangelist who consigns to the lower regions all scholars who do not consider the entire Bible from cover to cover inerrant does not hesitate, in the face of Jesus' express commendation of Mary, to declare his preference for Martha, and the crowd whom he is addressing agree with him. She and her numerous sons have been made the theme of a eulogy by Rudyard Kipling:

The sons of Mary seldom bother, for they have inherited
that good part;
But the sons of Martha favor their mother of the careful
soul and the troubled heart.
It is their care in all the ages to take the buffet and
cushion the shock.
It is their care that the gear engages; it is their care that
the switches lock.
It is their care that the wheels run truly; it is their care
to embark and entrain,
Tally, transport and deliver duly the sons of Mary by
land and main.
They say to the mountains, "Be ye removed." They say
to the lesser floods, "Be dry."
Under their rods are the rocks reproved—they are not
afraid of that which is high.
Then do the hilltops shake to the summit—then is the
bed of the deep laid bare,
That the sons of Mary may overcome it, pleasantly sleeping and unaware.
Raise ye the stone, or cleave the wood to make a path
more fair or flat:
Lo, it is black already with blood some son of Martha
spilled for that!
And the sons of Mary smile and are blessed—they know
the angels are on their side.
They know in them is the grace confessed, and for them
are the mercies multiplied.
They sit at the feet—they hear the word—they see how
truly the promise runs;
They cast their burden upon the Lord, and—the Lord,
He lays it on Martha's sons!

But is this cult of the hour which glorifies Martha as the symbol of efficiency justified by a study of this incident as Luke has recorded it? Is a woman who bustles about and makes a fuss over the preparation of food and drink, who loses her temper, and comes complaining to her Guest that He is inconsiderately allowing her sister to forget her duty, so very practical? Dare we set aside the opinion of a penetrating judge of character, like Jesus, and declare that it is Martha who has chosen the good part?

Both sisters may have been equally fond of Jesus. Both were delighted to entertain Him in their home, and wished to give Him the utmost pleasure. Martha insisted on doing for Him what she thought, and what she believed everybody else would think, should be done for an honored Friend. Mary gave Him what she thought He most wished to receive. Martha took endless pains to set before Him the many things which her sense of fitness and the conventions of her circle required; Mary instinctively felt what this wistful, lonely Thinker most wanted, and set that before Him. Martha had no lack of affection, but love can be very uncomprehending, and can hurt where it lacks sympathy. She was ready to work herself to the bone to lavish on her Friend what she was interested in doing for Him. She never stopped to think whether it was what He wanted.

Are there not fathers and mothers warmly affectionate towards their children, prepared to make any sacrifices to give them the advantages they wish them to possess, ready to make any sacrifice save one—the sacrifice of giving up their own point of view and trying to look at life through a son's or a daughter's eyes, and consider what their natures crave? Are there not sons and daughters devotedly attached to their parents, prepared to do for them everything that is expected of dutiful children—everything except trying to understand their parents' point of view. Employees and employers—every one of us has friends who would gladly serve us with anything in their power, but who would do it without for a moment considering the way in which we should like it done. At weddings or similar occasions presents are given by generous acquaintances or kindred who buy what they think they ought to give, or what they think they would like to give, with no attempt to get at the recipient's probable tastes and desires. Even between husbands and wives there is often sincere love and little sympathy; and love which does not take the trouble to understand can be fiendishly cruel. You remember the voice out of Reading Gaol:

Yet each man kills the thing he loves,
By each let this be heard,
Some do it with a bitter look,
Some with a flattering word;
The coward does it with a kiss,
The brave man with a sword!

Some kill their love when they are young,
And some when they are old;
Some strangle with the hands of lust,
Some with the hands of gold;
The kindest use a knife, because
The dead so soon grow cold.

Martha, bestirring herself to provide for Jesus what she thought He ought to have, was a sore trial to Him. Mary, feeling what He longed for, and giving Him that, was an unspeakable comfort. The simplest sort of meal with the least time-consuming preparation was all He wished; He longed for a full feast of sympathy from friends who understood, or tried to understand, that which absorbed Him. The one thing needful was an interest in that which interested Him, a supreme interest in His purpose.

A supreme interest in that which interests Christ—why is it the one thing needful?

Without it there can be no intelligent comradeship. One may be with Christ in intention and miles away from Him in fact. Can you fancy Martha describing her Friend to some neighbor: "I just wish you knew Him. He's the most wonderful Teacher you ever heard. He is fascinating to listen to, and makes an overwhelming impression; you are simply carried away. You are ready to do anything in the wide world for Him, and you feel that He can do everything for you." "Indeed," we hear her neighbor replying, "a remarkable Man. But just what does He teach? What does He want you to do? And what will He do for you?" And Martha is all at sea. She has the vaguest ideas as to Jesus' teachings. She is genuinely devoted and cannot do enough for Him; but she is quite as likely to do what He wishes she would leave undone as what He desires. Mary sat at the Lord's feet. Sitting is not an often commended attitude today. "Let us, then, be up and doing," is the popular line. General Booth, the founder of the Salvation Army, declared: "You can only keep company with God by running at full speed." But breathlessness is not helpful to thoughtfulness. Up and doing what? It is generally assumed that we all know what is wanted of us by our Lord. Everything commonly approved as right in the community is labeled "Christian" and supposed to be endorsed by Jesus Himself. But is it likely to be? * * *

When we are doing our duty by our homes and families, are we sure that we are fulfilling Christ's desires? Is not a great deal of family affection narrowly selfish? When we are loyally supporting our church, are we confident that we are in entire accord with the purpose of Christ? Have we ever sat down and tried to think out what is His will for a church in our city and what part in it He wants us to take? When we are serving our country, are we certain that we are aligned with His mind? How much that passes as patriotism has been brought up to the level of the conscience of the Son of man? How much that is called "public spirit" is His Holy Spirit?

We all grant that it is extremely difficult to be genuine Christians; but we assume that it is relatively easy to know what Christ wants of us—indeed, that we know it already. But Mary was probably working harder with her head, as she sat and listened and thought, than bustling Martha walking her feet off. More of us are lazy with our heads than with our hands and feet. In every church there are a fair number of active members prepared to do briskly what is commonly considered a church's work: there are only a few who sit down and listen to the Spirit of Jesus from the pages of the New Testament, and think what that Spirit calls for in the circumstances of our time. It requires painstaking effort to sit and listen and think—think until with intelligent grasp we possess the contemporary mind of Christ. One thing is needful—

"More careful not to serve Thee much
But please Thee perfectly."

Again, a supreme interest in that which interests Christ is the one thing needful because without it a life lacks unity. To Jesus Martha was a dissipated woman. She was here and there and all over the place in her attention

and her efforts. Mary was concentrated. She had what He called "the single eye."

When one spends a few months in missionary homes in non-Christian lands, one feels a subtle difference between most of them and most of our homes. It is not that heroic sacrifice is written large all over their outward circumstances, although their surroundings are frequently depressing and they are isolated from kindred and friends, and cut off from many of our enrichments and comforts. But one is aware that they are living for one thing only—they are where they are for the spread of the kingdom of Christ. That is ever present in their minds and determines the details of their lives—the sort of house they live in, their relation with those with whom they trade, their social intercourse with one another and the community about them, their vacations, their reading, their outlays of time and money, the upbringing of their children. They have deliberately said to themselves, "One thing I do." They are not narrower in their outlooks than most of us. One discovers among them the same wide variety of tastes, temperaments, culture, hobbies. But a single purpose has the right of way in their arrangements, and their supreme concern is that they and theirs keep as fit as possible to further it. One thing unifies them. * * *

Again, the one thing needful supplied a sense of proportion. Martha was ill-balanced. She was paying far too much attention to arrangements, and missing the point of Christ's visit—failing to receive Him. His figure was under her roof, but His mind was not touching hers. Mary knew what to omit. Knowing what to leave out is an essential of good writing. It is the superfluous adjective and the redundant phrase which ruin most styles. Knowing what not to care about, or waste thought on, or take notice of, is a large element in the skill which writes well the volume of life. There is so much in which Christ is not interested that one can leave out. It is not necessarily bad; but it is unrelated to the one thing—His purpose. Many of us are not so much atrociously wicked as not well balanced—weighted with a lot of needless things that use up thought. time, strength. * * *

In dealing with any situation, how necessary to know what to brush aside as of no consequence. The Marthas attempt to include everything, and all seems equally important. The Marys, with the emphasis of Christ, says: "This is big; that doesn't matter. This advances the cause; that, however desirable, we can get on without." Bishop Burnet said of King Charles the First: "He minded little things too much, and was more concerned in drawing a paper than in fighting a battle." Like the hapless Charles, you and I are in the thick of a fight, a life-and-death struggle for the throne of the world. Can we make Christ master of our business life, or is the clash of interests to end in a violent and unspeakably destructive revolution? Can we render His Spirit Lord over a commonwealth of free nations, or are we to witness another and far more awful earth-wide war? Can we place Him in control of this and that man or woman or little child, now aimless or ugly-tempered or habit-gripped or hard as nails? Can we let Him have His way with ourselves, or must we go on making a mess of our lives and letting them mess the lives about us?- "One thing is needful"—all else relatively trifling.

Even in getting on with God, how indispensable to know what to omit, what not to be troubled by! Canon Ainger once wrote to a friend: "In religious knowledge, as in all other things, dare to be ignorant of many things that you may have time and brain and heart for a few things." Of how much in God's ways with men and with Himself Jesus dared to be ignorant? Why were there lame and halt and lepers in Israel?—the mystery of suffering; why were there some men with five talents, some with two, and some with one?—the mystery of inequalities; why were some born blind, physically and spiritually, and some who did not possess ears to hear?—the mystery of handicaps; why was this and that assigned to Him?—the mystery of personal experiences. Only once do we hear Him asking why, and even He went unanswered. But daring to remain ignorant, with nothing to say about dozens of questions concerning God, which men have raised since time began, He was engrossed in His Father's interests, and He had time and brain and heart to receive and body forth more of God than all the rest of the universe together contains.

It amazingly simplifies life when One who knows puts His finger on just one thing and tells us "that is the essential." A second-century Christian uses the very phrase we have employed this morning when he writes to his correspondent, Diognetus, concerning Christianity, and calls it "this new interest which has entered into life." It is, says Christ, "the one thing," and it is "needful." Do we possess it?

Interests are caught by contagion. One man cares intensely, and others become infected. Here is the purpose for which Jesus thought, toiled, poured out His blood, and ever liveth—the world of men linked in friendship with the living God. Does it interest you and me? Does it interest us supremely?

THE CHURCH TOMORROW

II.

S. S. Drury

Shall we not use this title, "The Church Tomorrow." which marked my first communication on the ministry. for this and further bulletins? It seems to condense the whole hope and theme—viz., nourishing the Church ten years from now by raising up young men for the ministry now.

We propose a conference—not hankering to promote one, but because something must be done. No special method or theory about it besets me. But this one fact must obsesss any thoughtful mind: the ministry is dwindling; the Church grows weak. If, to be sure, every parish from its vital unity produced one good candidate for Holy Orders every two years, scant need would there be for a convention, or for talk about drumming up recruits for the merciful calling of the ministry. But, you must confess, your parish doesn't do that, and the next parish doesn't. We are not producing our own leaders. The clergy themselves, often sceptical of outlook about the ministry and timid of utterance, fail to make their career attractive to the young men about them. There are plenty of reasons, all of them as regrettable as forcible, why we have got to make a centralized and radical effort. Let us try to look at the problem in wide, long-range fashion. The Church is the body of Christ, the life of God in the world. It exists for and is served by a multitude of human members, including you and me. It is led by ordained officers. These officers are getting so notably fewer that the progress of the Church is noticeably impaired. We have got to have more ministers. We have got to raise them up. We must have them.

The plan was, it may be remembered, to have next summer a fine breezy week's meeting of at least two hundred boys of high school age to consider the ministry as a career. We pictured this group of selected boys coming from all over the country to spend a week with a few of the best men of the Church—laymen, priests and bishops—to consider at the beginning of life the ministry as their calling. We asked for criticisms. Let us consider a few.

(1) "You will have a group of goody-goodies." Thus spoke a college professor, himself a devout senior warden. "No," he continued, "the plan is dangerous. You won't get the best boys. You will collect a group of inferior, pale pietists. The time of vocation comes later. Why, in college, frequently in their Junior and Senior years there, men don't know what they are going to do." That's true, but plenty of men in college know what they're not going to do! Foggy as is the outlook, there has been a little click in many a mind which registers: I won't do this, and I won't be that. If, indeed, it has been at all contemplated, the ministry has received this negative click. It is good psychology and sound leadership to place the ministry in the noblest light before our boys or ever the world's coarse thumb has smoothed them, or sub-conscious dictates have solidified into active decisions. As to goody-goodies, the selection of candidates for our conference must rest upon the good sense of the clergy and vestries. Only the best should be allowed to qualify. You have got to rely on the co-operative common sense of people, if anything is ever to be started. And unless things are started, things stop.

(2) Next speaks a practical parson. "What kind of boys do you want?" We reply, "All kinds of boys of high school age." It is objected, "They will be working in mid-summer." "Very well," I reply, "let's have it at the end of the summer. But let's have it." The beginning of summer, when school is just over, seems a poor time for a conference, and surely the very last week of vacation is poorer still, for every boy and man considers his vacation just as long as what remains of it! He won't give up his last week to confer about **anything!** If it is true that these boys are working all through the summer, and that August 1 won't do, how about August 28 to Sep-

tember 5? The where and the when are important non-essentials.

(3) Consider next a bishop's views—the wisest and widest of bishops. "How would it be," he notes, "to limit your area. Do not forget the great expense of traveling. To go from Wyoming to New Hampshire costs a lot. Why not make it a New England or Middle States effort, and then if you fail, the failure will be restricted." To this on reflection I countered, quoting the language of Lady Macbeth: "We fail! But screw your courage to the sticking place, and we'll not fail." I doubt if New England and the Middle States will furnish two hundred boys to consider the ministry. Our Church is weak, and we must draw widely if we would have the valuable pressure of numbers. Think, too, of the socializing effect of country-wide contacts. When we had the military camp at Plum Island a boy from a green hillside in Vermont bunked next a boy from the East Side of New York. This was useful. It blessed both. For a boy from Wyoming to live with a New Hampshire lad for a week would open two pairs of eyes, always provided the former can pay his fare! The hard fact of figures won't evaporate with a line of poetry. How can these boys pay their way? My objection to its being paid for them, expressed in the first letter, was wrong. It was based on a dread of giving youths an education, if only they will enter the Church. The Bishop went on to say, and he is right, that there is no reason why a parish or a group of well disposed laymen should not pay the way of a young representative to attend a conference on the ministry. Then the parish would feel a quickened interest. It is a well-recognized and valid method of procedure.

I only hope that many more objections, coming in, can thus be formulated into a positive program. Kindly criticism makes good building material. On one point we all agree—we need more ministers. Today the supply is inadequate; figures from theological seminaries show an ominous tomorrow. There are not enough ministers. (Does this repetition begin to fret you? It is meant to.) The statement, that there are not enough ministers, repeated fifty times, with certain explanations, would make the most useful sermon a congregation could listen to. When we fervently respond to the petition, "That it may please Thee to send forth laborers into Thy harvest," we enter on a contract. The increase of the ministry becomes the personal responsibility of everybody who believes that God allows us the privilege of sharing in the answering of our prayers. From the looks of the congregations in our churches, I **know** there are plenty of young men who would make splendid ministers. The Church of all our devout families with high-minded boys is undermanned—that's the fact. Why don't more of them want to enter the ministry?—that's the question. How can we encourage their devout attention?—that's the problem.

Law Enforcement

(Extract from Bishop Reese's Address to the Annual Convention of the Diocese of Georgia.)

All of us will agree without question that our civilization rests upon the foundation of law, constitutionally enacted; that respect for and obedience to the law by all citizens is an essential duty of every man; that under the law every man, however humble, is entitled to receive justice in his person and property; that violation of the law by criminal acts must be proven by due process of law and that punishment for crime must be inflicted only by those who are legally charged with that duty. Secondly, it is as undeniably true that all acts of individuals, as of groups of individuals, who presume to determine the guilt and inflict punishment upon persons charged with crime, are contrary to the law and destructive of civilized order. Mob violence is a denial of the fundamental principles of the social order, it is open and armed defiance of the authority of the State. It is rebellion against the State and treason to civilization.

These statements are so true that they sound like platitudes. They are supposed to be recognized as such by every intelligent citizen. But we cannot be indifferent to the fact that they are not so recognized by all of our people, as is evident by numerous acts which in fact contradict and defy them. We are compelled to acknowledge with deep regret and shame that these lawless acts are disgracefully common in our State. We possess an unenviable notoriety for the number of them which occur in Georgia. We are, it is true, not alone in being thus afflicted, but it never cures any evil to prove that other people or communities are also guilty.

The two classes of lawlessness in our midst, which are most notorious, are violations of the prohibition law and lynchings and other acts of injustice, especially against the negroes.

I am not presuming to discuss the expediency or wisdom of the prohibition law or the methods used to secure its enactment. I do not class its violation with crimes of individual or mob violence. But it is the law of the State and of the country. The fact, which I believe is undeniable, of its constant violation in one way or another by all classes of people and by many people who are otherwise law-abiding and entirely respectable, is certainly a most disquieting fact. The habit of violating it creates in the individual and in the community a habit of law-breaking. This cannot but bring the State and the law into disrepute and some degree of contempt. If we do not respect, by obedience, the working of our own political institutions, we are destroying the foundation of our own social order. We insult ourselves as a collective body. I therefor, as the personal representative to the Church in the Diocese and its chief pastor, appeal to you and through you to all of its faithful members to discourage by word and deed all and every violation of the law and to set the example of scrupulously obeying it because it has been enacted by the authority of your own State and country. If it be in your judgment an unwise law or a bad law, have the courabe to say so and use your constitutional privilege to secure its amendment or repeal. But it cannot be the law for one class and not for all classes without disaster.

But I am just now more concerned to speak about the danger and injury by mob and other forms of violence. These work grave injustice frequently to innocent people and always do grave injury to the dignity and security of our State. I speak of this more immediately in connection with such acts against our colored people. All decent people are horrified at the charges of unspeakable crime against some of these people, which are now the subject of legal investigation. I trust that they may be disproven, but knowing what we do of crimes of violence against the negro, we cannot say that they are impossible. We are humiliated in making that confession. As a Southerner and a white man I know very well the difficulties of our situation and the irritation that the situation is calculated to excite in us. But no irritations or criminal outrages can justify mob violence or other similar grave injustice. Many of these people are industrious, respectable and law-abiding. They are entitled to justice. All of them are our brethren in Christ. They are also entitled to justice. They are entitled to every opportunity possible to live in peace and security and to work out without unnecessary restrictions their individual and racial destiny as far as they are capable of doing so.

The race question is too complicated and too serious to be disposed of by any off-hand judgment of ignorance or prejudice. It is not only the future of the negro which is at stake, but the future of our own peace and security. For violence and the domination of force of one race over another cannot produce anything but loss and disaster to both races. It is not a question of white control. Of the loss of that I have no fears. It is a question of how we shall maintain it—whether we do it by force or by just administration of law and by the inevitable working out of natural law. Every exhibition or threat breeds violence after its kind, and the end is destruction and a scarcely concealed anarchy.

I here protest most solemnly and earnestly against such methods. I protest against the misguided, if not criminal folly, of those who have disturbed the situation and created distrust and apprehension among the better negroes by organizing a secret society under a name which can only recall the lawless violence of those who perverted a generation ago the purpose of the original society so named. No patriotic or sensible man could for one moment consider it anything but folly to organize a Klu Klux Klan at this day. The name condemns it. It is not necessary. It can only be at the least a serious error. It cannot fail to be perverted even if in its origin not unlawful, to unlawful and dangerous purposes.

I think that Christian people and good citizens should utter their minds and express their convictions about matters of grave significance to social well being. I think the Church should bear its witness in such matters. It should condemn evil and evil customs. It should stand for law and order against secret or open violence. It should take its stand to protect society and to protect the weak. And I believe that at this time of serious issues it should proclaim its moral judgment against wrong and injustice. I therefore ask this convention to adopt and to publish its condemnation of all mob violence, of all acts of injustice against the negro, and to declare its opinion that the organization of this secret society is more than a mistake. It is an unwarranted and dangerous folly.

It is not work that divides masses from classes, and sets worker against employer, nor is it money; it is lack of understanding.—Dallas Lore Sharp.

Sunday Meditations

By Rev. Thomas F. Opie.

Are Our Morals Growing Worse?

Morality, however much may be said for or against it, is largely a negative principle. It may be passive and static. It need not be active and positive to be moral. It seldom, if ever, is dynamic. When it becomes dynamic it is very near the borderland of religion, if indeed it be not within that zone.

So long as I refrain from stealing, lying, drinking, gambling, cheating, impurity, etc., etc., I may claim to be moral. Not much of a claim in the realm of spiritual dynamics, but quite an achievement in that of moral statics! If thou refrain from these thou doest well, negatively. But life is positive. Avoiding these may not only "add life to years, but years to life." But we need a dynamic within.

While even sound morality may be said to be wanting in spiritual positiveness, morality of itself cannot remain static. It grows worse and degenerates into immorality—largely because it leaves God out! It leaves out of man's life the power and help of God. If and when it takes God into its confidence, relying more on His dynamic power to save than on man's own inherent nature, morality takes on the reverent, the spiritual guise of religion.

When we ask, "Are our morals worse than in previous generations?" we are liable to say they are—and let man stand or fall accordingly. I cannot concede that we are more immoral, say, than the ancient Romans, nor more immoral than the Greeks in their decadence. If we are, two great agencies are contributing to our lack of morals—the press and the motion picture. The former has of late let into its pages cuts that formerly were confined to the Police Gazette, and into its columns sordid stuff that gets into the minds of all its readers. The latter has seemed to cater to the salacious, the suggestive and the obscene, with entire abandon.

Until men and women become religious, or rather Christian, in a real and vital sense, and until the wholesome leaven of the Christian dynamic has worked its cleansing way into our morals and made them glow and gleam and glisten with something positive, aggressive and achieving in a high spiritual sense, public morality will continue to be a thing to be reckoned with. God speed the day when it may be said that this nation is in the true sense Christian!

Does Religion Pay?

Few persons get what they might from religion and the Church. Few realize the practical results of religion or get any real and vital benefit from the Church, comparatively speaking.

There are in round numbers six hundred million nominal Christians in the world. Of these, it would be safe to say that two-thirds would aver that religion is the worship of God, merely. The same would say that the Church simply offers a fitting place for this worship.

It is with religion and the Church as it is with business and the office and the store. The man whose business succeeds and yields profits is the man who enlists his whole heart and personality in his business. Did the commercial world receive no more attention at the hands of business men than does the Church, it would spell bankruptcy in less than a year!

The Church can mean nothing to the man who means nothing to the Church! Religion can mean nothing to the man who, like a certain big automobile manufacturer, never works at it! Had the maker of this well-known automobile worked as hard at religion as in the manufacturing and perfecting of cars, things would be "humming" for him (and others) spiritually as they are industrially now.

What we need today is men who will "work at" religion and make it pay. It will never pay otherwise. To the man who enlists his heart, his services, his time, his thinking, his ambition, his influence, his genius and his talents and means in the Church, religion pays. It pays the best dividends in the world—at the same time placing on deposit in the treasury of eternity payments that will never depreciate nor diminish.

We do not need a new "brand" of religion, but we do need a new enthusiasm for religion. If one-tenth of the hard and constructive thinking, and one-tenth of the hard and industrious working, and one-tenth of the hard and much-needed financing were devoted to the Church that is used up in business, the Church would soon become what it ought to be—the **biggest business** in all the world, and the best-paying business! Think for your Church. Sacrifice for your Church. Invest in the religion of your Church. It will begin to pay you at once and will never cease to yield returns and to pay you royally here and hereafter.

THE TOUCH.

By Martha Elvira Pettus.

She said, If I may but touch the hem of his garment.—Mark 5:20.

"If I may touch but the hem"—and her soul
Breathed the whisper of faith—"then I—I—shall be whole!
O wonder of wonders! is healing for me?
If I may touch Him—how blest I shall be!

"If but His garment I touch—help so near!"
And she softly stole closer, with glad hope and fear.
One touch—O one touch met the grasp of His power;
She felt she was healed in that wonderful hour!

Sweet story of Faith! our omnipotent Lord
Still heals by a touch—by a thought—by a word.
I may reach Him in faith, too—and healing is mine.
I have caught—I am holding His vesture divine!

What a wonderful place the Bible has in evangelism! Throughout the length and breadth of America there are enthusiasts for the work of the American Bible Society because they believe, with it, that the Scriptures themselves form the most effective missionary ever known. The vitality of this belief is constantly strengthened by such testimonies as the following, related at the annual meeting of the British and Foreign Bible Society, by a pioneer missionary and translator of the New Testament, who says:

"Let me tell you of Giovanni Papini, a poet, a philosopher, the most brilliant writer of Italian that is living today. His story is very significant; you have this most brilliant of living Italian writers confessing to the world that he has found Jesus Christ, and found Him through reading the pages of the New Testament. He tells us that from his earliest youth he had a feeling of repulsion from all religion, from all churches. He grew up absolutely devoid of faith. Then came the war, and for Papini, as for thousands of others, it meant a spiritual crisis. What was the meaning of it all? He was dismayed by the horrible tragedy. He ceased to write, and plunged into a re-examination of the histories and philosophies, the wars and migrations of peoples, the rise and fall of civilizations, the laws and customs and religions of mankind. He studied them all to find a clue to the meaning of things. He found that all the endeavors made by men to instal an ephemeral happiness on earth had resulted only in deluging the earth with blood and tears. Then it occurred to him that perhaps after all there might be something that would throw light upon his problem in the neglected New Testament, and he came to the New Testament with a heart full of desire, full of hope, and he tells us that he has found there certainty and peace. With all the fervor of an apostle, Giovanni Papini today is preaching, through his pen, the gospel of the Lord Jesus Christ."

THE LIGHT OF THE WORLD.

Lilla Vass Shepherd.

Light of the world! Once only
Death compassed Thee—
Yet sightless eyes find God amid the shadows
Of Calvary.

Light of the cross! Self's idol
Dimmeth Thy reign—
Yet martyrs' lives and sacrifice proclaim Thee
Victor through pain.

Light of the soul! Life's shadows
Like mists depart,
When dawneth Love's reflection of Thy beauty
In human heart.

I rest on Thy undearied mind;
Thy planning and Thy love go on,
Nor dost Thou leave me far behind;
I'm carried to another dawn.

The new day breaks. From earth's old mould
Fresh flowers grow along my way.
New life is flashed on problems old;
On ancient life new forces play.

O wondrous, wakeful Warden! When
The last great nightfall comes to me,
From that deep slumber rouse me then,
That I Thy tireless child may be.

—A. Haddon.

The Great Commission.

ST. JOHN'S UNIVERSITY, SHANGHAI, HAS FORTY-SECOND COMMENCEMENT.

Late in June, accompanied by the usual picturesque and dignified academic ceremonies, St. John's University, Shanghai, held its forty-second annual commencement.

About forty degrees were awarded, including three honorary doctorates, to Dr. Yui, general secretary of the Chinese Y. M. C. A.; Dr. Wang, of the Ministry of Communications, and, in absentia, Professor Robert McNutt McElroy, first exchange professor to China, sent by the United States Government in 1916-17.

Rev. A. Rowland, pastor of the Union Church, delivered an address, and Dr. Yui made an eloquent plea for the development of education in China. He said: "While educational opportunities should be equally given to the people, leadership must be developed. I am the last man on earth to oppose foreign leadership in China, yet it is a strong belief that it behooves us to develop our own leadership. It is time for us to help ourselves."

Dr. Pott, in his address as president, said that the past year had been one of the best in the University's history. He announced the gift of $17,500 from Mrs. J. F. Seaman, which has previously been recorded in the Church papers; also the continuation of the alumni gift of $3,000 annually for a course in business. The class of 1920 has offered an annual prize of $20 to the best senior student in science. For the course in civil engineering, new apparatus has been purchased, costing about $10,000, of which amount 1,000 pounds was contributed by an alumnus, Dr. Sze, now Minister to Washington. A course in journalism is to be given next year. Dr. Pott announced that work would soon begin on the new buildings for St. Mary's School, which will permit St. John's to use the present buildings.

The Shanghai newspapers devoted from one to four columns of space to the occasion.

CLERGY SHORTAGE HELPED BY LAY READERS SUMMER TRAINING IN TIOCESE OF LOS ANGELES.

While the recruiting and making of clergy are under way, the Diocese of Los Angeles has put in practice the next best plan, a school for training lay readers.

The new characteristic of the usual summer conference in Santa Monica, Cal., in July, was five days of careful, thorough work with a group of men already on the Bishop's list as lay readers, but lacking up to that time specific training for their duties. Twenty such men were registered at the conference.

Some of the work had, of course, to be done in outline fashion. The Rev. Philip A. Easley gave a masterly sketch of Old Testament literature and another of the New Testament. The Rev. R. B. Gooden gave two hours of work on Chturch History, first general, then English. The Rev. P. H. Hickman presented vital points in theology under the topic, "The Faith by Which We Live." Meantime, for three days the lay readers shared with the general public the addresses by Bishop Moulton, of Utah, on "A Social Interpretation of the Apostle5s Creed," by Bishop Sanford, of San Joaquin, on "The Teaching Church," and by Dr. Bradner on "The Church's Program of Religious Education," as well as sundry other useful addresses by various leaders covering Church music and Christian Nurture work.

The most practical, and perhaps most helpful, exercises were the daily addresses on "The Prayer Book and Its Use," by Bishop Stevens, with round-table criticism of actual reading and preaching by the lay readers themselves during the conference. Every day one man gave an address and two others conducted Evening Prayer. The ability and poise revealed in these addresses and the excellent criticisms made by the rest of the group showed the service which may be rendered by the laity at any time, and especially in these days of clerical shortage.

ONE HUNDRED YEARS AGO.

From the report of the committee appointed to consider founding the Missionary Society in 1820:

"While Christians of every name are already marshaled for the conflict under their respective leaders, and prepared to engage with the powers of darkness, we cannot see the American Episcopal Church indifferent in this great enterprise, without painful and boding regret."

The fact that millions are ignorant of the gospel "conveys a powerful summons, addressed to all who call themselves Christians, to be up and doing, to devote their time, their talents and the means with which God has prospered them, in making known His ways unto men."

To Every Member of the Society.

Article XII of the Constitution of the Domestic and Foreign Missionary Society:

"It is recommended to every member of this society to pray to Almighty God for His blessing upon its designs, under the full conviction that unless He direct us in all our doings with His most gracious favour, and further us with His continual help, we cannot reasonably hope, either to procure suitable persons to act as missionaries, or expect that their endeavours will be successful."

Second Generation in Hankow District.

Through an old choir school boy a gift of more than three thousand dollars was received by the Hankow Mission last year, for the erection of a building for the Hanyang English School. The boy was the pupil of the Rev. Y. K. Lieo, who is now the rector of the church in Hanyang. Mr. Lieo was one of the three first pupils to enter Boone. His daughter has been studying at St. Faith's School, New York City.

Second National Chinese University.

The National University of Peking is so far away from the southern provinces of China that a second university is planned, to be established in Nanking. Leading men of the southern provinces are interested, and hope to open the university next fall. With the already existing Nanking Teachers' College as a foundation, there will be included a college of liberal arts and sciences, and schools of agriculture, engineering, commerce and education.

Without the Bible in South America.

On any less authority than the South American Missionary Society, an English Church organization, the following statement would be hard to believe—that in South America there are still about three hundred languages into which no portion of the Bible has been translated.

Hawaii Regulates Japanese Language Schools.

The fact that the Japanese in Hawaii continue to send their children to Japanese language schools, even when they also attend American schools, has caused much unfavorable comment as a fact not wholly compatible with American citizenship. Since July 1 all such schools are to be under the control of the Territorial Department of Public Instruction, and their sessions are to be limited to one hour a day after public school hours.

Under the auspices of the "Citizenship Education Committee," classes are now being provided in the history, ideals and institutions of the United States, to prepare the teachers of the Japanese language schools to qualify as teachers under the new law. Sixty teachers and thirty other Japanese are enrolled.

To Mothers and Fathers.

A campaign must be made not only to educate the child in its responsibilities, but what is equally, if not more important, to educate the parents in responsibilities to their child. I know several instances where young children come to school Sunday mornings, arising to dress themselves and coming without breakfast, while their parents loll in bed. When there is the slightest excuse the children are whirled away on automobile trips, which, if delayed generally one hour, would keep the child in the habit of church-going—by allowing them to go to their Church school.

Upon my word it seems in about half the instances that I meet parents on this subject, they take the attitude they are doing the Church some favor to allow their children to come under its teaching and influence! The reason we do not have as many children in the Church schools as we should will be found in the selfish indifference of the parent and not in the lack of inclination on the part of the child.—Bishop Sumner, in **The Oregon Churchman.**

SMYRNA Y. W. C. A. CENTER A SOCIAL LEVELER.

The pasha's wife and her self-supporting sisters meet with equal welcome and equal consideration for their particular needs at the Y. W. C. A. in Smyrna, according to Miss Jean Christie, one of the Y. W. C. A. representatives for Asia Minor, who has just arrived in New York on the Aquitania. For the first time in the history of Smyrna a rendezvous used alike by government officials, foreign representatives, naval officers and home-sick "navvies," tourists and residents, representing the whole gamut of social classes, has been achieved in the active center of the Y. W. C. A., a co-operation said to be unequaled in the Near East. The Blue Triangle has become the symbol for unlimited service, so that cabbies, when in doubt, invariably rush their quarry to this open house for all. The Y. W. C. A. there now reaches a thousand girls representing sixteen religions and nationalities.

With Miss Christie on the Aquitania came Mrs. George Huntington, daughter of Cleveland H. Dodge, of New York, who is the president of the Y. W. C. A. board in Turkey. Miss Christie will visit her home in Massachusetts.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

OPEN THE GATE.

A short time ago a small advertisement was inserted in our columns as follows:

"WANTED—TWO SECOND-HAND WHEEL CHAIRS; one for a crippled man, the other for a little girl twelve years old, who has permanent spinal trouble. Both live back in the mountains and are quite out of reach of any help except that supplied by the Church Mission. Persons having wheel chairs to dispose of can communicate with Miss Margaretta James, Deaconess in Charge, Holy Cross Mission, Batesville, Albemarle County, Va."

The result was that within a week or ten days Deaconess James was advised by a subscriber in Lexington, Va., that she had a wheel chair she would be glad to send for the use of the crippled man. A little later came a letter from another subscriber in Middleburg, Va., containing a check for the purchase of a chair for the little girl.

We do not refer to this here for the purpose of lauding our advertising department, but to bring to our readers' attention something that is too often overlooked in life, namely, seeking opportunities for service.

A good many people do good as it comes to them to do; a few make an effort to find the good to do.

This was forcibly brought home to the writer once many years ago, when he was driving alone in a buggy, through the West Virginia mountains. He overtook an old man trudging along, with a stick, stuck through the handle of a grip, on his shoulder. Stopping his buggy, the old man was invited to drive. He put his grip in the back of the buggy without a word, then climbed into the conveyance, still without saying anything.

When he was seated, he turned and said: "What made you ask me to get in?" "Oh," was the reply, "I wanted somebody to talk to, and thought probably you would rather drive than walk anyway. Wouldn't you"?

"Yes," he replied, "I certainly would. But," he added almost to himself, "the most of them drives on."

It was a brief commentary on human nature (the most of them drives on), but it evidently came from a heart full of experience. It is a short text, but contained a great sermon. Are we "driving on," past the little deeds of kindness that we might render to others? It is so easy to do so. That is the reason that our Saviour emphasized the fact that the way is straight and the gate narrow that leads into the way of the life of service.

He brought this out, too, in His teaching of the servants with talents. The man who came with the one talent had all that was delivered unto him. He had not lost any of that talent, or squandered or thrown it away, but he had failed to add to it. He had been "driving on" past the tramps in the road. He had not been looking out for advertisements, for those who needed wheel-chairs, and so that talent was taken from him, not because he had done any harm, but for having failed to do good.

This searching for opportunities is largely a matter of habit. It can be developed so that it becomes the natural rather than the exceptional attitude.

Another thing about the development of this faculty of helpfulness is that the oftener it is called into play, the easier it becomes. In this respect God teaches us great lessons in our own bodies, when we allow our muscles to remain idle and useless, in an incredibly short time they become flabby and weak. They also become uncontrollable. The weaker a muscle is, the less precision it has.

So it is with the good impulses of our hearts; the more frequently they are used, the better become their powers.

One of the wonders of our Saviour's teaching is its limitlessness. The object He sets before us can never be fully attained, because the more we do, the more we find to do—the broader becomes the vision of service.

This is shown in God's dealing with us, His human children. Christianity has so quietly been working in the hearts and minds of men that things which were a mere matter of course in our Saviour's time—like slavery and crucifixion—have entirely disappeared.

The pitifulness of the condition of the Pharisees, who loved to pray on the street corners so that men might see them, was "that they had their reward." The reward was so small that it was entirely attainable. The very glory of the Christly vision is that it is ever beyond our reach. In striving after it, we pass from glory unto glory, and ever new visions, new fields, are opening up before us.

If we turn again to the parable of the talents, we find that the reward offered to the faithful servants, who have used well what was entrusted to them, is not to come and sit down and fold their hands in idleness—but having been faithful over a few things, they are to be made masters over many. The recompense is to be greater occasions of service, and extended powers with which to serve.

Whether we find our way into this straight road of thoughtfulness for others through the narrow gate of answering the call to help in the columns of a Church paper or by picking up a wayfarer in a hot, dusty road, it will be found worth while, and that we shall in no wise lose our reward, which will be to be led to greater opportunities and new joys in meeting them.

HOME CARE FOR DEPENDENT CHILDREN.

Conditions occasioning the removal of children from their homes and measures by which family care may be preserved are discussed in a report entitled, "Children Deprived of Parental Care," recently issued by the United States Department of Labor through the Children's Bureau. This report presents the experiences of 513 children taken under care by Delaware agencies and institutions during a two-year period. At least half these children had both parents living, and only 3 per cent. were full orphans.

In one case out of every five, delinquency on the part of parents or guardians was the cause of the child's removal. Inability of parents or guardians longer to care for the child occasioned the removal of almost one-fourth. Delinquency on the part of the child was given as the immediate cause for somewhat more than two-fifths of the removals.

For 10 per cent. of the children studied, it appears that the developmental advantages of normal home life might have been preserved had financial assistance in the home been available. Nowhere in the State, at the time of the survey, was suitable care to be had for sub-normal children, who constituted 11 per cent. of the group. A beginning toward such provision has subsequently been made. Only 17 per cent. of the children were placed in private families, the other 83 per cent. being placed in institutions. This circumstance is especially surprising, inasmuch as home-finding agencies of other States have placed large numbers of dependent children in Delaware.

Such measures as a State probation system, mothers' pensions and placing out and boarding out under proper supervision are recommended in the report as means for correcting in part the social wastage originating in child neglect. Delaware has begun a carefully considered forward movement since the inquiry was made. Fundamental improvement can come only in the slow but sure development of standards of family life based upon wise educational, economic and civic policies.

Church Intelligence

Still Going Backward.

The Treasurer's report of receipts for account Nation-Wide Campaign for the month of June showed an alarming decrease of $130,042, as compared with the month June, 1920!

The July figures show another decrease of $60,670!

Another loan of $100,000 has been negotiated!

Lewis B. Franklin, Treasurer.

Dr. Meyer's Opinion About Unity.

The Rev. Dr. F. B. Meyer, well known in this country, is one of the great Free Church leaders of England, often called in consultation with the King and the government leaders, and also with the Archbishops of Canterbury and of York. He is a Baptist by ordination, but for years was pastor of Christ Congregational Church, London. He is now in America, speaking at Northfield and Ocean Grove.

Talking while in New York about religious conditions in England at the moment, he said the effect of the Lambeth Conference proposals has been very great both upon Free Church and Established Church leaders. For example, he said that during the past six months he has preached in more Anglican pulpits than Free Church ones. He explained that the Archbishop of York made the advances to him, followed by invitations to preach, but he assures that the Archbishop of Canterbury is not less in sympathy. He asked if Episcopal Church practice has yet gone as far as English church ones had done, and predicted that if not the influence of England would be felt in America eventually. He said Free Church ministers have not put themselves forward, but that the change is a natural and healthy one.

Dr. Meyer doubts if organic union will ever come, and doubts even more that it is wise. He believes that bodies that have commanded any considerable strength have messages from God to men, are faucets of truth, and should remain autonomous and perform their functions. Speaking just here of the forthcoming disarmament conference at Washington, and praising President Harding, Dr. Meyer said it was the same in Church conditions. That is, the spirit obtaining between men is the important matter, and not by what name Christians may call themselves, or how they manage material affairs. So, too, if peoples of different nations agree, the number of warships is not important. The spirit governs.

Like Dr. Holden, this Free Church leader of greater years and greater prominence, says that religious conditions in England are very bad. He speaks of churches losing by war every man under forty years of age, and not now having a family that had not lost sons and brothers. He also speaks of financial affairs, and the terrible drain upon the people. He gives America full credit for all it did, and says Allies could not have won but for America, and yet he adds, America was not in the war. It did not suffer. It does not know what suffering is, when compared to England, and in particular to France. The storm is still raging, and people do not know if God is in the heavens or not. They cannot see. They are stunned. They have faith, but somehow at the moment it is not available. They will recover, but time is needed. Then Dr. Meyer added that if America were to withdraw, if it refused to help, if it would not longer give its moral support, Europe would collapse, and generations would be needed to recover.

Speaking of work by laymen in England, he said that for years Free Church laymen have had community clubs, but that now Church of England laymen are joining them. Tremendous responsibilities brought them together. Then he added: If the men of America could realize at this moment what dependence Europe places upon America, surely they would not be idle, they would not shirk, but would go to work as they have never done. He assured that it is not money England needs from America. It is a helping hand, a cheery heart, and knowledge that America, and especially its men, will stand by till the clouds clear. Asked if Mr. Lloyd George will come to America for the disarmament conference, Dr. Meyer asked in turn, What more important thing could a British premier do? Not merely to reduce numbers of ships, he added, but to say personally to the men and women of America, "Let us keep hold of your hand. Guide us to the light, till once again we can see God."

A Rumor Denied.

A rumor that the architect who designed the carvings on St. Thomas' Church in New York, when dollar marks were said to have been used in ornamentatons, about which much discussion has arisen recently, was at one time connected with the plans of the Washington Cathedral, now in progress of building, was recently denied by Canon William L. DeVries, of the Washington Cathedral. Dr. DeVries stated that the architect under discussion was at one time one of four architects on a list for final selection, but that no designs by him have ever been used for the Washington Cathedral, which was designed by the late Henry Vaughan, of Boston, and the late George Bodley, of London.

A Memorial to Archdeacon Stuck.

Many Churchmen are interested in the proposal to commemorate the late Hudson Stuck, Archdeacon of the Yukon, who has been heard many times throughout the country, and whose work in Alaska was well known and admired by all who read or heard of it. The plan is to found a scholarship at Sewanee for the education of men for the mission field in Alaska. The sum needed is $10,000, and a definite quota of this amount will be asked from each Diocese. Archdeacon Stuck was a graduate of the University of the South, Sewanee, which makes the proposed memorial most fitting and appropriate, and one which will help to carry on the good work started by the one in whose memory it will be founded.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

The Rev. Israel H. Noe, rector of the Church of the Incarnation, Atlanta, Ga., has accepted a call as dean of St. Mary's Cathedral, Memphis, Tenn. He will assume his new charge September 1, remaining in Atlanta until then. His successor at the Church of the Incarnation has not been chosen.

Announcement of Mr. Noe's decision will be received with regret by hundreds of Atlantians, who hold him in high esteem and who are sorry he is to leave the city. At the same time, they realize the great opportunity for Mr. Noe in Memphis, and see in his call a deserved recognition of the splendid work he already has done in the ministry.

Mr. Noe is a young man, but thirty years of age. He was born in North Carolina, and received his collegiate and theological education at the University of the South at Sewanee, Tenn., where he was an honor graduate, and where he received his B. A. degree in 1915 and that of B. D. in 1917.

Mr. Noe's first church was in North Carolina. He came to his present charge in Atlanta four years ago. During his rectorate the Church of the Incarnate has doubled its active membership and trebled its financial budget. The church was the first in the South to raise its quota in the campaign for Sewanee, and after this the rector traveled over the South, helping other churches to raise their quotas.

At the Church of the Incarnation Mr. Noe organized the first Episcopal Young People's Association in the South. He also organized the first Girls' Friendly Society in the Diocese of Atlanta.



Rev. Israel H. Noe, Dean Elect St. Mary's Cathedral, Memphis, Tenn.

Mr. Noe has been a member of the Bishop's Executive Board for the past two years. He is vice-chairman of the Diocesan Board of Religious Education, a member of the Publicity Department of the Diocese of Atlanta, and Executive Secretary of the Nation-Wide Campaign in the Diocese of Atlanta for the past two years. Mr. Noe has taken an active part in Masonry, being high priest of Mt. Horeb Chapter and deputy master of Euclid Council.

St. Mary's Cathedral, to which Mr. Noe goes, is one of the leading churches of the city. The church plant includes the Bishop's residence, the Cathedral proper, the Cathedral School for Girls and the deanery. In calling Mr. Noe, the members of the Chapter sought a man as dean who should complete the building of the Cathedral according to the original plans, and a man who would make the Cathedral a greater spiritual force in Memphis.

Bishop Gailor, under whom the dean works, is the President of the Presiding Bishop and Council.



Stringfellow Memorial Church, at Blowing Rock, N. C., recently consecrated by Bishop Horner.

ASHEVILLE

Rt. Rev. J. M. Horner, D. D., Bishop.

On the crest of the Blue Ridge, in the District of Asheville, at Blowing Rock, N. C., the Stringfellow Memorial Church was consecrated Sunday, August 7, by the Rt. Rev. Junius M. Horner, D. D., Bishop of Asheville. The congregation represented the churchmanship of the entire South, and of many other sections of the nation.

This building takes the place of temporary structures that have ministered to the spiritual needs of the mountain village and to the ever-increasing throng of visitors to this notable summer resort. The church, perhaps the highest above the sea, 4,090 feet, of any of our churches east of the Mississippi, is built of native stone and timber on perpendicular gothic lines, with a messave tower, in which is swung a peal of four bells whose tones resound through the mountain tops every day at sunset, as a memorial chime to Mrs. Stringfellow.

The church itself is a memorial to the late Mrs. Susan Stringfellow, and is the gift of her husband, Mr. W. W. Stringfellow, of Anniston, Ala., who writes in his act of donation that "for thirty years she partook with me of the Holy Sacrament in the little church that was previously on the mountainside."

The interior of the building is finished throughout with native chestnut, the church furniture, executed by Lamb & Co., being made of the same material. Besides the beautiful structure and the notable location and grounds, and the memorial to a gracious woman that the church represents, one other noteworthy feature that will always make this building distinctive is the canvas of St. Mary of the Hills, by the artist, Mr. Elliott Daingerfield, N. A., of New York, who has generously made this gift to the church. The painting fills the reredos, and with the theme of the Incarnation as God's supreme gift, beyond the majesty of the everlasting hills upon which she treads amid the wild flowers of the mountains, adds to the inspiration of this hallowed spot.

The chimes bear the following inscription:

"Gloria in excelsis Deo."

"In memory of the men of Wautauga County, who gave their lives for the freedom of the world, and a thank offering for those others who served. 1920."

"To the glory of God and in memory of the father and mother of Susie P. Stringfellow—Duncan T. Parker, Cornelia Nixon Parker."

"For the glory of God in memory of John Elliott Parker Daingerfield and Matilda Brua Daingerfield."

"For the joy of the community; for the uplift of mankind; for the honor of religion."

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

In Kingston Parish, Mathews County, on July 21, the first of the quarterly socials was held at "Spring Hill," the beautiful old home of Mr. Shepherd G. Miller and Dr. and Mrs. R. R. Haskins.

The object of the socials is to have all these congregations meet, and being experimental in nature, made it more difficult, but the able rector, Rev. W. F. Carpenter, as master of ceremonies, with much tact and many pleasantries, carried it through to a successful close. Some of those present met for the first time, although long residents of the parish.

A short program was given, and in the midst of it a complete surprise was sprung on the Rev. Giles B. Cooke, former rector, now retired, and Mrs. Cooke, by the presentation by the parish of a handsome cane, gold mounted and inscribed, in honor of his golden anniversary in the sacred ministry, and to her a purse of gold.

Mr. Walter P. Smith, in beautiful words, made the presentation addresses, and the rector handed the gifts.

Refreshments were served later, and at the close the long metre Doxology was sung.

The parish plans to hold these socials in each congregation in its turn.

Since taking charge of the parish, two and a half years ago, the rector has kept the work up in spite of the removal of so many families and the loss of almost all of the young people seeking employment in the cities.

The contributions to missions and benevolent work have been quadrupled, and the churches been improved in many ways. Christ Church has recently been fitted out with book-racks, and kneelers are soon to be put in. St. John's has been painted and chancel windows being put in.

Trinity is being almost entirely rebuilt. An up-to-date furnace will be put in and other modern furnishings. Most of the windows are memorials, and when finished will be a thing of beauty, in place of the ugly building of the past.

Old Lamb's Creek Church Begins a New Phase of Her History.

The fifteenth annual meeting of the Lamb's Creek Restoration Association (held last Sunday, August 7, 1921) was made use of to mark the passing away of the status of that church as a mere mission of the King George Episcopal

(Continued on page 23.)

Family Department

AUGUST.

1. Monday.
6. Saturday. Transfiguration.
7. Eleventh unday after Trinity.
14. Twelfth Sunday after Trinity.
21. Thirteenth Sunday after Trinity.
24. Wednesday. St. Bartholomew.
28. Fourteenth Sunday after Trinity.
31. Wednesday.

Collect for Thirteenth Sunday After Trinity.

Almighty and merciful God, of Whose only gift cometh that Thy faithful people do unto Thee true and laudable service; Grant, we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to obtain Thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.

Collect for St. Bartholomew's Day.

O Almighty and everlasting God, Who didst give to Thine Apostle Bartholomew grace truly to believe and to preach Thy Word; Grant, we beseech Thee, unto Thy Church, to love that Word which he believed, and both to preach and to receive the same; through Jesus Christ our Lord. Amen.

The Peace of God.

Walk quietly before the Lord, let Him direct thy way.

Seek not to pierce the mystic veil beyond the great Today.

With happy heart assume each care encircled in the Now.

And other burdens ease with faith and question not the How?

Or Why? or When? but joying in thy work with willing hands

And deep humility hold fast, and know God understands.

That Compensation's unremitting Law can now atone.

The Peace that passeth knowledge shall at last become thine own.

Walk quietly before the Lord, let Him direct thy way.

And realize the dawning of a New and Glorious Day!

May Kidder Chase.

Your Child's Period of Imagination.

Have you observed it? If so, did you try to stifle it or did you encourage the day dreams? Little tots will often be seen sitting with face held by tiny hands, looking into space with round, wide eyes. Suddenly they burst forth in the most fanciful tales, their dear little faces lighted with enthusiasm. What do you do when you hear their prattle? Are you shocked thinking that they are untruthful? There is a vast difference between bursts of imagination and untruthfulness. The parent is generally responsible if the latter developes. Many parents are apt to put a stop to these little imaginations instead of trying to discern their children's ideas. By all means cultivate the imaginative qualities. What worth while thing in this world has been accomplished without it? The dream came first and then later the development. Alas, too many parents and teachers do not understand how to do this and often crush out that in the individual which might have developed him into a genius in later life. Many things can be had to help develop the imagination which begins to show at the age of three. The kindergarten does much for a child in this direction. If one is not accessible, the kindergarten song books and kindergarten games can be purchased and used in the home. These not only develop a child, but likewise amuse it. Then the wonderful fairy tales which were so dear to us and gave our imagination so much food for development.

I knew a father who was wont to take his child on long walks. We who have experience know the effect of nature on the child mind. At first it is awed into silence. Then the imagination begins. Question after question is put to us. This father said that he did little or no talking on these strolls, but showed his interest in everything, letting the child answer its own questions, and only helping him along when necessary.

Take time to study your children or any with which you may come in contact and help them develop the quality which they might need so much later in life.—The Lutheran.

The Leading Spirit.

Given any department of the Church's work, and it depends entirely upon the initiative and interest of a very few, sometimes only one. We often hear the expression, "He is the leading spirit." Nobody could follow such a leader without having some enthusiasm at the start and acquiring more through his leadership. In a given parish, no matter if it be a large one, more frequently than not these leading spirits could be counted on the fingers of both hands. Take them away from the parish work suddenly, and except that God would work the miracle of raising up others immediately to take their places, the parish activities would materially decrease.

To be a leading spirit is to be in a position of usefulness and responsibility. And yet these leaders are often borne down by discouragement and loneliness that seem at times to make them wholly inadequate. Christ Himself was lonely, and those great leaders who helped to establish the Church two thousand years ago were lonely, because they alone were full of enthusiasm, and the lack of response by those about them was disheartening.

Not only in the Church, but in all phases of life, everything seems to depend upon a small company of leading spirits, sometimes one man or one woman. Because in the drive of business or professional or political life there is often a purely selfish end to gain, men are more liable to keep up the fight and win the victory. When it comes to the Church, it is different. They are liable to put it second or third, and to fail of being either a leading or a following spirit.

In any congregation there is somewhere a group of leaders upon whom at the time all the work depends. In the power of the Holy Spirit they push ahead in their work, and in the main it is joyful work; but there are times when they seem inadequate, things go wrong, and everything looks discouraging. They should then remember the old bellman who for forty years rang the chimes in the top of the cathedral tower in Amsterdam. On his deathbed, surrounded by his friends, he mourned the fact that he had done nothing in those forty years but pull the levers of the bells. All he heard was the friction of the bearings and the terrific reveberation inside the stony belfry. But how was it with others? All over the city could be heard, not the friction in the bearings of those bells, nor the terrible jangling inside the enclosed tower, but music that sent the laborer forth from his cottage with enthusiasm each morning and comforted him on his return after the day's toil.

Let the leading spirits lead on and not become discouraged because of the difficulties and trials so close at hand. When the trials come, loneliness is likely to take possession of the soul. At such times remember that there is One Who stands close at hand. One cannot be lonely under those conditions, and no work thus fortified can fail.—St. Andrew's Cross.

The Mission of Christ.

To this day Christ's mission is the same—to bring the dead to life again. Is it not His own familiar characterization of His work? "I am come that ye might have life, and that ye might have it more abundantly." Are there any of us who are living merely "at a poor dying rate?" The Master of men is here to give life to us more abundantly, life like that of the summer time, when the flowers bloom, and the birds sing, and the brooks dance joyously along, and the cattle browse in the abundant meadows, and all things are glad. Oh, to have Jesus Christ bring full summer time into my heart!

There is a weird tale by Nathaniel Hawthorne, which tells of a professor who brewed a strange elixir, and when some drops of this mysterious fluid fell upon a stunted plant, that was about to die, the plant sprang into new and luxuriant life. The Word of Christ the Master is like that strange elixir, for it has power to revive a drooping heart, to lift up a fallen soul, and to bring back a lost or broken life.

The love of God in Christ can break the bondage of sinful habit. How many there are who are bound in the wintry frost of sinful habit. Meantime the heart is hard and unyielding. Once there was tender feeling in the soul, that rose like the sap of trees in the spring-time. But it is not so now. The hardness of winter has come instead. If the sinner could only feel his sin, if he could but weep tears of repentance, if he could but experience some warmth in his soul! Jesus Christ is close at hand, repeating His promise, "I am come that ye might have life."

Lift up your eyes and behold the face of the Redeemer so full of love and tenderness, and the warmth, the feeling, the penitence, will come. Then the barriers will break down and evil habits will yield to the new power of love.

There is an old story of a castle, the gates of which could not be opened until the true Prince came and took down the horn that hung by the gate and wound it out clear and strong. One day, after long waiting, the Prince came in the early morning, and all the hills and valleys were soon reverberating with the winding of the horn. Then the gates of the castle opened. When the Lord Himself comes to the soul, the barred doors, whose hinges are

rusted by neglect and evil habit, must open to His presence.

How Christ works we may not tell. But we know that what He does is vital in its effects. A new force comes with His advent into the heart. Old and sluggish currents start afresh, a new buoyancy is in the soul. The dew of youth is on the heart, and all things seem new and full of life and hope. Into the mind of a gifted poet there came a vision of "The Palace of Art." But in it the soul dwelt alone. Growing weary of the lonely palace, so full of worldly fascinations, the soul reflected that a "cottage in the vale" would be better, if only there the soul might know the joy of rich companionship. Whether in palace or in cottage, to have Christ as the great Companion of the soul is joy beyond compare. In the Grecian mythology everything that Midas touched turned to gold. But Christ does more, for whatever He touches in the life of man turns into the high values of the kingdom of God. —Rev. E. W. Work, D. D.

Victory.

Out of the night
I see a light
  Agleam from a far-off shore;
Amid the gloom
Fair flowers bloom
  That shall wither nevermore.

Out of this life
Sorrow and strife
  There is hope for a better day;
Out of defeat
Victory complete—
  This is His wisdom way.

Out of its blight
Spotless and white
  He cleanseth the penitent soul;
I heard His Voice,
Now I rejoice,
  I am every whit made whole
—J. M. Samples.

Faith.

"The trouble is," said Harold Raymond, on his return from his second year in college, "that when you enter the sphere of religion, you deal with something quite different from anything that you meet in science. In the one you move step by step along lines of induction or deduction, and in the other you fling a highway through the air, in a bold and beautiful manner, but in a way quite different from that of science."

"I am not sure that the difference is so great as we are accustomed to suppose," replied his friend. "I have been thinking how scientific faith is, or, rather, how large a part faith plays in science. No man ever made a great discovery that was wholly an accident. Even if he were seeking the Northwest Passage and found America, it was faith that was guiding him."

"But it is a very different thing from what you call faith, isn't it?" asked Harold. "Faith seems very vague as compared with the processes of science."

"I don't think so. I have wondered how it would seem if we were to try to add some modern names of science to the great muster-roll of faith in the eleventh chapter of Hebrews."

"I should like to hear how it would sound."

"By faith Columbus, when he was called of God to discover a new world, went out, not knowing whither he went. By faith he sailed strange waters, with Cabot, Magellan, Vespucius and Balboa, the heirs with him of the same promise.

"By faith Copernicus lifted the earth from its solid base and set it to moving in rhythmic order round the sun; and all the suns and sons of suns with planets in bright array that circle round the throne of God. This he beheld by faith.

"By faith Laplace understood how the worlds are made from star-dust; and Newton beheld in the fall of the apple a force that holds the worlds in place, and that not by things that do appear.

"By faith the men of science, who did not always call themselves men of faith, found substance in the things hoped for, and moved from experiment to hypothesis and from hypothesis to theory, and from theory to fact and from faith to sight; and all these were the children of faith.

"And what shall I more say ? For time would fail me to tell of Stephenson and Fulton, or Morse and Roentgen and Edison and Lister; of Cyrus Field and Alexander Bell and Marconi and Wilbur Wright, who through faith made iron float, yoked chariots to the invisible power of steam, caused the voice of man to be heard by his fellowman at a distance of a thousand miles, filled the air with voices inaudible to the ear, but intelligible to the mind of faith, and lifted the bodies and the minds of men on wings of wonder, and set them to sailing amid the clouds.

"By faith they built railways, irrigated deserts, crossed the trackless ice to the poles; subdued climate, overcame hardship and incredulity, out of weakness were made strong, and added to the space and comfort of human life, and gave wonderful analogies to those who seek the farther knowledge which is by faith.

"And wherein we have learned from saints and apostles, and the Lord of life, and have found sure footing for faith, let us not count it unreasonable that still we follow, and live the life of faith."—Youth's Companion.

Jesus Wept.

Jesus wept.

Tears! Real tears! Human tears! —but divine tears! Twice it is recorded that Jesus wept; and one is moved to think about those tears as one thinks of no others that ever have been shed. Once at the grave of Lazarus—"Behold, how He loved him!" Here at the grave of a—His—nation—"O Jerusalem . . . how I would have gathered thee . . .!" One thinks one understands these tears! but they are full of awe, of much one cannot fathom.

But how this simple record—not of a simple sorrow or "ordinary" one by any means—reveals! One can follow it somewhat. Oh, the human touch of tears! the revelation of that heart breathing love, compassion, tenderness, sorrow, and deep, deep mourning, regret and loss! One reads of His hunger; of His being wearied and worn out; of His need for retirement, real recreation. Joy, too! yes, one can find it; but it is real joy! always tempered. One remembers the pleasures of the wedding at Cana; of the suppers at the homes of friends; of the intercourse with cherished ones—and one must not forget the joy when the sinner came and gave himself—herself to Him! But tears! Prophetic eye that looks out over the coming years with such all-seeing vision, yet dimmed with human tears! Omnipotent voice which even the sleeper in the grave must hear and obey—and yet tears! It is not mystery, but revelation. It does not carry one beyond one's depth of knowing and understanding—surely one can understand tears!—but into the realities and experiences that open His heart to me! —Lutheran.

A Prosperous Church.

A prosperous church is a church that prays. It is written, "My house shall be called a house of prayer." We must never lose faith in prayer. We must never abandon prayer. We must never lose the spirit of prayer. We might as well expect a man to live without breathing as expect a church to live without praying. Pray for the minister. Pray for the sick and afflicted. Pray for the children. Pray for the lost. Pray for the community. Pray for one another. Pray ye the Lord of the harvest that He may send forth laborers into His vineyard. Pray without ceasing. Pray everywhere. Let the church be characterized by prayer, filled with the atmosphere of prayer, and crowded with the trophies of prayer.—Christian Observer.

Tea-Party Make-Believe.

She gives tea-party make-believe
  Just any time she pleases
Beneath the old oak's bending boughs
  Where she can catch the breezes.

Her table-cloth is made of leaves,
  Her dishes are wee roses,
And all the fragrant food she serves
  Is borrowed from the posies.

When every one has had enough
  She gives the cloth a flutter
And flings away her "flower" bread
  And dandelion butter,

Then hurries off to skip and play
  And do the things she wishes;
She merely has to make believe
  That she has washed the dishes.
—Elizabeth Turner, in Youth's Companion.

For Every Man in His Work.

Almighty God, our heavenly Father, Who declarest Thy glory and showest forth Thy handiwork in the heavens and in the earth; deliver us, we beseech Thee, in every calling, from the service of Mammon, that we may do the work which Thou givest us to do in truth, in beauty and in righteousness, with singleness of heart as Thy servants, and to the benefit of our fellowmen; for the sake of Him Who came among us as one who serveth, Thy Son, Jesus Christ our Lord. Amen.

There is a certain pastor in Brooklyn who has been pastor of one church for more than thirty years. During all these years he has had an active, live Christian Endeavor Society in his church. He is always present at the meeting when in town, and much of the time he has been an efficient officer in the society.

When recently some one said to him that he did not see how this pastor could give so much time to his Young People's Society for so many years, he replied: "What better could I do? What more important than training the young people? What better chance have I to reach their hearts and their heads than at this young people's meeting? At no other time have I such an intimate and fruitful hour for helping them. If I should lose this opportunity, I should lose the great opportunity of my pastorate."

Who will say that this pastor was not wise in his day and generation? At least, his long pastorate, marked by constant additions to his church, and growth in grace, of a multitude of young people, is a tribute to his wisdom.—Christian Endeavor World.

For the Young Folks

The Little Task.

The little task, my dear,
Small deeds, well done,
These pave our toiling way
Up to the sun.
Think not the noblest mount
By one swift flight,
They climbed while others slept,
Up through the night.

Lessons well learned, my child,
The kind word spoken,
The little game played fair,
Bad habits broken.
Small errands gladly run
By tiny feet—
God's choicest messengers
In duty sweet.

Thus we mount up, my dear,
To some bright star,
Whose glory is not known
Because so far.
So, day by day, with cheer,
Let's do our best,
Well done the little task;
Leave God the rest.

—Exchange.

Grandpa's Prisoners.

"You go first, Rosina," directed Roy, "so I can catch you if you fall." Rosina scrambled briskly up the ladder to the hay-loft of grandpa's barn. Roy, hugging his spaniel, Rab, followed his sister. The newly-mown hay was piled so high that it covered all the windows except one high in the gable; through this the sun shone, making golden mist of the rising hay-dust.

Rosina tucked the basket she carried into a corner, then the children climbed to a beam from which they jumped into the soft, sweet-smelling hay. "Isn't this fun?" asked Rosina; "but," she added, "I must let Ruby out to have fun, too." She opened her basket, saying, "You dear thing, did you feel lonely shut up while we were climbing?"

"Coo-oo-oo-coo," came from the basket, out of which stepped Ruby, who nestled against Rosina's cheek, then flew joyously with whirring wings round and round the loft. Ruby was a wood-brown dove with a collar of lovely changing blue and green.

"Come and bury me, Rosy!" called Roy.

Rosy heaped hay deep over her brother until he called, "Rab, Rab!" Then Rab, sniffing and barking, scratched his friend out of the hay and kissed him over and over.

"Aren't you glad we came here instead of going to the grove?" asked Rosina.

When the children started for their afternoon play, both they and their mother supposed they were going to the little grove beyond grandpa's field where they enjoyed many vacation picnics. But when they saw the open barn door they ran in to have a jump in the hay and lingered in its delight instead of going on to the grove.

"Course," Roy answered Rosina. "And now let's have the picnic."

Rosina took from her basket some ginger-cakes and rosy summer apples. As the children ate, Rab's brown eyes said plainly, "Please give me some." And his plumy tail wagged, "Thank you," for ginger-bread. Ruby pecked daintily at an apple and swallowed the brown seeds which Rosina offered.

After their picnic the children built hay forts and charged each other; and they played until Rosina suddenly exclaimed, "How dark it is!"

No sunshine fell through the small window; shadows crept out of the corners of the loft, and in the distance sounded a rumble of thunder.

"We must go home this minute," said Rosina.

When the children had hurried down the ladder they found the lower barn as dark as night, but they groped between the hay walls toward the door.

"Where is the door?" Rosina's voice was a little frightened.

"I've found it," Roy answered. "It's shut and I can't open it."

The children had often seen grandpa snap the big padlock on that door, turn the lock, and put the key into his pocket. And that was exactly what grandpa had done an hour ago. Of course, he did not know that a picnic was going on in his barn; and at this very minute, when the thunder-clouds were black, he was hurrying to the grove to bring the children home.

"We can't get out!" Rosina exclaimed,

"Not just this minute; but they'll soon come for us," Roy answered cheerfully.

"It's so dark," whispered Rosina. "And Roy, they don't know where we are? You know, we were going to the grove."

"Anyhow, some time they'll come here," said Roy. "Let's go back to the loft to wait. It's more cheerful there."

Slowly they felt their way back to the ladder, climbed up and sat down below the little window. The barn grew darker; they could see nothing but the gray square of the window.

"Roy," whispered Rosina, "we are prisoners. We can't ever get out of this dreadful dark barn. If mother only knew where we are!"

"I wish she did know," Roy answered. "We might scream out of the window. Let's pile up hay so we can stand on it and look out."

But when they looked, not a person was to be seen—only the big field, and the black sky over which flashed red zigzags of lightning.

The children shouted a few hallos, then Rosina sighed, "It's no use."

"We might send Rab," proposed Roy. "He'd bark and run back to the barn to show where we are." But the only way of sending Rab was to drop him from the window, and the ground far below was covered with stones.

"We can't," said Rosina, hugging the little dog. "Rab, dear, we wouldn't hurt you, even if we do stay here always."

The thunder crashed louder, and blacker shadows crawled about the barn.

"Roy," exclaimed Rosina, "we might send Ruby to tell them!"

"How could Ruby tell them?"

"She would fly straight home, and often she goes to the dining-room, where we feed her, and mother might see her."

"But how could she tell where we are?"

"You write it on the picnic paper," Rosina answered.

Roy searched his pockets and found marbles, twine, peppermints, a knife, pebbles, peach-stones and nutshells, but no pencil.

"I can't write, Rosy," he said, soberly, "unless—here's a bit of coal—yes, it makes marks."

On a scrap of paper Roy printed roughly one word—"B-A-R-N." With his twine Rosina tied the paper loosely around Ruby's neck, saying, "I don't believe that's the way pigeons ought to carry letters, but it's the best way I know. Now, Ruby, darling," she continued, "I hate to send you out in the storm, but you won't fall down and be hurt as Rab would, and you know the way home. O Ruby, you'll be good and fly to mother's window, won't you?"

Ruby answered, "Coo-oo-coo."

Rosina kissed the bird and thrust her out of the window, and the dove spread her strong wings and disappeared around the corner of the barn.

"She has gone the way home is," Rosina said. "Now we'll just have to wait."

A heavy rain began to fall, pounding on the roof close to the children's heads, as they crouched on the hay, with Rab nestling between them. Time passed—a long time it seemed—and then there was a noise that was neither rain nor thunder, and a gleam of light flickered through the darkness of the barn.

"Rosina, Roy!" called a voice.

"O grandpa, we are here," cried both children.

Grandpa, carrying his lantern, climbed the ladder. The children clung to him and Rab barked joyfully. Then they all crept down the ladder and out of the door.

"The outdoor dark is not so fearsome as the barn dark," said Rosina. "It's dreadful to be locked up in the dark."

"You poor little prisoners!" said grandpa. "But you were bright to think of sending Ruby. She came, soaked with rain, to the dining-room window and tapped with her beak, and mother found the letter."

"The darling," exclaimed Rosina.

Then there was home, and mother at the door to hug the freed prisoners and give them supper—scrambled eggs, cream toast, cocoa and baked apples.

Ruby perched on Rosina's shoulder and ate crumbs of bread and answered with her soft "Coo-oo-coo" every time Rosina said, "You darling." And that was many times.—The Congregationalist.

Patty and the Fly Paper.

A great deal was expected of Patty, for Patty was the biggest and whitest kitty you can imagine, and the only one of her kind in the whole town. But Patty had one fault—a fault that was losing her a great many friends among the people who came to call at the Jamieson home. The fault was snooping. If Mrs. Jamieson put her sewing on the table and left the room for a moment, Patty always jumped on the table to see what had been left there. If Jennie left a drawer open, Patty lost no time in snooping through the drawer to see what was to be found. Mrs. Jamieson scolded and threatened; Jennie boxed the offender's ears, but it did no good. Patty's worst fault remained snooping. Then one day something happened. Jennie was going to have a party that afternoon, and the house was being put in order to receive the little guests. Patty was all ready for the occasion, having had a bath that very morning and a bow of pink ribbon tied around her neck. Bridget had finished the last cake and set it on the pantry shelf and

was arranging some sticky fly paper about the room to catch the flies before the little guests should arrive. Patty, quite confident that today was a day unlike most days, followed at Bridget's heels, poking her nose first into this and then that.

"My, but you're a nuisance!" vowed Bridget, giving Patty a gentle shove with the broom.

But Patty was not to be so easily rebuked. What a lot of flowers there were on the table! What did they smell like? Inquisitive, snoopy Patty gave a bound and landed with four paws and the tip of her bushy tail on a sheet of new sticky fly paper. Poor, frightened Patty! She forgot all about the flowers. She gave a leap, and fly paper and all landed on the floor. But not a foot could she loosen. The harder she worked, the faster they stuck. Another leap brought her to the door. She pushed against the screen and it opened just enough to let her out. And some way she got one paw loose. Whatever strange thing it was that held her, Patty meant to get away. Now she ran as fast as she could, with the fly paper dangling to three paws, her bow untied and flying in the breeze. Down the garden path she half rolled, half tumbled. Biddy, looking up, saw the strange sight, and leaving her twelve two-day-old chicks, flew for the hen coop. But Patty did not pause. She hurried past old Rover, who dozed in the sunshine. Rover, awakened from his sleep, thought his blinking eyes had not seen aright, and set up a most awful bark and growl, bringing Bridget out to see what was the matter. And Bridget's frightened cry brought Mrs. Jamieson and Jennie, and all three ran as fast as they could, trying in vain to catch up with Patty. They might all have been running yet but for a rusty nail on the pasture gate. This nail caught the trailing pink ribbon, and Patty and fly paper were prisoners. But this only served to frighten poor Patty the more. Now she began turning somersaults and hand-springs, finishing with high leaps into the air. The cows, browsing near the gate, thought they had never seen the like, and, ducking their heads, ran off down the lane as fast as they could. Patty, pulling, tugging, meowing and crying, went on with her somersaults. Just then Mrs. Jamieson, panting and breathless, came up. Close behind was Bridget and Jennie. What a lot of chattering and talking and petting there was! Patty, now certain that the new-comers meant only kindness, allowed herself to be held and the fly paper removed. Such a dirty, bedraggled kitty she was! But a wiser kitty, too. For after she had been washed and scrubbed and dried, she sat blinking in the sunshine, looking very sober and far from inquisitive or snoopy. And to this day Patty knows a kitty's place and keeps it.—Ethel Lynn Andrews.

A Boy's Vacation.

Little Tommy Doodle and his mother spent a week
At Gran'pa Doodle's farm, where Tommy tumbled in the creek
And got his lungs so full of wet he couldn't get his breath
Till poor old Gran'ma Doodle had been frightened 'most to death.
He ate some poison berries that he found along the lane;
It took a doctor half the night to soothe away the pain.
He tried to ride a "kicky" colt—a risky thing to do—
'Twas quite a little while before they really brought him to.
He stuck a stick into a hive of bees—oh, sorry day!
He couldn't see a thing until the swelling went away.
He teased the goat to see if it was cross, as he had heard:
They had to work with him a while before he spoke a word.
And then he climbed a cherry tree—just like a boy—and fell
And broke his arm, and—sakes alive! you ought 'a heard him yell.
His mother took him back to town to get a little rest,
But Tommy says of all his life that week was far the best.

—Exchange.

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The Green Glass Bead.

Pauline and her doll, Deborah, were going to a lilac tea when they met Stacy Poole and his patchwork cow. Every one called the Poole cow the patchwork cow because of her gay red-and-white coat. She had broken out of the pasture only a few minutes ago, and Stacy was driving her back.

Pauline looked so fine that Stacy stopped to stare. She had on her homely old brown gingham, to be sure, but over it she wore a long double string of bright beads of all sizes and colors.

Pauline looked pleased. "I found a big box of beads in the attic," she explained, "and made myself a necklace, because I hadn't any new dress to wear to Norma Thurlow's lilac tea."

"What's a lilac tea?" asked Stacy as he exaxmined the strings critically. "Look, Pauline; how much will you take for this big bead?" He put his finger on a large bead of sparkling green glass.

"I can't let anybody have that one," Pauline answered quickly. "O Stacy, do make the patchwork cow behave herself!"

The patchwork cow was leaning down to chew a fold of Pauline's dress in a way that pet cows have. As Pauline pulled away from her she threw up her head. The long necklace caught on one of her sharp little horns, and the string broke with a snap that sent a shower of beads all the way across the road.

"O dear!" wailed Pauline. "Look what your cow has done, Stacy! I haven't a single pretty thing now to wear to the lilac tea!"

Stucy began hurriedly to pick up the beads. The patchwork cow calmly watched him.

"We'll find most of them, Pauline,' Stacy said, "Look, here's a piece of string with beads enough on it to make a necklace for your doll, anyhow."

He wound the piece of string round Deborah's neck, and Pauline smiled in spite of her grief when she saw how pretty the beads looked against the doll's blue dress.

"There," she cried, "I don't believe any of the girls ever thought of necklaces for dolls! If I can find beads enough, I'll make a string for every doll at the lilac tea."

Stacy was much relieved; he said it was a fine idea. They managed to find a good many of the beads in the wide, hard road. Stacy found the big green one; he looked at it a little wistfully as he gave it back to Pauline.

"Now, if you come with me to Norma Thurlow's garden, you'll see what a lilac tea is," Pauline told him.

And away they went up the road, and the patchwork cow tagged along behind.

In Norma's garden six little girls with their dolls were gathered round a little tea table that was set out in the shade of some blossoming lilac bushes. The table was trimmed with lilac; in the centre was a large frosted cake on a pink china platter.

Stacy looked at the cake out of the corner of his eye. "If you say so, Pauline," he suggested, "I'll help string the beads. The cow will graze around by herself near by without giving any great trouble, I think."

"All right," Pauline agreed. Then she turned to the other girls. "Who wants a string of beads for her doll?"

Every girl there wanted one, and said so at once. They were delighted.

"Stacy thought of the plan," Pauline said as she took her seat. "And so we must let him help us string the beads."

They all fell to work with a will. As fast as they finished the necklaces they hung them up on the lilac bushes to see them sparkle in the sunshine. Now and then Stacy was obliged to stop work to get the patchwork cow away from the pansy bed or to shoo her out into the road when she reached up to nibble at the lilac bushes. But he managed to do a good deal of work all the same.

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A Great Spiritual Awakening.

That we are on the eve of a great spiritual awakening is the belief of very many, and there are good reasons for coming to this conclusion!

In the first place, for nearly a century we have perhaps been passing through the most wonderful intellectual movement that the world has ever seen. The mind of man has awakened to a consciousness of new powers which have enabled it, within a short space of time, to gain control of the giant forces of Nature and in this way to bring about a complete transformation of human life and conditions.

The progress of a thousand years seems to have been condensed into less than a century. To find any historical parallel we must go back to the Renaissance, the great intellectual revival of the fifteenth century, and the Reformation which immediately succeeded it!

We see there an assertion of the freedom of the human spirit, following upon and in a great measure resulting from, a great awakening to the mind to a fresh consciousness of its power over material things. There cannot be a great intellectual awakening without its affecting and influencing man's spiritual nature, as well.

Strange to say, the human reason, as one of the results of its recent awakening, has taken up a critical attitude with regard to religion the effect of which has been, in a certain measure, to depress rather than to stimulate the spiritual life. Doubt and unbelief have chilled spiritual zeal and enthusiasm, but this cannot continue much longer. The spiritual nature of man cannot be kept in the background; for the most important and significant thing about him is that he is a spiritual being and he cannot be kept out of his divine birthright. A new age of Faith is about to dawn and a greater spiritual awakening than the Reformation will take place because the intellectual movement which has been leading up to it is far greater than any which have preceded it.

We have seen the marvelous triumphs of the human mind; we have now to see the still more marvelous things which the spiritual nature of man can accomplish, when men are thoroughly awakened to a consciousness of what it really means to be the sons of God and heirs of eternal life. To take a definite stand upon the high ground of absolute conviction that God wills that His children should control the destinies of this world and this age—this is what is more needed than anything else at this time.

Such a stand would mean placing the children of God where the mighty tides of the divine purpose converge; where every thought and word and deed will receive such reinforcement as will make them more powerful and effective for good, than all the plans and schemes and manoeuvres of politicians or financial magnates or other great ones of the earth. The future destiny of the world and of mankind lies, under God, in the hands of His people, and the approaching spiritual awakening will come as a result of the general recognition of this fact.—Rev. Frederick W. Neve, in Our Mountain Work.

Her Way.

Eleanor, aged eight, was enjoying a good cry, when her aunt came in.

"I wouldn't cry like that," said the aunt to her. "if I were you."

"Well, auntie." said Eleanor, between sobs, "you can cry any way you like, but this is my way."—Selected.

How rare are families whom Jesus loves! Individual believers are numerous, but households of faith are rare.—A. Roberts.

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Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

LOANS, GIFTS AND GRANTS TO AID IN building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its Corresponding Secretary, 281 Fourth Avenue, New York.

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NURSES—YOUNG WOMEN OF EDUCATION and refinement have an opportunity to acquire a profession. Requirements—one year high school or its equivalent. Maintenance, books and uniforms furnished; also a remuneration of $10 a month the first year, $12 second, $15 third. This is a registered school of high standing. Apply St. John's Hospital, Albany and Atlantic Avenues, Brooklyn, N. Y.

WANTED—A WORKING HOUSEKEEPER for Loudoun County Hospital in Leesburg, Va. References required. Any one interested please write Mrs. Arthur Chichester, Secretary Lady Board of Managers, Leesburg, Va.

WANTED—COMPETENT WOMAN, PREferable of middle age, as child's nurse, or mother's helper, to go to Haiti with officer's family for a year or eighteen months. Good, kind home. Address Mrs. Joseph A. Rossell, 116 Gloucester Street, Annapolis, Md.

WANTED — EXPERIENCED NURSERY governess, or mother's helper, in clergyman's family, New York City. Three children, two in school. Address "C-3," care of Southern Churchman.

SITUATION WANTED.

WANTED—BY ELDERLY LADY, POSITION to teach small children, or be companion, or do Church work. References exchanged. Asks $25 and board per month. Address "Y.," care of Southern Churchman.

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Marriages and Deaths

Marriage notices not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Buckner: In the early morning of Monday, July 25, 1921, at the residence of his parents, LEIGH, in the twenty-third year of his age, elder son of Katherine Hulda Bickham and Leigh Buckner.

"I will lift up mine eyes unto the hills, from whence cometh my help."

Arrington: Entered into rest on August 3, 1921, at the home of her sister, Mrs. Thomas E. Bond, Baltimore, Md., MARY JOSEPH, daughter of the late Dr. and Mrs. B. F. Arrington. Interment in Goldsboro, N. C.

RESOLUTIONS OF WOMAN'S AUXILIARY, ST. JOHN'S CHURCH, TAPPAHANNOCK, VA.

Resolved: Whereas, God in His loving wisdom has removed from the sufferings of earth to the joy and peace of heaven our loved and faithful member, MISS LOUISE THEBIDAUX DeSHIELDS; that we bow to the will of Him Who is too wise to err; that while the sense of loss is great, we yield Him thanks for the life lived in our midst, for its inspiration and incentive. That recalling her rare faithfulness in all the duties of life, in the Woman's Auxiliary, the home where she was so tenderly loved, in social life where the sunshine of her nature spread cheer, in choir, in Sunday school and in Guild where her helpfulness is sorely missed; that we strive to follow her example in these things.

Frail from childhood, but quickened by an inner spirit consecrated to the service of her Lord, she was strong to serve as few are strong. As the casket of flesh fell away, the jewel of her spirit shone with steadier radiance. Care and sorrow were at times her lot, but her life on earth assures us the Beatitudes are hers now.

"What are these that are arrayed in white robes? These are they which have come up out of great tribulations and have washed their robes and made them white in the blood of the Lamb."

Resolved, that these resolutions be read at the next meeting of the Auxiliary, a copy sent to her family, and be published in the Southern Churchman.

COMMITTEE.

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CHURCH INTELLIGENCE.

(Continued from page 14)

Churches to a much larger field of service designed for it by the Diocesan Missionary Society. Through the resignation of this portion of the cure of the former rector, the way opens for the community in the upper part of King George to gather round the old church as a spiritual home under the new spiritual adviser, the Rev. John Feild, of Fredericksburg. The design of the Missionary Society is to use a method that is new in the sense of making use first and foremost of all that spiritual energy of the laity which is a direct outcome of the Nation-Wide Campaign. It is new also in the sense that the efforts to be used are a distinct effort to bring the future activities of the Church in immediate touch with that great wave of unity which seems to be sweeping over the entire spiritual world. The work, however, is on the old foundation, said Mr. Feild, which has already been laid by fervent hearts and willing hands of those who have gone before blazing a trail—a trail at least of glorious hope and persistent faith. The time now is the opportunity of those who come after to gather the harvest.

After the morning service, lunch was served in the vestibule, accompanied by very hearty reunions and cheerful introductions.

The afternoon session was opened with a business meeting, Judge Chichester in the chair. The following officers were elected for the ensuing year: Rev. John Feild, President; Judge Chichester and Mr. L. M. Williams, Vice-Presidents; Allen Smith, Treasurer; H. Roy Stuart, Secretary.

Mr. Feild has taken hold of this work with a vigorous interest, and a minister as public spirited and as well balanced as he is stands pre-eminently fitted, we think, for a community made up of so many sectarian views.

Contributed by Mrs. Roger Boggs, King George County local correspondent to the Fredericksburg Free Lance.

August 9, 1921.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robt. C. Jett, D. D., Bishop.

The Bishop recently spent ten days or two weeks in the Archdeaconry visiting Grace House on the Mountains, Dante, Sandy Ridge, Shannon, Big Stone Gap, Cuto, Tom's Creek, Ulilda, and Moss. In order to avoid a forty-five mile drive, he made the trip from Ulilda to Dante through the mine, a distance of six miles. A distance of five miles from Grace House to Sandy Ridge had to be made on foot. The descent the following day of three miles was also made on foot. Notwithstanding such difficulties, the Bishop is enthusiastically interested in this great field, and is high in his praises of the excellent work done by Archdeacon Rich and his associates.

The Bishop has just returned from the Warm Springs, where he spent a few days keeping certain engagements and preaching twice at Christ Church Sunday.

During his stay he made a trip to Highland County for the purpose of investigating conditions affecting the Episcopal Church in that county. There is no Episcopal Church in Highland County.

The Bishop has shown a great deal of interest in the summer school recently held at the University of Virginia under the auspices of the Dioceses of Virginia, Southern Virginia and Southwestern Virginia. August 9 he conducted the sunset service and delivered an address. That night he spoke on "Placing the Emphasis in the New Science of Education."

Rev. G. Otis Mead, rector of Christ Church, Roanoke, has declined a call recently extended him to the Episcopal Church at Winston-Salem, N. C. He now has under consideration a call to the rectorship of the Church of the Ascension, Baltimore, in succession to Dr. LaMotte, who was recently consecrated Bishop of Honolulu. Mr. Mead's removal from the Diocese would be a severe loss, and those interested in his progress earnestly express the hope that he will remain at Christ Church.

come.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rev. Herbert Shipman, D. D., Suffragan-Elect.

Verbal word has been received by the vestry of St. Markaret's Parish, Bronx Borough, that holders of a $60,000 mortgage against its property will be marked satisfied and the obligation cancelled without payment of anything. The parish property, clear of debt, will be therefore about $100,000. This property is chiefly in a site that is almost a square block in size. St. Margaret's was started in 1899 by volunteer laymen, who afterwards founded the Seabury Society. Its services were held for two years in the parlor of a local mansion. Then the Johnson family, owners of property in the district, built a frame church, later a parish house, and deeded the site to the parish, subject to a holding mortgage. No interest was ever paid on the mortgage. Now the family cancels the mortgage. The Rev. Dr. Henry Hale Gifford, late rector, has resigned to accept a call in the Diocese of Albany, and the Rev. Mr. Sturges, from St. Bartholomew's Parish, Manhattan, is taking the services during August. No plans for the future of the parish have been made, pending the return of Bishop Manning. Very much of the success of the parish was due to the late Rev. Dr. Charles A. Hamilton, its first rector, to whom the laymen in charge transferred the work, after the land had been secured and the frame church erected. St. Margaret's last confirmation class, presented by Dr. Gifford, numbered seventy-three.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop

The congregations of St. Paul's, Williamstown, Christ Church, Lykens, and St. Bartholomew's, Millersburg, met at a picnic in Millersburg early in the summer. In the morning the Holy Communion was celebrated on the picnic grounds by the Rev. William M. Gamble, of Manheim. The choir of Christ Church, Lykens, furnished the music. After the service there was a program of edification and amusement. The Lykens choir was assisted by an orchestra, and hymns were sung and also songs of a lighter nature. The address of the occasion was made by the Rev. Thomas S. Cline, rector of Grace Church, Mount Airy, Philadelphia. He dwelt on the topics of Dr. Cabot's book, "Work, Play, Love, Worship." The occasion ended with evening prayer.

At a vestry meeting recently held the Rev. William M. Gamble was elected rector-emeritus of St. Paul's, Manheim. Mr. Gamble will be leaving for his home near Washington, D. C., early in December. He proposes to enter upon a course of special study.

The third annual Grove Assembly of the Northern Archdeaconry took place in the private park of Mr. Joseph Eberly in Westfield on Sunday, August 7. Three hundred people were present from the thirteen parishes and mission stations in that Archdeaconry. Morning Prayer was read at 10 A. M. by the Rev. L. P. Davies, of Brookland; the lessons being read by Mr. B. Trowbridge, a junior of Cornell University. The preacher was the Rev. Dr. Tyndell, of Christ Church, Williamsport. The Rev. Henry A. Post, of Christ Church, Coudersport, was the celebrant of the Holy Communion, assisted by Rev. Messrs. Davies and Tyndell. The vested choir of St. John's, Westfield, furnished the music.

After the luncheon the Assembly was called to order by F. J. Wandall, Esq., warden of Christ Church, Coudersport. Those who spoke were J. G. Covey, a warden of Christ Church, Coudersport, who spoke on a vestryman's viewpoint of the clergyman and the congregation and the need of contact with the Church in the solution of modern family and business problems; Captain Harvey Horton, of California, of the airplane service of the U. S. Army, who spoke of his religious experience and thoughts while flying thousands of feet up in the air, particularly of his first night flight and hazardous landing. Rev. Dr. Tyndell spoke concerning the thoughts of the laity as revealed to him from the lips of the laity.

Resolutions were passed thanking Mr. and Mrs. Eberly for courteous hospitality, and expressing regret at the removal of Archdeacon Caruthers from Westfield, and good wishes for his new work in St. Paul's, Columbia.

Personal Notes

The Rev. S. Moylan Bird, for the past sixteen years rector of St. Peter's Church, Brenham, Tex., has accepted the call to St. Andrew's Church, Bryan, Tex., effective September 1. Mr. Bird is Secretary of the Standing Committee of the Diocese of Texas, and all communications should be addressed to him at Bryan, care St. Andrew's Church.

Rev. Guy F. Caruthers, D. D., has accepted a call to St Paul's, Columbia, and will enter on his work there September 1. He has been rector of Christ Church, Coudersport, for about seven years, and has served there most acceptably.

Blowing Rock: The Stringfellow Memorial Church has been ministered to this summer by four clergymen from different parts of the State. The Rev. Basil M. Walton, of Lenoir, and the Rev. R. B. Owens, of Charlotte, had charge of the services during June and July. The Rev. J. W. C. Johnson, of Gastonia, is the priest in charge for August, and the Rev. Thomas F. Opie, of Red Springs, will officiate in September. The church is a beautiful new stone structure, a memorial to Mrs. Susie P. Stringfellow, erected by her husband, Mr. W. W. Stringfellow, of Anniston, Ala. It was consecrated on Sunday, August 7, by the Rt. Rev. Julian M. Horner, of Asheville.

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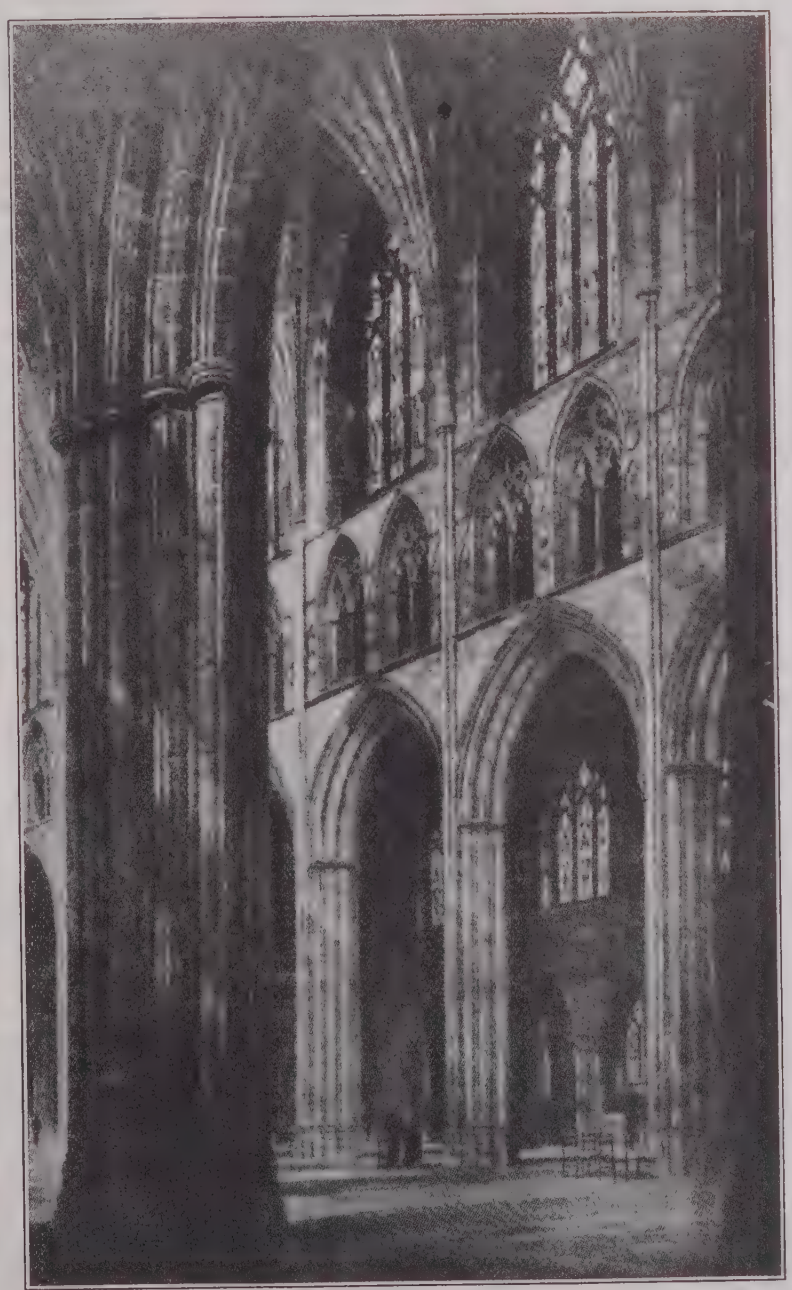
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VOL. 86 RICHMOND, VA., AUGUST 27, 1921 No. 35.



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Christ never sent any one to anybody else who came to Him for help.—Ex.



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I like to think of Him when at twilight the tide lies low,
And the boats slip out from the beach with measured oar and slow;
I like to think how He walked on the shores of Galilee;
And saw with the eyes of the Christ the common things we see.

I like to think of Him, too, when the sunrise colors spread
Over a world that seemed sleeping, and still, and dead;
How at Gennesaret they flashed over His brave, wan face;
Taking the dark night out; putting God in its place.

I like to think of the Lord as I walk each walk of life;
How His eyes looked straight at God, how His hands cured pain and strife;
I like to remember His love when the night is cool and still;
Brother and Friend and King, deed of a perfect will!

—M. S. Wonson.

Trust in Jesus Christ brings infinitude on my side. Submission is repose. When we cease to kick against the pricks they cease to stick and wound us. Trust opens the heart, like the windows of the ark, tossing upon the black and fatal flood, for the entrance of the peaceful dove with the olive branch in its mouth. But "the wicked is like the troubled sea which cannot rest."—A. Maclaren.

O Father, turn Thy face toward me, bless
Each darkest hour! Knowing Thou art near,
I will not try dark things to comprehend,
Nor shall my heart in sorrows darkness fear,
But rest on Thee, my Father and my Friend!

—Bishop Doane.

Never dare to hurt any soul. The most awful consciousness a man can have is that he has hurt a human soul years ago and now has no power to repair the damage. He may have recovered from the injury to his own being, but the knowledge that he has ever injured the soul of another man or woman, who has gone out of his sight now, so that he cannot know how serious the injury may have been, is a terrible thing for any one to know.—Phillps Brooks.

Worldly men are sometimes malicious observers, glad to see Christians go wrong; but often they like to see something better than they realize, and are disappointed when Christians go wrong. All society has a real interest in the elevation of the standard of morals. The world generally only despises what is despicable in character. It dislikes pretence, sanctimoniousness, narrowness, readiness to lengthen the creed and shorten the decalogue.—R. Tuck.

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Southern Churchman

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VOL. 86 RICHMOND, VA., AUGUST 27, 1921. No. 35.

SOME "DOGMAS" WE DO NOT WANT

We must confess that we are not particularly up to date concerning the ideas and practices of that group of our uneasy friends within this Protestant Episcopal Church who meticulously call themselves American Catholics. So perhaps it follows naturally that we happen only at this moment to be reading the May issue of the American Church Monthly.

Therein we find certain matter of a highly interesting kind. Here, plainly, is history in the making. And this—let us mark—not merely the commonplace making of present history, which the very process of living will somehow accomplish anyhow, but the making over of past history to suit our present ideas, which is a more deft and graceful accomplishment.

Says the American Church Monthly:

"The decline of moral standards which we are witnessing on every hand today has little to do with the great war. The trouble began many years before the war. It is the outcome of the modern revolt against the dogmas of the Catholic faith. That revolt began with the New Learning—the revival of Paganism, which we call the Renaissance. It was carried still further with the continental Reformation, when the authority of the Catholic Church was rejected by a large section of the population of Europe, and the Bible, as interpreted by private judgment, was put in the place of the dogmatic tradition of the Church. * * *

"The only remedy which can go to the root of the difficulty is the return of the modern world to the Catholic faith. That alone can re-establish the supremacy of the moral ideals of the gospel. A hodge-podge kind of unity, which attempts to synthesize the affirmations of the Catholic faith with the negations of Protestantism, cannot do it. The whole Christian world must come back into the one fold under the one Shepherd. Even that will not ensure a perfect civilization. Sin will still be powerful, and the devil will continue to lure many from the flock of Christ. Nevertheless, the return to the old faith is the only thing that can preserve our modern civilization from decay and destruction."

The obvious inference from this is that the world lived in its beatific innocence in an unspoiled Garden of Eden until that calamitous iniquity which was known as the Protestant Reformation came like a serpent into the happy paradise. In the previous years, when everybody was safely dogmatic and no one disputed the authority of the Church, all was well. How happy some of the devout souls whom the American Church Monthly must think of with wistful regret as now in their purgatory, will be to know this! The verdicts of ordinary history have quite gone astray. What curious mistake have the centuries fallen into until now the American Church Monthly in May, 1921, corrects it. The Cardinal Archbishop of Mayence, who patronized the indulgences which Tetzel sold, was doubtless thoroughly correct in his Catholic dogma. So was Leo X, and his predecessors, including those interesting popes, the Borgias. Manifestly, then, it is a mere darkness of ignorance to suppose that they were not the moral lights of their generation. In Catholic dogma they were impeccable. If only we could have preserved the conditions which bred them and their life, and have suppressed the influences which resulted in such inconvenient rebels as Martin Luther, how much better all the world would be!

The trouble with the American Church Monthly is that it is living in a world of unconscious make-belief. It deals with dogmatic abstractions, and loses sight of realities. The kind of dogma which it pleads for is tangled with the medievalism which is no longer tolerable to the Christian liberty of mind and spirit. It is an idol of the cave. Our age, today, does sorely need convictions, but the convictions it needs will not arise from the obscurantism which makes men lose all their sense of discrimination under the spell of words. We want a conviction which rests upon the simple foundation-stone of the personality of Jesus, and which recognizes that the Church, in the very ages when it was most dogmatic, has sometimes most grievously failed to understand Him. We want a conviction which faces forward instead of backward, and knows that the Church can bring redemption to the lives of men only when she realizes that all life is progress, and that past the confessed mistakes of earlier years, she must seek forever afresh to interpret the spirit of the living Christ through the largest thought and most enlightened purpose of the present day.

It is a very old confusion of ideas into which men unconsciously are misled when, as in the quotation from the American Church Monthly, the great word "faith" is used in cloudy and ambiguous sense. If we turn to the eleventh chapter of the epistle to the Hebrews, we can read more fully and gloriously than in any other expression what the early Christians meant by faith. It was "the substance of things hoped for, the evidence of things not seen." It was an attitude toward life governed by a living trust in God. It was the spirit of heroic hazarding which glowed in Abraham, and Moses, and the prophets, and in all those others who "quenched violence of fire escaped the edge of the sword, out of weakness were made strong." The evidence of its belief was not in dogma, but in daring. It was a loyalty, a purpose and a passion. This was the sort of faith which the earliest disciples knew. It was the faith of John and James and Peter and the others when first they followed Jesus. They did not have any elaborate theology. Only they knew that they loved Him, and that they wanted to commit everything they had to Him and to His ideal of the Kingdom of God.

That sort of faith we want forever. We want it equally in every age, because it never dies, and never grows old. It can express itself through ideas and programs which are as new and as infinite as life itself.

But there is another meaning of "faith." It is the meaning which has been given to it by those who try to catalogue into definitions the incommunicable movement of the Spirit. It formalizes into dogmas the convictions

which faith turns into fire, and calls these dogmas faith. And inevitably the dull tyranny of ecclesiastical phrase-makers, with ecclesiastical interests to serve, add to the dogmas which are set up as "the faith" formulas which had nothing whatever to do with the convictions on which the fire of the real and living faith was fed. That was what happened in the mediaeval Church. Crude superstition and priestcraft combined to multiply the dogmas which "the faithful" were bound to accept; and the jumble of mediaeval theology, with its crass materialism of the mass, its sacerdotal insistence on the authority of the few to hold in leading strings the souls of the many, its intolerance and impatience of independent thought, is what the American Church Monthly calls "the old faith" which is to be "the only thing that can preserve our modern civilization from decay and destruction"!

Any one who is tempted to believe that might read to his profit the chapters in H. G. Wells' "Outline of History," which include the following paragraph on the mediaeval Church:

"The first thing that will strike the student is the intermittence of the efforts of the Church to establish the world City of God. The policy of the Church was not wholeheartedly and continuously set upon that end. * * * The Kingdom of God that Jesus of Nazareth had preached was overlaid almost from the beginning by the doctrines and ceremonials of an earlier age, and of an intellectually inferior type. * * * In the inevitable jangle of these incompatibles the Church had become dogmatic. In despair of other solutions to its intellectual discords it had resorted to arbitrary authority. Its priests and bishops were more and more men moulded to creeds and dogmas and set procedures; by the time they became cardinals or popes they were usually oldish men, habituated to a politic struggle for immediate ends and no longer capable of world-wide views. They no longer wanted to see the Kingdom of God established in the hearts of men—they had forgotten about that; they wanted to see the power of the Church, which was their own power, dominating men. They were prepared to bargain even with the hates and fears and lusts in men's hearts to ensure that power."

So the great awakening when "the authority of the Catholic Church was rejected by a large section of the population of Europe" was not such a disaster as the American Church Monthly imagines. On the contrary, it set the mind and conscience of whole nations free from the authority of an over-weening ecclesiasticism which had substituted its own dogmas for the glory of a vital faith. Our own age, though it has faults enough, heaven knows, to be corrected, is a great deal better than anything which mediaevalism ever produced; and there is not the slightest danger that twentieth century America, unless it suddenly goes crazy, will turn back to the thing which "Catholic" Christianity used to be to cure it of its ills.

We need "the old faith," but the old faith is something very different, and very much older, than the collection of dogmas and definitions, and the veneration of the corpse of an ecclesiastical authority, which the American Church Monthly recommends. The old faith is the liberty wherewith Christ hath made us free. It is the enfranchisement of mind and spirit to seek in ever larger ways for the interpretation of His ideal of the Kingdom of God in the life of men.

Book Notices

The Life and Growth of Israel. By Samuel A. B. Mercer, Ph. D., D. D. Morehouse Publishing Co., Milwaukee, Wis. Price $1.25.

This little book, which contains but eight chapters, is wonderfully informative, and shows great learning and research in its preparation. Its style is thoroughly readable and interesting.

The author treats the Jewish nation as a person, entitling his chapters "The Infancy of Israel," "The Childhood of Israel," "Israel's Youth," etc., etc., pointing out the way in which the history of each period corresponds to the same season in the growth and development of an individual.

After a chapter on "The Rock From Whence They Were Hewn," in which he introduces Abraham, and deals with his migration from Ur, he divides the life of the nation as follows:

Infancy, from the entrance into Egypt to the end of the desert wanderings and growth, concluding with the death of Moses.

Childhood, from the entrance into Canaan to the establishment of the kingdom.

The Youth of Israel begins with the activities of Samuel, introducing Saul and David, and continuing to the death of that great Bible hero, leaving a well organized and firmly established monarchy.

The "Coming of Age of Israel" took place between the death of David and the time of the prophet Amos in the eighth century. During this time the author says, "This was perhaps the most eventful period of their life, but they were just beginning to enter upon that fuller and richer life which was destined to be theirs."

Dr. Mercer considers that the maturity of the Hebrew nation took place between the date of Amos, the first of the writing prophets and the fall of Jerusalem, and her "ripened maturity" during the period of four centuries or so from that time to the establishment of the Maccabees.

His last chapter, on "Israel's Residuary Gifts," is very interesting, and deals with a period on which the Bible is entirely silent.

The author takes the position of the higher critic toward the Bible, and ascribes the authors and dates of the various books to a time much later than those given by most commentators.

In the beginning of the book is a table of approximate dates and events which is concise and useful for reference.

M.

Dramatized Bible Stories for Young People. Mary M. Russell. George H. Doran Co., New York. $1.28.

This small volume is valuable more for its suggestions than for its contents. Indeed, its author tells us in the introduction that it is meant to be used as an outline for busy clergymen or Sunday school workers to use in their work and save them the time of preparing scenes and additional characters for dramatizing familiar Bible stories.

The whole subject is one of tremendous importance and value, for it deals with a new method of giving Bible instruction, and that a method which has a peculiar fascination for young people of today.

In this book Miss Russell offers twelve of the most familiar episodes of the Scripture in the form of short plays. She begins with Moses' birth, hiding and discovery by Pharaoh's daughter, and takes Isaac and Rebecca, Miriam, Ruth ,Esther, Naaman and Nehemiah from the Old Testament.

In the New Testament the following scenes and subjects are used: "Easter Morn" and "Easter Morning," "The Ten Virgins," "The Good Samaritan," "The First Christmas."

All of these chapters are short, so as to leave room for additional scenes or acts to be planned and composed by pupils or teachers in Sunday schools.

Miss Russell is instructor in Young People's Methods in the School of Religious Education and Social Service of Boston University, and was formerly Associate Superintendent of Young People's Department of the Board of Sunday Schools.

In her introduction she calls attention to the fact that this book is meant for the use of adolescents and not little children, and that the dramatic method of Bible instruction can best be used with the teen ages.

Altogether, this book is one that should be in every Sunday school library for reference and help. M.

LABOR SUNDAY MESSAGE.

From the Commission on the Church and Social Service, Federal Council of the Churches of Christ in America

The message for this Labor Sunday is set against a background of suffering and confusion. The land is filled with unemployment. Possibly one-fourth of the population are straiteened and anxious. Thousands of employers are holding their industries together merely from day to day. Labor is fighting for the fundamental right of collective action, and fighting at a serious disadvantage. The freedom of the ministry to proclaim a social gospel and to apply it according to their own honest convictions is sharply challenged. Even the common right of citizens to freedom of speech and assembly in many communities is at stake.

In such a troubled time as this it would be easy for the Church to hold aloof from industrial questions. To confine itself to simpler tasks would seem the path of prudence. The summons, however, is not to the easy way, but to the way of duty. Concerning the relations of men to each other in the economic and industrial realm, as well as in the other areas of life, the Church must seek to discover and to proclaim the mind of Christ. To do so calls us, indeed, to humility and to prayer, but also to courage and to faith.

When the pulpit speaks on human relations in industry it is not undertaking to advise the engineer or manager about the technique of management or machine processes. It is simply trying to apply its gospel to the relationships between men in the working world. It cannot be too strongly asserted that the preacher has a specialty as well as the engineer. Machinery, buying, selling, finance—these are matters of which he has only incidental knowledge. But the relation of persons to one another is always a moral and religious question, and so is inevitably in the preacher's field.

The immediate and compelling consideration for the Church is always its divine commission to win men and women to personal discipleship to Christ. But a redeemed life is one redeemed in all its aspects and relationships. The economic and industrial factors that condition the lives of men and women and help to make them what they become are, therefore, as much a concern of the Church as any other phase of their moral environment. An industrial practice that cramps and devitalizes human beings in body or in spirit is as much a foe of religion as is the liquor traffic. The Church cannot ignore the one any more than it can ignore the other.

Not only so, but the charter of the Church, received directly from its Leader, requires that it proclaim the gospel of the kingdom. Jesus said of this kingdom that it is like leaven hidden in meal—it works until "the whole lump" is leavened. There are no areas of life which Jesus excluded from the ultimate operation of the law of the kingdom. A gospel that is susceptible of only partial application is not a gospel which can save the world. A Church which is content to recognize limits to the proclamation of its message is a defeated Church.

Christian Principles to Be Applied to Industry.

There are at least three fundamental principles in the teachings of Jesus that the Church must apply to industry. Unless we can learn to conduct industry according to these basic principles, the kingdom of God cannot prevail in the modern industrial world.

1. Men are to live as brothers.

That God is our common Father, and that men are therefore to live together as brothers, is the very foundation of Jesus' message. To the more simple social and business relationships the application of this teaching is at once apparent. The storekeeper and his clerk, the farmer and his hired man, the mistress and her maid, find no obstacle outside their own wills to the maintenance of Christian relationships. But between several hundred absentee stockholders on the one hand and several thousand wage-earners on the other, relations are so impersonal and distant that the responsibilities which brotherhood implies are more difficult to grasp and are too seldom regarded with seriousness. In the administration of a large industry policies are frequently inaugurated which would not have been determined upon if their full human consequences could have been instantly visualized. The investors in an industry expect its managers, first and principally, to produce profits. The directors scrutinize the records, but rarely visit the workshops. In consequence, men and material are lumped together as commodities. labor is bought in the market like goods, and the personal equation is lost in a mechanical system.

Democracy in industry must be realized progressively and is being steadily approached today in an increasing number of industrial establishments. Recognition of the ideal commits no one to any particular social theory or program. Collective bargaining with labor unions is an expression of the democratic ideal; so also are some of the various forms of labor representation in shop councils. There are also democrartic forms of co-operation by which labor relations within a plant are handled as in a town meeting or a family circle. It is quite possible to develop such forms of association, without prejudice to those vital interests of labor which are conserved by its own regular forms of organization, and to secure a real partnership between employer and employes. Such a partnership may go to any length in democratic procedure that those concerned may desire it to go.

2. A human life is of immeasurable value.

Jesus taught the immeasurable value of a human life. Once born into the world, all society is obligated to see that it has a chance. Modern high-speed machinery is dangerous even with the best of safety devices. Although we have deeply mourned the loss of the 48,000 American men who were killed in the great war, we have given little thought to the fact that during the same period of nineteen months, American industries claimed 35,000 victims. This fearful rate of destruction still continues. With all the impetus to protection of life given by the workmen's compensation and industrial safety movements, the dangers of modern machine processes still show that too low a value is placed upon the life and health of human beings.

Since prices began to recede we have heard much concerning excessive wage demands. Without doubt, wages in certain occupations have been out of proportion to those paid in the less skilled and less well-organized trades. But throughout the entire period of war prices large groups of wage-earners have been compelled by inadequate wages to live at a low standard. Not only so, but even the war-time wages of higher skilled labor, whether of hand or brain, can be considered disproportionately high only when it is forgotten that in the production of all our wealth labor bears the most irksome burden, takes the heaviest risks and suffers the gravest insecurity.

3. Service is the Christian motive.

Of course, business cannot be run without an adequate financial return. The services of physicians, teachers and even of ministers require compensation. But the primary motive in these professions is assumed to be service. A Christian society will try to put business under the same motive; it will purge itelf of all ruinous competition and substitute for it a co-operation that preserves initiative and all the stimulus of competitive enterprise without its war-like methods. The kingdom of God is builded through service and sacrifice; it cannot be builded out of selfishness and with the motive of profit dominating, nor can it ever be builded apart from the daily activities of men.

And the motive of service is not only entirely practicable, but it is the only salvation of business itself. The service motive will bring a spirit into industry that will minimize strife and selfishness and magnify fraternity and goodwill. It will inspire production and tend to eliminate waste. With the profit motive controlling both employer and employe, each seeks to exploit the other, each looks upon the other with suspicion, friction grows between them instead of confidence, and industry assumes the aspect of war broken only by periods of truce. The operation of the profit motive defeats the practical purpose of industry—continuous, efficient production. If the service motive can be made mutual, employer and employe will learn to work together in mutual goodwill and the wastage of strife will be turned into mutual advantage.

The Golden Rule is the classic expression of all these ideas and of the spirit in which alone they can ever be made real. Without that spirit the most carefully devised system of organized relationships will be ineffective. The Golden Rule means the comprehension of another's point of view, and the doing as one would be done by. It is a rule to be observed day by day, especially as new situations arise, and to be used equally by manager and men. These Christian principles are as binding upon one group in industry as upon the other; and only in so far as they are recognized can industry achieve permanence and security. They will be found at last to underlie the social

structure as the laws of chemistry and physics underlie the phenomena of the material world.

The Church as a Teacher of Right Industrial Relations.

The right of the Church to speak on human relationships in industry has been challenged by some representatives of employers, although upheld by many others. It is objected that ministers know nothing about industrial processes, and therefore are not competent to speak upon the relations of employer and employe. This is a challenge which the Church must meet by a full understanding and a clear statement of its relation to industry.

Even in the absence of demonstrations in familiar fact, the Church and its ministry would not lack a sufficient warrant for the proclamation of the gospel with respect to industry. The Church is commissioned to bear testimony to the truth as it is in Christ. The responsibility for making the world of business and industry conform to Christian requirements rests upon those leaders of business and industry who profess to be Christian men.

But the Church is not advocating an untried experiment. Abundant demonstrations are at hand that every sincere approach to the application of the Golden Rule in the world of work has made not only for stability by putting co-operation in place of competitive strife, but for lower costs and a better product. Illustrations of this principle in many types of industry are now at hand. The ideal has nowhere been attained, but the soundness of the principle is no longer open to question.

Clearly the function of the Church is not to manage industry, or to teach either employers or workers how to manage it, but to interpret these Christian principles and to mediate the Christian spirit. To do this effectively, its teachers, and especially its ministers, need to have direct knowledge of industrial conditions. They need to be sufficiently familiar with industrial processes and procedure so that they can illustrate and make clear what these principles mean to industrial relations and in the conduct of business. The pastor must understand the point of view of both the employer and the worker, so as to know the difficulties and responsibilities of each. This requires frequent visits to factories and to the homes of the workers and intensive study of specific problems. Else he may know the gospel, and still be like a physician who is well trained in materia medica and yet who, because not trained in diagnosis, fails to heal. The need of the Church today is for men skilled in the diagnosis of moral ills that the gospel may be more adequately applied to human needs.

But the Church has also the possibility of teaching through its laymen, including employers and leaders of labor who have the Christian spirit and who are working conscientiously at the problem of Christian relationships. These men know the problems of management as the ministers do not, and are competent to speak upon them in their technical aspects. The Church can use them appropriately and with great effect in explaining what Christian principles mean and how they actually operate in industry. The application of these Christian principles rests finally with the laity—with employers, managers and leaders of labor—and upon their spirit and faithfulness depend the future of our industrial life.

The Church must therefore assert and maintain the authority of Christian teaching with reference to the industrial order, and its own right and duty as interpreter of Christian motives and ideals. Let the Church gird itself with humility for this great new task. Let it work by faith, for the difficulties are insurmountable unless one believes in the presence and power of God.

Let the Church keep also the comprehensive social point of view. It is not, and cannot be, partisan. It is, or should be, the shepherd of all; rich and poor, radical and conservative, employer and employed. Class distinctions or conflicting selfish interests have no permanent place in the kingdom of God. The Church may find itself, in the defense of right relations, temporarily supporting the claims of a particular individual or group, but it is not, and cannot be, partisan. Its platform is the Sermon on the Mount. Its function is to promote goodwill and to secure that social justice without which goodwill is impossible. Others will propagate self-interest, hatred and class struggle; it is for the Church to work in the Master's spirit and to give itself to the coming of His kingdom of brotherhood upon the earth.

THE WONDER OF LIFE: EZEKIEL'S VISION.

By the Rev. George William Douglas, D. D.

Afterwards he brought me again unto the door of the house, and behold, waters issued out from under the threshold of the house eastward. . . . And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterwards he measured a thousand, and it was a river that I could not pass over; for the waters were risen, waters to swim in, a river that could not be passed over.—Ezek. 47:1, 3, 4, 6.

Look at the child in the nursery, playing with its toys. That four-square room, those toys, they are its baby measure of its life: a shallow stream that is soon forded. But, before one knows, the little one has grown tall enough to see out of the window, and already the world is before him. By and by he is at college, eager to join the popular society, to win the athletic prize or graduation honors. The stream is higher now; but to most young men it appears fordable. Anon this same person is at his desk in some trade, or a lawyer, or a teacher, or a statesman; or going his rounds as a physician. He is busier now, more anxious. The current is stronger; but he is strong, too, and for some time he supposes that he is contriving to ford the stream. But it brings him to another. Sooner or later the man is in a darkened room. The wind moans, and it is the Death King's voice. The clock beats solemnly in the stilly hall, and it is the man's last earthly hour. The waters have risen and carried him off. The stream of Death is beyond our sounding.

As with the individual, so also with the race. Again and again in human history it has seemed as if mankind has reached the limit of knowledge and power, and despondent critics have proclaimed the decadence—not merely of bad men, but all men—and they have crooned over memorials "of the olden time, the golden time," when both things and men were better. But for those who see with Ezekiel's eyes there is still cause for the same old wonderment, since, in spite of the problems and the horrors, there are still deeper streams for us to cross, and good people, who follow "the man with the line in his hand," are going to cross them. For such as trust the Lord and do righteousness, who, with history to judge by, dares to say that they have over-lived? Or that these few thousand years on this small transtory ball have exhausted the being we call humanity, unsatisfactory indeed in our exhibition of it, but whose ultimate glory has already stood revealed on Easter morning in our Lord Christ, "The first fruits of them that slept"? With Him at our side—with the line in His hand—who of us dare say that even we puny folk have over-lived, in the thirty, fifty, seventy years God has given us here, "before he go hence and are no more seen"?

> "For I, Sir Arthur, saw the Holy Grail.
> I saw the Holy Grail, and heard a cry,
> O Galahad, and O Galahad, follow Me!"

Such, to the prophetic eye, is the general prospect, but let us look at the matter closer and the more personally.

Take, first, man's knowledge. Most of us, at some period of our lives, have undertaken what is called "mastering" a subject. We had a book in our hand of definite dimensions. We could hold it to our eyes, count the pages, and determine to read at least so much a day. The stream seemed fordable. But it was one of the really great books; we soon saw it was not to be treated so cavalierly. Though we had read it through, we were not yet done with it; and we must go on to other books—not only to the new discoveries in the same field, but, if we would rightly appreciate the new, we must go backward to the old; to the monuments and relics of antiquity, Rosette stones, Egyptian hieroglyphics and other strange traces of vanished civilizations. "The waters are risen; waters to swim in; a river that cannot be passed over."

The Positivist does indeed undertake to make it easier for us here. He will separate between what is worth while and what is useless to study. This Positivist says confidently: "I will confine myself to this present time, and to what works now; at any rate to this earth, its facts and needs, its pragmatic tests." But alas for him. Present problems have their springs in the past, their issues in the far future, so that even pragmatism flies away with you. The science of this one earth compels you to the stars also, for earth and stars affect each other. Look at our statesmen who are tackling now that one near thing, our national tariff. Why, they had hardly touched it before they found themselves dealing with the affairs of the entire world, and with that imponderable factor the various mentality of men and races.

Then comes the agnostic, to assist us by circumscribing

the area of knowledge in a diffeffrent way. He would have us confined to what can be treated scientifically. Of God and religion there is no science, he says: for God is unknowable. But of practical, material things there is a science, for matter is knowable (he says). Yet, is even matter knowable in the sense that claims God and the force of spirit in the world to be unknowable? How about electricity, and atoms, and the ether of space? Listen to Herbert Spencer—certainly not a prejudiced witness on the religious side. "Matter," says Spencer, "though we can see and handle it, in its ultimate nature, is as incomprehensible as space and time. It is absolutely certain that behind the veil of visible phenomena there is the presence of an energy, infinite, eternal, and from which all things proceed." On which passage, instead of offering any remark of my own, let me select, by way of commentary, a sentence of Pasteur in his celebrated address when he was admitted to the French Academy: "The man who proclaims the infinite (which Herbert Spencer does)—"the man who proclaims the infinite, and no man can avoid it, accumulates in that one affirmation more of the supernatural than can be found in all the miracles recorded in all religious. For the notion of the infinite is at once self-evident and incomprehensible. When that notion masters our mind, nothing is left for us but to prostrate ourselves in adornation." So the river of Knowledge invariably takes you to waters too deep for man. It is one thing to **know,** even as a child **knows** his mother; it is another thing to master and exhaust the object known. If it be possible for man to have a science of matter, then by the same principle it is possible to know Spirit and God. But in both cases man is soon at a point where the contents of his own knowledge transcend his faculties of comprehension. "Thou hast set my feet in a large place." And it is this necessity of wonder, this capacity for it, this vision of the Wonder of the Universe, that has brought, one by one, such scientists as Pasteur, Kelvin, William Crookes, Romanes, Wallace, Langley, Oliver Lodge, William Barrett to confess with Job that "there is a Spirit in man, and the inspiration of the Almighty giveth them understanding." Some of them, like Sir William Barrett, go further. They kneel at the Christian altar, insisting that Christ-like action is scientifically as wonderful as all the rest. "Go, and do thou likewise." "Follow the gleam!"

But the trouble is that so many people, at point after point of this common experience, try to dodge it. When their materialistic, earth-bound assumptions are disproved at one point, they turn away and try them over again at another point. Discouraged in religion, dumb-founded in abstract thinking, bewildered in ethics, they devote themselves to what they call "business" and "affairs." They will not repudiate God, but they will postpone Him, and at point after point let Him alone. They are not "saints," but merely fairly good, as goodness goes; for without some goodness and some honesty even "business" could not be between gentlemen. If active faith in God and religion is difficult, at any rate you must put faith in your fellowmen to a considerable extent; else commerce and fortune-making could not go on, and that would be absurd. So let sociology do, instead of theology. Such men don't pause to consider that those their arguments for business are just as telling for religion—but let that pass. Clearly this river of "affairs" seems, when first you enter it, not beyond your depth. The man that has the line in his hand goes forth, and measures a thousand cubits, and brings you through; the waters are only to the ankles, or at most to the knees. But do they stay so? As you become engrossed in your business, are not the currents swifter, the volume of affairs deeper, the complications and the risks vaster? If you succeed at all, is not the stream of trade a mighty rushing tide whose issues no human mind or will can be sure of? How you do rack your brains! The wheat crop fails in Dakota, or sugar in Louisiana; there is a little less heat, or a little more cold; unforeseen international complications, as now, make men timid; ignorant schemers juggle with the currency; or the workmen quarrel and shoals of immigrants glut the market; or a rampant enemy makes war on you and anon, all your calculations go wrong. You are carried sheer off your feet, while the Bolsheviki knocks sociology in the head.

So you beat a safe retreat, "while it is called today." You retire from business, consolidate your fortune, and say to yourself: "At any rate, I will be happy in my own home. With wife, children and friends I will lead the life of the affections—there I have terra firma." But do you find it, brother? The child you love so dies suddenly, and abashed, heart-broekn, you find yourself peering into the mystery of the grave. Or your children live, and are healthy; but their very healthfulness and their various bents and abilities puzzle you with the anxious problems of fatherhood and motherhood: where shall you send them to school? What profession shall they choose? Whom shall they marry? Where shall you and they live? Or if these matters be settled after a fashion, here is your youngest child that steals up to you on a Sunday afternoon—to you, as father or mother—and asks you those same old questions that you have been trying to avoid in your own case—the questions to avoid which was one reason why you gave up high thinking and the difficult endeavors of the sincere religious life: questions about God, and the soul, and the significance of life, and the riddles of political economy, and why it is necessary to fight for right and justice. You are concerned once again.

And to patriotic citizens of our American nation, there is still another wonder that has lately dawned on us with compelling power. It is that we, such as we know ourselves to be—the youngest nation so far and in some respects so irregular and crude—should have the line given to us by God Most High! With our baffling, perilous, unprecedented history, with our polyglot population, and with so many unsolved problems of our own—all the other nations are looking to us to show them the way to genuine democracy, to a wise and helpful commonwealth. We are "the man with the line in his hand" that Ezekiel saw. Who would have thought it possible? St. Paul's exclamation to the Corinthians (first Cor. 9:17) has a new significance now for every one of us: "Woe unto me, if I preach not the gospel!"

At last, then, humbled, convinced and very serious, you betake yourself to personal religion, about which those dear eyes of the children search you so as to your own behavior. You are more regularly at church. You receive the sacrament. You read your Bible with the up-to-date commentaries. You say your prayers—the old prayers you had intermitted for so long. You perceive that if there be knowledge anywhere, there is knowledge in the Most High. who somehow seems to be unwilling to let you go. Tired of yourself, you lean on God more, and a little on the Church, and most of all on our Master Jesus, Whose personal character appeals to you as an example now more than in the earlier days. The power of God in Jesus Christ takes hold of you and bears you on. You do not ask to see the distant scene: one step enough for you, one step with Jesus—Alpha and Omega, the beginning and the end.

Ah! but to believe thus in Jesus—to take Him as your clue in thinking and living and loving, in life and death—is not a reversal of the old law that you found everywhere else. Christ came not to destroy that or any other law, but to fulfil it. You are still beyond your death, carried sheer off your feet. Christ called Himself the Way, implying a perpetual going on. To take up your cross, to commit yourself to Jesus, is to commit yourself to infinite progress. There is no limit to His exactions, no bound to the horizon of truth and duty. "Be ye therefore perfect," he says, "as your Father in heaven is perfect." Put it simply, as our Church Catechism puts it for a child: "To be true and just in all my dealings; to bear no malice or hatred in my heart." Ah, God! it is beyond me still—me, an aging man. I haven't got there. I have not yet attained. I am still seeking a better country, even an heavenly. The old story of Christopher is reversed; it is not you that carry Christ; it is Christ that carries you. For the waters are risen, waters to swim in, a river that cannot be passed over; and this not alone in the domain of duty, but of Christian thinking and spiritual research. Human life and death and eternity, the Bible and theology and science, still have mysteries to test your simplicity of intellect and the courage of your faith. And though Christ has yet many things to say unto you, you cannot hear them now.

Does this sound discouraging? I trow not. On the contrary, this true lesson of our entire life is also the encouragement of life. For, mark you, Ezekiel's waters issued from the door **eastward,** towards the sunrise, the point of Hope. What is this ever present, yet ever receding limit to the finality of our knowledge and endeavors? What is this mighty stream that rises and rises till it carries us off our feet? It is God: the Lord God Almighty, before Whom we stand, in Whom we have our being. It was a saying of the philosopher, Lessing, that if he were offered the alternative of possessing the truth or searching for it, he would choose the search and let the possession go. But our Divine Father never cuts us in that dilemma. In giving us Himself to live with, He gives both the possession of the truth and the search for the truth. To know and live with Him is to be set free; free to be what we are, what finite beings must be in the presence of infinity; free to pursue, and to investigate, and more and more to apprehend the eternal reality, the great I AM. This is the prospect of heaven, as well as our experience on earth. If it is often pain to us here because of our sins and selfishness, it will be perfect joy to us hereafter, if by God's mercy we stand with the redeemed. The true man knows that it is not for him to be on a level with his God: that he wants, with his whole being, to be lifted up towards God—to wrestle with the mystery of Him, to be humbled by the beauty of Him, to speculate and ponder, to aspire and adore, and evermore to serve unflinchingly where duty lies.

A Thinking God

The Rev. Heerbert D. Cone.

God thinks. This brings Him into the range of human comprehension. The vastness, distance and spirituality are forgotten: He comes near enough to His people to make them feel that He is One with them, like them, and acts just as they do. This was the revelation of the man Christ Jesus. Mingling with people, He thought as they did, and His words fixed this fact on the mind of the race. The Son of God would have His disciples realize that the Father was like them, and used the powers of mind exactly as they do. Here is the mark of a man—he thinks. It is seen, and at once the human is recognized. Christ won this estimate and impressed on every age the certainty that God the Father is very like His children.

Constantly does this fact come to the front. Back of world affairs is a master plan. Study the present condition of this earth—chaos, material, social and religious—reigns. No one can tell where things are going. The business man is plodding on blindly: he tries plan after plan: talks to uphold his courage, and admits after all he sails in a midnight sea without chart or compass. Yet the world of business moves on. The same holds true of national struggles. Attempts to right national conditions is all a chance endeavor. The cry is that so little has been done since the war. The reason is that no one knows what to do. But all the time nations are getting to a better state and conditions are changing for the better. All this drives thoughtful people to the silent leadership of God. He thinks and carries thought into action. Only an infinite Father can bring order out of the issues of today. But He has ever made that part of His work. Careful His plan; patient His processes; but certain His designs in all that has been undertaken. A thinking God in present conditions, is a solid basis for His people's confidence. Never can fear or doubt touch the final issue. He is our Leader and the world will be guided to the best results.

Nature feels the hold of His thought. Often seasons seem to go as they will. Human estimates call them failures. A famine comes to a part of China. Weeks pass and rain has not fallen on fields which needed it in the United States. Changes in heat or cold thwart world harvests. Frosts make the fruit trees barren. These and like events raise the question, Where is the God Who cares for His people? But somehow the world goes on; the famine sufferers, left to starve by their neighbors, are fed by strangers. Just in the time of greatest need rain comes. One product fails and another helps furnish food. Somehow each year life is comfort and food is found. The very strangeness of the working is a pledge of God's thought of His children. He plans to let people know that His thinking is essential to prosperity and welfare, and that no year passes without a revelation of His careful leadership.

Moral and spiritual life is another witness of God's thought. The problem of trial, pain, sorrow and death come in. Living seems too hard to be endured. One ordeal follows another. Loud is the cry, "I have reached the limit of endurance!" But greater burdens are imposed. These additions show that God is thinking of us. His thought shows His estimate of individual possibilities, and He will not suffer us to go beyond our strength.

Out of this fact comes the satisfaction of feeling that God is intensely active in all that goes on, and with a thinking God at the helm the world cannot go wrong and life fails of its great purpose. Confidence rises into certainty. The present processes may seem chaotic, but God will blend them into one beautiful, harmonious triumph. Comfort crowns the whole struggle. All is in God's mind. As a loving Father His people can rest content with the final outcome. It is our privilege in the passing scene to gain these factors from it and win a higher, stronger and more constant trust in God as thought follows thought in the unfolding of His plan for the perfecting of His dear children.

THE ANVIL AND THE HAMMERS.

Last eve I passed beside a blacksmith's door,
And heard the anvil sing the vesper chime;
Then, looking in, I saw upon the floor
Old hammers, worn with beating years of time.
"How many anvils have you had?" said I,
"To wear and batter all those hammers so?"
"Just one," he said; then, with a twinkling eye,
"The anvil wears the hammers out, you know."
And so I thought, the anvil of God's Word
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone.

—John Clifford, D. D.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE HYMNAL QUESTION.

Mr. Editor: May I beg the courtesy of your space to discuss the anomalous situation with regard to the New Hymnal, nearly two years after its adoption by the General Convention? I recall vividly the Hymnal of 1892, coming into almost universal use as soon as published. Congregations were eager to introduce it. To be sure, there was occasional criticism; and small wonder, for it retained only three hundred and seventeen "old hymns," and introduced three hundred and sixty-two "new." Our New Hymnal has only one hundred and five hymns never previously authorized by this Church, leaving four hundred and fifty-six of those in our older books. It can, therefore, not be due to its revolutionary character that its acceptance has been so slow; that, to speak conservatively, the majority of our parishes and missions have not yet adopted it; and that upon the recommendation or mere mention of it, one is met with objections. There is no use denying it, the book is not popular; it has not come into general use, in spite of the decidedly attractive (and no doubt expensive) advertising it has had.

I am prepared to allow for my being not in the State of New York, as in 1893, but in Montana; but I have encountered elsewhere, as a member of the Hymnal Commission (I remember particularly, at a summer conference of clergy) what our English friends describe as "heckling." Most of the criticisms I have answered, at least to my own satisfaction; but the fact remains that a great many of our own people will not take the New Hymnal.

In 1892 the Committee on Canons in the House of Bishops had referred to it a "Resolution of Inquiry"; "as to the measure of obligation in the use of the Hymnal now set forth, and of other Hymnals set forth in like manner." Their report was, in effect, that a Hymnal is adopted by joint resolution of the two Houses of General Convention, and "joint resolutions have never been deemed to have, and are not to be construed as having the force of law, but as being merely the expression of an opinion." The recommendation followed that all future legislation should be by the Constitution **required to be by Canon.**

Holding perhaps a rather strict view as to the permissibility of hymns not authorized, I introduced a resolution in the House of Deputies in 1913, to add in the Canon **Of the Music of the Church,** after the words "authorized by the rubric," the words "or allowed by the ordinary"; intending thereby to afford legalized opportunity to try out by actual use hymns which appeared to have a claim to be admitted into any proposed new Hymnal. The committee recommended the reference of the matter to the Joint Commission on Hymnal Revision! The interest of that Commission in the legal or canonical phases of this matter may perhaps be guessed from their printing on page 4 of the New Hymnal, "Canon 25 of Title I of the Digest"—which has been defunct for now more than sixteen years.

In fact, this matter of the authorization of a particular hymn or collection of hymns appears to be in an utterly unsettled state. Our present Canon 48, **Of the Music of the Church,** reads:

"It shall be the duty of every minister to appoint for use in his congregation hymns or anthems from those authorized by the Rubric, and with such assistance as he may see fit to employ from persons skilled in music, to give order concerning the tunes to be sung in his church." "It shall be his especial duty to suppress all light and unseemly music, and all irreverence in the performance."

The "Rubric" referred to (**Book of Common Prayer,** page 8, reads):

"Hymns set forth and allowed by the authority of this Church, and anthems in the words of Holy Scripture or of the Book of Common Prayer, may be sung before and after any Office in this book, and alsobefore and after sermons.'

The Canon thus tells us of "hymns—authorized by the Rubric"; and the Rubric tells us of "hymns set forth and allowed by the authority of this Church." Like hunting the dictionary for some anxiously sought definition, we go to the Canon and are told, "See Rubric"; and we go to the Rubric and are told, "See Canon." Remember, we were told in 1892 (in fact, in 1877), the "authority of this Church" is legislatively expressed, not in joint resolutions,

but in canons. And our particular Canon uses language loosely in speaking of "hymns authorized by the Rubric."

The Rubric does not "authorize" hymns. The Rubric permits in certain places in divine service the use of hymns "which have been set forth and allowed by the authority of this Church."

That this is no quibble—that in fact it is as yet an open question what kind and what degree of "authority" attaches to any hymn or collection of hymns, became clearly evident when the late Rev. Dr. Hutchins, putting out a year ago his own **Church Hymnal Revised,** met an attempted inhibition of his book with a defiant denial that the use of a Hymnal, even if approved and authorized by General Convention, was in any such sense obligatory as is the use of the authorized Prayer Book. The appearance of the new "Hutchins," with the immense popularity of the old behind it, with its undeniable merits, with a welcome ready for it in many quarters, forces a question upon us which is no longer to be ignored.

The Canadian Church, after many years of optional use of several popular English collections, unanimously resolved in General Synod in 1905: "It is in the best interests of the Church of England in Canada that there be only one Hymnal in common use in the public services of the Church." And so a Hymnal was prepared and issued in 1909, **The Book of Common Praise,** displacing all others. Is the Church in the United States going to say, "It is not in the best interests of this Church that there be only one Hymnal"? If so, let us at least do it understandingly.

As a member of the Commission, I trust I am nevertheless open-minded enough to recognize the fact that hymns and hymn-books are made for the Church; that the Church's edification comes first, and that the Church is entitled to the best service obtainable in this as in other things. I think there can be no disloyalty in that. At the same time, is the deliberate action of General Convention in entering upon this undertaking, is the painstaking labor of appointed representatives extending over six years, to say nothing of expert study and research qualifying those men to express judgment—and finally, the concurrent vote of both Houses accepting and approving the result; is all this to amount in the end only to a **suggestion** to "use the new book if you like it"?

Meanwhile, let us consider frankly some objections one encounters in urging the New Hymnal.

Any new book will have left out some favorite regretted by some one. But while the new "Hutchins," deferring to that sentiment, retains thirty-one more than did our Commission, I myself could find among these scarcely five I should be willing to retain. (Of course. this book also omits one or two I really miss!) Any new book will be criticized for some new hymns admitted; but curiously the New Hymnal has been faulted more for not having a larger number of "Social Service" and other "modern" hymns. The new "Hutchins" has many more of this class; the quality of some of them is decidedly inferior, and I predict that many of them will prove ephemeral. **The Survey** a few years ago put out a supplement of "One Hundred Social Service Hymns"; there was hardly a "hymn" in the collection.

One may, I think, safely say that the literary as well as the devotional standard of the New Hymnal is high. It has one hundred and eighteen less hymns than its predecessor. In my judgment, if it had been held down to four hundred it would have been even better.

But criticism has fastened more upon the music than upon the words: and also upon the "dress" of the book. It is pleasing, to be sure, to have generous spacing, and wide margins, and type well displayed; but elegance in a hymnal is of questionable value. Our standard Prayer Books, even the costly ones. waste no paper. A considerable saving in the cost of the book, and a real attractiveness of compact size, could have been effected by wise economy. The new "Hutchins" has one hundred and ten more hymns in a book of the same size.

There are more people than musicians in New York would believe—and choir singers among them—who dislike the open half-notes—who loudly rebel at them.

I have been told, "There is so much Plainsong in it." It only shows how opinions are formed by prejudice, when one finds less than twenty Plainsong tunes in a total of five hundred and twenty-eight tunes! These Plainsong tunes have a right to be there; there are other tunes a-plenty for those who dislike them.

Two of our clergy said to me, "They promised to lower the key of some of the tunes; they haven't lowered one, but some they have raised." After a thorough study of that point, I find that the New Hymnal has lowered the key of fifteen tunes; in four a whole tone, in eleven a half-tone. But it has raised the key in sixteen; in nine cases a half-tone, in seven a whole tone! Meanwhile, the new "Hutchins" again shows wisdom; it lowers the key in twenty-eight tunes, in twenty-two of them a whole tone; and raises the key in only five.

The impression is met again and again that our book is not "a people's book"; it is regarded as being made to the taste of a select minority.

Be that as it may, in my opinion what is now called for is a smaller book, an abridged edition (a "Chapel Edition," our denominational brethren used to call it) with some two hundred and fifty hymns, with the music printed in black notes; making provision for every office in the Prayer Book, and every season and day in the Calendar, and a sufficient number of "general," of the great devotional classics. Why should one of my little missions have to buy seven pages of Dies Irae?

We cannot get the New Hymnal adopted more generally by compulsion; it is not—as the law now stands—canonically obligatory. It is the best of all books ever in use in the American Church. But it has grievous faults. Its contents must be brought to the people; an abridged edition would help.

W. F. FABER.

Helena, Mont., August 12, 1921.

SERMONS FOR LAY READERS.

Mr. Editor: I enclose herewith copies of the first three sermons printed by the Lay Readers' League for their members and others, after a good deal of delay.

Our original idea was to publish a book, or at any rate a pamphlet, containing a number of sermons, but for various reasons this has been impracticable, and we are inclined to think that the better plan is to issue separate sermons as leaflets and those enclosed are a sample as to length and form which may be modified and improved by experience.

Our idea is, in time, to have a variety of sermons covering many subjects and adapted to various seasons and occasions, so that those desiring assistance of this kind may select those which meet their circumstances and desires. Various circumstanes unnecessary to enumerate have caused delay, but I am glad that at length we have been able to begin this practical work.

L. BRADFORD PRINCE,
President L. R. League.

Sante Fe, N. M.

(The sermons inclosed by Judge Prince strike us as plain and practical and well adapted for their purpose. Lay readers, who are often put to it to discover suitable sermons for their uses, will find them helpful; of course. after they have been approved by the minister under whom the reader serves or by his Bishop. They may be obtained, we suppose, from our old friend, Mr. Ben F. Finney, Church House, 202 South Nineteenth Street, Philadelphia, the Secretary of the Lay Readers' League.—Ed. S. C.)

WANTED: NAMES OF STUDENTS.

Mr. Editor: As minister in charge of the work among Episcopal students at the University of Michigan, I should much appreciate the insertion in the Southern Churchman of a paragraph calling the attention of rectors to the urgency of their notifying the clergy at universities and colleges of young people of their parishes in attendance at these institutions. Although the names of such are sometimes obtainable, as here at Michigan, through a religious registration or census, it is always helpful to have some personal connection with a student's home parish. Otherwise, unless the student takes particular pains to make himself known, he is apt to become lost in the crowd, at least in the larger universities. At a place like Michigan, for instance, where there are between seven and eight hundrd students of our communion (761 were personally looked up last year), at best the majority are little more than names and faces to the clergy. Co-operation on the part of rectors helps greatly, particularly with freshmen, and especially if letters are sent in advance of their arrival.

CHARLES T. WEBB.

Harris Hall, Ann Arbor, Mich.

"THE CHURCH STANDARD."

Mr. Editor: Any person or library may have files of **The Church Standard** from 1895 to the discontinuance of Dr. Fulton's excellent magazine by paying crating and freight charges.

(Miss) C. J. THOMPSON.

Box 95, Greensboro, Ala.

The fear of God is the bulwark of society. Every institution which enforces it upon the human heart and conscience is of incalculable worth to the community. The religious people, those who recognize God and His law, rule the city; and they have a right to rule it; for through them God exercises His protecting power and keeps the city from destruction.—H. Van Dyke.

The Great Commission.

STAND BEHIND ALASKA.

On August 17 Bishop Rowe, then in Fairbanks, Alaska, telegraphed to the Department of Missions in New York as follows:

"Girls' school building, Anvik, unsafe. Immediate rebuilding imperative. Chapman able to do work before winter. Authorized him to go ahead. Cost from six to eight thousand dollars. Had to proceed at once in the confidence that generous Church people will once again stand behind Alaska."

The building referred to by Bishop Rowe was cheaply erected about twenty years ago. It has housed successive generations of Anvik school girls. Many of them are now living in Anvik and surrounding villages as mothers of Christian families. Bishop Rowe and Dr. Chapman are most anxious that this work of giving Alaska Indian girls a chance for happier lives should go on.

Those who are interested in knowing something of the history and the work of the school can secure it from Mr. John W. Wood, 281 Fourth Avenue, New York City.

St. John's Alumnus Coming.

An interesting Chinese physician comes to study in Boston next fall under Dr. Verhoeff, the eye specialist. He is Dr. Li Tsing-meu, associate Professor in Aphthalmology of the Peking Union Medical College, and is described in **Millard's Review** as the ablest Chinese eye specialist. He graduated in medicine from St. John's University in 1907, and since then, after special study in the United States, has made a splendid recor of work in Chinese institutions.

Dr. Koo's Marriage.

Dr. V. K. Wellington Koo, Chinese Minister to England and representative of China in the League of Nations, is known to most of us as one of the most distinguished alumni of St. John's University, Shanghai, and his personal doings are always of interest. He was recently married in Brussels to a sort of fairy princess, the daughter of a Java sugar king who is known as the "Rockefeller of the East." The bride was formerly a lady in waiting to the Empress Dowager of China, but has adopted with enthusiasm the modes and customs of the West.

City Mission Work in Morgue.

Chaplain Ussher, of the New York City Mission, has in hand the furnishing of an altar and an organ for a chapel in the morgue in New York, where funeral services may be held for any of the various faiths that find need for it there.

The total attendance in City Mission chapels in New York City institutions last year exceeded 84,000.

Japanese Book Buyers.

Our book-seller friend, Mr. McDevitt Wilson, tells us that the politest and most intelligent customers he has here are Japanese. They buy nothing but the best books—biography, politics, science, history; they have little interest in fiction; they know exactly what they want; they never complain at the price of books, though the kind of books they buy are those that the publisher prices very high. They do not fill his shop with uproar and chatter, like some newspaper men he knows, says Mr. Wilson; they go straight to the table of important non-fiction; they are sage, urbane and decided.—Christopher Morley, in **New York Post.**

Fourteen Women Sail This Month to Serve Y. W. C. A. in Orient.

When the Empress of Asia leaves Vancouver for the Orient on August 18, fourteen young women from eight States an dtwo Canadian provinces will ship for service with the Young Women's Christian Association in China and Japan.

They hail from Louisiana to Quebec, New York to Michigan. One is a native of China. A few have served abroad before. To most of them, the 10,000 girl members of the Y. W. C. A. in China and Japan are strangers. As secretaries of religious work, physical education, recreation leaders and industrial secretaries, they will work to adjust the lives of women spiritually, socially and physically to changed conditions in an awakened China and an industrially chaotic Japan.

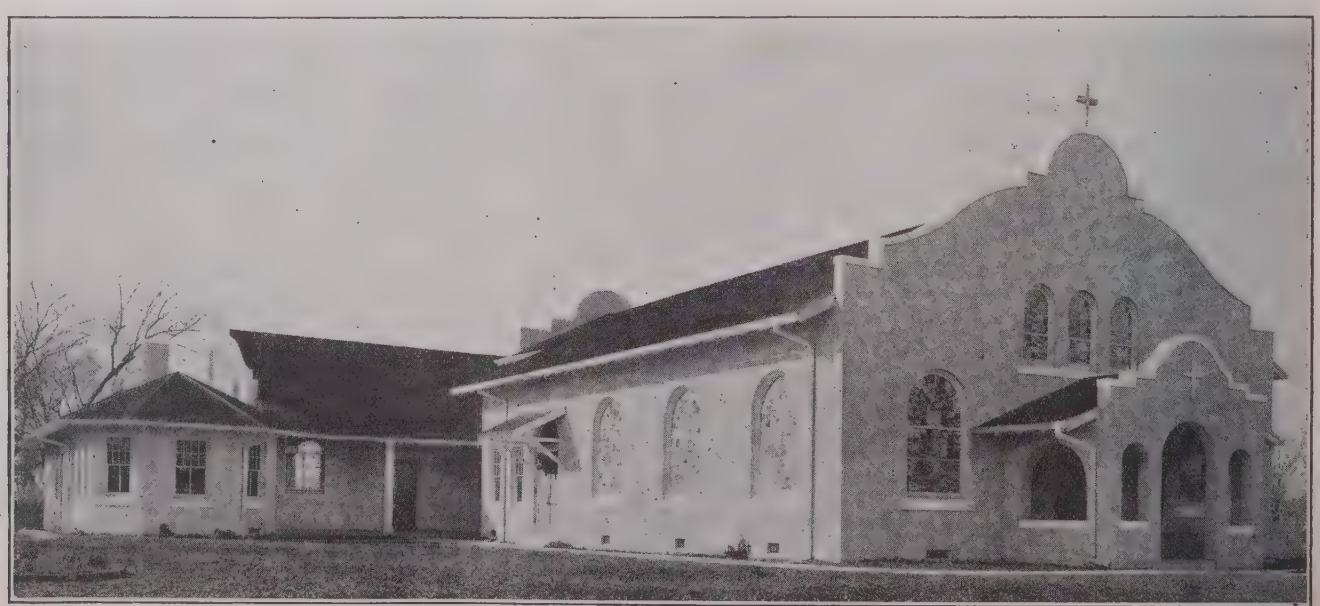
Among those sailing are: Elvira Braden, Lowell, Mass.; Dr. Bessie Coffin, Detroit, Mich.; Constance Ball, Brooklyn, N. Y.; Edith Lacey, Buffalo, N. Y.; Caroline Marsh, Rockford, Ill.; Eleanor Robertson, Toronto, Can.; Ruth White, Canajoharie, N. Y.; Claire McKinnon, Zuolle, La.; Elsie McIntosh, Stanstead, Quebec; Lillian Waring, Chicago, Ill.; Lila Chere, Shanghai, China; Sophie Most, Jersey City, N. J.

Bishop's Son Leaves to Teach in China.

Ellis N. Tucker, five years a member of the faculty of Virginia Episcopal School at Lynchburg, Va., has gone to Vancouver to sail next Thursday for China, where he will be instructor in mathematics at St. John's University. Mr. Tucker is a son of Bishop and Mrs. B. D. Tucker, of Norfolk, Va.

As an offset to the terrible "Plantation Pictures" recently published in **The Atlantic Monthly, The Congregationalist** has printed a report of a secretary of the American Missionary Association who attended a conference of about five hundred negro farmers in North Carolina, 85 per cent. of whom own their own hand. The secretary also addressed about four thousand pupils in Congregational schools, and found them neatly dressed and well behaved. He says the difference between the desperate conditions of the negroes described in the Atlantic and those he describes is contained in the one word, "education."

As part of the celebration of the parish anniversary, St. James' Church, South Pasadena, adopted the slogan, "A Book for Boone!" which resulteed in a box of 150 volumes for Boone library.



Church of the Redeemer, Eastwood's Community Church, Houston, Tex.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

A VENTURE OF FAITH.

This is the story of a Venture of Faith on the part of the Church. Early in 1919 the new Bishop-Coadjutor of the Diocese of Texas had his attention drawn to the fact that a great community of people within the city of Houston were virtually unchurched, by reason of the fact that there was no church of any denomination near enough adequately to administer to them. Upon making a preliminary inquiry he found that our Church had only a few communicants in this territory, but that these were workers and willing ones. He was impressed, however, by the large number of others who were as sheep scattered abroad, having no shepherd. In June of 1919 Bishop Quin asked the Rev. L. Valentine Lee, at that time the assistant minister at St. Paul's Church, Richmond, Va., to come to Houston and start a work in this community of Eastwood. The plan was to have the Diocese back a project to build and equip a fine plant consisting of a church, a community parish house and a rectory. With this equipment furnished, the problem which Mr. Lee confronted was to demonstrate the fact that the Protestant Episcopal Church could go into a community where it was practically unknown and so minister to the people that it would rally to its standard a sufficient number of them to assure the success of the undertaking.

After many delays in financing and building, the first service in the church was held on the second Sunday in June, 1920. The Mission of the Church of the Redeemer had just been instituted with ten communicants. The first service was advertised. The church was well filled with residents of the community and other interested friends. After this first service there began the real test of the work. The ones who were really interested came again, while the vast majority of mildly interested and curious melted away. The Sunday school was started in the fall at the time of the reopening of the public schools. A complete staff of officers and teachers had been enlisted. There were six men and four women who eagerly awaited the results of that first session of the new Sunday school. They knew definitely of not more than twenty-five children who could be counted upon to attend. Fifty-eight actually came. The following Sunday there were fewer. But from then on a steady increase was noted.

Easter Day marked the end of a seven months' period of actual work under conditions which could be considered normal to the life of the venture. At the 11 o'clock service the music was furnished by a children's choir, vested, and reverently rendering the service. At this service Bishop Quin confirmed eight men, eight women and one boy. The rector reported that with the new confirmees that the actual communicant list would stand at seventy. Since then four others have been added through confirmation and transfer. The congregation, which numbered two hundred, was delighted to hear the report that there had been one hundred and fifteen present at Sunday school out of an enrollment of one hundred and thirty.

These strictly church results have been brought about in the following manner. There is a large sign in front of the church, which reads:

Eastwood's Community Church,
Church of the Redeemer.
Rev. L. Valentine Lee, Minister.
Demonstrate your religion here by
Work, Worship and Play.

Sunday Services.
Sunday school, 9:45.
Morning Prayer, 11.
Evening Prayer, 7:45.

Holy Communion, first Sundays.
Week-day activities for men, women, boys and girls.

For further information ask the minister.

This sign typifies the kind of work done. Every side of life is looked after in this church. The Community House was in use late in the winter and in the early spring seven days and seven nights a week. Recreation in the form of athletic clubs for men and women and boys and girls is provided. Scouting, Camp Fire Girls and clubs for smaller boys and girls had a successful year. Various entertainments were held for the whole community. No work has been started for which there was not a clear need and demand. There has been no effort to duplicate other agencies already existing. There is a strong Community Council in Eastwood. A wonderfully equipped and splendidly run public school. With such agencies there has been maintained the most friendly relations. This spirit of co-operation was most wonderfully demonstrated at Christmas time, when, at the suggestion of the Sunday school, every organization in Eastwood joined hands for a community tree, which was a great success.

Some one will want to know how this venture has turned out from the standpoint of local finances. In December, 1920, an Every-Member Canvass was made, with the result that over $1,300 was pledged for local support, and although the mission had been assigned no quota for the Nation-Wide Campaign, over $400 was subscribed for that purpose. In addition to these pledges, local gifts that have been made will bring the total for the year up to $2,000. The Woman's Guild has made gifts to the church of the following items during the year: A carpet, complete altar furnishings, furniture for the guild room, and a piano for the Sunday school. So from the local side the finances would seem to be well above the average for the first year of a mission's life.

The average man in Eastwood today, when asked about the little church, will tell you that he believes it is the finest agency which has come into the life of Eastwood, which, considering everything else, that Eastwood has, is a large statement.

Does the reader believe in Ventures of Faith?

We give this department entirely to the account of this community church, because its example can be followed in many places throughout the country.

Such plants, however, do not grow up by themselves, and Rev. L. Valentine Lee has been unremitting in his energy and attention in order to produce the results here shown.

The Faith of Henry Ford.

The surprising account of the way in which the Ford Motor Company last winter faced obligations of $58,000,000 with cash assets of $20,000,000, and came through without the aid of the banks, is more than an interesting tale of finance. Mr. Ford's story, as it appeared in the New York Times of July 23, occasioned words of high commendation from the banks whom he had rebuffed. They had lost a big deal at a time when the banks were making advantageous loans, but they recognized a master hand in Mr. Ford's operations.

The fact was, as Mr. Ford says, "They didn't know our men and the spirit behind our organization." Two years ago the late Henry L. Gantt, a great production engineer, said that Andrew Carnegie and Henry Ford were outstanding examples of industrial leaders who understood finance as a problem, not of tangible assets, but of producing power. Mr. Gantt predicted, and Mr. Ford gives evidence, that the basis of credit must come to be not physical assets, but organization of production power. This means the socializing of credit—basing it on service instead of on wealth. It demands, of course, a higher moral tone throughout the business world.

When Mr. Ford told a newspaper correspondent that the key to his success was found in a Bible verse, he was evidently not making a mere pious reflection. His industrial achievements are as he says, a commentary on Hebrews 11:1, in the King James Version:

"Now faith is the substance of things hoped for, the evidence of things not seen."

Church Intelligence

Election of Trustees, General Theological Seminary.

The terms of office of three trustees of the General Theological Seminary (elected by the alumni) expires on December 31. Members of classes whose year of graduation ends in "1" or "6" are entitled to make nominations of a bishop (alumnus or partial student), a presbyter (alumnus), and a layman (communicant).

The outgoing trustees are: The Rt. Rev. Thomas F. Gailor, D. D., the Rev. John Keller, '86, and Mr. Robert L. Gerry.

Nominations should be mailed to the Secretary, Associate Alumni, 175 Ninth Avenue, New York City, before September 15.

Good Work Being Done in Prisons by Brotherhood of St. Andrew.

A report from the chapter of St. John's at the Auburn State prison, New York, indicates an earnest work being done in that institution. The Rev. Norton T. Houser, rector of St. Peter's, Auburn, conducts a communion service for the chapter once a month. Mr. Strain, director of the chapter at St. John's Church, Auburn, attends nearly all of the meetings of the prison chapter, and has recently had with him on two occasions every member of his chapter. Mr. Clark, director of St. Peter's Chapter, has likewise visited the prison group and several times brought his entire chapter to their meeting. These united meetings have been the source of great joy and help to the men who are striving amid conditions, not at best encouraging, to live influential Christian lives. It has been arranged to have outside chapters visit the prison monthly and lend the inspiration of their coming to the chapter there.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robt. C. Jett, D. D., Bishop.

Executive Secretary of the Diocese.

At the recent meeting of the Council it was decided to engage the services of an executive secretary for the Diocese, who should act as secretary to the Bishop and secretary of Council as well.

The committee appointed to secure the services of some suitable person reported at the July meeting of the Executive Board that the call had been extended to Mr. Thomas H. Scott, of Lynchburg. After careful consideration of the duties of this office, Mr. Scott has accepted the appointment to take effect the first of September. Mr. Scott has been for some years a member of a Lynchburg real estate firm. He is a member of St. Paul's Church of that city and a former vestryman.

The Diocese is to be congratulated on securing the services of Mr. Scott, who is admirably fitted for the duties of the office.

Evangelistic Services: The Roanoke Ministers' Association has decided to hold simultaneous evangelistic services in the churches of all communions throughout the city, commencing about October 23. Each minister is to conduct his own meeting, or invite some one to do so for him. St. John's and Christ Church will enter heartily into the plan.

Virginia Episcopal School: Mr. J. E. Johnson, of Wingina, Va., who a few years ago gave the money for the athletic field at the Virginia Episcopal School, has made an additional donation which will make possible the enlargement and decided improvement of the Johnson athletic field. The school is in a most flourishing condition under the rectorship of the Rev. William G. Pendleton, D. D.

Trinity Church, Bedford County, possessing the distinction of being one of the two oldest church buildings in Bedford County, was built in the year 1826, under the ministry of that saintly Churchman, the Rev. Nicholas Hamner Cobbs, rector of Russell Parish, and later Bishop of Alabama.

At many intervals during its existence, Trinity has suffered from being without a rector.

The Rev. Thomas Howell has been the rector of Trinity for the last seven years. During his rectorship very creditable improvements have been made. A new chancel has been installed, equipped with modern furniture and a brass communion rail, the former having been given by the four Rucker brothers in memory of their father, J. T. Rucker. The interior of the church has been repainted and a new roof put on.

Not only have the recent years been marked by many material improvements, but there has been a great spiritual growth in the church, as evidenced by the increased attendance at church services, and a very liberal response to the call of the Nation-Wide Campaign.

St. John's Church, Lynchburg (the Rev. G. Floyd Rogers, rector): Work has been begun on the enlargement of the church and is well under way. It is hoped that it will be completed so that the services may be resumed early in September.

Drawings for the rearrangement of the chancel and the equipment were made by Lamb, of New York, based on details and suggestions prepared by Mr. C. H. Hinnant, have been approved by the Building Committee and vestry, and have been submitted to the congregation.

These drawings provide for a recess chancel of great beauty and also for a rearrangement of the choir, pulpit and lectern, so as to provide a most churchly appearance. All of the equipment will be of such a character as to be a permanent asset to the parish and ultimately moved into the new church when that is needed and built.

The memorials to be put in are as follows: An altar, The Last Supper, the communion rail, the pulpit, the lectern, the prayer desks, the communion service and a number of others.

SOUTHERN VIRGINIA

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor

Recent Gifts to Grace Church, Newport News.

Grace Church, the Rev. M. Colgate Daughtrey, rector, has recently been much improved by the following gifts: A new semi-indirect lighting system, with chancel electroleer; the New Hymnals; polished floors, with chancel rugs and aisle carpet; decoration of walls; altar hangings; exterior painting; a handsome oak reredos, given by St. Paul's Church, Suffolk, and a handsome processional cross, as a memorial to the late Rev. R. H. Wright, a former rector. An organ has also been purchased and installed.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rev. Herbert Shipman, D. D., Suffragan-Elect.

Funeral of Dr. Victor Baier.

The funeral service for the late Victor Baier, Mus. Doc. A. G. O., organist and choirmaster of Trinity Church, New York, was held in the parish church on Monday afternoon, August 15. A full choir was present including many old members formerly associated with Dr. Baier at Trinity. There was a large congregation and many representatives of the "American Guild of Organists," of which Dr. Baier was the warden.

The choir sang Noble's "Souls of the Righteous" as the anthem, and Croft and Purcell, "Man That Is Born of a Woman," and the Gilbert, "I Heard a Voice from Heaven." The assistant organist was at the organ.

The Bishop of New York and rector of Trinity conducted the services. The opening sentences were read by the Rev. Dr. Milo H. Gates, the Rev. Dr. E. B. Smith was the lector, and the remainder of the service and the committal was read by the Bishop.

The Rev. Henry P. Veazie held the service at the grave in Woodlawn Cemetery. Other clergy present were the Rev. Frederic W. Goodman, the Rev. George B. Cox and the Rev. John Keller.

Dr. Baier would have been connected with Trinity fifty years next February. He became choir boy in 1872 under Dr. Messiter, with whom he studied the organ. He was appointed assistant organist in October, 1884, and remained in that position until his appointment as organist and choirmaster in 1897 to succeed Dr. Messiter.

Dr. Baier had been in poor health for the past year, but in spite of this he most courageously kept up his work at the organ and with the choir. He is a distinct loss to Trinity and to the high standard of American Church Music, for which Trinity has stood for over two hundred years.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Ground Broken for Buildings of New Philadelphia Divinity School.

Ground was broken Friday, August 19, for the first unit of the proposed group of buildings comprising the new Philadelphia Divinity School, at Forty-second and Spruce Streets. The ground for this school was purchased nearly two years ago, but building conditions delayed the start of actual construction until the present.

The building on which work was started is to be called the library, although it will also contain offices and class-rooms. Herbert G. Campion is the contractor, and the plans were drawn by Zantzinger, Borie and Medary. The contract price is $77,000. The building is to be of Chestnut Hill stone, with Indiana limestone trimmings, and is expected to be completed within a year.

The Philadelphia Divinity School, when completed, will occupy the entire area bounded by Spruce, Locust, Forty-second and Forty-third Streets. It is

estimated that the cost of the entire group when completed will be $2,000,000. The buildings will be erected parallel to the streets on which they border and will enclose a quadrangle which is intended to be a thing of rare beauty, with shaded walks.

The Rev. P. E. Osgood Accepts Call to St. Mark's, Minneapolis.

The Rev. Phillips E. Osgood, vicar of the Chapel of the Mediator, Fifty-first and Spruce Streets, Philadelphia, has resigned and accepted the call to the rectorship of St. Mark's Church, Minneapolis, Minn., succeeding the Rev. James E. Freeman, D. D., now rector of the Church of the Epiphany, Washington, D. C. He will enter upon his services at St. Mark's the second Sunday in October.

Since Mr. Osgood came to the chapel, April 19, 1915, the number of communicants has increased from 260 to 1,056. The new chapel was built at a cost of approximately $300,000, and was consecrated last April. It has been due largely to his efforts that the present church, which is a memorial to the late George C. Thomas, was built. As a member of the Commission on Religious Drama and Pageantry, Mr. Osgood has been active in bringing about the present realization of the value of the drama in connection with religion. He was also a member of the Social Service Department and Anti-Vice Commission.

Compensation Board Rules Church Employes Eligible for Benefits.

All persons paid out of church treasuries as employes, including ministers, sextons, organists, etc., are "workmen" in the eyes of the Workmen's Compensation Board, and entitled to compensation.

According to this ruling of the Board, churches are regarded as employers, as are industrial and commercial organizations.

The death of the Rev. H. G. G. Vincent, rector of the House of Prayer, Branchtown, who was struck by a motor car, is cited as an instance where a clergyman's family is entitled to death compensation from his church.

Dr. Grammer Improving.

Physicians at the American Hospital, Paris, have determined that the Rev. Carl E. Grammer, D. D., rector of St. Stephen's Church, Philadelphia, will not have to undergo an operation there.

Dr. Grammer's voice failed last spring, and he went abroad in search of health. It was then believed that an operation would be necessary. He has left the hospital and is steadily improving.

The Rev. Robert Norwood has returned from a vacation trip to Ontario, and preached on Sunday in the Memorial Church of St. Paul, at Overbrook, of which he is the rector.

The General Clergy Relief Fund receives $12,000 from the estate of Frances C. Wilson, who died recently at Sixteenth and Spruce Streets, Philadelphia, and whose will was probated August 12.

The Rev. Richard J. Morris, Secretary of the Diocese of Pennsylvania, preached Sunday morning, August 21, in the Pro-Cathedral of St. Mary, Broad and South Streets, Philadelphia.

R. R. W.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Death of a Prominent Churchwoman.

The death of Miss Jane Wilkes, on Wednesday, August 17, marks the passing of a figure conspicuous in the Church life of Washington, and well known for her special interest in the Woman's Auxiliary to the Board of Missions. Ninety-two years of age at the time of her death, she had continued her position as president of the Diocesan Woman's Auxiliary until three years ago, when her failing eyesight compelled her to give up this work. She had held this office for twenty-five years, having succeeded Mrs. Addison, of Trinity Church, who was the first president of the organization, and having been followed by Mrs. Albert Mills, who holds the office at the present time. Only three presidents of this vital work of the women of the Diocese during so long a period makes a record unique and interesting.

Miss Wilkes was born at Newport, R. I., in 1829, and was the daughter of Admiral Charles W. Wilkes, noted for his antarctic explorations. She died at the home of her niece, Mrs. A. E. Rankin, at Wellesley, Mass. Funeral services at St. John's Church, Washington, of which she had been a life-long member, were conducted by the Rev. E. S. Dunlap, on Saturday morning, August 20, and interment was in Arlington, beside the remains of her father.

To Complete St. Alban's Church.

Announcement is made that a campaign for a large sum of money will be conducted by St. Alban's Parish some time in the fall, and probably during the first ten days of November. The primary object of this campaign will be the completion of the church building, which still calls for the erection of the chancel and tower in stone. Included in the campaign budget will be the amount expended for the heating plant, the improvements in the Guild Hall and some outstanding indebtedness of the church, but these objects will be secondary to the completion of the church building. Mr. B. A. Bowles has been appointed chairman of the campaign, who in turn has selected certain men and women of the parish to constitute an Executive Committee. The exact amount of money to be raised will be announced as soon as the contractor's figures are available, so that every member of the parish will understand the goal for which all are asked to work

M. W. W.

EASTON

Rt. Rev. G. W. Davenport, D.D., Bishop.

Will Ask Legislature to Extend Suffrage to Women in Church Affairs.

At a conference held in Baltimore recently, made up of Churchmen from the Dioceses of Easton, Maryland and Washington, each Diocese being officially represented, it was decided to ask the coming Legislature to amend the Vestry Act of 1798, so as to extend suffrage to women in Church affairs. The proposed act is as follows:

"Be it enacted by the General Assembly of Maryland, that on the petition of the vestry of any parish or separate congregation of the Protestant Episcopal Church in the State of Maryland, the convention of the Diocese with which said parish or separate congregation is in union, is hereby authorized and empowered to give the same right to women to vote and hold office as is now conferred upon men by existing laws.

After the presentation of the proposed bill the conference adopted the following resolution:

Resolved, that the conference of the committees from the Dioceses of Maryland, Easton and Washington, approves the submission of the foregoing proposed act to the General Assembly of Maryland at its next session, subject to the approval of the Bishops of Maryland, Easton and Washington, and that the chairman of the three diocesan committees are requested to submit the proposed act to the General Assembly of Maryland at its next session."

The Bishop of the Diocese has signified his approval of the proposed act.

The faithful at St. Paul's By the Sea, Ocean City, are now building a new rectory. Formerly the church was a mission in Worcester Parish, but the last convention created it an independent parish. The present rectory was built for summer use only, as the services were not continued through the winter, and is not suitable for winter use.

L. L. W.

WYOMING

Rt. Rev. Nat. S. Thomas, D. D., Bishop.

Miss Lucy Taylor, the efficient secretary of Bishop Thomas, and the faithful correspondent for the Southern Churchman from Wyoming, met with an accident recently while cranking one of the missionary Fords. She was injured by being pinned between the car and the wall of the Bishop's garage, when the missionary vehicle, without any warning, suddenly manifested an earnestness of purpose, which in its future work will be very commendable, but which on this occasion was painfully inappropriate. Miss Taylor is in the hospital with a badly damaged hip, daily hoping, as she expressed it, "to be promoted to crutches." It is sincerely hoped she may speedily regain her well-known activity in well-doing.

Church Services in Yellowstone Park: It is not generally known that regular services are held in Yellowstone Park by a clergyman of our Church. The Rev. J. F. Prichard officiates at a government chapel at Mammoth Springs. If this should meet the eye of any churchman who is "doing" the Park this summer, he will, of course, do his best to attend if he should happen to be near Mammoth Springs on a Sunday.

The mystery of divine suffering requires the mystery of human conscience to explain it. Now, that mystery of human conscience is simply this: Man attaches to his own actions the sense of responsibility. Out of the fact that man does praise and blame his own conduct, comes this surest evidence for God's existence and for your own immortality. A deep appreciation of what Jesus actually did for the sinful is the cause of our admitting Him to our hearts and minds to be our Friend, King, Saviour, Redeemer, Lord and God.—Archbishop Thomson.

Family Department

AUGUST.

1. Monday.
6. Saturday. Transfiguration.
7. Eleventh unday after Trinity.
14. Twelfth Sunday after Trinity.
21. Thirteenth Sunday after Trinity.
24. Wednesday. St. Bartholomew.
28. Fourteenth Sunday after Trinity.
31. Wednesday.

Collect for the Fourteenth Sunday After Trinity.

Almighty and everlasting God, give unto us the increase of faith, hope and charity; and, that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through Jesus Christ our Lord. Amen.

The Inner Passion.

There is a Master in my heart
To Whom, though oft against my will,
I bring the songs I sing apart
And strive to think that they fulfil
His silent law, within my heart.

But He is blind to my desires,
And deaf to all that I would plead;
He tests my truth and purer fires
And shames my purple with His need.
He claims my deeds, not my desires.

And often when my comrades praise,
I sadden, for He turns from me.
But sometimes, when they blame, I raise
Mine eyes to His, and in them see
A tenderness too deep for praise.

He is not to be bought with gold,
Or lured by thornles crowns of fame;
But when some rebel thought hath sold
Him to dishonor and to shame,
And my heart's Pilate cries, "Behold."

Behold the Man. I know Him then;
And all those wild thronged clamors die
In my heart's judgment—hall again,
Or if it ring with 'Crucify!"
Some few are faithful even then.

Some few sad thoughts—one bears His cross;
To that dark Calvary of my pride;
One stands far off and mourns his loss,
And one poor thief on either side
Hangs on his own unworthy cross.

And one—O truth in ancient guise!—
Rails, and one bids him cease alway,
And the God turns His hungering eyes
On that poor thought with "Thou, this day,
Shalt sing, shalt sing in Paradise."

—Alfred Noyes, in C. E. World.

Story of an Artist's Studio.

Years ago a painter stood in his studio, his right thumb to the belt of his blouse, and his left hand holding the pipe he had withdrawn from his lips in honor of his visitor, Father Hugo, the vicar of the rich Church of St. Jerome. The artist had not yet reached middle age. He was famous in Dusseldorf, and some said that his name would some day be known world-wide. When that day came, Stenburg ruefully thought that he would be past the enjoyment of riches which tarried so long. Still he managed to enjoy life in the present. He loved his art. Now and again he became so absorbed in his work that he forgot all else than the picture on his easel.

Still, though good work he had done, he had as yet never satisfied himself, nor reached his own ideal. His was good work, but he desired something more. Thus Stenburg was not a satisfied man. There was a restlessness in his handsome eyes, and a sharp tone in his voice, which, to a close observer, proclaimed a spirit not at peace. Otherwise, to the world, he appeared a jolly, prosperous man, who displayed, on occasion, a shrewd business capacity, and one who knew his own interests well. He was speaking now.

"No, Reverend Father, the sum you offer would but ill repay me for the labor of so large an altar-piece as you honor me by naming. It must have many figures, all carefully studied. The crucifixion is not an easy subject, and it has been so often taken that it would be difficult to compose a picture different—as I should wish it to be—from others."

"I will not limit you to the price. You are an honest man, Sir Painter. and the Church of St. Jerome will not pay for the altar-piece. It is to be the gift of a penitent."

"So! That makes a difference. Return, Reverend Father, a month from today, and studies for the work shall be ready."

So they parted, both well pleased, and during the following weeks Stenburg studied the composition of the altar-piece, and penetrated into the Jewish Strasse for models for his figures.

Father Jerome was satisfied. He desired the central point of the picture to be the cross of the Redeemer, and left the grouping of the accessories to the artist. From time to time the vicar dropped in, often accompanied by another priest, to inspect the progress of the work. It was to be placed in the church upon the feast of St. Nicomede, the patron saint of the donor, and which fell upon June first.

With the bursting of the young green leaves, and the upspringing of the first flowers, a hunger had seized upon the artist's soul to leave Dusseldorf, and with his sketch-book wander over the surrounding country. On the borders of the forest he came one day upon a gipsy girl plaiting straw baskets. Her face was beautiful; her coal-black hair fell in waving ripples to her waist; and her poor tattered red dress, faded and sun-burnt to many hues, added to her picturesque appearance. But her eyes were the features that caught the artist's regard—restless, limpid, black eyes, whose expression changed every moment; pain, joy, fun and roguery were reflected in their depths as swiftly as the cloud shadows chase each other across a lake.

"What a capital picture she would make!" thought Stenburg; "but then who would buy a gipsy girl? No one!"

The gipsies were looked upon in Dusseldorf with hatred; and even to this day the fact of being a gipsy is, in the eyes of the law, a punishable offense.

The girl noticed the artist, and flinging her straw down, sprang up, raising her hands above her head, and snapping her fingers to keep time, danced lightly and gracefully before him, showing her white teeth, and her glance sparkling with merriment.

"Stand!" cried Stenburg, and he rapidly sketched her. Quic kly as he drew, it was a weary position for the girl to maintain; but she never flinched, though a sigh of relief, as her arms dropped and she stood at rest before him, attested to the artist the strain the attitude had been.

"She is not only beautiful; she is better—a capital model. I will paint her as a Spanish dancing girl."

So a bargain was struck. Pepita was to come thrice a week to Stenburg's house to be painted. Duly at the appointed hour she arrived. She was full of wonder. Her great eyes roved round the studio, glancing on the pieces of armour, pottery and carving. Presently she began examining the pictures and soon the great altar-piece, now nearing its completion, caught her attention. She gazed at it intently. In an awed voice she asked:

"Who is that," pointing to the most prominent figure, that of the Redeemer on the cross.

"The Christ," answered Stenburg carelessly.

"What is being done to Him?"

"Being crucified," ejaculated the artist.

"Turn a little to the right. There! that will do."

Stenburg, with his brush in his fingers. was a man of few words.

"Who are those people, about Him—those with the bad faces?"

"Now, look here," said the artist, "I cannot talk to you. You have nothing to do but stand as I tell you."

The girl dare not speak again, but she continued to gaze and speculate. Every time she came to the studio the fascination of the picture grew upon her. Sometimes she ventured an inquiry, for her curiosity consumed her.

"Why did they crucify Him? Was He bad; very bad?"

"No; very good."

That was all she learnt at one interview, but she treasured each word, and every sentence was so much more known of the mystery.

"Then, if He was good, why did they do so? Was it for a short time only? Did they let Him go?"

"It was because—"

The artist paused, his head on one side, stepped forward and arranged her sash.

"Because?" repeated Pepita breathless.

The artist went back to his easel; then, looking at her, the eager, questioning face moved his pity.

"Listen. I will tell you once for all, and then ask no further questions"; and he told her the story of the cross—new to Pepita, though so old to the artist, that it had ceased to touch him. He could paint that dying agony, and not a nerve of his quivered; but the thought of it wrung her heart. Her great black eyes swam in tears which the fiery gipsy pride forbade to fall.

The altar-piece and the Spanish dancing girl were finished simultaneously. Pepita's last visit to the studio had come. She looked upon the beautiful representation of herself without emotion, but turned, and stood before the altar-piece. unable to leave it.

"Come," said the artist, "here is your money, and a gold piece over and above, for you have brought me good luck; the 'dancing girl' is already sold; I shall want you some time perhaps again, but not just yet. We must not overstock the market with even your pretty face."

The girl turned slowly.

"Thanks, Signor!" but her eyes, full of emotion, were solemn. "You must love Him very much, Signor, when He has done all that for you, do you not?"

The face into which she looked flushed crimson. The artist was ashamed. The girl, in her poor, faded dress, passed from his studio, but her

plaintive words rang in his heart. He tried to forget them, but impossible. He hastened to send the altar-piece to its destination. Still he could not forget, "all that for you."

At last the pain was not to be borne. He would face it and conquer it. He went to confession; Father Hugo questioned Stenburg. He believed all the doctrines of the Church. So the vicar gave him absolution, and assured him that "all was well." The artist allowed a liberal discount on his altar-piece, and for a week or two felt at ease. But then up rose the old question, "You must love Him very much, do you not?" and would be answered. He grew restless, and could not settle to his work. So wandering about, he heard of things which had not come under his notice before. One day he saw a group of persons hastening to a house near the walls, a poor place, and then he noticed others coming in the opposite direction, and they, too, passed into its low doorway. He asked what was happening there, but the man he questioned could not satisfy him. This aroused his curiosity.

A few days later he learned that a stranger, one of the "reformed," lived there—one of those despised men who appealed on every occasion to the Word of God. So Stenburg went to observe, perhaps to inquire, certainly not to join them; but a man cannot approach fire and remain cold. This reformed preacher spoke and looked as one who was walking the earth with Christ; yes, one to whom He was all. Stenburg found what he longed for—a living faith. His new friend lent him for a time a precious copy of the New Testament, but hunted from Dusseldorf after a few weeks, he left, and had to take the Book with him; but its essence was left in Stenburg's heart.

Ah! no need to question now. He felt in his soul the fire of an ardent love. Did all that for me! How can I ever tell men of that love, that boundless love, which can brighten their lives as it has mine? It is for them, too, but they do not see it, as I did not. How can I preach it? I cannot speak. I am a man of few words. If I were to try I could never speak it out. It burns in my heart, but I cannot express it—the love of Christ!" So thinking, the artist idly drew with a piece of charcoal in his fingers, a rough sketch of a thorn-crowned head. His eyes grew moist as he did so. Suddenly the thought flashed through his soul, "I can paint! My brush must proclaim it. Ah! in that altar-piece His face was all agony. But that was not the truth. Love unutterable, infinite compassion, willing sacrifice!"

The artist fell on his knees and prayed to paint worthily, and thus speak.

And then he wrought. The fire of genius blazed up—up to the highest fibre of his power; nay, beyond it. The picture of the crucifixion was a wonder —almost divine.

He would not sell it. He gave it a free will offering to his native city. It was hung in the public gallery, and there the citizens flocked to see it, and voices were hushed and hearts melted as they stood before it, and the burghers returned to their homes knowing the love of God, and repeating to themselves the words written so distinctly beneath—

"All this I did for thee;
What hast thou done for Me?"

Stenburg also used to go there, and watching far back from the corner in the gallery the people who gathered about the picture, he prayed God to bless his painted sermon. One day he observed, when the rest of the visitors had left, a poor girl standing weeping bitterly before it. The artist approached her. "What grieves thee, child?" he asked.

The girl turned; she was Pepita. "Oh! Signor, if He had but loved me so," she said, pointing to the face of yearning love, bending above them. "I am only a poor gipsy. For you is the love, but not for such as I"; and her despairing tears fell unrestrained.

"Pepita, it was also all for thee." And then the artist told her all. Until the late hour at which the gallery closed, they sat and talked. The painter did not weary now of answering her questions, but the subject was one he loved best. He told the girl the story of that wondrous life, magnificent death, and crowning glory of the resurrection, and also explained to her the union that redeeming love effected. She listened, received and believed his words. "All this I did for thee."

* * * * * * * *

Two years have passed since the altar-piece had been ordered. Winter had come again. The cold was intense, and the wind moaned down the narrow streets of Dusseldorf, and shook the casements of the artist's dwelling. His day's work was done, and by the blazing pine logs he was seated, reading a copy he had with difficulty obtained, of his beloved gospel. A knock sounded at the door, and a man was admitted. He wore an old sheepskin jacket, on which the snow had frozen; his hair hung in dark locks about his face. He glanced ravenously towards the bread and meat upon the table, even as he gave his message.

"Would the gentleman come with him on urgent business?"

"Wherefore do you wish me to come?"

"I cannot say," replied the man; "but one who is dying wants to see you."

"Eat," said the artist. "I will accompany you." The man murmured his thanks as he devoured the food.

"You are hungry?"

"Sire, we all are famished with hunger."

Stenburg brought a bag of provisions.

"Can you carry this?"

"Ah! gladly, gladly. But come—there is no time to lose."

The artist followed. His guide led him quickly through the streets, and out into the country beyond. The branches were laden with snow, and the great crowded trunks confusing. No path, but the man never hesitated. He silently and swiftly kept ahead of Stenburg. At last they came to a glade belted round with trees. Here a few tents were erected.

"Go in there," said the man, pointing to one of the tents, and then turned to a group of men, women and children, who thronged about him. He spoke to them in a wild tongue, and lifted his bag from his shoulder.

The artist, crouching, crept into the tent. A brilliant ray of moonlight illuminated the poor interior. On a mass of dried leaves was the form of a young woman. Her face was pinched and hollow. "Why, Pepita!"

At the sound of the artist's voice the eyes opened. Those wonderful dark eyes still were brilliant. A smile trembled to her lips, and she raised herself on her elbow. "Yes," she said, "He has come for me! He holds out His hands! They are bleeding!" "For thee." "All this I did for thee." And she bade him farewell.

* * * * * * * *

Long years after both the painter and the gipsy girl had met in another land, a gay young nobleman drove in his splendid equippage into Dusseldorf, and while his horses were baited, wandered into that famous gallery. He was rich, young, intelligent—the world bright, and its treasures within his grasp. He stood before Stenburg's picture arrested. He read and re-read the legend on the frame. He could not tear himself away—it grew into his heart. The love of Christ laid its powerful grasp on his soul. Hours passed; the light faded; the curator touched the weeping nobleman, and told him it was time to close the gallery. Night had come—nay! rather for that young man, the dawn of eternal life. He was Zinzendorf. He returned to the inn and re-entered his carriage, but to turn his back on Paris and seek his home. From that moment he threw life, fortune, fame, at the feet of Him who had whispered to his heart—

"All this I did for thee.
What hast thou done for Me?"

Zinzendorf, the father of the Moravian Missions, answered that question by his devoted life and his welcomed death.

Stenburg's picture no longer hangs in the gallery of Dusseldorf, for when some years ago the gallery was destroyed by fire, it perished; but it preached, and God used it to tell of His gift, of whom St. Paul said, "He loved me and gave Himself for me."

The Hammer Jesus Swung.

If I could hold within my hand
The hammer Jesus swung—
Not all the gold in all the land,
Nor jewels, countless as the sand,
All in the balance flung,
Could weigh the value of that thing
Round which His fingers once did cling.

If I could have the table He
Once made in Nazareth,
Not all the pearls in all the sea,
Nor crowns of kings or kings to be,
As long as men have breath
Could buy that thing of wood He made,
The Lord of lords, who learned a trade.

Yea—but His hammer still is shown
By honest hands that toil;
And round His table men sit down
And all are equal, with a crown,
Nor gold nor pearls can soil;
The shop of Nazareth was bare—
But **Brotherhood** was builded there!

—C. M. Sheldon, in Sunday at Home.

What rest is to the body, peace is to the mind. Peace internal, peace external, peace eternal, peace with men, peace with God, peace with oneself. "Seek God," says Fenelon, "within yourself, and you will assuredly find Him, and with Him peace and joy. One word from Christ calmed the troubled sea. One glance from Him to us can do the same within us now.—F. W. Robertson.

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Only.

Only a word for the Master,
Lovingly, quietly said,
  Only a word!
  Yet the Master heard,
And some fainting hearts were fed.

Only a look of remonstrance,
Sorrowful, gentle and deep,
  Only a look!
  Yet the strong man shook,
And he went alone to weep.

Only some act of devotion,
  Willingly, joyfully done;
  "Surely 'twas nought!"
  (So the proud world thought),
But yet souls for Christ were won!

Only an hour with the children
Pleasantly, cheerfully given,
  Yet seed was sown
  In that hour alone
That would bring forth fruit for heaven!

"Only!" But Jesus is looking
Constantly, tenderly down
  To earth, and sees
  Those who strive to please;
And their love He loves to crown.

—Selected.

Tweedle-Dee's Strange Journey.

"Here's a little joke for your birthday gift, twins. He resembles a mop, but he's really a Skye terrier." That is what the twins' daddy said when he brought Tweedle-dee home in his pocket one day. Frank and Flora were delighted with their new pet, and in spite of his comical face, with its sharp eyes peeking through untidy hair, they thought him a very handsome dog.

Tweedle-dee, in turn, became so fond of the twins that he was restless and uneasy whenever they were out of his sight. Every day about three o'clock he would begin to watch for them to return from school, and when he saw them he would race wildly to meet them, looking so much like a fly-away bundle of rags that everybody had to laugh.

"It's the very first time we've gone away and left him," sighed Flora one day early in vacation. "If only we could take him along!" But mother shook her head.

"It would cost too much to take him on the train to the hills with you," she explained. "Besides, daddy and I will bring him with us when we drive up after you." And with this the twins had to be content.

"Two weeks are pretty long, though," observed Frank, as the children started away with their suitcases. "He's going to be lonesome. He knows something is up, the smart little rascal!" Certainly Tweedle-dee had acted very suspicious all that busy morning, hanging around in the way and looking as if he simply had to find out what it all meant. Flora found him curled up in her open suit-case once.

"If I only had a magic wand, I'd change you into a truly mop, Tweedle-dee, and take you along. Nobody would ever know. But I can't, so you'll have to wait, and that's all we can do about it," she sighed, patting the wriggling little fellow. Tweedle-dee went to the street car with the twins, and it was hard to decide which felt the worst.

The twins didn't say a word for a block, and the dog raced after the disappearing car until he had to stop and pant. He gave a forlorn little yelp, as if he felt sure they had deserted him. For a time he wandered about uneasily as if waiting for them to come back. Then he evidently made up his doggish mind to get lost and be done with it. For hours the twins' mother watched and wondered about him, but dark fell and no comical Skye terrier came home.

Frank and Flora reached the mountain town late that afternoon, and of course Aunt Helen and the two cousins welcomed them warmly. On the way home from the station, Cousin Dick pointed to a level field by the river. "Tomorrow we're going down there to see an airship land," he told Frank, eagerly. "It's the very first one to fly up here, and I wouldn't miss seeing it for a pocketful of pennies."

"I wonder if it could be the Oriole airship that is out about half a mile from our neighborhood," said Frank, instantly. "It sails around over us every day, doesn't it, Flo? Sounds like a giant bumble-bee; and daddy knows Mr. Mason, one of the aviators. It will be fun to see him land up here."

"He hopes to make the trip in less than a hour," Aunt Helen said. "It takes four or five hours in an automobile now. Won't it be fine if we can come flying to visit each other in a few years?"

Next day the big field was black with people, all eager to see the first plane alight in a mountain park. The children danced about and yelled like savages when they caught the first glimpse of the Oriole over the hills. First it was just a moving speck; it might have been an eagle. But it rapidly grew larger until it circled over them—the red-and-gold airship the twins had watched so often at home. Then it dipped down, and the crowd scurried out of the way as the great wooden bird flew along the ground.

The cousins were lucky enough to be near where it stopped. The pilot in helmet and goggles climbed out, with a grin, and a queer creature wriggled up from the leather cushions after him. "My mascot," laughed the flying man, lifting the little creature in his arms. Then a boy and girl fairly flung themselves upon him, and for a second there was wild excitement. "It's our own Tweedle-dee!" squealed Flora, while Frank seized the man's arm, exclaiming, "O, Mr. Mason, where did you get our dog?"

To the aviator's amusement, his little passenger was beside himself with joy. He was licking Flora's hands and barking into Frank's face as if eager to tell them how it happened. "We wanted to bring him with us," Flora explained after Mr. Mason had heard who they were, "but daddy and mother promised to bring him with them week after next."

"That dog certainly made up his mind he couldn't wait," laughed Mr. Mason, heartily. "He came out to the hangar late one afternoon and took such an interest in Oriole that I decided to adopt him. I had never made a trip over the mountains, so I brought him along for luck. And it was a fine trip," he added with satisfaction. "We made it in forty-five minutes, and not a hitch on the way."

"Well, it's lucky for us and for Tweedle-dee," Flora told him gratefully. "I'll write mother today and tell her where he is, for of course she'll think he is lost."

Mr. Mason gave the happy dog a last pat. "He wasn't one bit nervous, and just behaved as if he were born with wings," he said admiringly. Then with a twinkle he added, "Still, there's nothing strange about that, when you stop to consider he's a regular Skye terrier.—Copyright, 1921, Marjorie Dillon.

Patty and the Fly Paper.

A great deal was expected of Patty, for Patty, you see, was the biggest and whitest kitty you can imagine, and the only one of her kind in the whole town. But Patty had one fault—a fault that was losing her a great many friends among the people who came to call at the Jamieson home. That fault was snooping. If Mrs. Jamieson put her sewing on the table and left the room for a moment, Patty always jumped on the table to see what had been left there. If Jennie left a drawer open, Patty lost no time in snooping through the drawer to see what was to be found. Mrs. Jamieson scolded and threatened; Jennie boxed the offender's ears, but it did no good. Patty's worst fault remained snooping. Then one day something happened. Jennie was going to have a party that afternoon, and the house was being put in order to receive the little guests. Patty was all ready for the occasion, having had a bath that very morning, and a bow of pink ribbon tied around her neck. Bridget had finished the last cake and set it on the pantry shelf and was arranging some sticky fly paper about the room to catch the flies before the little guests should arrive. Patty, quite confident that today was a day unlike most days, followed at Bridget's heels, poking her nose first into this and then that.

"My, but you're a nuisance!" vowed Bridget, giving Patty a gentle shove with the broom.

But Patty was not to be so easily rebuked. What a lot of flowers there were on the table! What did they smell like? Inquisitive, snoopy Patty gave a bound, and landed with four paws and the tip of her bushy tail on a sheet of new sticky fly paper. Poor, frightened Patty! She forgot all about the flowers. She gave a leap, and fly paper and all landed on the floor. But not a foot could she loosen. The harder she worked, the faster they stuck. Another leap brought her to the door. She pushed against the screen and it opened just enough to let her out. And some way she got one paw loose. Whatever strange thing it was that held her, Patty meant to get away. Now she ran as fast as she could, with the fly paper dangling to three paws, her bow untied and flying in the breeze. Down the garden path she half rolled, half tumbled. Biddy, looking up, saw the strange sight, and, leaving her twelve two-day-old chicks, flew for the hen coop. But Patty did not pause. She hurried past old Rover, who dozed in the sunshine. Rover, awakened from his sleep, thought his blinking eyes had not seen aright, and set up a most awful bark and growl, bringing Bridget out to see what was the matter. And Bridget's frightened cry brought Mrs. Jamieson and Jennie, and all three ran as fast as they could, trying in vain to catch up with Patty. They might all have been running yet but for a rusty nail on the pasture gate. This nail caught the trailing pink ribbon, and Patty and fly paper were prisoners. But this only served to frighten poor Patty the more. Now she began

turning somersaults and hand springs, finishing with high leaps into the air. The cows, browsing near the gate, thought they had never seen the like, and, ducking their heads, ran off down the lane as fast as they could. Patty, pulling, tugging, meowing and crying, went on with her somersaults. Just then Mrs. Jamieson, panting and breathless, came up. Close behind was Bridget and Jennie. What a lot of chattering and talking and petting there was! Patty, now certain that the newcomers meant only kindness, allowed herself to be held and the fly paper removed. Such a dirty, bedraggled kitty she was! But a wiser kitty, too. For after she had been washed and scrubbed and rubbed and dried, she sat blinking in the sunshine, looking very sober and far from inquisitive or snoopy. And to this day Patty knows a kitty's place, and keeps it.—Ethel Lynn Andrews, Selected.

Good Night.

Some things go to sleep in such a funny way;
Little birds stand on one leg and tuck their heads away;
Chickens do the same, standing on their perch;
Little mice lie soft and still as if they were in church;
Kittens curl up close in such a funny ball;
Horses hang their sleepy heads and stand still in the stall;
Sometimes dogs stretch out, or curl up in a heap;
Cows lie down upon their sides when they would go to sleep.
But little babies dear are snugly tucked in beds,
Warm with blankets, all so soft, and pillows for their heads.
Bird and beast and babe—I wonder which of all
Dream the dearest dreams that down from dreamland fall.

—Child Lore.

The Bravest Little Soldier.

Donald Cameron was a little prince, who lived long, long years ago away up in the sunny hills of Scotland. His father was a great king, and owned many grand palaces and lands. Donald was just seven years old, but he had a little pony to ride, and he could shoot a bow and arrow. He wore a beautiful suit of clothes made of black, white and red plaid, and a little stiff hat with a tall feather in it.

One day, though, a sad thing happened. The enemy's army came and drove the king, the little Prince Donald and all the people away from the palace. The king was shot through the leg, so that he could not walk. They took him and Prince Donald to a safe cave away up in the hills. Then the king's army went away to drive the enemy from the land.

All day the king and Prince Donald hid in the cave without food or water. The next morning the king said, "I am afraid we will not live to get back to the palace, for we have nothing to eat."

The king was very sick from the wound in his leg, so he soon went off to sleep again. Prince Donald crept near the mouth of the cave and looked out. He was very much afraid some of the enemy's soldiers would get him, but he said to himself, "I must not let my father, the king, die. I will go out and hunt something to eat."

He had not gone far when he found some berries. He ate all he wanted, then filled his hat and carried them back to the king.

"Those were nice," exclaimed the king, "but I am so thirsty now."

"I'll get you some water," cried Prince Donald, running out of the cave again.

While he was searching through the woods for water he heard a hornpipe away down in the valley. He was so frightened he hid behind a big rock for a long time. Then he remembered about the water, and bravely started searching again.

Soon he heard a little brook singing as it went down the hill. He was so thirsty he drank and drank when he got there. But how was he to get the water to the king? He had no cup or dipper. He was about to go sadly back without it, when suddenly he clapped his hands for joy.

"The very thing," he laughed. "I'll use my hat."

So he dipped his hat down into the brook and went running back. Much of the water had spilled out before he got to the cave.

"You are very good and brave, my son. This water will save my life," said the king.

The little Prince Donald went back and forth all day bringing berries and water to his father.

Late in the afternoon he went down to the brook again. Away off through the trees he saw some men climbing up the hill. He ran and hid in some bushes near the stream. At last they came and drank from the brook, and Donald was delighted to see that they wore plaid suits like his. He knew they were his kin people and loved the king, his father. He jumped out from the bushes and ran toward them.

"Here is the little Prince Donald! The little Prince Donald!" they cried.

One tall Scotchman took him on his shoulders, and Donald showed them the way to the cave.

"The enemy has been driven from the country," the soldiers told the king.

"I am so glad, so glad!" exclaimed the king. He felt almost well now; he was so happy over the glad news.

They took the king and Prince Donald back to the palace. That night they had a great feast. The king let Prince Donald sit beside him at the table. When all the great people and soldiers of the land had come, the king said, "My soldiers have fought bravely, but Prince Donald is the bravest of them all. He kept me from dying by being brave enough to leave the cave and bring me berries and water."—Ruby Radford, in Exchange.

Tessie's Text.

"Bear ye one another's burdens."

Slowly Tessie read over the illuminated text that grandma had hung in her room. She thought it rather an inappropriate text for her room, because she was only seven, and you surely can't be expected to bear other people's burdens very well at seven. It would have been much better, she thought, to have it put on Aunt Mary's wall, or big brother Will's. Aunt Mary knew so much—oh, 'most everything there was to know—and brother Will was so strong. How easy it would be for them to bear the burdens of others. But she, Tessie, was little and weak and far from wise. What could she do?

A moment later, on her way down stairs, she heard grandpa say: "How I wish I had this letter mailed. But I do not feel as if I could walk five blocks in this hot sun."

"I'll mail it, grandpa," cried a joyous little voice, as Tessie flew for her hat. Here was a chance of bearing a burden for dear old grandfather, who was always so kind to her.

When the little girl returned from her errand she dropped into the hammock on the porch, and lay swinging to and fro in the shade of the vines, enjoying the delicious breeze that had sprung up. Inside, she heard mamma say to grandma: "Did you ever see a baby so fretful? I have never had such a weary time trying to sew. And this dress must be finished for tomorrow night!"

"Another chance to be a burden-bearer," thought Tessie. She leaned in at the window. "Just hand me baby, mamma. I believe he will go to sleep for me out here in the hammock. It is so nice and cool now in the shade."

So mamma passed the whining little bundle through the low window, and the little girl sang and swung him to sleep.

So Tessie, who had never thought much about such things before, found that even a little child may help to bear the burdens of the world.

That Word Picnic.

Did you know that the word picnic has a rather strange history? Of course, you all know what a picnic is! Dear me, the very word brings up happy memories of summer excursions, frolics in the park or in the forest, sailings on lake or pond or river, all morning long, ending up at noon, or at least pausing at noon for the lunch!

The lunch! Sandwiches, cakes, olives, pickles, deviled eggs, salad, lemonade, ice cream—whoop-oo-ee! What fun! Then games galore till home-coming time comes. And were you ever so tired in all your life as you are after a long day of picnicking?

The word seems to have had its start about a hundred years ago. How many boys and girls have gone on picnics since then, do you suppose? When this kind of entertainment first became popular, it was always customary, after a list of guests was decided upon, to plan for the kind of food to be taken along. Each guest at the party—then as now—brought his own luncheon, or at least a part of it—something special that was assigned to him. A list of the food was made, and each person was given a chance to look over the list, and say, "I'll bring this," or "I'll bring that." Each person, in other words, took the list of dainties and "picked" out one or more articles he or she would furnish for the out-of-door party, and "nicked" or checked them off the list. After this "picking" and "nicking" (which is the most satisfactory way to plan an affair of this kind, by the way), the party went forward in its own merry fashion, the place was chosen, the day set. Gradually, because of the "picking and nicking plan" of deciding upon the lunch, the word "picnic" came into being. Pretty good word, isn't it, for a coined word, and now just as good a word for a happy gathering as ever.—Selected.

Better Than Sir Walter Raleigh.

He was only a little lad, born in a slum, barefooted, his clothes dirty and ragged.

In the poorest quarter of the port of Liverpool there is a society which attends to the slum kidies. Little ones without boots, with clothes past repair and oft-time verminous, come here for help. They are given a meal, a hot bath, their old, dilapidated garments destroyed and a new set of warm, clean clothes provided.

One winter evening a number of children were in the corridor, waiting their turn for the bath. As one entered the bath-room, the others would move forward toward the door. One little girl

hesitated to move forward, and the ragged boy soon discovered the reason. The unheated corridor has a cold cement floor and the kiddies were mostly barefooted. When they had stood for a little while on one spot the place became warm. So the girl hesitated to move from her own warmed spot and thus risked losing her place in the line.

The boy threw his little ragged cap on the floor, and, turning to the girl, said: "There, stand on that; you'll find it warmer."

He was finer than Sir Walter Raleigh—for Raleigh could buy another coat.—Presbyterian Advance.

Down at the Creek.

We children think it's lots of fun
To stay at the creek all day.
We put our oldest dresses on,
And splash about and play.

We wiggle the sand between our toes
And slide on the slippery rocks;
And if we happen to get a fall,
We laugh at our bumps and knocks.

For, oh, the creek is a dandy place
To play on a summer's day.
It's cooler by far than the old barn loft
With its stacks of straw and hay.

—M. Hunter.

Jimmy and His Brass Bed.

Jimmy had a room of his own, and a bed of his own; it was a good room and a good bed; but one day the small boy told his mother that he wished to sleep in the big brass bed in the spare bed-room. That was the bed and the bed-room kept for company; where friends and aunts and uncles and grandfathers and grandmothers slept when they came visiting. It was a beautiful room, too, with blue paper on the walls and soft white curtains at the windows and blue silk draperies both sides of the curtains. The bed was a big brass bed with big posts and spindles. It looked as if it were big enough for the big bear to sleep in, and much too big for a little boy.

Yet Jimmy always wished to sleep in that bed. He told his mother that he could not remember back to a time when he did not want to sleep in that bed. At first Jimmy's mother laughed, then she said:

"Where would we put our company when they came to stay all night?"

"I would go back and sleep in my own bed, then," answered Jimmy.

"It is like this, Jimmy," the little boy's mother went on; "that room is where every one can see it who comes to call on me, and I should be ashamed if it were not in order. I wish that bed to look always just so! I wish everything to be in its place in that bed-room, and there must not be anything left on the floor in that room!"

"I shall keep it in order if you will let me sleep in there!" promised Jimmy.

"Very well," agreed his mother, "you shall sleep in the big brass bed, Jimmy, after you have learned to keep your own little room in order, your playthings picked up, your hair combed and your face and hands clean."

After that it seemed to Jimmy that the time would never come when he could sleep in the big brass bed; it was hard to keep his little room in order and to keep his playthings picked up, and to have his own little room always looking as it should look if it were where his mother's callers would see it the first thing after they entered the parlor and began talking about the weather.

However, Jimmy never gave up, but tried and tried and tried to keep his room looking as his mother wished it to look, and to keep his hair combed and his face and hands clean. But Jimmy was in the second grade in school before ever he slept in the big brass bed, and then it was a surprise.

He had gone to bed one night and was asleep, when his mother went in to be sure that he was covered and to kiss him good-night. Then she saw that his train of cars had been put where it belonged and nothing was out of order in his little room; it looked like the room of a dainty girl that night, and Jimmy's mother was glad.

She straightway went in the blue room and turned down the covers of the big brass bed; then she said to Jimmy's father, "You may carry him in, if you please, and he shall wake up in the brass bed, and he shall sleep there now as long as he is willing to keep the room clean."

And next morning, to Jimmy's great delight, he opened his eyes in the big brass bed. The dear little fellow sleeps there to this day, except when there is company.—Exchange.

Little Mary came into the house bedraggled and weeping.

"My goodness," cried her mother; "what a sight you are! How did it happen?"

"I am sorry, mamma, but I fell into a mud puddle."

"What! with your best dress on?"

"Y-y-yes, I didn't have time to change it."—Central Wesleyan Star.

"Holding Our Ground."

There are only a few things in life which, when done, are done forever; and these things mostly belong to the disintegrating and destructive activities of the world. The tree lies as it falls. The destruction which scars and obliterates is final. Like the erosion of the wind on the rocks, there is no "come-back" to it. What was, is no more, nor shall be again.

But the things which have to do with life and growth and the continuity of worth are not done once and for all. A persistent repetition of healthy functioning is indispensable if life is to continue strong and fine; and it is both a warning and an encouragement to know that certain things have to be done over and over again if they are to be done as they ought to be done. It is a warning because we are apt to think that in our moral and religious discipline, especially, that ground once gained cannot be lost. And it is an encouragement, for a single lapse is likely to depress us unduly, as if everything had been lost.

History is full of testimony to the truth of this fact. Has it not cost us tears and blood to learn that liberty has to be maintained as well as gained? We struggle through a dark travail to win liberty and then discover that unless we extend its borders we jeopardize the freedom we have gained. It is never safe to assume that social or political freedom is absolutely secure, or that because liberty abounds in one corner of the earth that it will abound across the border-line, which separates us from another people. Freedom's continuance depends on her vigilance and continued self-protection. Indifference and lethargy give opportunity for the encroachments of the subtle bondage of political and social corruption.

This is just as true in religion. Faith has to be always on its guard. In St. Paul's letter to the Philippians he portrays "the peace of God" as a sentry keeping a keen eye on the enemy so that the heart of the believer shall not suffer from unseen onslaughts. Churches and individuals should beware of the delusion that liberty is won for them once for all time. It is a delusion which explains many a relapse into positions where "the liberty wherewith Christ hath made us free" is compromised. Like the builders on the wall of Jerusalem in Nehemiah's day we should have our sword girded by our side while we wield the trowel; for the attack of the enemy never ceases, it merely shifts from one position to another.

And does not our personal religion find this to be true? "Son," says Thomas a Kempis, "thou canst not possess perfect freedom unless thou wholly renounce thyself." And then the grand old mystic makes the son reply to his Lord: "Lord, this is not the work of one day." Which is the thing we have been saying.

"Let no man think that sudden in a minute
All is accomplished and the work is done."

The higher levels of character and faith are not reached and kept by flashes of religious emotion. Our lower nature, "the body of this death," has a way of stealing back upon us and dragging us back to the old levels. The work of holding the gained ground needs to be done over and over again. Sheer etermination and prayer is the only thing that tells. The following of Jesus is not done in a minute; it is not the work of one day's sanguine enthusiasm. It is a daily devotion to the creation of habits of holiness and faith, and the making of a cast of mind which is "steadfast, unmovable, always abounding in the work of the Lord."—M. J., in Wyoming Churchman.

If you are sure about anything, shun it. There is no true living without shrinking. Every Christian has a shrinking side to his life. There are some things he utterly loathes, is heartily and wholesomely afraid, cannot think of without a shudder. There is no fear but that this will come if you keep near Christ.—R. W. Barbour.

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He Who Serves.

He has not served who gathers gold,
Nor has he served whose life is told
In selfish battles he has won,
Or deeds of skill that he has done,
But he has served who now and then
Has helped along his fellowmen.

The world needs many men today;
Red-blooded men along life's way,
With cheerful smiles and helping hands
And with the faith that understands
The beauty of the simple deed
Which serves another's hour of need.

Strong men to stand beside the weak,
Kind men to hear what others speak,
True men to keep our country's laws
And guard its honor and its cause;
Men who will bravely play life's game
Nor ask rewards or gold or fame.

Teach me to do the best I can
To help and cheer our fellowman;
Teach me to lose my selfish need
And glory in the larger deed
Which smooths the road and lights the day
For all who chance to come my way.
—Edward A. Guest, in "American Men."

A Positive Religion.

"From the first, Christianity has claimed to be the universal religion. It was destined from the first to embrace the whole world; it was to last throughout the ages. 'Go ye,' said its Founder, 'and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost'; and 'Loo, I am with you always, even unto the end of the world.'"

In this claim of universality, whether in time or range of empire, there lay the implied and further claim to be the absolute religion—the one final unveiling of the universal Father's mind before the eyes of His children. This conviction underlies St. Paul's earnest apostolate of the Gentiles in the fact of active Jewish prejudice.

He owed the absolute religion as he could have owed no relative religion whatever to the Greeks and to the Barbarians alike, to the philosophers and to the uneducated. To his eye, all the deepest divisions of country, race and station vanished entirely as men passed within the Church. "There is," he exclaimed, 'ine'ther Greek nor Jew, nor circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all." A religion conscious of being suitable only to particular dates or localities could never have originally aspired to bring within the range of its influence all the varieties of race and thought that are found in the human family. It would feel its unsuitableness to some civilizations, to some historical periods, if not to all.

"To make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God," was an ambition appropriate "to the faith once for all delivered to the saints."

Many moral victories that we want to see won in the world can be won only when we are gone; but let us make our contribution, and others will carry on the struggle. Captain Urquhart, dying in the battle of Atbara, in the Soudan, said to the men who were attending him, "Never mind me, lads, go on!" Inspired with the work of the cause, and the importance of the army's victory, he could forget his pain and give up his life, and tell the others to go on. We have a more important battle to fight—we must carry on the war of God against all wrong—and every soldier that falls must inspire the others to go on.—T. R. Williams.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

ACKNOWLEDGEMENTS.

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Through Trinity Church, Parkersburg, W. Va., "in loving memory of Dr. W. H. Sharp, for many years vestryman in that parish, and of Mrs. Alice Sharp, his wife," from their children.....$100.00

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The Task of the Church.

The Church, if she is doing her full duty to the home, and thus to our State and nation, has the right and the privilege of saying, "Give us your children and, working together, we will teach them." Note the following summary of the work of the Church of the Atonement:

Teach them to know Jesus by means of Bible stories, Bible reading and Bible history.

Teach them to pray.

Teach them to worship in the regular church services.

Teach them to sing; to sing the great hymns of the Church and to understand what they sing. They memorize at least twenty-five hymns during the entire course.

Teach them the great festivals of the Church and their meaning.

Teach them to love their Church by learning her history.

Teach them to know what it means to be a Christian; and help them to practice that Christianity each day in their home, at their work and at their play.

Teach them how men and women have served others in the largest life by telling them the great missionary stories.

Teach them how they may read their Bible and thus know for themselves what the Bible teaches.

Teach them Bible verses, storing up God's promises which shall sustain them during temptations.

Teach them to appreciate the sermon by having oral and written reports of same.

Teach them to love their Church by making Church workers of them.

Teach them to love their parents and home because they have become intelligent Christians.—C. E. Frontz, in "Church School."

The Department of Personal Piety.

All campaigning and overhead organization implies faithfulness to that which is least in "that state of life unto which it shall please God to call" us. The department of "personal piety" of which each Church member is in great part his own chairman, must be back of every other centralized general movement. Missions, Social Service, Christian Education, Finance, Publicity—all must draw on that department for ultimate sources of spiritual and lasting power. The righteousness and peace and joy in the Holy Ghost that are the hiding of the Church's power must be available from the department of piety in the kingdom that cometh without observation, whatsoever be the functioning of its executive or business agencies. The cross, not the dollar mark, the seal of baptism, not the bulla of any signature of highly concentrated administration, is the outstanding symbol of all true Church success in all time.

They tell us in these days that there are great world questions of business credit disturbing the marts of the nations. Credit is belief in promises to pay. Is there not a deeper menace to our very Christianity in its exhibit not only of widespread default in paying Christian vows, but in treating them lightly, if not jauntily ignoring them altogether? A Christian's demoralizing loss of credit with himself in this spiritual respect is a species of bankruptcy which accounts for a good deal of the failure of civilization to accredit the Church at large. Poverty of piety is the worst starvation crisis of any age. —Bishop Nichols.

Helping by Prayer.

God has put it in our power to help each other in many ways; sometimes by deeds that lift away burdens, sometimes by words that inspire courage and strength, sometimes by sympathy that halves sorrow. But there is no other way in which we can serve others so wisely, so effectively, so divinely as by intercession for them. Our hands are clumsy and awkward, and ofttimes hurt the life we would heal with our touch, or strengthen or uphold with our strength; but in prayer we can reach our friend through God, and His hand is infinitely gentle and never hurts a life. We lack wisdom, and ofttimes the help we give is untimely or unwise. We lift away burdens that God wants our friend to carry. We make the way easy for him when God has made it hard for his own good, for the development of his powers. We save our friend from hardship or self-denial, or hold him back from perilous duty or exhausting service, when these are the very paths in which God would lead him—the paths to honor, to larger usefulness, to nobler life. Ofttimes our love is short-sighted. We think we are helping our friend, when really we are hindering him in the things that most deeply concern his life. But we can pray and ask God to help him, not in our way, but in His own way, and His help is never unwise nor untimely. He never lifts away a load which our friend will be the better for carrying. He never does things for him which he had better be left to do for himself, nor spares him hardness or suffering which will make him more a man.—Westminster Teacher.

Personal Notes

The Rev. Edward Harold Vogt, rector of Deer Creek Parish, Darlington, Md., has resigned to accept the rectorship of Trinity Church, Woodbridge, N. J., to take effefct October 1.

The Rev. D. Pierce-Jones has assumed charge at Park River, Langdon, and Laketam, N. D., with address at Park River.

The Rev. Dr. Leighton Williams, rector of St. John's Church, Kingston, N. Y., has accepted the call to Christ Church, Marlborough, N. Y., and takes charge about September 1.

The Very Rev. James G. Glass, dean of St. Luke's Cathedral, Orlando, Fla., should be addressed until October 1 at Sewanee, Tenn.

After September 1 the address of the Rev. Frank R. Jones is changed from Willard Parker Hospital, Fort East, Sixteenth Street, to St. Mary's rectory, 338 Alexander Avenue, New York City

The Rev. Eustace P. Ziegler has gone to Cordova, Alaska, for a term of four years, and should so be addressed.

The address of the Rev. Jesse R Bicknell is changed to 508 Park Avenue, Baltimore, Md.

The Rev. Charles W. Baxter, rector of St. Peter's Church, New Ulm, Minn., has accepted the rectorship of All Saints' Church, Valley City, N. D., and expects to take charge about October 1.

The Rev. Wythe Leigh Kinsolving has returned to Richmond, Va., after a summer trip to Italy, where he officiated in our churches in Florence and Rome.

The Rev. D. Wilmot Gateson, rector of Trinity Church, Williamsport, Pa., will preach at St. Peter's by the Sea, Galilee, on the New Jersey Coast, below the Highlands, Sunday, August 28.

The Rev. Philip Sidney Irwin, resigning as Archdeacon of the colored work on the east coast of Southern Florida, is in charge of work at Trinity Church, Bridgeport, Conn.

Ordinations.

On Friday, August 12, the Bishop of the Diocese of Easton ordained to the diaconate the Rev. Rubert B. Matthews, many years a Congregationalist preacher. The Rev. Mr. Matthews has been serving the Diocese faithfully as a lay reader, taking work wherever needed. The service of ordination was held in Trinity Cathedral, Easton, after Morning Prayer had been said by the Rev. Samuel Borden-Smith. The Bishop was assisted in the service by the Rev. Dr. Sutton, the Rev. Mr. Davies and the Rev. Dr. Archbold. Sixteen clergymen were present. The Rev. Mr. Matthews will serve for the present at Trappe, the parish from which the Rev. Samuel Borden-Smith recently resigned.

Deaths.

The Rev. T. J. O. Curran, rector of St. Peter's Church, San Pedro, Cal., died of pneumonia following bronchitis on Sunday, July 17. Funeral services were held from the church on Thursday, July 21, and interment was in Inglewood Cemetery.

The Abundant Life.

That the love of pleasure is one of the chief enemies of an unselfish life is a commonplace of experience. We all wish to be happy, and we are not wrong in wishing it. "A happy man or woman," says Robert Louis Stevenson, "is a better thing to find than a five-pound note. He or she is a radiating focus of good will, and their entrance into a room is as though another candle had been lighted." But what makes life really happy? Let us consider a few of the elements, distinctly, not selfish, which we at once recognize as necessary to abiding happiness.

Friends are necessary to a happy life. When friendship deserts us we are as lonely and helpless as a ship, left by the tide here upon the shore; when friendship returns to us, it is as though the tide came back, gave us buoyancy and freedom, and opened to us the wide places of the world. Proteus in "Two Gentlemen of Verona" says: "I to myself am dearer than a friend." How clearly such a man has blocked from his life one of the great avenues of happiness! But friendship is essentially unselfish; its proper voice is heard in such words as Jesus spoke to his disciplees that last night at the table.

One of Paul's most engaging qualities was his sturdy self-respect, his love of economic independence, his pride in his handicraft. Honest and useful work in self-support, with something left over with which to help others, was necessary to his happiness. "Let him that stole steal no more," he wrote to the Ephesians, "but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." Any normal man understands Paul's feeling in this respect. Idleness is the most deadly boredom that life can know, and hard work, honestly done, with just pride in efficiency and skill, is life's fundamental blessing. Deprive us of it for many months and we are restless, unsatisfied and unhappy as a homesick boy away from his own household. But good work is self-expenditure; it is the forth-putting of personality in creative labor. Manifestly, happiness has in it requirements of self-investment as well as self-regard.

Of course Paul wished to see Rome. Paul was an imperial man and Rome was the imperial city. Paul's happiness consisted in part in this very fact, that he had large interests, and was not shut up to provincial enthusiasms. Wherever good and evil meet in combat, wherever great business was afoot, wherever Christ was building up His church, Paul's heart was engaged. How much of happiness depends upon such breadth of interest!

The Master's earnest desire was to share with His disciples the best blessings He had. His peace, His love, His joy—He did not wish to keep them to Himself. And undoubtedly the more He shared, the more He possessed, for spiritual goods always multiply by division. Are we not facing here a basic truth in our lives? Before we can fully enjoy anything we must share it. Even a good book, good music, beautiful scenery—anything is enjoyed the more when we divide with others the experience. But this perquisite for full happiness is distinctly unselfish. No man can achieve this special brand of abiding satisfaction by any manipulating of self-regard alone.

"All who joy would win must share it. Happiness was born a twin."

Here surely was a source of happiness in Paul's life, without which he would have been utterly bereft; he had spiritual resources within him on which even in his Roman prison he could fall back for recreation and refreshment. Sooner or later all men come to the need of such inner wells of living water. Trouble falls upon us, and by it we are driven in upon ourselves. The days arrive when happiness cannot spring from outward circumstance; we must discover it within, and carry it with us amid forbidding conditions. But a selfish man never can find such sources of joy within himself. Pascal was right: "The man who lives only for himself hates nothing so much as being alone with himself." A life inwardly rich and resourceful must be, as Paul prayed, "rooted and grounded in love." Alas! for a man thrown back by fickle fortune on himself, who discovers in his own narrow cupboard nothing to live on except the resentments, the irritabilities, the peevish disappointed ambitions of a selfish heart!

In these farewell words of Paul there is the unmistakable accent of a victorious and joyful spirit. And this is the secret of his joy: he hae lived his life for a cause that is worth living and dying for. The deep satisfactions of a purposeful existence, dedicated to a worthy end, remain with him to death. His final note is that of a happy warrior: "I have fought hte good fight." Compare with this the retrospect of a self-centered frittered life! The selfish man may have been carnal, deserving Carlyle's terrific comment on the eighteenth century. "Soul extinct; stomach well alive!" He may have been cruel, like Milton's "Sons of Belial, flown with insolence and wine." But in any case he has missed the supreme satisfaction of life. "This is now to be said," wrote Alfred the Great, "that whilst I live I wish to live nobly, and after life to leave to the men who come after me the memory of good works."

Is it not plain from this study that he who seeks for happiness without unselfishness has missed his road? Friends, useful work, expanded interests, the delights of shared experience, inward spiritual resources and a worthy purpose at life's center—such unselfish things as these are the very substance of a joyful and abundant life.—Harry Emerson Fosdick, in The Meaning of Service.

As a well-known London clergyman was ascending the steps to his church, an old lady requested his help. With his usual courtly grace he gave the old woman his arm. On reaching the top step she halted breathlessly and asked him who was to preach.

"The Rev. Mr. ——," he replied, giving his own name.

"Oh, dear," she exclaimed, "help me down again! I'd rather listen to the endless grinding of a windmill. Help me down again; I'll not go in."

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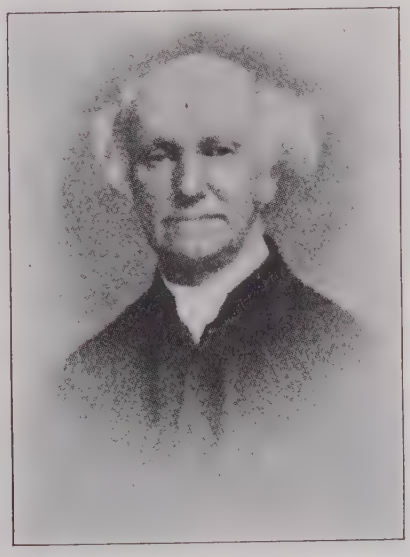
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VOL. 86 RICHMOND, VA., SEPTEMBER 3, 1921. No. 36.

1821 - 1921



Bishop C. P. McIlvaine

The Church is a great missionary association, divinely constituted, for the special work of sending into all the world the ministers and missionaries of the Word. But if such be the cardinal object of the whole Church, it must be alike the cardinal object and duty of every part of that Church, so that whether a section thereof be situated in America or in Europe, or the remotest latitudes of Africa, it is alike required to attempt the enlightening of all the earth, and though it be the smallest of the local divisions of the Christian household, and though just on its narrow boundaries there may be millions of neglected pagans swarming with the horrors of heathenism, still that little section of the Church is to embrace within the circle of its zeal, if not of its immediate labors, the destitute of all the earth.

From Bishop McIlvaine's address to the General Convention of 1835.

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God has never made a man who could please everybody.

We often pray for faith to remove mountains, when what we need is light to see that they should remain right where they are.—Ex.

To teach the children anything we must know many things. We can't talk God's Word until we let God's Word talk to us.

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The main reason why Moses and Joshua accomplished great things was because they were willing for God to be commander-in-chief.—Record of Christian Work.

The first day of Creation week was marked by the command, "Let there be light!" The first day of the Resurrection week by the lifting up out of the darkness of death of the true light that lighteneth every man that cometh into the world. It is indeed Sun-day! —H. C. McCook.

We ought to love one another. Whom God loves, we ought to love. And does not His love make others lovely? Moreover, we are in the same family; we have had like experiences; we hasten to the same goal. We are linked together, and love is the tie that binds.—Selected.

God does not measure men's lives wholly by the amount of work which they are able to accomplish in them. He who gave the power of work may also withhold the power; and some of these broken lives may have a value in His sight which no bustle or activity or ordinary goodness can attain.—Professor Jowett.

Remember this, that your weights, your burdens, may be as wings; that your difficulties may be as guides into the secret place; that the compulsions of life may be for you the richest blessings that time and life and heaven can give you, if they lead you to the holy hill and to the dwelling place of the Lord Most High. The arms around the prodigal for his welcome are never withdrawn. That protective assurance is yours and mine for ever and ever.—J. Stuart Holden.



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x x x

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x x x

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Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

VOL. 86 RICHMOND, VA., SEPTEMBER 3, 1921. No. 36.

THE MISSIONARY SOCIETY CENTENNIAL

The Presiding Bishop and Council are asking the Church to join with them this fall in celebrating the Centennial of our old Domestic and Foreign Missionary Society. An attempt had been made to form this Society at the General Convention of 1820, and a crude and impossible constitution for its government had been approved; but on the last day of the session the election of Trustees for its management was so bungled that this body found itself unable to function, even in behalf of a Society "existing in idea only." At a special Convention held in October-November, 1821, a new and workable constitution was adopted and the Society was able to organize and begin operations. After the fashion of that day its membership consisted of contributors to its funds, divided into Patrons, Life Members and Annual Members, though its control was vested in the Bishops and a Board chosen by the Convention. It was not until fourteen years later that the principle was recognized that the Church itself was a Missionary Society by virtue of its divine charter, and the Society was declared to comprehend "all persons who are members of this Church."

A review of the work of this Society for the past century will therefore be a partial retrospect of the fidelity and efficiency of this Church during the same period, at least in one aspect of its life. As such it will yield us little occasion for pride or vain boasting. Cause will be shown for profound thankfulness to God for what He has wrought, sometimes, as it would seem, despite the stupidity or the lukewarmness of His people; for the men of broad vision and simple faith that in each generation He has given to be leaders and commanders; for the faithful, steadfast, untrumpeted work of a multitude of devoted missionaries in obscure fields; for the planting of the Church, however sparsely, throughout this and in other lands; for the higher ideals of service with which, from time to time, He has inspired His Church. "Not unto us, O Lord, but unto Thy Name give the praise" But for the Church in her membership, deep searchings of heart for neglected opportunities, for the Lord's portion withheld, for sloth and indifference, for self-seeking and pride of opinion, for the little return for the manifold grace!

In a spirit of humility and of hopefulness, therefore, it becomes the Church to mark this anniversary; to learn from the experiences of the past the sources both of her strength and her weakness; to mark where and why she has succeeded or failed; whether she has always put first things first and concentrated upon the fundamentals upon which the Kingdom of God must be built; wherein she hath need of a larger spirit of unselfishness, a more generous outlook upon the things of others, a closer study of and a deeper loyalty to the mind of Christ as revealed in His holy word and in the tokens of His providence. So will He send her forth with renewed vigor and grace to new missions of conquest and dominion for and in Him! G.

WHAT DOES A MISSIONARY CENTENNIAL MEAN TO YOU?

This week we are all thinking especially of the fact that the organized efforts of our Church in mission work have been going on for one hundred years.

Naturally, it is a time of retrospect, of the counting of achievements and noting the progress that has been made.

As one looks back to 1821 and notes the unbelievable changes that have taken place in the material world in this century and contrasts it with the slow, almost snail-like progress made in spiritual matters, it is almost depressing.

A hundred years ago men traveled, lived and transferred their ideas in practically the same way that they had been doing since the days of our Saviour and a few centuries before.

Just about this time in the last century God began to open for us His volumes of wonderful and evolutionizing information. First He divulged the hidden powers of steam, then came the opening of the marvelous properties of electricity, and later the wonders of the strength of the explosive powers of gasoline, ushering in horseless vehicles and leading to the conquest of the air by flying men.

Too often these things are thought of entirely as man's achievements, without realizing that it has all come to pass through the release of greater knowledge by our heavenly Father.

The thought that we must not lose sight of is that these wonderful changes and powers bring with them new responsibilities. God has allowed His secrets to be opened because He thought that we had sufficiently developed spiritually to use them aright. Are we disappointing Him? Are we availing ourselves of every modern device to carry forward His work, to spread the great message of the love He has for the world, and the way He demonstrated it by allowing His Son to come to us to set us the example of a perfect life here, and bring us the glad tidings of eternal life hereafter?

Today we enjoy many blessings denied to our ancestors, but we must not lose sight of the responsibilities that come with them.

In counting the accomplishments of our Domestic and

Foreign Missionary Society, it is not to be forgotten that this great organization is made up of individuals, and that each Christian has a separate and distinct life to lead, and an account of his own to render to God.

What are your personal missionary conquests? How many people have you brought to Christ? Not through your giving to the cause, but through your own efforts? These are some of the questions we should pause to ask ourselves on this occasion of our missionary centennial.

Of course no one can answer such questions fully, because no one can tell the influence that he wields. Some word of encouragement spoken long ago, and now forgotten, may have given just the needed hope and inspiration to a struggling soul at a critical moment, and this very fact should make us, as Christian men and women, remember that we are never free from our responsibility to our beloved Leader; that it is not just our conduct at church or Sunday school that is the important thing, but our daily life hour by hour that others watch to see whether Christianity is something that is really worth the having.

If we have God's love in our hearts, as we should do, to an extent that "we show it forth not only with our lips, but in our lives," then we are unconscious missionaries all the time.

Let our missionary centennial be a real taking stock of our spiritual possessions, assets and liabilities, and in that way it can be an inestimable benefit to our dear old Church and to us, its "members incorporate." M.

CHRISTIAN ATTITUDE TOWARD LABOR

Sinec Labor Day has become a national occasion, it behooves Christian people to pause and consider whether such a day has any special significance for our Church life of today.

The Federal Council of Churches of America has taken the position that the Christian people should give special attention to this day, and there are some Scriptural reasons for that attitude that are worthy of thoughtful attention.

Our Saviour was undoubtedly a manual laborer Himself. There can be no question but that He worked at Joseph's trade of carpentry for many years, a good many more years than were taken for His public ministry. It is true that the Bible maintains an absolute silence on that period from His attendance at the Passover Feast at Jerusalem to His baptism by John in the Jordan; nevertheless, there they are for us to speculate about.

There is one verse that covers fifteen years of time in our Saviour's life, and that one sentence is, "And Jesus increased in wisdom and in stature, and in favour with God and man." We are bound to believe that the increase "in stature and in favor with God and man" must have been developed at a carpenter's bench while He was laboring, first under Joseph's instruction and later probably to support His younger brothers and sisters.

This fact in itself should make us feel that our Lord, if alive today, would have been at least sympathetic toward the efforts of the laboring man to better his condition.

This period of our Lord's life, however, is by no means the only claim that labor has to the interest of the Christian Church.

When Christ undertook His great mission of presenting the kingdom of God, He chose and sent forth day laborers, who were accustomed to the hardships and privations of the life of the workman, to carry His great message. Those three disciples who composed that little inner circle, Peter, James and John, were all of this class. In spite of their roughness and probable ignorance, they were the ones who shared in such great spiritual wonders as the Transfiguration and the healing miracles. Indeed, the last scene which is presented to us in the gospels shows these workmen again at their tasks on the Galilean Lake and the Saviour's sympathy in the physical fatigue and mental depression of the poorly paid laborer, and there is no more beautiful occasion recorded in the gospels than that given us in the last chapter of St. John's record where we see the risen Saviour making provision for the physical needs of His discouraged and tired friends.

Nor does the claim of interest in the manual worker cease with the conclusion of the account of our Saviour's life and deeds. When we come to the Acts and the Epistles we find that St. Paul was a tentmaker by trade, and that he invariably supported himself by the work of his hands, referring with genuine pride to his ability to do so on more than one occasion. In these days of cultured Christianity, when the ministers and Church leaders represent the best educated and most refined people, it is well for us to look back at these rough rocks from whence we were hewn, so that we shall not forget that beyond all doubt our Saviour's interest would have been intense and sympathetic with every movement for the betterment of the life of the workingman.

The present situation in the industrial world is one that is peculiarly appealing to Christian hearts. In the early days of Bible times we continually read of those recurring famines when "there was no food in the land." Modern conditions have so transformed our relations with the soil that situations no longer arise when food cannot be obtained. Today it is not the actual sustenance that is difficult to secure, but the price of it. Instead of periodic scarcities of food we have ever returning times of shortage of work, so that the most industrious cannot find the opportunity to sell his labor. So far no effective remedy has been discovered for those conditions which transform honest workmen into vagrant beggars, wandering from place to place seeking, with ever accumulating discouragement, to find a means to earn an honest living, until force of circumstances drives them to some deed of depredation, which will give them food and lodging at least in a city or county jail.

According to government estimates today, more than 5,000,000 men are now out of work in the United States, and the situation is so serious that a conference has been called by the President to meet in Washington this month, at which the Secretaries of Labor and the Interior Departments will assist in trying to devise some means for the relief of the present conditions. When we stop to remember that most unemployed men have from two to five persons dependent upon him; it gives us an idea of the importance of finding some satisfactory solution for the present situation, and adds weight to the words of Secretary Hoover when he says, in connection with this conference:

"While the business situation is steadily improving, yet some sections of the workers may have exhausted their savings by the coming winter, and there must be a matter of extreme solicitude.

"It is inconceivable that America, with its surplus in food and clothing, with housing—though crowded—and with an abundance of fuel, could allow any suffering amongst those of our own people who desire to work. It is necessary that we should be forehanded in the preparation of such measures as will prevent any such suffering."

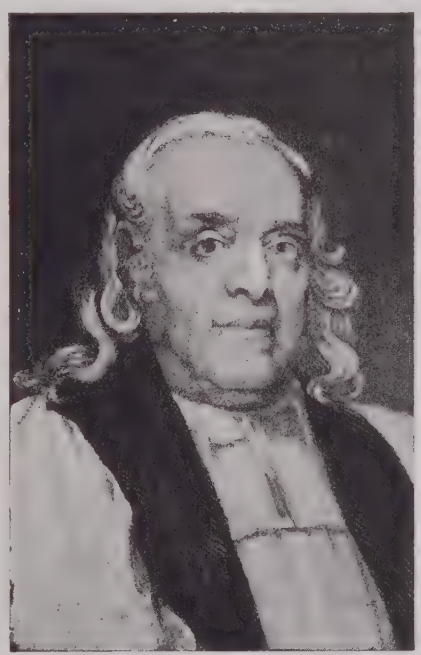
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EARLY MISSIONARY ACTIVITIES IN THE SOUTH

Edward L. Goodwin, D. D.

The South Atlantic States figure largely in the history of the American Church, and particularly in those chapters which tell of the beginnings and progress of her missionary development. It was here that English civilization first gained a permanent footing on American soil, and here that such American institutions as representative government and religious liberty had their birth. It was here that this Church was first planted, and with a distinctly declared purpose, by God's blessing, of bringing the knowledge of God to the heathen people of the land, which purpose was not forgotten in after days. It was here that, in securing the consecration of Bishop Madison and then of Bishop Claggett, the Episcopate was securely established and the union between the Church in New England and that in the Middle and Southern States was consummated and sealed. And here, too, the missionary idea was early implanted and bore fruit in the recovery of the Church from the lethargy and disasters which preceded and followed the Revolution and in her subsequent activities in the extension of her spiritual domain.

Generous praise has of late been accorded to the dioceses in this section for the readiness with which they undertook and the zeal with which they carried through the initial program of the Nation-Wide Campaign. It cannot fail to be recognized that this was due, not to a sporadic enthusiasm, but to the continued authority of those old and accepted traditions received from their fathers and their inheritance of that active missionary spirit which characterized the founders or rebuilders of the Church in these States. Little public record remains of the beginnings of missionary enterprise among them or of the earliest efforts for Church extension which persisted through the formative period of their history. Enough is known, however, if read with a sympathetic imagination, to demonstrate how thoroughly the nursing fathers of the Church in the Southern States were imbued with an invincible missionary enthusiasm and purpose, and how it was instilled into the minds of their people as a necessary corollary of the gospel which they received.



Bishop Claggett.

Something was due, doubtless, to the fact that from its foundation here this had been the Established Church, charged, therefore, with the obligation of caring for the religious needs of the whole population. However imperfectly this duty had been fulfilled, and whatever adversities she had since suffered by reason of her former connection with a hated and discarded system of government, this sentiment of responsibility survived. When her fortunes were at their lowest ebb, and a tidal wave of infidelity and irreligion was sweeping the country, her hopes of recovery were largely tinctured with a sense of religious obligation to the young republic to whose foundation she had so greatly contributed. No sooner had she gathered here and there a little strength, and long before her sons could seemingly be spared from the task of rebuilding her waste places, she was actively interested in extending her borders and following her children into the regions of the west. Her duty in this regard was recognized from the beginning and was undertaken, with little system or efficiency, indeed, but possibly with more sincerity than has been supposed. Missionary activity in those days was largely of the nature of private enterprise. No "reports" would be made of it unless in personal letters, and frequently, of course, no tangible results would follow by which it could be traced in later times. But certain it is that years before the creation of missionary societies, general or diocesan, the struggling Church, crippled and disorganized as she was, was slowly reaching out from the seaboard to the mountains, and over the mountains into new territories, impelled by a missionary instinct which was a strong characteristic of her renewed life.

Even in Colonial days clergymen from the southern colonies were found as far southwest as Florida and Alabama, and also in Kentucky and Illinois, then remote and unorganized portions of Virginia. The Rev. Alexander Balmaine, of honored memory, had penetrated Southwest Virginia certainly as far as Wythe, and is said to have visited Pittsburgh; and doubtless others, by whatever motive led, had explored the western wilds with the earlier pioneers, and perhaps remained there, leaving no records behind.

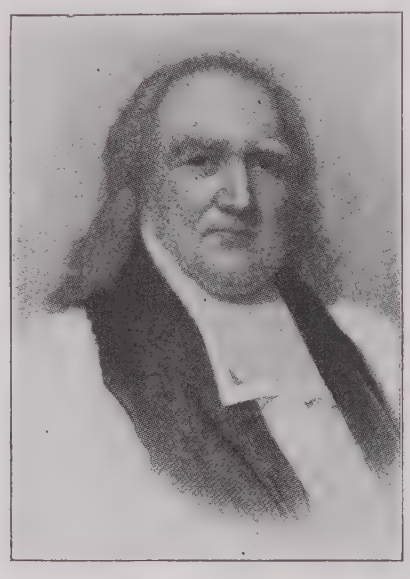
Bishop Madison (1790-1812) was the first Southern Bishop, and no American Bishop has been more misrepresented by our Church historians, few of whom have even attempted to know his work or to do him justice. He was a survival of the best type of the colonial Churchmen of the pre-Revolutionary period. So, indeed, were his contemporary Bishops, but Bishop Madison, with his Diocese, was far more entangled in the cerements of a dead era than any or all of these. But he knew his Diocese thoroughly, not only the old tidewater parishes, but the western wilderness as well, and labored for it unremittingly. His visitations were frequent and laborious. His pastoral addresses were flaming appeals for ever renewed fidelity and zeal. He urged every expedient for keeping the Church alive, in the face of the most vindictive social and political forces avowedly bent upon her complete extinction. For in the eyes of a triumphant and undisciplined democracy in this State the Church was wholly identified with a hidebound and oppressive religious establishment which had outlived its usefulness by two generations and was now properly dead, but which they intended to see buried beyond the possibility of resurrection. Of the clergy who survived the Revolution few were men of intellectual force or physical vigor, and those who were added to their number by ordination or removal from other States brought to them little, either of weight or character. The exceptions formed a much smaller body of the younger clergy, mostly native Virginians, thoroughly loyal both to the old Church and to the new republic, but whose ecclesiastical traditions, with their orders, had been chiefly derived from the Church of England at the period of her deepest spiritual lethargy. With these Bishop Madison continued to struggle for the Church's right to exist until too enfeebled to do more. His last plea to his convention, now too few to muster a quorum except by his beseeching effort, was for an Assistant Bishop to carry on a work too heavy for his failing strength; and the last constructive act of that convention was to attempt to provide for itinerant missionaries to carry the ministrations of the Church to her waste places. Neither purpose could be accomplished. The old order must needs pass away to make room for a new. The Church survived chiefly in the homes of her faithful members, now mainly reduced to poverty, where the Prayer Book was taught beside the family altar. But even in these troubled times of transition a strong missionary spirit, so foreign to, and almost interdicted by, the later colonial Church, is seen coming slowly into being, to become the strength and glory of the revived Church which should arise from the ruins of the old.

The Church in Maryland, which had been less closely bound to the civil government in colonial times and had been bred in a more tolerant atmosphere, though greatly weakened during the Revolutionary era, suffered the loss of neither her property nor her prestige. To that Diocese seems to belong the honor of sending officially the first missionaries beyond her borders. The General Convention of 1792 had passed an act providing that collections be made in the several dioceses for the support of missionaries on the frontier, to be sent to Bishop White and a central committee appointed to receive and appropriate the same. The plan proved fruitless, and at the next convention the committee was dissolved and the collections made were returned to the dioceses from which they came with the advice that the Church in each State should send out missionaries under its own appointment and supervision. Acting under this plan, Bishop Claggett employed first the Rev. Edward Gannt and then the Rev. Samuel Keene as missionaries to Kentucky, then a newly erected State. The former was compelled to return almost immediately on account of ill health, and for the same reason the stay of the latter was short, though not unfruitful. The Rev. William Kavenaugh, a popular Methodist minister, was brought by his influence to take orders at the hands of Bishop Claggett, as Dr. James Moore, of Lexington, a Presbyterian,

president of Transylvania University and the gentle hero of James Lane Allen's story, "Flute and Violin," had previously received them from Bishop Madison. Several congregations were organized and asked Bishop Claggett to assume their Episcopal oversight. The Church in that State owed much to his continued interest and efforts in their behalf, though he was never able to visit them.

To Maryland also the Church in Virginia was not a little indebted for influences leading to her resurrection. William Meade studied theology and practical Christianity in the home of one of her honored presbyters. She gave to Alexandria two young clergymen, William H. Wilmer and Oliver Norris, who, next to Meade and, of course, Bishop Moore, were most instrumental in the revival of the Diocese; and from her Virginia borrowed her canons on Church discipline so needed for the inculcation of higher ideals of Christian living.

The story of the revival of the Virginia Church, as a new generation arose to espouse her cause, needs not to be retold except to note how it was due, under God, to a spirit of missionary zeal and effort which has seldom been surpassed since Apostolic times. The whole State was but a missionary field; it swestern half a sparsely settled wilderness, its older portions occupied by almost extinct par-



Bishop Moore.

ishes with but here and there a flickering flame arising from their decaying altars. Under the leadership of Bishop Moore a little band of younger clergy began the work of rebuilding and, as soon as possible, of enlarging her borders. Their numbers quite rapidly increased by the accession of others of like mind. Every minister was a missionary in the regious round about him, and every exhortation in their wide journeyings sought to arouse a like spirit in others. After the crude fashion of the time missionary societies were formed in every parish to aid in Church extension, in the education of young men for the ministry or for the circulation of the Scriptures and religious literature; and out of her poverty, for the Church in Virginia was poor in worldly goods, she learned to abound to the riches of her liberality. In half a generation a strong diocese had sprung up from the ashes of the old and had already become a source of ministerial supply to the South and West.

In North Carolina the Church was established in but few places in the eastern parts before the Revolution, and was little known elsewhere. An effort for its organization as a diocese was early made, and in 1795 five clergymen and eight laymen signed the testimonials of the Rev. Charles Pettigrew as their Bishop-elect. He was prevented by an epidemic from reaching the General Convention of that year for consecration, and died soon after. The few ministers remaining in the State died or were scattered, and not for twenty years could the effort be successfully renewed. In the spring of 1819 Bishop Moore visited the State, confirmed several hundred persons at six different points, and reported that the Church was "rising in all the vigor of youth." He ordained several men, and upon repeating his visit two years later was again greatly encouraged. In 1823 the Rev. John S. Ravenscroft, of Mecklenburg County, Va., upon their own borders, was consecrated the first Bishop of North Carolina. He was a man full of force and earnestness, and under his administration the Church showed great vitality and, without outside aid, was gradually extended throughout the State. Bishop Ravenscroft, as did Bishop Meade soon after, made an extensive tour through Tennessee and Kentucky and largely aided in the formation of those dioceses.

In South Carolina the organization and thorough revival of the Church was again hindered by prejudice and misunderstanding arising largely from its previous connection with the civil power and the popular revolt against all supposedly English institutions. Dr. Smith, her first Bishop, reluctantly received as such, lived but six years after his consecration, and his successor was not chosen until eleven year later. Under Bishop Dehon, however, and the strong line of Bishops who followed him, the Church grew strong and virile in the older parts of the State and gradually possessed the upper country. Her clergy were men of marked character, drawn from the most influential families of the State and zealous in good works, and she sent many of her sons into the newer dioceses of the South to be strongly instrumental in their upbuilding. To missions far beyond her own borders she contributed largely both of men and means. Moreover, she did not neglect a missionary field immediately at her doors. and nowhere in the South was such faithful and fruitful attention paid to the religious training of the slave population, so much so that her negro membership came eventually to outnumber the whites.

South Carolina became also the foster-mother of the Church in Georgia, which had been but feebly established in the neighborhood of Savannah before the Revolution and was almost extinguished at its close. Its rise was slow, not from lack of devotion on the part of its members, but, as throughout the South, then and since, from lack of clergymen to take advantage of its opportunities. Bishops Smith, Dehon and Bowen, of South Carolina, regularly visited the congregations in Georgia, and when its convention was organized in 1823 the Diocese was placed under the charge of the latter and so remained until his death. Finally South Carolina gave to Georgia her first Bishop, in 1841, in the person of the saintly Stephen Elliott, under whom the Church grew steadily, although the ground was already so largely ococupied by other religious communions.

Bishop Elliott, in turn, had charge for ten years of the Church in Florida. Work was begun in this State to a limited extent almost immediately after its session by Spain to the United States in 1821, and again it was South Carolina who sent the first missionaries there and her Bishop to visit them. Florida, however, was early adopted as a field of operations by the Domestic and Foreign Missionary Society, which sent there its first missionaries, with one exception, who labored in the South, and continued its aid to the Diocese, organized in 1838, for many years thereafter.

But in the other States which we have mentioned the growth of the Church was to be attributed, as we have seen, to a strong missionary energy developed within these dioceses themselves. It is this that has made them vigorous in their own life, multiplying their numbers and sending out help and power to other parts. Perhaps they have been fortunate in having little outside aid to lean upon. Certainly they are so in their inherited traditions. Missionary societies and all the machinery of Church extension that is useful came into being as the expression and the vehicle of a missionary purpose already born and active, and so alone can they continue to function. They are invaluable auxiliaries, but not the main essential, which lies deep in the inner life of the Church and manifests itself by its fruits.

NOT PEACE, BUT A SWORD.

Christ's statement that He had come to bring strife and a sword on earth did not mean that He wished any such results to accompany His coming and His work, but that results were inevitable. Christ sets up a standard that arouses the antagonism of evil-minded men. He tells people to be unselfish, helpful, self-sacrificing, and because people are naturally greedy and selfish and self-seeking, they not only refuse to accept His standards, but oppose and attack those who do not wish to be just and right, and whose self-interests will be injured by the triumph of righteousness. Christ has come to bring peace, but before peace can reign wrong must be overthrown, and wrong cannot be overthrown without a struggle.—Christian Herald.

GOD'S MOVEMENTS NOT AIMLESS.

Have faith! where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Know this! God rules the host of heaven,
The inhabitants of earth.

—Schiller.

JAPAN, SIXTY YEARS AGO AND NOW

In the divine and merciful working out of the decree of the Almighty, it may come to pass that in this year of the Centenary of the Missionary Society of the Church the forward steps shall be taken which will lead to a long and lasting peace on earth through the Disarmament Conference the President has called to meet at Washington. Certainly there is a significance for Churchmen in the fact that the conference has been called to meet this year; that of the three leading States participating in the conference—the United States, Great Britain and Japan—the two former are strongly impregnated with the doctrines of the Protestant Episcopal Church; while of the third, Japan, there is broad significance for Churchmen in the fact that within the compass of the one hundred years of the life of the Missionary Society, the kingdom was opened up to civilization by a Churchman, Commodore Perry; that the first Christian service celebrated thereafter on its soil was promoted by a Churchman, Townsend Harris, first American Minister to Japan, and conducted by another Churchman; and finally, that the first Christian missionaries sent into the country were representatives of that Missionary Society whose anniversary we are now celebrating.

Surely it would be a triumph over which the whole world could rejoice, if in this centennial year of the Missionary Society the peace of the world should be assured!

Perry dropped anchor in Yeddo Bay, July 8, 1853. He was himself a Churchman, and there is authentic record that a service was read from the Book of Common Prayer on the deck of his flagship while it lay in Japanese waters. But it was not until five years later that the first Christian service was actually held on Japanese soil. Eight months after his arrival the first American treaty with Japan was concluded, under which two ports were opened to American trade. Then, in 1858, Townsend Harris, of New York, the first American Minister to Japan, and also a communicant of the Church, took up the work of negotiating a more comprehensive treaty.

Up to this time Christianity was under a ban in the kingdom. Preaching was forbidden, and any one suspected of being a Christian was put under arrest. A penalty of death was prescribed against any Japanese embracing the faith.

July 29, 1858, Harris concluded a second treaty, under which six more posts were opened up to American trade; and the Americans were granted protection in the practice of their religious beliefs. Then it was that the first Christian service was held on Japanese soil. The service was conducted in the home of Minister Harris in Nagasaki—a house which had formerly been a Buddhist temple. Idols of the heathen god still stood outside the portals. Within were many of the old images of the Buddha. Rev. Henry Wood, chaplain of the warship Powhatan, of Commodore Perry's fleet, conducted the service.

Within a year the Rev. J. Liggins and Rev. C. M. Williams, later Bishop of Yeddo, arrived to represent the Missionary Society of the Church. They were the first Christian missionaries to enter the kingdom.

Sixty-three years have elapsed since then, and the Church has made marked progress in Japan. Japan has given encouragement to those who preach the Christian doctrine, and has herself advanced to the front rank of the nations. What a strange working out of destiny it will be if, in the centennial year of the Missionary Society, the two nations shall agree that the warship which carried the seeds of civilization to the Far East has, by reason of the progress of that civilization, outlived the period of its usefulness!

The Church in Japan has now, roughly, the same number of bishops and about half the same number of clergy that the Church in the United States had one hundred years ago.

With six bishops—all foreign—fifty-six foreign clergy, one hundred and forty-five native clergy (forty-five of them deacons) and nearly 12,000 communicants, it is a definite working Church. It may be remembered that Bishop Whipple described his small traveling party as a "working church" when he had only "one bishop, one priest, one deacon, one white and two native Christian laymen—and the heathen to be converted." Compared with this necessary minimum, the Church in Japan is tremendous.

There are 28,000 baptized persons, 1,400 of them baptized during the last year reported, 1920. Confirmations numbered eight hundred and fifty-seven.

Among the buildings there are one hundred and twenty-seven churches, about half of them consecrated; eighty-four mission halls, two hospitals, two dispensaries, five orphanages with about two hundred children. There are seventy boarding and day schools, fifty of them in Tokyo and Kyoto.

The contributions from the churches during the year 1920 were about $70,000. There was a marked increase in the contributions per capita from 1919 to 1920. Counting only those who communicated during the year, the per capita contributions for three years, 1918-19-20, were $5, $5.50 and $9.

That no one may conclude the time has arrived for foreigners to withdraw and let the Nippon Seikokwai make its way unaided, it must be remembered that the population of Japan is about 77,000,000.



The Arrival of Commodore Perry in Japan.

In looking into the future as we celebrate our Centennial, think of these statements recently published in the Missionary Outlook:

The 80,000,000 people of Central Africa are still pagan.

60,000,000 or 80,000,000 boys and girls of school age in China are growing up with limited educational advantages.

More than 99 per cent. of the college students in South America profess no belief in God.

Ninety-nine per cent. of the women of India may be classed as illiterates.

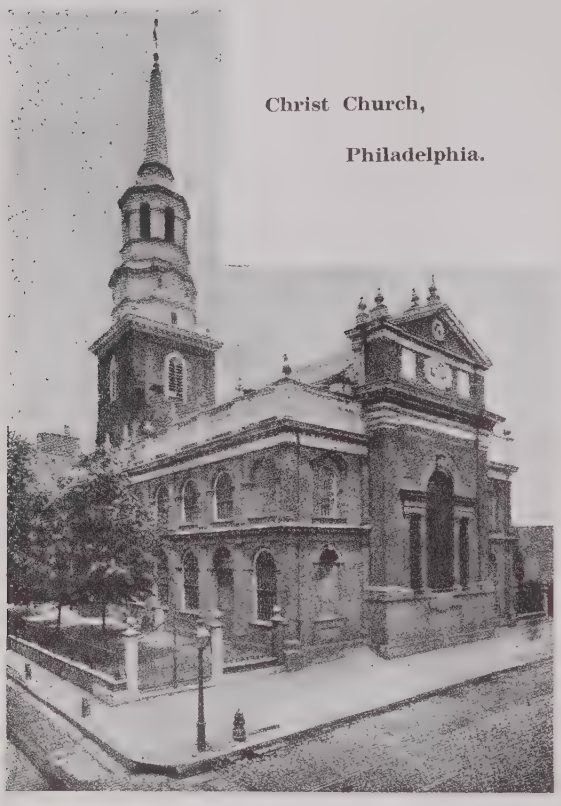
One-half of the world's 600,000,000 boys and girls under fifteen cannot read or write in any language, are ignorant of Jesus Christ, never have had a Christian home.—St. Andrew's Cross.

Just to give up, and trust
All to a fate unknown,
Plodding along life's road in the dust,
Bounded by walls of stone;
Never to have a heart at peace;
Never to see when care will cease;
Just to be still when sorrows fall—
This is the bitterest lesson of all.

Just to give up, and rest
All on a Love secure,
Out of a world that is hard at the best,
Looking to heaven as sure;
Ever to hope, through cloud and fear,
In darkest night, that the dawn is near;
Just to wait at the Master's feet—
Surely now the bitter is sweet.

—Henry Van Dyke.

THE CHURCH AND THE REPUBLIC



Christ Church,

Philadelphia.

Not as a Church anniversary only, but as a truly national event may we justly regard the Centenary of the Missionary Society which the Church is celebrating this year.

It is both interesting and profitable to recall, for instance, that the Constitution of the Church in practically every detail parallels the Constitution of the United States; and that, in large measure, the same men who framed the one drafted the other.

Note, in this connection, that Bishop William White, father of the Church in the United States, and one of the founders of the Missionary Society, was chaplain of the Continental Congress; and, when the young government had finally been put upon a firm constitutional basis, the same Bishop White was one of the first chaplains of the new Federal Congress.

Those were brave days in the history of both Church and State when President Washington and his wife worshipped in old Christ Church, Philadelphia, where Chaplain White preached. Benjamin Franklin was a vestryman there, and included in the congregation were such men as Adams, Hamilton, Dickinson, Madison, Jay, Morris, Randolph and scores of others, only less notable.

These are details to be remembered in this anniversary year of the Missionary Society, for inasmuch as the whole Church is the Missionary Society and every baptized communicant a member, the histories of both interlock.

Going back a step to the days when the republic was but struggling to its feet, we find that also included among the communicants of Christ Church was Dame Betsy Ross, who made the first Stars and Stripes; and following along then down to 1821, the year in which the Missionary Society sprang into existence, Francis Scott Key, author of "The Star Spangled Banner," and a Maryland member of the Church, is found to have been a member of the committee which drafted the Constitution of the society. So, too, Joseph Hopkinson, author of "Hail, Columbia," was a communicant of Christ Church. Scores of these charming memories af the early days of the Church in the United States might be recalled.

THE NIGHT BEFORE CHRISTMAS

Millions of children all over the land have been thrilled by the recital of that Yuletide classic, "'Twas the Night Before Christmas." How many know who wrote it, or where it was written? Its author was Dr. Clement C. Moore, and he was the son of Rt. Rev. Benjamin Moore, D. D., second Bishop of New York; it was written in Old Chelsea House, home of the Bishop, which stood on a hill near what is now Twenty-third Street and Ninth Avenue, New York City. Dr. Moore donated to the Church the land on which the General Theological Seminary now stands in New York. In the refectory of the Seminary his portrait hangs; and on the "night before Christmas" of each succeeding year the students at the Seminary twine evergreens around it in memory of this Churchman who has carried happiness into the hearts of countless generations of little ones.



Dr. Clement C. Moore.

THE EARTH THAT IS TO BE.

Rev. Frederick W. Neve.

My soul, my soul, it cannot rest,
I venture forth upon my quest,
Because, so far, it fails to see
The golden earth that is to be.

A dreamer, some may say, and yet,
This one thought I can ne'er forget,
Nor dream nor waking sets me free,
I seek the earth that is to be.

Sometimes I see a glimpse of it,
In clouds of glory, sunset lit,
But soon, how soon, its colors flee,
'Tis not the earth that is to be.

I gaze upon the stars at night,
Unchanging, with eternal light;
The sages saw what now I see,
But not the earth that is to be.

The hope still burns within my breast,
And never can my soul have rest,
Until with mine own eyes I see
The golden earth that is to be.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE BLACK MAN AND OUR MISSIONARY CENTENNIAL.

Mr. Editor: The entire American Church just now is getting ready to commemorate the Centennial of our Missionary Society. Although the least of the household, the black man has something to show evidencing the work of the Church during this period among his group.

In 1821, when our Missionary Society was first constituted, there were but two congregations of colored Churchmen, and but one Negro priest, in the entire country. There had been two colored priests up to this time, but one had departed this life, namely, Absalom Jones, the first black man ever ordained. The two existing colored congregations at that time were St. Thomas', Philadelphia, and St. Philip's, New York, and the lone colored minister was Rev. Peter Williams, rector of St. Philip's, New York.

From that time until 1865 some seven or eight colored congregations came to birth, and about eighteen or twenty colored men were ordained to the ministry. During the first decade of the Missionary Society the Bishop of Connecticut ordained at least three colored men who went to Africa. Something over two hundred Negro priests have ored, under the appointment of our Missionary Society in 1835, as teachers initiated our African work at Mt. Vaughan, Liberia, with seven pupils. In 1838 another colored missionary, Rev. Mr. DeGrasse, of New York, went to the West Indies, where he labored and died. Later quite a number of colored clergymen reinforced the work in Africa. Something over two hundred negro priests have been ordained to the ministry during the past century, and nearly three hundred colored congregations have come to birth in this country. Five Negroes have been elevated to the Episcopate, three of them still living. Of those departed Bishop Holly was the first, and organized the work in the Republic of Haiti; while Bishop Ferguson, who for more than thirty years presided over the African Mission, was a direct product of the missionary operations of our society; as well as Rt. Rev. Dr. Gardiner, the present Suffragan of Liberia. Through the same society Archdeacon Russell has not only called into being the largest literary institution of the Church for Negroes, but has completely revolutionized and ameliorated Negro life in the entire section of the country where his school is located. During the same period it has come to pass that a black man, once a slave and illiterate, as a priest of the Church, for two successive General Conventions represented the Diocese of Texas in that body as one of its duly accredited deputies. The indirect influence of the Church upon the black race for good is beyond computation.

The Rev. William Douglass, the first colored man ever ordained south of Pennsylvania (Maryland, 1834), who also was the author of the history of St. Thomas' African Church, Philadelphia, in the preface to his volume, issued sixty years ago, thus accounts for the almost insurmountable difficulties in the way of the Church in reaching the black man. Mr. Douglass says:

"As Methodism addressed itself chiefly to the feelings and affections—which are always strongest among undisciplined minds—the great majority gave their adherence to that system. Another cause of the success of this denomination in gathering to their folds more of the colored population than any other, may be ascribed to their itinerancy. This class of ministers, at the time referred to, made no pretension to literary qualifications, and being despised and persecuted as religious enthusiasts, their sympathies naturally turned towards the lowly, who, like themselves, were of small estimate in the sight of worldly greatness."

GEORGE F. BRAGG, JR.

Baltimore, Md.

FOR STUDENTS IN NEW YORK.

Mr. Editor: In consequence of advertisements placed in our Church papers, and in various New York studios, Greer House, for Church girls studying in New York, was last spring full to overflowing. But we are desirous this fall and winter of renting our rooms to first-year students only—these being the girls usually in most need of the Church's care and oversight. It is not always easy to reach these particular girls, and we should like to ask for the co-operation of your readers in bringing the knowledge of the Greer Club and Greer House to friends and parents whose young daughters are to spend next winter alone in New York for the first time. Board and lodging are provided at Greer House at as reasonable rates as is possible, where two ladies are employed as chaperones, to take charge of the girls (whilst in the house), where there is a good housekeeper, a reception room where girls can invite their friends, a "Dutch kitchen" for teas, and supper parties, and also free use of laundry tubs provided. We can accommodate about sixty girls.

The Greer "Club" has been established for the convenience of our Church students and their personal friends: any students may send their mail there "to be kept till called for": any students coming as strangers to the city may register there—men as well as girls: and for the sum of two dollars they may become members of the club, obtaining use of restaurant, reception rooms, and invitations to all entertainments, dances, etc., given there. We shall be grateful for all help which your readers can give us in making these facts known, for we want to reach the young men and girls who come from all over the United States to study in New York, and who in so many cases feel that there are so few people who "really seem to care for" them. Our rooms are rented to girls only, but it may interest your readers to learn that soon after we opened the house last winter, and long before it was full, we had girls with us from seventeen States, from Mexico, Canada and England. We have had a girl from Jamaica: our first applicant was from Oregon, and we are at present investigating the references of a student from China, and have lately welcomed a "student" girl from Switzerland.

AGNES EMILY WARREN,
Chairman Student Committee, Churchwoman's League for Patriotic Service.
823 Madison Avenue, New York City.

FAMINE IN RUSSIA: AN APPEAL TO AMERICA.

Mr. Editor: I have received from the revered Patriarch of Moscow the following cablegram, forwarded to me by the Secretary of the Russian Trade Delegation in London:

"To His Eminence, the Rt. Rev. Bishop of New York, U. S. A.:

Right Reverend Sir:

Through you I appeal to the North American nation. There is famine in Russia. A great part of her population is doomed to a hunger death. The corn of many provinces, formerly the country's granary, is now burned by drought. The famine breeds epidemics. Most generous aid is needed immediately. All other considerations must be cast aside. The people are dying, the future is dying, because the population is deserting homes, lands, fields, farms and is fleeing eastward, crying for bread. Delay spells an unprecedented calamity. Send immediately bread and medicines. I am sending a similar appeal to the English people through the Archbishop of Canterbury. Pray may God avert His wrath.

TIKHON, Patriarch of Moscow and All-Russia."

This message needs no commendation. It makes its own urgent and tragic appeal. Its words have singular force, coming as they do from the heroic head of the Russian Church, who in the face of the present regime has at the daily risk of his life continued openly to serve God, and to minister to His people, playing a part similar to that of the noble Cardinal Mercier in Belgium.

All Americans, of whatever creed or political view, will wish to do what they can to aid our government in its measures, under the direction of Mr. Hoover, for the help of the people of Russia in their untold suffering and need brought upon them in large part by the follies and the crimes of those who at present rule over them by force and terror.

It would be an immense reassurance to us in this country, and also to his own people, if the Patriarch Tikhon, the man most trusted in all Russia, could be brought into direct relation with the work of our American Relief Administration.

Is it not possible for this to be arranged?

WILLIAM T. MANNING.

New York City, August 24, 1921.

It is the righteousness of God after which the righteous, but not the self-righteous, man hungers and thirsts; that moral perfection, which is the likeness of God, restored to him, and at the same time brought about by his own endeavor.—Delitzsch.

The Great Commission.

BISHOP ROWE'S SUMMER VOYAGE ON THE YUKON.

Bishop Rowe telegraphs to the Department of Missions that he is leaving Fairbanks for Cordova on the south coast. This means that he has completed his visitation in the interior stations begun two months ago. During that time he visited all the missions on the Yukon from Eagle to Anvik and on the Tanana from the Yukon to Salchaket. During the early part of the journey, he was seriously unwell, but fortunately, he had with him, the Rev. E. J. Randall, of Chicago, who is commemorating the twenty-fifth anniversary of his ordination to the ministry by a trip into Alaska. Bishop Rowe says:

"For several days Mr. Randall helped me. He was a great friend in need and he was a splendid traveling companion."

On the upper Yukon, owing to the irregularity of the steamers, Bishop Rowe and Mr. Randall were compelled to use an open row boat. They made the journey from Circle City to Fort Yukon, Bishop Rowe says, "One hundred miles in eleven and one-half hours, record time. Mr. Randall took his turn at the oars finely."

At Eagle, the Bishop ordained Mr. Burgess W. Gaither to the diaconate. At Fort Yukon, Dr. Grafton Burke, in charge of St. Stephen's Hospital, was also ordained to the diaconate. Mr. Randall helped in the examination and presented both.

Bishop Rowe spent two weeks at Fort Yukon, ministering to the people, encouraging the mission staff and doing a laborer's work upon the hull and engine of the missionary motor boat, Pelican. Finally the hull was made sufficiently tight and the old engine was sufficiently repaired to make the trip to Tanana, where Bishop Rowe hoped to find a new engine that had been ordered shipped in.

On the way down the river, he stopped at Beaver, Stephen's Village and Rampart, besides at many riverside fish camps. Everywhere he had a warm welcome from missionaries, white people and Indian friends, and everywhere his visit brought encouragement and renewed zeal.

From Tanana, Bishop Rowe made a hurried journey to Anvik by river steamer. Here he found the building used for many years as a simple boarding school for about fifteen Indian girls, in such decayed condition that its immediate removal and rebuilding were imperative. Bishop Rowe felt obliged to authorize Dr. Chapman to proceed with the new construction at a cost of probably $8,000, even though he had no funds at hand to meet the situation. As has been so often the case before in the Church's work in Alaska, Bishop Rowe accepted the responsibility, confident that the people of the Church would stand behind him through their individual gifts.

Leaving Anvik, Bishop Rowe traveled up the Yukon as far as Tanana. Much to his regret, he was unable to make the four hundred and seventy-five-mile journey up the Koyokuk to St. John's-in-the-Wilderness. Leaving the Yukon at Tanana, he proceeded up the Tanana River to Nenana and Fairbanks and from Fairbanks, came out over the overland trail by Ford motor to Chitina, where the trail connects with the Copper River and Northwestern Railroad for Cordova.

All along the line, Bishop Rowe found many emergency needs for food supplies and other necessities that he was obliged to meet, but which it would have been quite impossible for him to meet had it not been for the gifts of many generous friends made earlier in the summer. Among the many projects Bishop Rowe feels must have early attention are two for Fort Yukon. He must have, he says: "1. A windmill to help relieve the water supply, a hard and expensive daily problem at present. I cannot say what this will cost, but will look it up. 2. A Delco lighting plant for the hospital. The present acetylene system is a burden. It requires packing much water and disposing of the used carbide is a great nuisance and expense."

The Bishop is immensely pleased with the work of Dr. Burke at Fort Yukon, who, he says, "As doctors go, might be making an income outside five times or more than his salary amounts to here. I dread to think of the time when we may have to replace him, even during his furlough, because doctors are hard to find and when found, may demand a prohibitive salary."

BOONE UNIVERSITY FIFTY YEARS OLD.

September 29 to October 2 are the days set apart by Booze University for the celebration of its first fifty years; an anniversary of great significance. Two chief features will be the opening of the new gymnasium, which, it is hoped, will be completed by then, and the enlargement of the library. Money for the second floor of the library extension was given some time ago by Miss Olivia Stokes, and since then an extremely interesting effort has been made by alumni of the University to secure gifts for the remainder. Through the work and enthusiasm of individual alumni, gifts have come from the President of the Republic ($500), an ex-president ($1,000), and the President of the Shanghai Chamber of Commerce ($2,000). There is evident on the part of the alumni the determination to work in the spirit of their athletic song, "Put it through, Boone fellows, put it through!"

NAVAHO MISSIONS.

The Presbytery of Northern Arizona consists of the northern tier of counties—Apache, Navaho, Cocomino, Yavapai, and Mohave, a territory which would hold the whole State of Indiana, the State of West Virginia, and there would still be room to spare. In this vast region there is not one self-supporting Presbyterian Church. There are here some twenty-six thousand Indians, ninety-five per cent. of whom are still pagan.

The great Navaho tribe, virile, self-supporting, and independent people, occupying the whole northeastern portion of Arizona and lapping over into New Mexico, is steadily increasing in numbers. In 1868 when the United States Government carried them into captivity at Bosque Redondo (Fort Sumner) there were eight thousand of them. To-day there are more than thirty-two thousand, so that they have easily quadrupled in the last fifty years.

The Presbyterian Church has assumed the responsibility for the evangelization of a large part of this field and to-day has ten mission stations located at strategic centers, each one having a territory to cover of about forty miles square, with a population of approximately two thousand souls. The Ganado Mission of the Women's Board of Home Missions is right in the heart of the Navaho country and consists of two stations, forty miles apart, Ganado and Indian Wells.—Southern Workman.

DEPARTURES FOR THE ORIENT.

"All who take part in the missionary work of the Church, and especially those who go to China and the Philippines," were remembered at the celebration in the Chapel of Church Missions House on August 9. The missionaries for whom the service was especially intended were the Rev. and Mrs. C. J. McRae, Professor and Mrs. W. H. J. Taylor and Miss Marion F. Little, for China, and the Rev. F. R. Severance and the Rev. H. E. Catlin, for the Philippines.

MY EVERY NEED SUPPLIED.

Psalm 51:5.
There came a day of conscious sin;
No hope without, no peace within.

Psalm 34:8.
I heard a voice in loving grace
Offer in Christ a hiding place.

Psalm 51:17.
Hungry for bread my soul to feed,
To strengthen it for every need:

Psalm 91:2.
In Christ to find my needs supplied,
No fears alarm with Him allied.

2 Peter 2:17.
Thirsty: The wells of earth were dry;
To healing water I would fly:

John 4:14.
In Christ to find a boundless sea;
For love has yet its Galilee.

Hebrews 13:14.
When wearied with earth's fleeting ties,
For greater bliss the spirit sighs:

Psalm 23:4.
The Christ Who shared my every tear
Dispels all gloom, for He is near.

—Samuel McChesney, in The Churchman.

PRESENT AND FUTURE PROBLEMS.

THE KEEPER.

O strange and wild is the world of men
Which the eyes of the Lord must see—
With continents, islands, tribes and tongues,
With multitudes bond and free!
All kings of the earth bow down to Him,
And yet—He can think of me.

For none can measure the mind of God
Or the bounds of eternity,
He knows each life that has come from Him,
To the tiniest bird and bee,
And the love of His so deep and wide
That it takes in even me.

—Mary E. Allbright.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor

RED BLOOD.

A lynching recently occurred in one of our Southern counties under, what it is shameful to say, are the usual conditions. A white man was murdered, supposedly by a negro who was suspected, pursued, captured and safely lodged in the county jail.

Then a mob of cowards, inspired by a few leaders who by their very activities insult the law enforcement agencies of their State, gathered and stormed the jail and took the defenseless prisoner out and hung him.

A newspaper in the capital of the State published an excellent and scathing criticism of the whole thing, pointing out how such conduct brought disgrace upon the whole State.

Some citizen of the community wrote to the city paper in defense of his county, admitting that the action taken was hasty and unfortunate, but saying that the murder was a most brutal one, which was true, and was liable to provoke the consequence that followed in any community where the citizens "had red blood in their veins."

It is just this attitude that provokes so much of our mob violence. People encourage the idea that it is a manly and courageous thing to collect one to three hundred comrades and go to a jail and take out one defenseless man and hang him.

If our young men could only grasp the fact that nothing is more cowardly than such conduct, half the battle for decent law enforcement would be won. The really brave, "red-blooded" man is the faithful officer who, like the sheriff at Knoxville, Tenn., stands out in the open ready to give his life, if necessary, in the performance of his duty.

Such a man is not simply defending the prisoner who is entrusted to his keeping, and who in many cases is little more than a degraded brute, but he is a true patriot standing for the dignity and honor of his State to prove that we have passed from the days when criminal assaults were mere private wrongs to be avenged by the friends of the injured person or persons.

It takes real courage to do one's duty when that task is unpopular, and to stand ready to shoot one's friends and neighbors if necessary to defend the reputation of one's State.

If we could only get it into the heads of our young men of the South that the genuine hero is the officer who is ready to lose his own life, if necessary, in the performance of his duty, we should soon see a cessation of the long lists of riotous proceedings that are defaming our beloved South, and beginning to spread to other sections as well.

It requires no courage to be one of many others to hang a man who is already disarmed and helpless. Joining such a band only shows a weak yielding to a wicked instinct.

If the idea of heroism in mob violence could only be eliminated and transferred to the side of those who are trying to protect not the criminal but the State from desecration, half the battle for order and law enforcement would be won.

Let every minister and leader of thought in the community bend every effort to create the public sentiment of true patriotism which is the love of our State and her fair reputation, as being able to enforce her laws and execute justice, and we shall have an appeal that will be far-reaching and compelling to the young and dashing, as well as to the older and steadier heads.

DISARMAMENT OR BANKRUPTCY.

The importance and necessity for international disarmament is so well voiced in the Saturday Evening Post of August 13 that we quote extensively their editorial upon this subject, which should be dear to the heart of every Christian:

"Armament is an industry; and that industry is threatened. In every nation there is a compact and powerful body of citizens that draws its sustenance from war and the fear of war. These persons look to war for their living just as naturally and with as little thought of evil as the farmer looks to the soil or the miner to the underground wealth that awaits his drill and dynamite. International slaughter is their birthright and their harvest field; and yet it must be said in their behalf that the bond between war and patriotism is so much more frequently exploited than the link between peace and the love of country that the most dangerous jingoes are often sincere and high-minded men.

In every country those to whom war means swift fortunes and fabulous profits are notably successful in frightening ministers into acceptance of beliefs that make for the perpetuation of war. But while this has been going on and a few hundred statesmen have been piling war taxes on a broken-back world, the payers of taxes, the millions of ordinary, uninspired people whose flesh and blood may one day be requisitioned to pay yet once more for the follies of jingo statesmanship, have gone a long way toward learning a lesson that civilization has never before so seriously studied.

Germany is the text-book in which that basic lesson on the economics of peace and war is most plainly written. One of the most striking ironies in that great collection of ironies commonly known as the Treaty of Versailles is that which required the disarmament of the fallen foe. All the world now knows that those sections of the treaty that were designed to leave Germany bereft of all aggressive military power and conferring upon her vast and unsuspected economic power.

The Treaty of Versailles is doing for Germany what a guardian does for a young bankrupt spendthrift. He sets him to work to pay his old debts. He gives him barely enough to live on. He presses his nose down on the grindstone and husbands his assets for his future benefit. No surer road to solvency is known. The bankrupt has but to live to win. Germany was the world's greatest war spendthrift. By force of arms her enemies have compelled her to stop her war wastes and to pour her resources into the industries upon which depends her future salvation. Month by month, as she carries out the program laid down for her, she makes her own future seem brighter and more assured. The world has never before witnessed such swift rehabilitation on the part of a nation so overwhelmed by defeat.

No Japanese, no Englishman, Frenchman, Italian; indeed, no thinking citizen of any belligerent nation who contemplates the present state of Germany and compares it with that of his own country, can help asking himself if the conquered is not, in some respects, better off than the conquerors. Thoughtful men in all the Entente nations see Germany struggling painfully but surely back toward the terra firma of economic solvency while the waves and currents of needless war expenditures are bearing their own governments farther and farther out to sea.

To such distraught, unhappy men our invitation was addressed. Our note appealed to the world-wide sentiment of inarticulate people who were waiting for just such an opportunity to give effect to their inmost convictions and desires. No minister for foreign affairs, no premier would have dared to receive with cold indifference the proposals embodied in the American note. No party government that desired to remain in power would have had the hardihood to set at naught the unceasing national demands for economic relief.

The real test will come when the conference actually convenes and the sincerity or insincerity of its delegates is revealed by the nature of the proceedings. If the great populations that truly desire future peace are represented by envoys earnestly bent upon carrying out the popular will, the good that may spring from the conference can scarcely be over-estimated.

The intense moral vitality that resides in the call for the conference is due to the fact that it had its birth and breeding among the rank and file of the people. The whole movement is scarcely eight months old. For a few weeks Washington regarded it as the puny and futile idea of a few visionary pacifists; but it made such strong and fervent appeal to the good sense of the nation that it swept the country on its merits, and its most powerful opponents were the first to see the folly of trying to ignore it, to bottle it up or to laugh it out of existence."

Church Intelligence

Sewanee Training School.

In reaching a registration of 306, the Summer Training School for Workers for the Fourth Province, held at Sewanee, Tenn., August 9-23, has exceeded all previous records. Every diocese and missionary district in the province sent representatives, some quite a number, notably Tennessee, South Carolina, Kentucky and Alabama, and nine dioceses outside of the province had delegates, namely, Texas, West Texas, New York, Arkansas, Nebraska, Virginia, West Virginia, Oregon, Michigan, Pennsylvania and Connecticut.

An excellent program in charge of the Rev. Mercer P. Logan, D. D., director and founder of the school, and the Rev. Gardner L. Tucker, D. D., field secretary of Religious Education for the province, provided departmental classes in missions, Religious Education and Christian Social Service, and added to the curriculum this year was a class on the Nation-Wide Campaign conducted by the Rev. R. W. Patton, D. D. Several new features marked this year's plan, among them work for young people in charge of the Rev. Gordon Reese and Miss Jeannette Zeizler, who taught leadership in the Young People's Service League, and took charge of all recreation for young people, and a Healing Mission conducted by Mr. Charles R. Blandford. For the first time the session was extended to two weeks, this allowing for one day holiday, which was given over to excursions, and cessation from work generally.

Mrs. Loaring Clark was dean of the Department of Missions, and classes in normal work conducted by Miss M. P. Ford and Mr. E. E. Piper; "The World-Wide Mission of the Church," conducted by Miss Nannie Hite Winston, and missions for young people, conducted by Mrs. Clark and Miss Zeigler, were given daily, and every afternoon there were conferences on the work of the seven national women's organizations. Among the leaders of these were Miss Grace Lindley, Miss Zeigler, Mrs. John M. Glenn, Miss Mary E. Thomas, Mrs. Felix Ewing and Mrs. E. B. Leaf. The Provincial Council of the Church Service League held two meetings, and a tentative program was outlined for the meeting to be held in Savannah at the time of the Provincial Synod in October.

Under the Department of Religious Education the dean, the Rev. Dr. Tucker, arranged credit classes in all courses of the Christian Nurture Series, teacher training classes, story telling, the Church School Service League, and general principles of religious pedagogy. Practical demonstration of the Church School Service League was given at the parish house of the Otey Memorial Church, and both Sundays the pupils of the Training School conducted model classes in the Christian Nurture Series at the Otey Memorial and the University of the South. Among the instructors in this department were the Rev. C. H. Boynton, Ph. D., of the General Theological School; Miss Mabel Lee Cooper, the Revs. W. A. Jonnard, I. H. Noe, Henry D. Phillips, Dr. H. W. Starr, and Mrs. F. H. G. Fry, Mrs. H. M. Bonner, and Misses Annie Stout and Helen Stephens and Mrs. Folliott.

The Rev. Charles N. Lathrop, D. D., Executive Secretary of the Department of Christian Social Service of the Presiding Bishop and Council, was dean of the Social Service Department, and assisted by Mrs. John M. Glenn, national president of the Church Mission of Help, held daily classes in this work. The Rev. C. T. Bridgeman conducted a class in Christian Americanization.

Holy Communion was celebrated in All Saints' Chapel of the University of the South every morning at 7 o'clock, noon-day prayers were said on the campus when the weather permitted, and otherwise indoors. Every afternoon at 6 o'clock a vesper service was held in the chapel, and short addresses were given. Every morning at 8:30 the Rev. Louis Tucker told some of his "fictional" Bible stories. The first Sunday, at Morning Prayer, the sermon was preached by the President of the Presiding Bishop and Council, the Rt. Rev. T. F. Gailor, S. T. D., Bishop of Tennessee, and the second by the Rt. Rev. Henry J. Mikell, D. D., Bishop of Atlanta. The Rt. Rev. W. M. Green, D. D., Bishop Coadjutor of Mississippi, preached at one of the Sunday evening services, and the Rev. Loyd Craighill, missionary to Nanchang, China, at the other. A class on parochial missions was held for the clergy, and among the instructors in this work were the Rev. J. A. Schaad, of Michigan, the Bishops attending the school, and the Rev. C. F. Blaisdell. This class was inaugurated last year and will be a permanent feature of the school.

Every evening there was an open forum on subjects of vital interest to the Church, and included such subjects as "The Responsibility of the Church for Industrial Relations," led by Dr. Lathrop; the "National Cathedral," by Canon Talbot; "Americanization," by Mr. Bridgeman; "The Negro Race in America," by Dr. Patton, and "Christian Healing," by Mr. Blandford.

Holiday night was "stunt night," and by State delegations each group contributed to the fun and frolic. Besides a "spiritual gift" presented, each leader handed a monetary gift towards the swimming pool to be built for the students of the University.

E. D. J.



Summer Training School for Workers of the Fourth Province, Sewanee, Tenn.

"Position of Women in the Church."

A special conference was called of those in attendance at the Summer Training School for Workers at Sewanee, Tenn., to consider the questionnaire sent out by Bishop Nichols and his committee on the "Position of Women in the Church."

The Rev. Henry Phillips, D. D., chaplain of the University of the South, acted as chairman of the meeting. The first point under consideration was, "Shall women be admitted to those councils of the Church to which laymen are admitted, and on equal terms?"

Discussion was thrown open to all those in attendance, Mrs. W. J. Loaring Clark leading in the negative position and Miss N. H. Winston in the affirmative. Those taking part in the discussion came from the Dioceses of South Carolina, Florida, North Carolina, Texas, Tennessee, Kentucky, West Virginia, New York, Pennsylvania, Ala-

bama, East Carolina, Georgia and others.

When the question was put to vote, on ruling of the chairman, only women in the Province of Sewanee were entitled to vote. Those voting "Yes" were fourteen and those voting "No" were forty. This large majority being definitely opposed to admitting women to the councils of the Church on equal terms with men, made the consideration of Bishop Nichols' other questions unnecessary.

Warning to the Clergy.

I desire to put the clergy of the Church on their guard against a clever swindler who represents himself as a parishioner of Trinity Church, Boston, Mass., and with the aid of a confederate has succeeded in making a number of our clergy believe that they were talking with me over the long-distance phone, and had received assurance from me that the man was what he represented himself to be.

From letters which I have received I gather that the swindler is most plausible, and carries the thing through with great cleverness.

I would suggest that any clergyman of the Church who is led to believe that he is talking with me over the long-distance phone assure himself that such is the fact before giving any financial relief.

Alexander Mann,
Rector of Trinity Church in the City of Boston.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

The Piedmont Convocation.

The one hundred and eighth semi-annual Convocation will be held in St. Stephen's Church, Culpeper, September 6-8 inclusive. An interesting program has been prepared associating this meeting with the Centennial celebration of St. Stephen's, and also of the Board of Missions this autumn. Among the speakers are the Rev. William M. Ramsaur, missionary to Liberia; Dr. B. Green, dean of the Theological Seminary, and the Rev. Messrs. Mellichampe, Lanier and P. F. Hall.

A full attendance of the members is earnestly desired.

A. Stuart Gibson, Secretary.

"Little Fork" Church, Culpeper County, is one of the colonial churches yet in regular use for services of this Church. Besides monthly occasions of worship every summer, there is annually a day of worship. Services are held in the morning and afternoon. All the "countryside" gathers, family reunions take place, and friends meet, some after long separations.

On the Tenth Sunday after Trinity the old church was opened for this occasion. The rector, the Rev. K. J. Hammond, invited the Rev. Dr. Downman, of All Saints', Richmond, to preach, and a congregation which filled the building welcomed him.

After a bountiful dinner served from baskets brought by the worshippers, and a social hour, such as is easily found in Virginia, the afternoon service was held, with another address by Dr. Downman.

Church people from the neighboring parishes of All Saints', Mitchells, and Ridley Parish, as well as the members of various denominations represented in that part of the county, came and were most welcome.

This church is the third in this part of the parish: the first having been built in 1730. It was erected in 1783-7, with heavy walls of brick, not brought from England. Recently it has been put in thorough order and ready to stand another century and a half.

The Rev. G. MacL. Brydon, Secretary and Treasurer of the Diocese, is spending his vacation at historic Westover, on the James River.

The Rev. E. E. Osgood, rector of Emmanuel Church, Brook Hill, has been preaching at St. John's Church, Hampton, on the Sundays in August.

The pulpit at St. James' Church, Leesburg, has been occupied for the past month by the Rev. W. H. Burkhardt, a former rector, and now rector of Grace Church, Richmond.

Mr. Charles Penniman, a postulant, who has been lay assistant at St. Paul's Church, Richmond, since January 1, is spending his vacation in the North, after which he will enter the Theological Seminary in Virginia.

The Rev. W. Russell Bowie, D. D., rector of St. Paul's Church, Richmond, is spending his vacation at Castine, Me.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rev. Herbert Shipman, D. D., Suffragan-Elect.

Decorations Used On Prominent Buildings.

Newspapers of New York have been discovering of late letters and portraits in exterior designs of prominent buildings, put there by architects instead of meaningless figures and scrolls. The discoveries began with that of the $ sign above the door of St. Thomas Church, located at the south of the main Fifth Avenue entrance, and intended for the entrance of bridal couples. The lover's knot is beside the money sign. Later there were found portraits of the Rev. Dr. Stires and of other well-known persons, worked out in stone. There were typical choristers in the choir-room decorations.

Later some figures were found in Synod Hall decorations, some on the front of St. Bartholomew's Church, and still later in the bronze doors of Trinity Church, which fronts Wall Street. Architects have been interviewed, and so have clergy, with the resultant information that architects the world over put into their work faces, figures and ornaments of contemporary history, personality, and incidents, and have done so for centuries; that the decorations discovered at this time by newspaper enterprises have been known to those in charge of these buildings from the first; and that there is much to commend in such decorative style. Much public interest has been shown, and some educational benefit has resulted.

C.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

The Rev. S. Harrington Littell, of Hanchow, China, was the preacher at the Chapel of the Nativity at the evening service on Sunday, August 28. In his sermon he described the political situation in the Far East, and spoke of the contribution the Chinese Holy Catholic Church (the Episcopal Church in China) is making toward the solution of the problem. He told how the Church in China is growing rapidly, having eleven dioceses with as many bishops and more than 2,000 native workers.

The Rt. Rev. George W. Davenport, D. D., Bishop of the Diocese of Easton, was the preacher at the people's open-air service, Washington Cathedral, on Sunday, August 28, and at the 8 o'clock service the same day, at Emmanuel Church, Anacostia. Bishop Davenport is the son of the late Rev. Willard Davenport, rector of Emmanuel Church for many years, and is the guest of his mother for a few days in Washington.

The Rev. J. Henning Nelms, rector of Silver Spring Parish, has begun a series of community mission services to be held in the Silver Spring Armory every evening, beginning at 7:30 and lasting an hour. Special music will be heard at every service, rendered by special soloists, children of the community and wounded soldiers from the Silver Spring Training School.

M. M. W.

MARYLAND

Rt. Rev. J. G. Murray, D. D., Bishop.

Death of Prominent Churchwoman.

The Diocese of Maryland has recently lost one of its able and faithful leaders in the death of Miss Edith Duer, of Baltimore.

For many years Miss Duer was Educational Secretary of the Woman's Auxiliary for the Diocese, and to her zeal for missions and untiring interest is due the success of the missionary institutes which have accomplished much in developing missionary enthusiasm in the Diocese.

Miss Duer's interests were broad and far-reaching. For years she conducted a Bible Study class for young women of culture and refinement. When the City Mission was organized three years ago she responded for work among the female prisoners in the city jail, and endeared herself by her Christian love and tactful approach to her erring sisters.

One secret of her influence and success was her quick recognition of good in all persons where it was to be found, and her generous championship of it.

She will be missed in the Diocesan Councils, and by many, favored and unfortunate, who have felt the inspiration of her life. With every opportunity to indulge personal ease and comfort, Miss Duer gave her full strength and talents in service of love.

R. F. H.

EAST CAROLINA

Rt. Rev. Thomas C. Darst, D. D., Bishop.

Ordinations.

On Sunday, August 28, in St. John's Church, Wilmington, N. C., Mr. George E. Manson was ordained deacon by the Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina. The sermon was preached by the Ven. Alexander Miller, Archdeacon of the Wilmington Archdeaconry, and the candidate was presented by the Rev .Robert E. Gribbin, rector of St. John's. Mr. Manson, who has been pursuing his course at the Virginia Theological Seminary, has been in charge of St. Phillip's, Southport, this summer, and will return to the Seminary this fall for another year.

Family Department

SEPTEMBER.

1. Thursday.
4. Fifteenth Sunday after Trinity.
11. Sixteenth Sunday after Trinity.
18. Seventeenth Sunday after Trinity.
21. St. Matthew.
21, 23, 24. Ember Days.
25. Eighteenth Sunday after Trinity.
29. Thursday. St. Michael and All Angels.
30. Friday.

Collect for Fifteenth Sunday After Trinity.

Keep, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy; and, because the frailty of man without Thee cannot but fail, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. Amen.

Clean Hands.

Make this thing plain to us, O Lord!
That not the triumph of the sword—
Not that alone—can end the strife,
But reformation of the life—
And full submission to Thy Word!

Not all the streams of blood outpoured
Can Peace—the Long—Desired—afford;
Not tears of Mother, Maid or Wife,
Make this thing plain!

We must root out our sins ignored,
By whatsoever name adored;
Our secret sins, that, ever rife,
Shrink from the operating knife;
Then shall we rise, renewed, restored,
Make this thing plain!

—Austin Dodson.

The Young Doctor's Patient.

"Mornin', Doc. Case for you out to Eli Griffin's camp. Come right away?"

Dr. Pullen regarded the speaker with his best professional air. "What is it, an accident case?" he asked.

"Broken shoulder," was the short reply.

"I'll be ready at once." The young physician turned from the rough-looking lumberman who had rung his office bell, and striving hard to maintain the proper professional bearing under the scrutiny of those furtive eyes, pulled on his heavy overcoat and seized his little black leather instrument case. "I'm ready," he announced briefly, and followed his guide to the curb.

Three months before Dr. Pullen, then fresh from medical college and a short period of active service in one of the large Eastern hospitals, had opened an office in Budd's Crossing, a river settlement in the heart of the North Woods, but although he was the only physician within a radius of twenty miles, he had so far not had a patient.

In front of the office door stood a battered and mud-spattered automobile. The lumberman motioned the doctor to the seat, then gave the crank a few spins. The motor racing noisily, the man plumped down beside the physician and let in the clutch, and with a roar and a bang the car shot forward. Following the main street of the settlement to its end, the driver turned into a rough road, hardly more than a trail, leading to the wooded hills back from the river.

Two or three times Dr. Pullen essayed to obtain further details of the accident from his companion, but the noisy engine made such a clatter the driver apparently did not hear the questions, for he kept his eyes glued to the road ahead and made no reply. The doctor gave up the attempt finally, and settling back in his seat, thought out the entire process of setting a broken arm, a broken collar-bone or a dislocated shoulder, for, he reasoned, perhaps the person he was on his way to see had not really broken a shoulder at all.

Coming to a steep hill, the driver was forced to slow down the machine somewhat and to drop back into second speed, and although the car bobbed violently along the uneven surface and he was obliged to brace himself on the seat to keep from being thrown out of the automobile, the doctor took advantage of the moment to ask, "This party who's hurt—is he one of the men employed at the camp?"

"Why—er—yes, he belongs to the camp all right, Jim does," came the response, and then the driver began studying the wheels on the left side of the car, bending far over the side to do so. "'Pears like that rear tire's a leetle mite soft," he remarked.

The doctor's mind was on the patient, not on the tires, however, and when the driver had resumed an upright posture again he was ready with another question, "How'd Jim get hurt?"

"Wrestlin'," was the brief retort, the word being almost drowned in the noisy exhaust of the motor as the lumberman opened the throttle wide.

The next moment the camp came into sight. The car bumped its way into the clearing, but roared by the bunkhouse to stop short in front of a building Dr. Pullen saw was a barn. Immediately the little car was the center of a motley crowd of lumberjacks, teamsters and camp employees. "Jim's inside, Doc," one of the men volunteered. "Right this way."

Surprised to learn that his patient was not in the main camp building, Dr. Pullen nevertheless stepped out of the car, instrument case in hand and followed the guide towards the dim interior of the barn. At the threshold he paused momentarily, for he suddenly sensed that all was not as it should be. He shot a quick glance about him, and in that brief instant caught something in the faces of several of the men that he did not like. It was an expression of merriment they were vainly striving to conceal. The look of mirth on the faces perplexed the doctor until like a flash it came over him that these woodsmen had picked upon him as the butt for one of their rough jokes.

Was there a patient or wasn't there? A feeling of bitterness surged over the young doctor, and in his anger and disappointment he could hardly resist the impulse to turn and run away from the camp and the men's unruly fun. But the crowd behind pushed him into the building, and in a few seconds required to walk the half-dozen steps he had gained control over himself and was determined not to show anger or disappointment, no matter what followed.

Preceding the young physician into the barn, the guide led him straight to a box stall. Flinging open the door, he cried, "There's Jim, Doc," at which the crowd, clawing and pushing to obtain good vantage points, broke into yells and shrieks of laughter.

His eyes unaccustomed to the half light of the barn, Dr. Pullen could not at once make out what it was that lay sprawled out on the hay, but a sharper look revealed the joke in all its baldness. Almost at his feet Dr. Pullen beheld a full-grown mountain lion cub. Head cushioned on its paws, the beast was glaring at the intruder of its pen out of eyes that gleamed like points of fire.

Prepared as he was for a joke, the young physician had not expected to be pushed into the presence of a wild and ferocious creature like this, and his face paled and his knees weakened. But a glance reassured him, for he perceived that while the beast was loose in the box stall, a huge swelling on one shoulder made the cub harmless. What the messenger had called a broken shoulder was a dislocation, he saw at once, and the animal was in great agony.

"Go to it. There's your job, Doc," a voice in the rear of the group drawled, at which the uproar commenced afresh.

But instead of evincing dismay at the taunt, the young doctor seemed to be perfectly calm and self-possessed. He nonchalantly took off his coat and tossed it to one of the men to hold. Instantly the merriment ceased and the big room became silent as the spectators crowded up close to the doctor. Looking on, they saw him open his case and select a bottle. Removing the stopper, the doctor saturated a wad of absorbent cotton, and advancing boldly to where the mountain lion lay, uttering a low growl now and then, he suddenly thrust the wad to its nose. The cotton was saturated with chloroform, and almost instantly the cub lay limp and motionless.

Dr. Pullen's next movement was more deliberate. Getting a tight hold of the tawny paw, he braced himself and put forth all his strength in a mighty pull to bring the shoulder back into place. The grating of the ball as it slid into its socket was plainly audible to the spectators. The shoulder set, the doctor snapped out his orders. One of the crowd he sent on a run to the camp kitchen for hot water for compresses to reduce the swelling on the beast's shoulder. Another he directed to shake fresh hay down for a softer bed, and Dr. Pullen chuckled to himself as he noted how docile and obedient every one was.

By the time the cub showed signs of returning consciousness, the physician was drawing on his overcoat and closing his little black case. The men stepped back respectfully as he strode towards the door. The doctor kept his gaze straight before him, but he was not unmindful, however, of a hurried consultation between three or four of those who had been most pronounced in their levity, and he was prepared for the summons to "Wait a minute, Doc; what do we owe you for the job?" which one of them called after him.

The physician paused and turned. "Why, I'll be light on you fellows this time and call it square for twenty-five dollars," he answered, determined now to have his little joke, too.

But there was no hesitancy on the part of the men. Pocketbooks were produced and the fee was quickly made up. Then the man who had driven him to the camp led the way to the same battered automobile. "I've got

to go to the store, an' I'll drop you off at your office, Doc," he remarked gruffly, and Dr. Pullen, as he settled himself into the seat, told himself that the next time he was summoned to that camp he would not be made the butt of any practical joke.—Presbyterian Banner.

Before Their Day.

Armistead C. Gordon.

"Qui ante diem periit,
Sed miles, sed pro patria."
(Inscription on a tablet at Clifton School, England.)

Here in the bronze their changeless names are wrought
Who in youth's morning hour beheld the shore
Of time fade from their sight, and from their thought
Pass all the dreams and raptures that life bore.
We read the legend with a questioning wonder
At the inscrutable mystery, and say,
Grieving that Death their forms from ours should sunder:
"They died before their day.

Not so. He did not give us Pain for friend,
Nor gave us Death for Hope of Life, in vain,
Though they be dead, yet death is not the end:
Who die for home and country, live again
Who died before their day.

They are forever young. Nor care nor age
Can ever mar their loveliness and youth.
Their story, written on the fairest page
Of life's unfinished volume, reads: "For Truth
And Love and Faith and Honor, nobly cherished,
They gave their all."—Who shall their fate gainsay?—
They, who lived all of life, in that tehy perished
And died before their day.

They do not need our sorrow. Grief and tears
Are rather for the living than the dead.
They are inheritors of eternal years—
We are the children of decay and dread.
Soldiers of God, beautiful like archangels—
Fighters for God and country—let us pray
The lives, the deaths of these be our evangels,
Who died before their day.

—S. W. Episcopalian.

What Margaret Did.

It was only a tiny card that Margaret had picked up on the street corner on her way home from the mill. But somehow she could not get the words out of her mind:

"Look up and not down,
Look out and not in,
Look forward and not back, and
Lend a hand."

"And lend a hand." How those words rang in her ears!

"Pshaw!" she said to herself impatiently. "I should like to know what possible ways there are for me to lend a hand to any one outside of my own family. Charity begins at home, and father will need every cent I can earn for years to educate the children."

"And lend a hand," whispered the still, small voice so persistently that Margaret pushed her book aside and gave herself up to her thoughts.

She had left home a year ago and come to work in the mills. They had had sickness and misfortune in the family, and Margaret had bravely put aside her own hopes and plans and come to the rescue.

"I will leave school and go into the mill," she said to her mother. "I shall need but very little for myself, and you shall have the rest."

"But you wanted so much to fit yourself for a teacher," replied her mother sadly.

"I can study by myself evenings," was Margaret's reply. "Perhaps I can do it yet; if not, it does not signify! It is as plain as daylight that it is my duty to work now; so we won't talk any more about it."

But while she had been prompt to see one duty and do it, she had neither thought not cared to look for others. She worked faithfully all day; but she hardly noticed who her companions were. She came and went alone; her evenings she spent in her own little room busy with her books.

"I actually do believe," said Sue Miner one day, "that we might all die and be buried, and an entire new set of hands put in, and she not know the difference."

"And lend a hand"—there it was again.

"I'm doing all that I can do," thought Margaret.

"Oh, yes!" said conscience sharply. "You feel perfectly at ease. You've worked here day after day with all these girls; you've lived in the same house with many of them; you know they are most of them thoughtless, many of them foolish and reckless even, but there's nothing to trouble you in that, for you've done all you can to influence and help them, have you?"

"I don't think I ought to be expected to be doing all the time," pleaded Margaret.

"Why not?" was the quick retort of the inward monitor. "Don't you remember that little extract you fancied so much: 'God never sends you anywhere that He does not send an opportunity with you'? Suppose you look round for your opportunity here and use it?"

It was vexatious; Margaret did not wish to think of it; but she could not seem to put it out of her mind, and more than once during the next few days found herself observing the girls about her. Some looked worn and tired, some restless and discontented, and most showed signs of recklessness. "But, after all, I believe that most of them, anyway, would make good girls if they only had the right influences about them, if they could be kept from the street evenings, and led to like better amusements," was her inward conclusion of the matter.

"God never sends you anywhere that He does not send an opportunity with you."

"But I must have my evenings to study."

"Ah, must she?"

. . . . . .

"The sphinx is waking up; she actually asked me what I did evenings," reported Sue Miner one day.

"What did you tell her?" asked Angie Barrett.

"The truth, of course; but, girls, you should have seen her face when I asked her if she wouldn't like to go to the Dime Museum with me some night! I reckon, though, that I looked about as dumbfounded myself when she asked me to come and see her some evening. The funniest part is, I think I'll go."

Now, Margaret had one gift—she was a rare mimic and reader. Often and often she had amused the children at home for hours by her recitation. The idea had come to her that perhaps that gift might be of use here. "I could amuse them first, and gradually interest them in better things, perhaps. At least I could try, and they would be out of harm's way then, anyway."

So it came to pass that one morning Sue appeared with shining eyes. "Why, girls, she's splendid!" she exclaimed. "The sphinx, I mean. I went to see her last evening, and such fun as I had! She said some pieces to me, and I laughed till I cried. She's coming down to our house in a night or two, and she said I might ask as many of you girls to come as I wanted, so come on, all hands of you, if you want some fun."

That was the beginning. It was hard, self-denying work, and oftentimes Margaret felt that she must give it up, but she persevered. She led them slowly and carefully along; they found themselves interested before they knew it in books they had never thought of reading. She won their hearts, and became their friend. She lent them a hand up.

"We can't ever thank you," said Sue once, long after, "nor tell you what you've done for us; but the Lord knows, and you will have your reward some time."

"I've had it already a thousand times over," said Margaret, with moistened eyes.—Kate S. Gates, in Exchange.

If All Were Rain and Never Sun.

If all were rain and never sun,
No bow could span the hill;
If all were sun and never rain,
There'd be no rainbow still.

—Christiani G. Rossetti.

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For the Young Folks

A Question for You.

Do you take a jot that day that I cause
Pain to somebody and to me
Whenever a cross word the lips
And causes sad tears to roll down
(Do you hurt a dear mother when harsh words
Is cut as you answer almost things
Which hurt a brother her
And cut her sore at heart as kings
Can you keep your temper when things
go wrong
And all the others are loud and cross
Can you laugh and say "Oh, it won't
last long
And make a game of getting well
Can you be kind and help others and
pray
Whatever happens all good or ill
Can you right and do you do
And make a comfort who might good-
will
Why, of a call! Well, if you can
You really are more than most girls and
boys
And God has in for the first of men
Then and under that will be some
for
—Th

How the Boy Was Saved.

By B. B. Lindsey, Judge of the Juvenile Court of Denver

Shamera, to relate he was in jail. A strange place for a twelve-year-old boy with a soul and heart!

The jailer had mentioned me one cold winter night that the boy was in a storm of crying and had so alarmed him that he urged me to come at once. I grabbed my coat and hat and went out into the night feeling that the pitiless heat of the steely rain was ever louder than a criminal jaw that condemns little children to crime and reformatories. But this was before the fight against the jail was fought and won. This was before love and kindness had supplanted hatred and hatred.—Ed.

Behind iron bars that would shame the king tiger of the jungle I found the boy. He was sleeping and you would have thought not a care had ever visited that little tousled head with its warm and tear-stained face. But he wakened, startled by the grating of long bolts and bars, and clinking of great keys turning in their solemn, monotonous locks, as the jailer, leaving me alone with the boy, returned from the cell back into the dimly lighted corridor.

The boy, frightened at these unusual surroundings, looked at his new cell-mate at first cautiously—almost fearfully. Then a look of joy and gladness came to his eyes, as might come from the captive at the approach of deliverance. The boy knew me, for he had been a thought little urchin, and there may have been worse pickpockets, but they may be left unsaid for it was the sum and the "things" we were trying to reform.

I sat down in the cell on the iron floor and put my arm around the boy. I told him how much I thought of him, and how I despised the bad things he did. Yet what could I do if he did not help me. I might help him, but I could not carry him; I would always be his friend, but he was getting both himself and me in trouble if he swiped things, for if I should let him out and he swiped things again, would not the officer say that the judge made a mistake in not sending that kid to the State Industrial School where he would not have a chance to swipe things?" Then they would say that the judge and the boy should be in jail. How could he expect a judge to keep his job if his boys did such things? He saw the point, and standing upright there in the cell, the light in his eyes speaking better than his words, the earnestness of his promise to "play wild west, judge" as he tearfully declared he would never get me into any trouble and we would both keep out of jail.

And so I almost as tearfully accepted his proffered persuasion, and out of the jail we walked together into the now raging storm. And yet, it was no such storm as had raged in that boy's life—a home blighted by a father who had deserted and trodden under foot every vow he took at the marriage altar. And so a father's care, the divine birthright of every child—had been denied him. The boy was not bad. His opportunity had been poor, his environment was bad. I took him home to his mother, a poor struggling woman deserving of a better fate than to toil all day to feed and clothe her hungry children. A child with no father and a mother however noble who, under such handicaps and difficulties tries to perform the functions of both, generally fails to perform that of either. Is it a wonder then that the child is not "brought up in the way it should go?" Is it the child's fault? If not why, then the jail and degradation?

The boy returned to school. He brought good reports for over two weeks and with them he brought joy and gladness. We had in a poor way tried to supply what was lacking in his life. But to do this well a spark had to be struck somewhere, or a heart-string had to be sounded that would respond.

One day his mother came at the end of a weary, toilsome day to tell me that Harry was a changed boy. She told me how beautiful and loving he was and that once when she had been sick he had, with the tenderness of a woman, waited on her and given up all the pleasures of the street. Finally the tears came into her eyes, and she said: "Judge, I never knew just why Harry changed so much till one day while I was ill and he had been so sweet and kind, I asked him how it was he became good for the judge and looking up into my face with a tear in his eye, he said: 'Well mother, you see, it's this way. If I ever gets paid or swipes things again the judge—the judge will lose his job—see'—and he's my friend—he is—and I am goin' to stay wid him." —Selected

Pussy-Dear's Sudden Trip.

"There Pussy-dear, I'm sorry to leave you, but Grandpa Tracy is ill, and Natilee's mother and I are off to his home in an hour's time. Mother says that kittens might be in the way and so Dollie next door is going to keep you." With the explanation Anne embraced the black kitten serenely sleeping on the porch and hurried away to dress. Very soon everything was ready, and the big car stood waiting at the gate.

"Don't wake Pussy, Natilee," Anne said as they tipped by. "I don't want her to see us go." The little girls were comfortably seated, and soon tearing along toward the Tracys' at a rapid rate. The twenty miles were rapidly driven, and they were all happy to find grandpa better. After finding out that Anne and Natilee began having a good time on the farm. Each morning they would visit the cows, horses and colts, making friends with all the barn-yard animals. One day Anne received a card from Dollie. "We are going to stop by and see you all tomorrow," it said. Then at the bottom a postscript. "Pussy-dear is well." Natilee and Anne gasped. "Who'll keep Pussy-dear while Dollie comes?"

"Oh," comforted Anne, after thinking for a moment, "she's only coming for a day, you see!" Natilee and herself then began planning a happy visit for Dollie. Bright and early the next morning up rolled the car with their little friend and her parents. Mrs. Sams jumped out, lifting carefully a basket by her side.

"This is something for 'Grandpa Tracy," she said. Anne took it from her, and as she did so something inside began to move.

"It's alive!" she cried in astonishment, but Dollie's mother shook her head. Just then, as if to assert that her little mistress was quite right, there came a clear "m-e-o-w" from under the cover of the basket. In an ecstasy of delight the children knelt and opened it quickly, and Pussy-dear, black and merry as any one after her stolen drive, jumped out.

"You precious kitty!" Anne said. "You just had to find a way to come, and now that Grandpa Tracy is getting well, you can stay, too, for a nice visit and change of air."

Every one joined together in a great laugh, while Mrs. Sams remembered that she had left the basket open to put something extra in just before the car came to the door, and, hurrying in, closed it without looking inside again.

"We are so glad," said both Anne and Natilee, clapping their hands as they led the way happily. Pussy-dear was in the procession also, enjoying the frolic as much as any of the guests. —Kathleen Hay, in Child's Gem.

Climbing the Hoe Handle.

Dusk had fallen upon the family group seated comfortably around the living-room table one Saturday evening preparing their Sabbath school lessons for the following morning. The older ones were absorbed in study, and it was so quiet that you could have heard a pin drop until the silence was suddenly broken by a sigh from little Martha. "What is the matter, my child?" asked her mother.

Climbing up into her mother's lap, she replied: "I can't learn my memory text because I don't know what it means."

"Let us read it together," said her mother, "and perhaps I can make it plain enough for you to understand and always remember."

"The eternal God is thy refuge and underneath are the everlasting arms," they read.

The mother thought for a moment, then said: "Listen darling while mother tells you this little story. Do you remember how, early this summer, Mother Robin brought her oldest baby down from the nest in the tall maple tree in the front yard one fine morning and bade him stay close by the front porch so that he might get rested and become gradually acquainted with the ways of the big outside world? What a long, lonely day it must have

seemed for little master robin, and how solemn he looked when we spoke to him, but oh, how he trusted his mother and how glad he was when she brought him good things to eat, for father bird was kept busy taking care of the other nestlings.

"While birdie was resting his mother was busy planning a way by which he might be led to a place of shelter for the night. Knowing that the little wings were not sufficiently strong for the baby to fly far, and realizing the danger of leaving him on the ground, the busy little mother surveyed carefully the surrounding premises and to her joy found that a hoe had been left at a convenient angle against the fence in the back yard under the plum tree.

"Thus was the problem solved. Birdie was to climb from the ground up the hoe handle, reach mother's side on the fence, a short fly to the lowest limb, then safety would be assured for the night.

"Flying swiftly to the front and late in the evening, when mother's own little Martha was in sound slumber, she trundled her little birdie over a hundred feet, past a sleeping cat, to the foot of the hoe handle. But the shrewd little mother had not reckoned that the hoe handle was smooth and not like the limb of a tree to afford a good catch for little feet.

"She flew to the fence and coaxed her young one to come to her. Poor little fellow; he tried and tried to climb up the hoe handle, flapping his tiny wings to help him keep his balance, but constantly falling to the ground.

"The mother's cries became distressing and brought your mother out to find the cause of the trouble and help, if possible. Picking the exhausted little bird up and placing him on a limb of the tree was but the work of a moment, and soon mother and baby's difficulties had disappeared.

"I could not help but think, my dear child, that as the helpless little bird had reached its haven of rest through outside aid, so we constantly need our heavenly Father's assistance.

"He knows our feet are weary with slippery paths, and that we cannot find refuge without His help, so He stands with outstretched arms ready to lift us up and guide us to a place of eternal safety.

"Don't you think, Martha, that your memory text seems plainer after this little talk?"

"O yes, mother, and I shall always love to think that God is my refuge and underneath me are His everlasting arms."—Presbyterian Banner.

Liberty Bell.

Here are some things about the Liberty Bell it would be well to cut out and paste in your scrap-book:

July 8, 1776, the bell was rung for the proclamation of the Declaration of Independence.

On October 24, 1781, the bell rang out for the surrender of Cornwallis.

April 16, 1783, it rang out for the proclamation of peace.

September 29, 1824, it rang to welcome Lafayette to the Hall of Independence.

July 4, 1826, it ushered in the year of jubilee, the fiftieth anniversary of the republic.

July 24, 1826, it tolled for the death of Thomas Jefferson.

July 4, 1831, is the last recorded ringing of this famous bell to commemorate the day of independence.

February 22, 1832, it rang to commemorate the birthday of Washington.

In the same year it tolled the death of the last survivor of the Declaration, Charles Carroll, of Carrollton.

July 2, 1834, it tolled once more. Lafayette was dead.

July 8, 1835, while being tolled for the death of Chief Justice John Marshall, a crack was developed, starting from the rim and inclining in a right-hand direction toward the crown.

Its voice is silent, but its deeds will ring in the hearts of all patriotic people so long as the name of liberty shall last.—Selected.

Jack's Courage.

Crash! Bang!

Jack's heart nearly stopped beating, and his eyes grew wide with horror; there was mother's best vase on the floor broken into hundreds of pieces.

"People shouldn't put vases on little tables just where a fellow couldn't help bumping into them," muttered Jack. Still, he had been told not to go into the drawing-room in his heavy boots, and he began to feel rather queer. "Oh, well, they'll think it was the cat," he said to himself, and off he went.

Every one had started supper when Jack came in again, and he slipped quietly to his place.

"Where's Puss?" he asked.

"Oh, she's in disgrace," answered Margaret; "we've shut her up in the cellar. She knocked over mother's new vase."

"No one seems to know anything about it, so we thought Puss must have done it," said mother.

"Oh," said Jack, and nothing more was said about the vase.

Jack took out his lesson books, but somehow he could not study. What was it that new teacher had said? Something about courage; oh, yes! he remembered. "Courage consists not only in bearding a lion or facing a mad bull, but in the quiet performance of unpleasant duties or the cheerful acceptance of deserved censure."

"Acceptance of deserved censure." Yes, that meant taking the blame on yourself; he remembered that.

"Miaow, miaow," came faintly from the cellar, and that settled Jack.

He cleared his throat and began manfully. "I say, mother."

"Yes, Jack," answered mother, softly.

Why would that queer feeling come in a fellow's throat?

"I—I knocked the vase over."

"I'm so glad you told me, son," she smiled back at him. "I don't mind so much about the vase, but I'd hate to think my boy wasn't truthful. Wouldn't you like to let Puss in?"

"My, won't I work hard for father in the garden this summer and buy her a new vase," thought Jack, as he went to the door and called Puss.—Lillian Ladyman in "Jewels."



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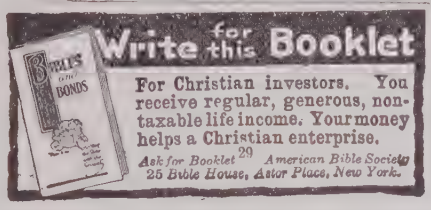
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8. What good do I get out of church-going, and what can the clergy do to help me get more?
9. What should be the attitude of the Church towards social, industrial and political problems? What ought it to do in its corporate capacity by definite action?
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11. Why am I an Episcopalian?
12. What kind of a service and what sort of sermon helps a layman?

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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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Marriages and Deaths

Marriage notices not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Eyster-Wright: Married, on July 30, 1921, in Charles Town, W. Va., at the home of the bride, MRS. ANNE AMBLER EYSTER and MR. ROBERT BRADEN WRIGHT, of Williamsport, Md. The ceremony was performed by her rector, Rev. Conrad Goodwin, and Rev. F. W. Ambler, of Summerville, S. C., brother of the bride.

Wilkes: At Wellesley Hills, Mass., on August 17, 1921, in her ninety-third year, MISS JANE WILKES, daughter of the late Admiral Charles Wilkes, U. S. N., of Washington, D. C. Funeral from St. John's Church, Washington, on August 20. Interment at Arlington National Cemetery.

"Her record of devotion to the Church and the Woman's Auxiliary will be a monument more enduring than brass."

Daingerfield: On August 4, from her home near Lexington, Ky., entered into eternal life, NETTIE GRAY DAINGERFIELD, wife of Major Foxhall A. Daingerfield, who had gone before, and daughter of Colonel Algernon and Annie Henderson Gray, of Harrisonburg, Va.

GEORGE FIELDS RAY.

On the 25th day of August, 1921, at the ending of the day, in his ancestral home, near Beaver Creek, Ashe County, N. C., the soul of GEORGE FIELDS RAY left its earthly tabernacle and "passed between the gates of Paradise," to await the "resurrection morn, when soul and body shall meet again." He leaves a widow, one son, three brothers and three sisters. He was a confirmed member of St. Mary's Episcopal Church, Beaver Creek, and in the seventy-second year of his age.

MRS. MARY ANN MAHONE PLUNKETT.

MRS. MARY ANN MAHONE PLUNKETT, wife of James T. Plunkett, died April 20, 1921, in her sixty-sixth year, at her home on Grace Street, Lynchburg, Va. Mrs. Plunkett has been a devoted and active member of Grace Memorial Episcopal Church since her twelfth year. She will be greatly missed by all who knew her, for her sweet disposition and kind ways were like sunshine to every one who came in contact with her. In recalling her rare faithfulness in all duties of life, in the Woman's Guild, and the home where she was so tenderly loved, where her helpfulness is sorely missed, we must strive to follow her example. We bow to the will of Him Who is too wise to err, that while the sense of loss is great, we yield thanks to Him for the life lived in our midst, for its inspiration and incentive. "What are these that are arrayed in white robes?" These are they which have come up out of great tribulations and have washed their robes and made them white in the blood of the Lamb.

ELIZABETH CALVERT WHITTLE.

Entered into eternal life in Norfolk, Va., August 13, 1921, ELIZABETH CALVERT WHITTLE, widow of Captain William C. Whittle and daughter of the late General Richard L. and Alexina Taylor Page.

Surviving her are four daughters, Alexina Page Whittle, Elizabeth Sinclair Whittle, Edmonia Lee Whittle, Mrs. James Cabell Dabney; one son, William Conway Whittle, Jr., and six grandchildren.

Passing away in the home where she was born, which had sheltered generations of refined. Christian ancestry, high traits were her birthright, which grace developed into a rarely exquisite personality, beautifying every relation of life.

Within present limitations one can only touch upon such salient characteristics as her modesty, her self-control and her fine, intuitive judgment, making her the final court in all daily questions. With the sunny youthfulness of spirit which she always retained, was a beauty and calm like a benediction. To these were joined a sympathy whose warmth and tenderness were boundless, a faith ever sure and steadfast and a rare spirituality which brought the eternal verities so close that they became a part of the daily lives of those who were blessed with the all-pervading atmosphere which she created.

From a devoted circle here she has joined a devoted circle in the blessed beyond—"the loved long since and lost awhile."

"O blest Communion, fellowship divine,
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.
Alleluia."

IN MEMORIAM.

Entered into the rest that remaineth for the people of God, MRS. LAURA ALEXANDER LIPPETT PAGE, at her home in Washington, D. C., on August 13.

Mrs. Page was the daughter of the Rev. Charles Edward Lippett, D. D., and of Mary Alexander. Dr. Lippett was a member of the well-known family of Rhode Island, but became thoroughly identified with Virginia. He was a distinguished professor of the Theological Seminary of Virginia, editor of the Southern Churchman, and later the head of a Church school for girls in Washington. His wife belonged to the Alexander family of Alexandria County, and was closely related to the Lees, the Seldens and the Washingtons and the Lloyds. Mrs. Page was born at the Theological Seminary on the 7th of July, 1839. She attended her father's school, and afterward was a pupil of Mr. Lefebre's in Richmond.

She had a charming personality, a well-trained mind, and was a brilliant musician. She was married in 1873 to Mr. William Page, of Clarke County.

Mrs. Page was loved, as well as admired, by all who knew her as a young girl. Beneath her brightness and gaiety there was a deep religious faith, and there are many who owe their first serious thoughts on this subject to her.

In all the relations of life, as daughter, sister, friend, wife and mother, she so lived as to adorn the gospel of Christ. Whatsoever she did, she did it heartily, as to the Lord and not unto men.

In her long life, full of activities and consecrated to duty, she touched many lives for good. She had left to her children and to all who love her a good example of Christ-like living and a precious memory, full of inspirations.

Her more than fourscore years had their share of what the Psalmist calls labor and sorrow. But faith in God's love, her realization of the nearness and the sympathy of Christ, her gentle patience and her quiet courage, were equal to all the vicissitudes of life. As she lived, so she died, with the quiet assurance of one who had tested the truth of St. John's words, "This is the victory that overcometh the world, even our faith," and who shared with St. Paul the hope that to depart was to be with Christ.

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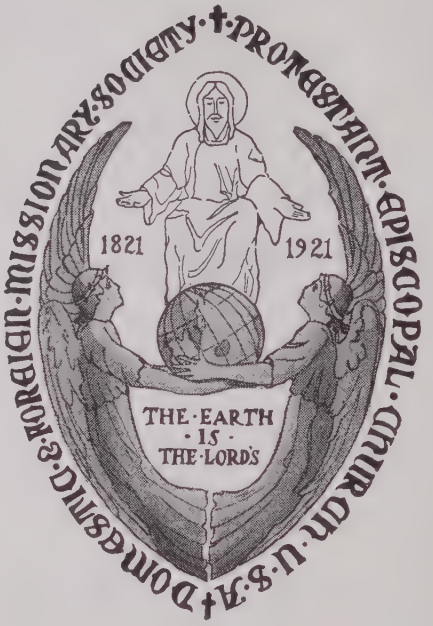
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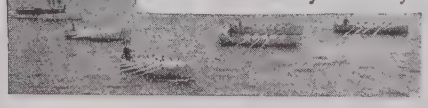
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Thoughts For the Thoughtful

Angels bright from heaven look down,
While the Christian wins his crown;
Spirits dark with wonder see
Weakness gain the victory.

"One reason we do not pray better, I suppose, is that we are afraid of being answered. It is a very serious thing to pray, because we may be taken at our word."—A. McKenzie.

"Let no man pray for victory unless he is willing God should answer his prayer by giving him a battle to fight."—Lyman Abbott.

The word of Jesus, in the mind of one who does not do the will of Jesus, lies like seed-corn in a mummy's hand. —H. Van Dyke.

Show me a single person enjoying healthy repose, vital spiritual poise, rest calm and deep as a river just because life's tide is flowing full and free, and it is invariably the spirit centered in the ever-living heart of God.—F. F. Shannon.

They who know God and obey Him absolutely can reckon on Him with perfect certainty and confidence. Our God delights in the faith that dares to pledge his willingness and power, and He will not fail the soul that ventures wholly on his all-sufficiency. F. B. Meyer.

Faith cannot work without conceptions, without ideals, without hopes. Hopes are the raw material which faith converts into finished webs and garments. When faith ventures, it ventures on a hope, on some hypothesis, on an assumption, if you will, on a dream. That is to say, faith must first have visons.—J. H. Jowett.

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No prayer takes hold of God until it first takes hold of the man.—H. Bushnell.

Thou art the vine,
And I, O Jesus, am a branch of Thine;
And day by day from Thee
New life flows unto me.
Naught have I of my own,
But all my strength is drawn from Thee alone.

As severed from the tree, the branch must die,
So even I
Could never live this life of mine
Apart from Thee, O living Vine;
But Thou dost dwell in me,
And I in Thee!
Yea, Thine own life through me doth flow,
And in Thyself I live and grow.
—E. H. Divall.

We are surrounded with motives to piety and devotion, if we would but mind them. The poor are designed to excite our liberality; the miserable, our pity; the sick, our assistance; the ignorant, our instruction; those that are fallen, our helping hand. In those that are vain, we see the vanity of this world. In those that are wicked, our own failty. When we see good men rewarded, it confirms our hope; and when evil men are punished, it excites us to fear.—B. F. Thomas Wilson.

It is remarkable that the first fact recorded in Christian history after the death of Christ is one that warns us against being merely secret disciples. Grace is not a treasure to be "hid in the earth in the midst of the tent." Faith will not stay shut up in the heart any more than a seed will stay shut up in the soil. Sometimes, indeed, a seed may be dropped in some deep furrow where the clods harden over it, until a tearing storm fetches it out into light. Sometimes a Christian may be like that seed, and a storm of trouble may be needed to reveal him.—C. Stanford.

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VOL. 86 RICHMOND, VA., SEPTEMBER 10, 1921. No. 37.

EMPLOYING THE PROPHETIC GIFTS OF LAYMEN

In looking through the pages the other day of a periodical published by another Christian communion, we came upon an item which arrested attention. It was a reference to a service in the Broadway Congregational Tabernacle, of New York, whereby five laymen were commissioned for a special ministry of preaching. They are to continue in their regular businesses and professions which they have followed before, but they are chosen and authorized as men especially gifted to speak the message of Christ to the people, and accredited thus by and for the congregation.

The Nation-Wide Campaign in our Church was notable for the inspiring answer of the laymen to the call for service. Men came to the front then who had never before imagined themselves as taking a prominent part in the Church's work. They led the conferences and neighborhood groups which met in parish houses and in private homes to discuss the Nation-Wide bulletins, and to study the survey, and in general to acquaint the people with the task of Christ's army and their own obligations in relation to it. With courageous dismay sometimes, they marched up the middle aisle to the chancel in the midst of the Sunday morning service and told straight to the faces of their friends what they themselves had come to think about the Nation-Wide Campaign, and what everybody ought to do about it. Some of them were so effective in their message that they were sought for in other congregations than their own, and were persuaded to go here and there in their dioceses, and beyond, as the very most convincing ambassadors which the Church had for its cause.

The prophetic quality of these "voices from the pews" had a value which the Church must not lose. In some dioceses this has been perceived. The laymen who disclosed unusual gifts of service then have been called consistently back into service when particular occasions offered. Some of them have done devoted work by going to neighboring parishes which were vacant, and keeping open by lay services churches which otherwise would have been closed. Many of them have served in mission Sunday schools. But not many of them, particularly if they belong to the larger congregations in the cities, have ever spoken again in their own church.

Have we not missed an opportunity here? Some of these laymen, through the depth and sincerity of their spiritual life, through their knowledge of men and of the needs and temptations of men, and through the unfeigned regard in which their own manhood is held, have a gift to prophecy which the Church impoverishes herself by holding too timorously confined to remote or unusual occasions. When, for example, services are conducted for particular groups and organizations, as happens familiarly in every parish church, the message of a chosen layman may be more incisive and powerful than that of the rector would be; and when the rector is absent at the time of regular services, a sermon preached on a distinct and unabashed religious theme, from the point of view of the layman, by one of their own group, might be immenesly more inspiring to the congregation than a sermon by some strange visiting clergyman brought in from outside to take the rector's place.

What is it that now prevents this sort of use of laymen? Partly it is hesitation on the part of the authorities of the Church, and the inertia which makes us all apt to stay within the fences of "things as they have been before"; but also it is hesitation on the part of the laymen themselves. The best of them are the last men who would push themselves forward. They do not want to claim any presumptuous distinction for themselves. They know that when they do speak it is by an unusual and somewhat casual authorization, and they shrink from even seeming to take too much upon themselves. But what if the Church should openly claim them, and put something clear and distinctive upon them? What if the Church should manifestly recognize the gifts of which these men are stewards, and clothe them with the mandate of the congregation to be interpreters to them? Then when they spoke, there would be between them and the people that bond of mutual understanding and recognition by which any preacher is most fortified.

Already we have in the Church the instrument which needs to be only a little further developed to take care of the great values we have suggested. We have already the office of lay reader. The Bishop may license, and frequently does license, laymen to read services and to read somebody else's sermons to the congregation. But the defects in the present licensing of lay readers are two: in the first place, it consists merely in a form of certificate signed by the Bishop, a personal transaction between him and the layman, with the rector as the third party consenting, but with no provision whatever for that awareness and participation of the whole congregation out of which most of all the lay readers would draw the sustaining sense of the confidence and the expectation of his group; and in the second place, the licensing of lay readers does not ordinarily take cognizance of the special cases of those men who are fitted not only for the mere reading of Morning or Evening Prayer, or for specialized addresses such as those of the Nation-Wide Campaign, but who are men with such God-given spiritual qualities that, though they be laymen still in the work they follow for their livelihood, they ought to be free to speak their own personal and unhampered message, as any prophet would, when called upon to preach.

To make the office of lay reader the greater thing which it may become, to claim and employ to the full for the Church the prophetic gifts which these recent years have

unveiled for us among the laymen, is not the way simple? Where the right men are available, let the vestry, or—much better still—the whole congregation, with the counsel of the rector, choose those whom it wants to ask the Bishop to license as lay readers, because it recognizes in them the quality of Christian life, and the gifts of expression, which fit them to be spokesmen of the Lord's truth. And then let the Bishop in the case of these men license them not by sending them a letter in the mail, but through a service in the Church by which, in the presence of the whole congregation, these men shall be acknowledged as interpreters by and for the people.

Book Notices

The Life of Christ. By R. J. Campbell, D. D., Oxonian Vicar of Christ Church. D. Appleton & Co., New York. Price $3.

Any book would be interesting to which a man of the learning and talents of Dr. Campbell would devote six years of preparation, but such a volume is of special value when its subject is that old, but ever new, theme, the Life of Christ. This work is one which should be in the library of every minister who aspires to be a leader of thought in these days.

In his preface the author says that "this is essentially a preacher's life of Christ." This is true, in so far as its helpfulness to preachers is concerned, for the book is arranged so that it is easy to find and study a subject, or an incident in the Saviour's life without waste of time.

Nevertheless, the book is written in such an attractive and readable style, with such broad vision and sane tolerance of all shades of opinion as to relieve it entirely from being a purely technical work.

This attitude of breadth without softness can, perhaps, best be illustrated in the author's comment on the German critics who have done so much in recent times to change the attitude of scholars to the Christ of the gospels. In reference to this extreme criticism, he says: "It would be idle, as well as ungracious, to belittle what it has achieved, but reaction against its extreme conclusions may now be truly said to have begun. Everything has been adduced that could be adduced to account for Jesus on naturalistic hypoheses and every such effort has failed—failed that is, to give an adequate explanation of all the facts furnished to us by the Christian experience of apostolic times; in other respects they have not failed; they have cleared the ground and brought into broad light many things that were previously obscure and unknown, but that are now of the greatest value for obtaining a true perspective upon the whole subject of the life of Jesus."

It is truly refreshing to read the words of an author of so great learning who is so essentially modern in his viewpoint, and yet so orthodox (in the best sense of that word) in his conclusions.

In the opening pages we have a sketch of religious experience that stretches from prehistoric times to the angels at Mons, for as the author says, "the history of man is the history of religion," and he particularly impresses us with the fact that he is writing "to commend a special point of view, the point of view of Christian experience, as being of first unimportance to the study of the gospel records."

The first part of the book is a thoroughly convincing refutation of the insidious teaching of Unitarianism, that Jesus was a great man, but not divine, for, as the author puts it, "criticism of the sacred text went to work hand in hand with exploration of the sacred soil once trodden by the foot of the Son of man together with examination of every historical authority which might by any chance be able to throw light upon the life He lived and the deeds He did, in the hope of coming upon a Christ more acceptable to the modern mind than the supernatural Christ of the inspired record as of the creeds."

He continuees: "We now know what happened. It fully failed in its quest. * * * Ere long it became evident that this Christ was not to be found. Most unwillingly advanced criticism was compelled to admit that He was never there to be found; the only Christ of which either the New Testament, or sub-apostolic extra canonical literature, had any knowledge, was anything but a nineteenth century ethical teacher, an apostle of sweet reasonableness many centuries before His time. * * * It became plain that He was utterly unamenable to modern standards in regard to what is to be expected of a religious teacher who seeks a hearing amongst us. * * * If evidence goes for anything, the evidence of written word, as well as of continuous tradition, is that Jesus of Nazareth even went to the daring length of associating Himself with Deity in unique manner and degree. What was to be made of a person like this? He was as far as possible removed from the conception of a mere preacher of righteousness, the founder of a new ethical religion free from all burdensome and mystifying dogmas. * * * Either He was super-human, as He plainly said He was, or His personality is an utteer enigma to which we possess no key. As stated above, the further alternative that the Jesus of history is either a myth, or that He bears no relation to the Christ of the Church, is not to be entertained by serious scholarship."

These are exceedingly plain and clear statements, and they come like draughts of cool water in these dry days when miracles are referred to in our pulpits in an apologetic manner, and one rarely hears of "doctrine" in the church.

They come, too, with greater force from a man whose scholarship cannot be doubted, and are all the more convincing and stimulating when we find that this writer is no mere rock-ribbed conservative, but is a thinker of the twentieth century with his finger on the pulse of modern thought and development, who cites the results of recent physical research in connection with some incidents of our Lord's life, and does not hesitate to quote from Fredrick Myers' book, "Human Personality and Its Survival of Bodily Death," in discussing the resurrection.

In this review we have quoted somewhat extensively from the book itself, because we feel that we have here a case where the workmanship is of so good a quality that the best inducement to a purchase is the sample of the goods, and we sincerely hope our readers will secure and study this volume, which we believe to be of inestimable value in these times.

The Path of the King. By John Buchan. George H. Doran Co., New York.

In this new book the author of "Greenmantle" and "Prester John" develops the theme of the long romance of heredity, as it may lead back from the prosaic life of any generation through the lights and shadows of the long ago. Once the spirit of kingliness has been in a family stock, it will never be quite lost—so runs the message of the story. The flame may die down and seem to disappear in commonness, but again in some new brilliant figure of another generation it will flash into fire again.

The book, by its very nature, lacks the continuity of a narrative in which the same characters appear throughout, and the interest is not evenly sustained; but it makes good reading as a series of pictures, often very vivid, of lives that move against historic backgrounds from the time of the Norse Vikings, who harried the coast of France, down to our own century.

B.

THE BROTHERHOOD CONVENTION

NORFOLK, VIRGINIA

The thirty-sixth annual national Convention of the Brotherhood of St. Andrew will be held at Norfolk, Va., from Wednesday morning, October 12, to Sunday afternoon, October 16. The main convention will have as its meeting place the large auditorium of the Ghent Club, situated in a beautiful outlying residential district. The principal services of the convention are to be held in Christ Church, one of the most beautiful in America, situated a few rods from the Ghent Club. The Church Boys' Convention, coincident with the main convention, will have its hall and general headquarters in Christ Church Parish House.

The general theme of the convention will be **Strengthening the Stakes.** Two years ago at Detroit, the Brotherhood's theme was **The Challenge of the New Day,** meaning the call to service made eloquent by the period of reconstruction following the war. One year ago, at St. Louis, the Brotherhood emphasized in its conference and meetings the theme, **Meeting the Challenge,** the discussion being upon ways and means of inspiring and doing parish and Diocesan work for the immediate and definite extension of Christ's Kingdom. Today, as reaction is perilously near, we need to strengthen the stakes, so that the cords may be lengthened—nothing lost ,still more gained as the Church presses on.

Most of those asked to take part in the program have accepted, and some acceptances are pending at this writing. Quiet hours of reflection on the Bible will be enjoyed each week-day morning, led by the Rev. W. H. Griffith Thomas, recently of Canada, and well known throughout the Christian world. Dr. Thomas is now a resident of Philadelphia and one of the best known of the clergy of the Church in his particular field, the study of the Bible and its popular presentation. The Rev. Dr. G. Ashton Oldham, who will conduct the preparation service, is the rector of St. Ann's Church, Brooklyn, and the distinguished writer of a number of theological books. The Rev. Dr. William A. R. Goodwin is rector of St. Paul's Church, Rochester, and will be one of the speakers at the Thursday afternoon general session on the subject of the teaching mission of the Church as a challenge to a life of devotion and service. Bishop Guerry, of South Carolina, and the Rev. Dr. Hubert Carleton, now rector at Wilmette, Ill., and for many years, when a layman, the general secretary of the Brotherhood, will be the chief speakers at the call to the ministry service. A large missionary service is being planned for Thursday evening. This because of the coming one hundredth anniversary of the founding of our Church's Missionary Society. Acceptances are pending, for this service, from Bishop Overs, of Liberia, the first place where our American Church planted a mission on foreign soil, and from the Rev. Dr. Alexander Mann, rector of Trinity Church, Boston.



Christ Church, Norfolk, Va.

Bishop Lloyd, formerly rector in Norfolk, and at one time Bishop Coadjutor of the Diocese of Virginia, has been invited to address the convention on several occasions, notably the giving of the charge to the Brotherhood at the final Sunday afternoon service. Owing to his absence abroad, his acceptance is pending.

One of the outstanding features of the convention will be the devotion of all of the daylight hours of Friday to the convention pilgrimage to Jamestown and Williamsburg. A special steamer will take the delegates up the James River early Friday morning, arriving at Jamestown landing at 11 o'clock. There Bishop Tucker, of Southern Virginia, will deliver a brief historical address, and the famous old tower, the remains of the fourth church built, in succession, on this historic spot, will be inspected. It is a wonderful spot in natural beauty, and it is now planned to have the convention photograph taken here.

One hundred automobiles are being secured, and as many of that number as are needed, or more, will meet the large party at Jamestown at noon, and take the pilgrims overland eight miles to Williamsburg, where a visit will be made to the famous College of William and Mary, once a Church college, and always one of fine character and traditions. Dr. Goodwin, formerly rector of Old Bruton Church in Williamsburg, after luncheon served in the college dining hall, will make a brief address there on some of the traditions and outstanding features of that splendid educational centre. President Chandler will welcome the delegates.

And finally, in the neighboring Old Bruton Church, the oldest building of any communion in the United States in continuous service as a church, a service will be held, and the present rector, the Rev. E. Ruffin Jones, will say something regarding its history. Recreation will follow, and late in the afternoon the fleet of motor cars will take the delegates the twenty-seven miles to Newport News, from which point they will cross in a steamer to Norfolk, arriving in ample time for supper and the evening service.

This pilgrimage alone will well repay the convention goer for his time, effort and expense. And it has been suggested that during the period intervening before the convention the members of the Brotherhood, especially the Juniors (and all others who contemplate attending) study somewhat the history of our American Church as it deals with this wonderfully interesting district.

And just a word regarding the Juniors. Their convention, like that of the men, is to be open to all in the Church, whether members of the Brotherhood or not. Their sessions will in the main parallel those of the principal convention, and some of the meetings, nearly all of the services, will be common to all. The Boys' Convention theme will be **Manliness in Action,** and their motto, **I am Third,** meaning God, the other boy and myself. Canon Skey, celebrated clergyman of the Church of England, is coming from Toronto to be with the boys as their spiritual head during the convention, and Francis A. Williams, of the Brotherhood's staff, will be the lay leader of the snug little convention of several hundred "fellows." A most interesting program has been developed. There will be conferences, questions, singing, speeches, devotional periods, and much—very much—in the form of recreation; and the boys will live together at the annex of the Naval Y. M. C. A. This will be given over to them exclusively.

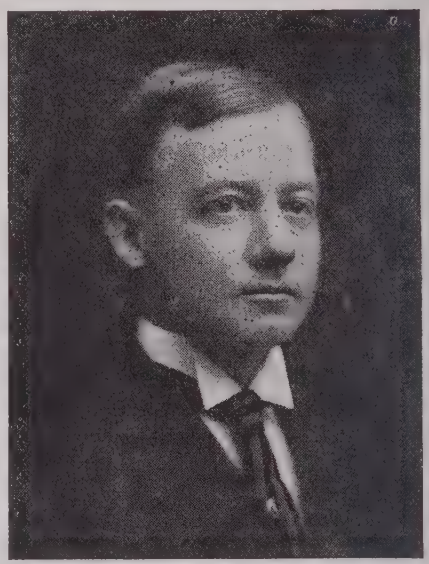
On the Sunday morning will be the Corporate Communion as usual. It will be at Christ Church, and Bishop Tucker will be the celebrant. At 11 o'clock, in as many churches throughout the city as their rectors and pastors desire, laymen, and some clergy, of the convention will make addresses of a general character on the common subject, "Am I My Brother's Keeper?" It is hoped thus to bring the challenge to personal service to as many Christian people of all creeds as is possible.

The convention, contrary to the usual custom, will close Sunday afternoon instead of evening, with a general mass meeting in Convention Hall, where the memorial record will be read, the convention's message to the Brotherhood adopted, and the charge to the Brotherhood given. To this, as to all services and meetings, the general public is to be invited, that all may know and appreciate what our

Church's men are doing and resolving to do in the Master's work.

A registration fee of two dollars is required of all adults, and of the boys one dollar. This applies to local delegates as well as those from afar. The cost of the Jamestown-Williamsburg pilgrimage will be the nominal sum of two dollars for the men. The boys will be carried free. The luncheon at Williamsburg, however, will be seventy-five cents for the men and fifty cents for the boys. For the daily lunches at the Ghent Club the charge to men and boys will be the same as that at Williamsburg. The boys will be housed at the Naval Annex at fifty cents a night, and the cost at hotels, European plan, will range from $1.50 up. A rate of a fare and one-half has been secured on nearly all railroad and steamboat lines, based on the issuance of a minimum of 350 certificates.

All men and boys of the Church, their rectors and their choir masters—in fact, all interested in the work of men and older boys—are invited to attend the convention. Any information may be had by addressing the Brotherhood of St. Andrew, 202 South Nineteenth Street, Philadelphia, or Robert M. Hughes, Jr., Norfolk Chairman, P. O. Box 317, Norfolk, Va.



MR. ROBERT M. HUGHES, JR.,
Norfolk Chairman, Brotherhood Convention.

SAO LEOPOLDO

The Rev. James W. Morris, D. D., Porto Allegro, Brazil

I am sure I do not know who this St. Leopold was: but the place that bears his name is a fair-sized town (say of about five thousand people), some thirty-five miles from Porto Allegre.

Here we have had a very humble little congregation for several years, the majority of its communicants being composed of the sons and daughters and grandchildren of a devoted Christian woman.

The congregation has suffered from the removal of its members, and from an unfortunate controversy that arose shortly after its incipiency. Then, too, it has had no resident minister for some years. So that, altogether, it is a rather discouraged little band. They are of the sort that tell one what a great time they used to have, what large congregations there used to be, what zeal there was once. They are discouraged by the first works which were once done and now are not done.

The Bishop finally gave the charge of this little group to our Archdeacon Cabral. He put new heart into the little congregation, although he was able to visit them only once a month, and then on a week day. Ultimately, at our last Council, which met in April of this year, the Bishop and Archdeacon Cabral thought it good that I should take charge of the work there and give them, with the aid of our students, a regular Sunday service. And so I am once more in charge of a Brazilian congregation, and therefore, when one of my people asked me the other day **how old I was** (such questions are polite attentions with some of our people, like the queries as to one's health), I promptly replied, "I am again just thirty-one, and have forgotten how old I used to be!"

But this town is a German settlement, one of the oldest in Rio Grande. The people are in large part German, and the language heard on the streets is prevailing German. The population is about evenly divided between German Romanists and German Protestants: and the distressing thing is that the Romanists are intensely zealous, while the Protestants are in large part indifferent. But there is just now a good man in charge of the German church—an earnest Christian and a good preacher. He is a good friend of ours. He tells me that he has between four hundred and five hundred families under his charge. He has people in the country districts as well as in the town He has a very fine church building, whose tower clock gives the hours to the whole town. He showed me over it with great pride, especially making me admire his fine new organ. I hear that he has good congregations, and has been able to put a new spirit into the people.

The Roman church has in the town large educational establishments. There is an immense girls' boarding school, under the direction of a German Sisterhood. But the principal institution is the seminary. I was told that there are between two hundred and three hundred students in this school. Of course, the larger part are small boys, who, according to the Roman system, are already in some sort candidates for the priesthood.

Our little congregation is composed of Brazilians, with a few people of German parentage. Our influence is important, and needed as the German church has all services in the German language. The German pastor recognizes that we must have a Brazilian Protestant church, **or be** lost.

I go up by train two Sundays in the month, and one of my students goes the other Sundays. We have an enthusiastic Sunday school of thirty children, as well as some adults. Then at night we have Evening Prayer and sermon. Things have begun to be brighter with regular services. The children are much interested. They are taught Bible stories and the Church Catechism. Some have already received prizes for excellence in the latter. Besides, we took up an offering for the China famine sufferers, and sent $3 to New York for the same.

The people are, nearly all, very poor indeed, and their small gift of money was for most of them a real sacrifice.

The weather this month has been cold, rainy and disagreeable, so our attendance has been small. The people have insufficient clothing, and in these raw days of autumn-like winds and rain they cannot come out. Indeed, Sao Leopoldo is immediately on a river, that flowing sluggishly, runs over the undrained lowlands, forming frequently ugly marshes. In the morning and at night I have felt as cold as I have in Richmond with snow on the ground and ice in the fountain in Monroe Park. From now on we shall have a better time.

I am distressed about the misjudgment of our country by intelligent Brazilians. We seem to have become, in their eyes, a selfish, money-seeking, imperialistic nation. They think of us with profound distrust and suspicion.

Coming from Sao Leopoldo lately, I overheard the conversation on the train of two clever young medical students. They were discussing the fate and the future of the world.

"We were fools about North America," said one. "She never cared for anybody but herself. She stayed out of the war till she'd got all the money in the world, and then went into the war so as to make sure she would not lose what she had made."

The other fully agreed, and added that the spirit of North America could be seen from the name she arrogated to herself. "She calls herself **America**—and her people are Americans—as if there were no other Americans but they. That is enough to show what they mean when they talk of **Monroe Doctrine** and America for Americans. They mean America for the North Americans—and the rest of America, bossed by them, made to behave and be good."

I could but laugh; but then I had to think whether there was not some appearance of truth in what they said. The war certainly has added to our riches and power, and we seem determined to make the most of it all for our own good. We do not yet seem to have appreciated that we are given this great position not for self-use, but for world service.

Would that our great country could realize what she is put in this world for; and how her influence may make or mar the work of Christ for men!

Porto Allegre, for example, is flooded with horrid movie films—low, disgusting, often bestial, always sensational and abnormal; and they are corrupting the minds of thousands. They are all American films;; the worst of them blatantly American. The papers constantly publish our great prize-fights, our amazing divorce statistics, our negro baitings. our suicide record, etc., with sarcastic comment like this: "North America does all things on a vast scalee. Even in religion she is olossal. She has so many religions and such a multitude of sects that they overflow and pervade other countries. Hence American missionaries, like American kerosene and American autos, are everywhere."

We know that what of greatness we may have is measured by what we have of Christ's truth and of Christ's spirit—and things like those mentioned above make it impossible for these people to see the truth. Surely the real business of our nation in this world is to witness to God Almighty in His Son—to testify that His righteousness alone exalts any people. Whatever impedes or impairs that great business is not strength, but weakness: it is dead loss, whatever its heaped up honors.

THE INCREASE OF KNOWLEDGE: DANIEL'S VISION

The Rev. George William Douglas, D. D.

He said unto me, Understand, O Son of man. Shut thou up the vision, for it belongeth to many days.

O Daniel, shut up the words, and seal the book to the time of the end: many shall run to and fro, and knowledge shall be increased.—Dan. 8:17; 12:2.

But the multitude of the wise is the welfare of the world.—Wisdom 6:24.

Wisdom is the principal thing, therefore get wisdom: yea, with all thou hast gotten, get understanding.—Prov. 3:7.

The love of the Lord passeth all things for illumination. —Eccl. 25:1.

These assembled texts, taken thus together, give the solemn undertone of the whole Word of God. In Ezekiel's visions of the Wonder of life, the waters are rising and rising till they are beyond man's depth. Daniel saw the same Wonder: men run to and fro, and knowledge is increased.

In the quaint old English town of Grantham, which few visit nowadays, there is a statue in bronze of a man to whom, so far as human affairs go, the modern world owes more than to almost any one else—Isaac Newton. But it is not generally known that he was as convinced a student of the Bible as of Natural Science. In his lifetime, when people came from far and near to do him honor, they were surprised to find him, as one admirer records, with an open Bible on his knees. And as they roused him from his meditations, he shook his head and murmured, half to himself and half to his visitors, "Ah, those prophecies of Daniel! Those prophecies of Daniel!" And he went on to let them know that along with his own scientific reasons for anticipating a marvelous exhibition of rapid transit by mankind he, Newton, compiled Biblical reasons. Rapid transit on this earth in unheard of ways was to be the natural result of man's inventions; but to Newton it was also a striking fulfilment of Daniel's vision thousands of years before.

Consider, first, how in our day men are running to and fro, and thereby knowledge is being increased. Statisticians tell us that in the era of Julius Caesar the population of the world was about fifty four millions. Now it is about sixteen hundred millions. Yet so limited and difficult were the facilities of communication and travel in Caesar's day that hardly five per cent. of the population were in touch at all, and then only at long intervals. But at present—what with the railways and the ships propelled by steam and the aeroplanes which count it a small matter to pause a moment on Mount Blanc on their way from continent to continent—at present as many as the fifty-four million inhabitants ascribed to the whole world in Caesar's time are carried to and fro in a single month in New York alone. And to every one of these i offered the latest news from everywhere—San Francisco, Calcutta, Tokio, Berlin, Paris, London, even from the islands of the sea.

Put it another way. Historians agree that Xerxes probably conducted the greatest army that was ever assembled in antiquity. Yet in the few years last past fifteen times the number of Xerxes' army were marshalled in our world war. In the Middle Age the crusades were regarded as a very romantic pilgrimage; they lasted altogether about two hundred years; yet according to the best information less than five million people were engaged in the crusades; whereas the official figures of the New York Rapid Transit Company show that ten million people would be less than the New York subways carry in one week. Forty years ago each inhabitant of New York on an average took one hundred and forty-six rides a year; but today the figures allow for every man, woman and child taking one ride daily. There is nothing in human history to compare with it; and to do justice to the spectacle you must keep also in your mind's eye the Chinese farmers listening to the locomotives in the valley of the Yang-Tse-Kiang; the pony express in Patagonia, the reindeer mail service in Alaska, the bank runners in the interior of Asia, the Cape-to-Cairo route fast finishing in Africa. A friend of mine has published the fact that when Marconi was last here he asked him: "Why don't you talk to Mars?" Instantly Marconi replied: "I can do it—do it easier than I can talk from New York to London." "How can you?" "Because in getting across the Atlantic we have three thousand miles of atmosphere which the wireless waves must go through, whereas between here and Mars there are only thirty miles of air enveloping the early and probably about as much enveloping Mars—sixty miles altogether. Only one condition remains in the way. If you will supply it, I will begin business tomorrow." "What is that?" "The human intelligence at the other end—the understanding mind to receive what I send."

But, men and brethren, according to the Bible, the very same thing is largely lacking here on this earth. Notwithstanding the wide and rapid spread of news, there are far too few understanding minds to take in the proffered knowledge. To that parley between Marconi and my friend I would like to add another condition—to ask another question. What is the present effect of this marvelous rapidity of travel which Daniel foresaw in a vision, but which we see wtih naked eyes? What is the result of this stupendous increase of knowledge upon the human soul? It is one thing to have knowledge at your door; it is another to utilize it. The great inventors, in a way and for earthly purposes, used their knowledge well, opening up new ways for us to use our knowledge on higher lines. But are we doing our part? The Divine Spirit that cooperates with our spirits expects us to turn our knowledge to high moral and spiritual ends; but the disciplinary process of such mental and spiritual adaptation is what we shirk. It was said of the distinguished Frenchman, Montesquieu, that he needed the French Revolution to wake him up to the new issues of his time. Well, we are having a revolution now, but the mentality of most of us is still asleep in the old ruts. When knowledge was scant, it was not fatal to society that wise men were few; but when knowledge is generally disseminated, there must be many wise men, or else civilization and religion are likely to be submerged. I have seen it stated that there are fewer book stores in the United States of America today than before the Civil War, although our population has vastly increased. That does not look as if our people generally were applying their minds to the new knowledge. It looks rather as if the poet Wordsworth's complaint of the state of things two generations ago in England might now be brought against Americans: that for the average crowd

"Plain living and high thinking are no more."

Take a definite instance. The public school system was a creation of the nineteenth century. Thereby there was an increase of knowledge; yet this was in the very period when we allowed our abominable factory system, our sweat-shops and our slums to exploit men, women and children as if they were soulless tools. Now we see the result, but we might have foreseen it if only we had applied the knowledge of human nature and history which was to be had gratis. Men run to and fro and knowledge is increased wonderfully, but if you stop at mere knowledge of how things can be done, behold the factory system and its unnecessary horrors. Get wisdom: get understanding: It has been quoted as characteristic of the Old Regime that Lord Melbourne said: "I carry no watch. I ask my servant the time, and he tells me what he likes." But you and I are at the pass where the average day laborer not only determines the time, but shirks so that production flags. And when our workers have thus shortened their shift, how do they employ the leisure they have won for themselves? By cultivating their brains and improving

their souls? Oh, no! There are some exceptions, and all honor to them; but the majority loaf. We are wont to say that the Feudal System is outlived; but, having outlived it, are we utilizing the knowledge that our experience of feudalism gave us? Are the rank and file of men, be they underlings or capitalists on top, ready to make a wiser, practical application of our vastly greater opportunities than the privileged few did in the days that are past and gone? Visualize to yourself for a moment what must be the real conditions of our time, when it is possible to hold up shirking as a doctrine of democratic idealism! With all our provision for thinking, are we a thinking people? Even among those who have leisure for it, is there much enthusiasm for hard, persistent brain-work and spiritual meditation? Three years ago many of us were doing our best by word and deed to make it disgraceful for a man to be a slacker in war-time, but how about the intellectual slackers in peace-time? Here is an ominous sign. Not only have we thousands of brawny men who insist on the eight-hour day, but even in those scant eight hours they deliberately dwadle. We have just celebrated Labor Day: is not this a question which every one of us—rich or poor, workers with brain or with brawn—ought to put to ourselves: What happens to a man, intellectually and morally, who thus pretends to work, and claims pay for it, but does not work? What becomes of his character during those eight slouching hours? Probably that man styles himself a Socialist, and thinks himself an idealist. Judge therefore what people's mentality must be, when shirking can be extolled as idealism—a good example for mature men and women to set to growing boys and girls! One recalls the biting sarcasm of the message in the Apocalypse to the angel of the church in Laodicea: "I know thy works, that thou art neither cold nor hot. I would thou were cold of hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth." It is because men don't work hard over their opportunities, so as to turn their knowledge into understanding, that they fail to make good the wonderfully increased knowledge of this life, and the knowledge of the world to come, which is in their power.

The religious man, who utilizes the abundance of our present information to the full extent that God intends—that man is on the way to ascertain better than ever that our rapid life requires Chris if we will be saved here and in the life to come. "The love of the Lord passeth all things for illumination." As men run to and fro, and knowledge is increased, human life takes on the appearance of a vast kaleidoscope. so quick and changeful as to tire the eyes. But, to the religious insight, there is one Object that lasts and stays: "Jesus Christ, the same yesterday, today and forever." And to such there is a new, more penetrating appeal in the inscription that Dante saw over the Gate of Paradise: "In sua velontade e nostra pace": "in His will is our peace." And not for naught does the Bible draw the distinction between knowledge and understanding. "Wisdom is the principal thing, therefore get wisdom: yea, with all thou hast gotten, get understanding." It is "the multitude of the wise that are the welfare of the world"; and Jesus Christ is the way to wisdom, for He is wisdom personified, realized in human life.

I am not a pessimist. A minister of the gospel cannot be a pessimist; but he must accept Christ's, not man's, standard as to what constitutes pessimism, and he must refuse to prophesy smooth things and deceits to men, when the Bible and Christ prophesy rough and right things (Isa. 30:10). I am sure that we Christians have before us a heart-searching ordeal. We shall be flooded with quack specifics for old ills. We shall be told that two and two ought to make five instead of four. Rapid radicalism will handle culture roughly, being impatient of the slow plodding whereby the true Christian waits upon the Lord to enable him to convert increased knowledge into increased understanding. Meanwhile the impartial Jesus thinks no less of the man who dislikes to rack his brains than of the man who dislikes to rack his muscles, but offers equally to all the same opportunity of further effort, saying, "Friend, come up higher." Lethargy—be it physical, mental or spiritual—lethargy, which will not master the facts even of this world, to say nothing of the world to come, is what Christ deplores. When the radicals, as a necessary concession to present necessities, allow that it is no ill for ordinary people to work if you reduce it to eight hours now and by and by to six—to such idle rhetoric Christ replies with quiet dignity, "My Father worketh hitherto, and I work"; and He says that in the ears of all workers, physical, intellectual, spiritual. He knows that for all types hard thinking hurts, and He recognizes no essential difference in the arduousness of men's callings, since, no matter what the calling be, genuine faculty must come to the hard test of action. It is at the point of action that Christ meets the Christian and says, "Take up thy cross, and follow Me. Lo, I came to do Thy will, O God. I am content to do it. Yea, Thy law is within my heart."

How different that is to much of what we hear, as we run to and fro! Perhaps those early Christians who foresaw a time of desolation and anti-Christ, for us as well as for themselves, were not far wrong. In Germany not long ago an unbeliever remarked: "The net is now drawn so tight about the Church that if it escapes this time I will believe in it." That was said before the war was over, and the issue of it for Germany so plain. Whether that man is alive now to believe I do not know. But if he be, let us pray that he and all of us who are honest doubters, like Thomas of old, may understand at last "the love of the Lord Jesus, which passeth all things for illumination."

MOHAMMEDANS IN AMERICA

George M. Lamsa

I have had in mind for some time to write an article concerning the Mohammedans in the United States. For two years I have taken a great interest in this subject and have made investigations all over the country among the Mohammedans. Thanks are due to the faculty of the Virginia Seminary for the great interest which they have taken in this work and for the spirit which I got in that institution, and also to the Rev. Mr. Burgess, secretary of our missions among the foreign-born.

There are at present 60,000 or more Mohammedans in this country. The majority came during the great war. They came together with the Christians of their native land who spoke their language, and they are mixed with them also in this country, but they have maintained their own religion steadfastly although they have not had any church organization until this year in Detroit. Last year I made a survey and traveled about 9,000 miles at my own expense. I reported about these people to many churches of various denominations to the great surprise of some of them who knew nothing about the thousands of Mohammedans who live in their own cities. At first it was very hard to convince the minds of the religious authorities regarding the above number of Mohammedans in this country because they knew little or nothing about them. The only Church which had taken a little interest and had known something of the conditions was the Methodist Episcopal Church. They were in touch with the situation but they did not understand how to reach them. They still are eagar to enter into this field of work which they realize is very important, if only they could get a man who would be their adviser. I think we have a great chance to do something for these people in this country and let them go back perhaps to convert their own people (which we have failed to do in seventy-five years) because they know the needs of their people and will understand their mind. These Mohammedans in this country are influenced by American civilization; they understand something of American ideals and are anxious to reform their own land. On my second visit to Detroit in 1921 I found that things were different from the year before. I saw that the Mohammedans had built a mosque and organized in every way as regards their religion. If we had started to work among them last year we might have stopped them from building the mosque. It is a significant fact that this is the first time in the history of America that a Mohammedan community has been organized and a Mohammedan mosque built in our midst. It is small at present but we must consider the future.

The number of Mohammedans in Detroit is about 15,000. They are of all races which have embraced Islam in the east. The majority are Arabians, Kurds and Turks. They are supplied with one sheik and one Imam (minister) to work among the community. They have also organized for work among Americans,—that is, to convert Americans to Islam. This work is under the jurisdiction and management of a missionary from India who is known as Shiek Sadig. His wife is an English lady. He is a philosopher, scientist, mystic. He has over a dozen degrees and he is a man of wonderful spirit and personality. He has spoken in some Christian church in Detroit. He is the only executive I met in the Mohammedan church. He has a good staff and office equipment and handles the publicity work. All the expenses of the two fields of work are financed by one man, a Syrian Mohammedan who has made his fortune in Detroit, beginning as a laborer in the Ford factory. He gave $50,000 for the mosque, has started a newspaper, gives money to

the poor, etc. He is very generous and very religious and sincere, and yet is entirely uneducated. I had a conference with this rich Mohammedan and two sheiks. We dined together and discussed all the problems of their organization and what they are trying to do. They told me that their mosque is open to everybody. They would welcome a Christian minister of any Protestant denomination to speak to them, they said. They also gave me an opportunity to speak there on August 21st. I lectured to them on religion and the future of the remnant of races of the Ottoman Empire. I also told them that the Episcopal Church is very much interested in them and is planning to organize a community center for them, to help in educating their children and to aid the working people in every way possible; and they said they would welcome any Episcopalian to work among them.

I made some investigation to see how far the Mohammedan church was advancing in Detroit. There are some women converts to it at present. The great question is the future of this religion in America. If it is only going to influence older people it will not matter. But I have been asking what stand the children of Mohammedans will take. Will they continue to go to the mosque or will they go to a Christian church? Most of their mothers are Americans, converts to Mohammedanism when they married Mohammedans. If the younger generation stands by Islam, a spread of this religion in America is foreseen.

I came to Detroit to work under the auspices of Bishop Williams and the Rev. Mr. Burgess. I found the situation is very bad. The Episcopal Church has no funds for this work nor experts to do it. Mr. Burgess is full of zeal and very sympathetic but is limited as to funds. I have discussed this question of foreign work with many Christian men who think that the Episcopal Church must start the work among foreign people and show Americans what the Church can do for this country. It is work that can be done only by the Church. There are a number of clergy who are interested in this work but have no means and it is a fact that many Episcopalians have subscribed money to various organizations for work among foreign-born which has never reached the people it was intended for.

The Church authorities of Detroit are all out of town and my plans are entirely upset. The Methodist authorities have invited me to have a conference with Bishop Henderson and other officials who are worried about the situation in Detroit and are ready for work at any cost.

I will thank all church people who take an interest in this work and have any funds to contribute if they will send them directly to Mr. Burgess, not to any other organization or solicitor without credentials. I believe the Episcopal Church will be the greatest agency to reach the foreign people. It is the only Church in America that appeals to all of them. I believe that this Church can show that it is only the Christian Church that can deal with the foreign problems in America or that can meet the propaganda now being spread about which is opposed to American ideals.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

EDITOR OF ST. ANDREW'S CROSS TO DR. SHIPMAN.

Mr. Randall requests that we publish the letter given below. Ed. S. C.

The Rev. Dr. Herbert Shipman, New York.

My Dear Dr. Shipman: May I express my regret for my hastily written editorial in the August number of St. Andrew's Cross.

So far as personal qualities are concerned a Diocese of course is free to make its own choice, and I recognize that my remarks were out of place, as well as personally discourteous, though this was far from my intention. Let me beg you to accept my apology.

As this letter or its substance is too late for insertion in the current number of St. Andrew's Cross, I am requesting the general Church papers to give it immediate publicity.

I beg to remain,

Very sincerely yours,

(Signed) G. H. RANDALL.

Waterville, N. Y., August 27th.

THE CHURCH AT WORK.

Mr. Editor: There has been so much advertising of the Church at work that it is somewhat hard to comprehend the meaning of the term. Work is generally supposed to mean the use of one's faculties, as near continuously as the object to be accomplished demands, and yet we see in every direction for nearly ten weeks parish houses closed, Sunday schools scattered and no provision made for those who would try to keep together the ones who do not want to be scattered, and who would gladly try to keep some lambs from going astray. Why should this great Church of ours spread abroad the impression that she does such effective work in ten months, that the other few weeks may be left in idleness? Parish houses closed, lesson and Church papers, costing money and considered valuable at times, but allowed to go to waste? There are many in the Church who do not go away or want to be idle. What of them?

Huntington, L. I. H. PAULDING.

THE WORTH OF THE SOUL.

Let me try to point out to you what some of the effects will be in a man's preaching from a true sense of the value of the human soul, by which I mean a high estimate of the capacity of the spiritual nature, a keen and constant appreciation of the attainments to which it may be brought. And first of all, it helps to rescue the gospel which we preach from a sort of unnaturalness and incongruity which is very apt to cling to it. Consider what it is that you are to declare week after week to the men and women who come to hear you. The mighty truths of Incarnation and Atonement are your themes. You tell them of the birth and life and death of Jesus Christ. You picture the adorable love and mysterious sacrifice of the Saviour, and you bind all this to their lives. You tell them that in a true sense all this was certainly for them. I do not know what you are made of, if sometimes, as you preach, there does not come into your mind a thought of incongruity. What are you and these people to whom you preach, that for you the central affection of the universe should have been stirred? You know your own life. You know something of the lives they live. You look into their faces as you preach to them. Where is the end worthy of all this ministry of almighty grace which you have been describing? Is it possible that all this once took place, and by the operation of the Holy Spirit is a perpetual power in the world, merely that these machine-lives might run a little truer, or that a series of rules might be established by which the current workings of society might move more smoothly? That, which men sometimes make the purpose of it all, is too unworthy. The engine is too coarse to have so fine a fire under it. You must see something deeper. You must discern in all these men and women some inherent preciousness, for which even the marvel of the Incarnation and the agony of Calvary were not too great, or it is impossible that you should keep your faith in those stupendous truths which Bethlehem and Calvary offer to us. Some source of fire from which these dimmed sparks come, some possible renewal of the fire which is in them still, some sight of the education through which each soul is passing, and some suggestion of the special personal perfectness to which each may attain, all this must brighten before you, as you look at them; and then the truths of your theology shall not be thrown into confusion, nor faded into unreality by your ministry to men.—Philips Brooks.

A young Christian, at the deathbed of an aged saint, said to him, "Shall I read to you the sweetest verse of the Bible?" "Yes." The young man read the second verse of St. John 14: "In my Father's house are many mansions; if it were not so I would have told you." "No," said the dying man, "that is not the sweetest verse. Dead on." The young man read, "And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." "It is not the mansions, it is Himself I want."

The Great Commission.

FISH SITUATION IN ALASKA SERIOUS.

Bishop Rowe recently wired from Port Yukon that the fish situation in the interior of Alaska was becoming serious again. The telegram has been followed by a letter written from Tanana, in which the Bishop says:

"In refernce to the canning business on the Yukon, I supposed the matter was settled—that after September 1, 1921, it would cease. But on arriving here I found that an employee of the cannery has been traveling along the Yukon and getting signatures to a petition asking the Bureau of Fisheries to set aside the order of December 18, 1920, to the effect that commercial fishing ceases on the Yukon after September 1, 1921. The said employee has made the statement that should the Bureau of Fisheries deny the petition, that his company would fish outside of the mouths of the Yukon and absolutely so seine them that no salmon would escape to go up the Yukon at all.

"We must get busy to protest against said petition. I am informing you so that you may post the Bureau and start such measures, information, as you may see your way to do.

"I have begun here. While lying on the Pelican here, as the engine is being overhauled, I have written some thirty letters to parties at different points on Yukon, Tanana, etc., to get signatures to a petition to the Bureau of Fisheries to stand by their order to keep out commercial fishing. I have seen Father Jette at Tanana, and he will write and do his best to thwart the cannery interests. To his surprise, and mine, too, two Roman Catholic priests on the Yukon have signed the cannery petition. This employee is very able, persuasive, and many signed his petition who were camouflaged.

"While too early to speak positively, yet the run of salmon is very small—may be a failure—and all affirm it is due to the cannery which is catching many king salmon—the kind it is after."

The Department of Missions has conferred with the Bureau of Fisheries on the subject. Commissioner Smith is at present in Alaska. The Deputy Commissioner, however, informs the department that no change in the present regulation will be made without a hearing at which all parties at interest may be represented. The exact regulation promulgated on December 18, 1920, which it is now sought to repeal, is as follows:

"On and after September 1, 1921, and until further notice, all fishing for salmon, or other fishing in the prosecution of which salmon are taken or injured, in the Yukon River, its tributaries and lakes, and within 500 yards of each mouth of the Yukon, is prohibited for other than local use in Alaska."

This subject is not at the present time before Congress, and is not likely to come before it in the immediate future. The regulation of December 18, 1920, was promulgated by the Department of Commerce by virtue of authority vested in the Department of Commerce by an act of Congress adopted June 26, 1906. Any change in the present regulation will be promulgated by the Department of Commerce.

Friends of the Alaska Indians may help protect them by requesting their representatives in Congress to express to the Secretary of the Department of Commerce their hope that no change will be made in the regulation of December 18, 1920, concerning salmon fishing on the Yukon.

A MISSION FOR THE SLUM DISTRICT OF TOKYO.

The Rev. P. K. Goto, of the Sitaya Mission, Tokyo, who spent last autumn and winter in the United States, taking post-graduate work at the General Theological Seminary, has returned to Tokyo. Writing three days after his return, he says:

"It is just like a dream and everything looks very strange and queer when compared with New York life. Would you be so kind as to advertise my return and a few words of my thanks for their help, and ask them to send their letters to my address, No. 1, Nakaneigishi, Shitaya, Tokyo, Japan"?

While in this country Mr. Goto received gifts of nearly $8,000, for the purchase of land and the erection of a church, parish house and residence for the Shitaya Mission. The funds which Mr. Goto has on hand in Tokyo bring the total up to $10,000. Recently one friend has promised to give $5,000, providing the remaining $5,000 to make up the total of $20,000 if given by October 31.

Mr. John W. Wood, Executive Secretary of the Department of Missions, 281 Fourth Avenue, New York City, will be glad to give information to any friends who may care to help Mr. Goto realize his dream of a properly equipped mission in the slum district of Tokyo, where he lives and works.

WHO WILL HELP?

Miaochien is a village in China. Its name means "Temple Front." It lies at the foot of Chiuhuashan, one of the sacred mountains of China. On the mountain side are many large temples visited annually by thousands of pilgrims. Miaochien is one of the most prosperous out-stations of the city of Anking and the home of a good many zealous Christians. There are now enrolled thirty-three communicants, thirty-five baptized adults, thirteen baptized children, sixty-one catechumens and one hundred and eighty inquirers. Miaochien has given to the Church two catechists, one teacher and one student now in the catechist school.

Bishop Huntington says: "Two years and a half ago, when we made our survey for the Nation-Wide Campaign, we asked for $3,000 to build a chapel, school and residence for the catechist in Miaochien. We have waited hopefully ever since then, but no help has been forthcoming. The congregation has already secured land for the Church and $300 for their building fund. In addition, the last $400 has been promised. The church will cost $2,000.

"Most of the Miaochien Christians are farmers and not at all wealthy. They would be glad to give the full amount for the church themselves if they could. They need that building, and they must have it. The room now used as a church is not nearly large enough to accommodate the Sunday congregation. On a recent Sunday many of the people had to stand and others could not get into the building at all.

"What are we going to do about it? Must we go on telling these people that they cannot have a church? Is it good to keep earnest, generous Christian people like these without the modest church they are pleading for, and for which they have already given generously themselves?"

EPIPHANY SCHOOL, SOOCHOW.

For many years our Church in Shanghai conducted St. Mary's Orphanage. Many a Chinese girl owes to St. Mary's her rescue from a life o fpain and degradation, and her entrance into life full of possibilities and usefulness. Gradually, however, conditions have changed as the altruistic spirit has become more widely disseminated in Eastern China.

An interesting illustration of this is the Widows' Home established by the late Rev. H. W. Woo in a suburb of Shanghai. At this Home orphans are also received. The institution is entirely under the management of a committee composed largely of Chinese, but with the co-operation of a few foreigners such as Bishop Graves.

St. Mary's Orphanage was closed some time ago, and most of the remaining girls were transferred to Epiphany School at Soochow. This, while not enclusively an orphanage, provides a simple Chinese education for girls of all sorts and kinds, especially those from less privileged families. Bishop Graves therefore hopes that all the old friends of St. Mary's will transfer their affection and their aid, given generously and loyally through a long period, to Epiphany School, Soochow. Those who are willing to do this may continue to send their gifts as in the past as specials, but as "specials for Epiphany School, Soochow." As usual, gifts may be sent to the Department of Missions, 281 Fourth Avenue, New York.

BRAZIL.

The Rev. Dr. James W. Morris writes us from Porto Allegre, July 27:

"We got possession of this splendid property for the Theological School this week. We got it for $10,000, and though some think the price high, I regard it as a bargain. When I got here last year I could not have bought it for less than $20,000; but exchange has gone down and down. and so half that sum does the business.

"We have a good place; over three acres of beautiful grounds, planted in all sorts of fruit trees, and a house that needs very little done to it to give room for ten or twelve students. We are near the school, and so I get the help of the teachers there. We feel that God's answer to our prayers has been wonderful. We want a house full by March 1, 1922; and are praying for ten men here. We have now five. Help us to pray, and ask the brethren to do so. Only so it will be done."

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor.

PRAY WITHOUT CEASING.

Bishop Harding, of Washington, has authorized the use of a special prayer in connection with the coming disarmament conference.

Rev. Enoch N. Thompson, of the Chapel of the Nativity, is the author of this prayer, which we publish herewith:

"'Blessed Saviour, Who didst hang upon the cross, stretching forth Thy loving arms in prayer and sacrifice for the world: Grant that all mankind may look unto Thee and be saved. Send Thy blessing upon our nation and upon all the nations of the earth in this new era of reconstruction and peace, and endow the peoples with patience, self-control and kindness.

Bless the conference for disarmament about to assemble, and so guide the deliberations and conclusions of its members that the safety, honor and welfare of all righteous governments may be secured against treachery, hasty violence and warfare: and that peace and happiness, truth and justice, religion and piety, may be promoted and established everywhere for all generations.

Finally, we beseech Thee, forgive our sins and forgive the sins of our enemies, and turn their hearts, and grant to us and to the whole world salvation and peace, through Thy mercies and merits, Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen."

We trust that our bishops throughout the country will follow the example of the Bishop of Washington in authorizing the use of this prayer or of one similar in its object.

This is an opportunity, if ever there was one, for Christian people to be "fervent in prayer."

There can be no doubt that the desires of our Church people and the setting aside of a special Sunday to urge the conference had great weight in determining the administration to take the matter so seriously and carry it forward as far as it has now gone, and we should continue to pray without ceasing, both in public and private, for a happy consummation and for the success of the plans of the conference.

OUR RESPONSIBILITY FOR THE LITTLE ONES.

The question of when a family should be broken up and a mother separated from her children is always one of the most delicate and difficult that presents itself to the social worker.

One of the things that make these cases so difficult is that the maternal instinct is as strong, or at least more apparent, in the depraved and degraded woman as it is in those of a higher type, and at the same time the reasoning faculty is weaker and the altruistic appeal is almost hopeless.

Thus a woman who is totally unfit to rear her own children will make the loudest complaint over being separated from them, because she does not consider their future, and only thinks of her present anguish of heart at the parting.

In all such cases, however, it has been universally held that it is against sound public economy to allow poverty alone to cause the separation of a child from the care of a good mother. This is the principle back of the mothers' pension system, the administration of which is discussed in a report entitled "The Administration of the Aid-to-Mothers Law in Illinois," recently issued by the United States Department of Labor through the Children's Bureau.

The Illinois statute of 1911 was the first mothers' pension law in the country. At present forty States in the Union have such a law.

The administration of the Illinois law of 1911 was placed with the judges of the juvenile courts throughout the State, and very wide discretion was vested in the court. In 1913 the law was radically altered and the authority of the courts was definitely limited. Minor changes have since been made.

During the first year following the enactment of the pension law in Illinois, only sixteen counties outside Cook County made any use of it, while by the end of 1920 pensions were being granted in all but twelve of the one hundred and two counties of the State. At the close of the first year of the administration of the original law, there were three hundred and twenty-seven families on the pension roll of the juvenile court of Cook County, representing a monthly expenditure of almost $7,000, while in November, 1919, there were eight hundred and fifty-one families on the roll with a monthly expenditure more than four times as great as in 1912.

The report gives a detailed account of the administration of the law in Cook County which has set an admirable standard both as to adequacy of pensions and efficiency of administration. The court follows methods standardized by good private relief agencies in the investigation that precedes the pension grant, and also in the supervision of families after they are placed on the pension roll. Aid is administered in such a way as to encourage the self-respect of the beneficiary, and a relationship of co-operation is established between the pensioned mother and the supervising probation officer.

However, methods of administration are diverse throughout the State, and facts presented in the report point to the conclusion that the principle of local responsibility for administration should be replaced by some measure of State control or standardization. The importance of perfecting the mothers' pension law is strongly emphasized because, the report points out, this system, if properly organized and safeguarded, may contain the nucleus of a new form of State aid free from the pauperizing effect of the old public charities, and capable of considerable extension, along with actual economy of expenditure.

Reports on this and kindred subjects can be obtained from the Children's Bureau, United States Department of Labor, Washington, D. C., and they are well worth procuring and studying by Christian social workers throughout our Southern States, where legislation of this nature is sadly lacking. The best test of a law is the way it works where it has already been tried.

All of us who are followers of Him who said, "Let the little ones come unto Me, and forbid them not," have an individual responsibility to see to it that our States do their part toward enabling a worthy mother to rear her own children under proper conditions.

EVANGELIST'S SON TO BECOME PRESIDENT OF MIDDLEBURY COLLEGE.

The Rev. Paul Dwight Moody, younger son of the late Dwight L. Moody, who has been an associate pastor of the Madison Avenue Presbyterian Church, at Seventy-third Street, since July, 1919, will begin his new duties as president of Middlebury College, Middlebury, Vt., on October 1. Mr. Moody was elected to the presidency of the institution several weeks ago.

Mr. Moody was a chaplain with the A. E. F. in France for twenty months beofre taking up his work in this city. He went over as chaplain of the One Hundred and Third Infantry, Twenty-sixth Division, and six months later was called to general headquarters by Bishop Charles Brent, with the approval of General Pershing. Preceding his work with the army, Mr. Moody was for five years pastor of the South Congregational Church, St. Johnsbury, Vt. He also spent a year in the publishing business with his uncle, Fleming H. Revell.

Many of us, like the man in the parable, do not see how empty our cupboards are until a friend "comes to us from a journey," and then our barren uselessness, our ill-equipped spirits, our meagre souls shame us.—Fosdick.

Church Intelligence

The Rev. F. B. Drane Appointed Archdeacon of the Yukon.

The Bishop of Alaska has appointed the Rev. Frederick B. Drane Archdeacon of the Yukon, as successor to the late Archdeacon Stuck. Mr. Drane, having served six continuous years in Alaska, is leaving on furlough for one year for his home in North Carolina.

Wins Diploma in Teacher Training Course.

The Standard Course in Teacher Training is seldom accomplished in less than three years of good, solid work. It is, therefore, a matter of Church interest to chronicle the receipt of diplomas in this course. The Department of Religious Education has just granted a diploma to Miss Margaret M. French, of Marion, Mass.

SOUTHWESTERN VIRGINIA.

The Rev. Robert C. Jett D. D. Bishop

"Diocesan Days."

From August 15 to 26, inclusive, there were observed in the Diocese a series of diocesan days. Each department of the Church's work was presented. These gatherings were for the purpose of conference and general study of the field and for a consideration of methods of service. They were also designed as a means of bringing the people together for a larger acquaintance with one another. It is believed that this occasion will accomplish a great deal towards putting the entire personnel of the Diocese behind its work.

The places at which the diocesan days were observed were Christiansburg, Graham, Dante, Big Stone Gap, Bristol, Wytheville, Martinsville, Bedford, Buchanan and Clifton Forge. Large and enthusiastic gatherings greeted the speakers. Those who composed the party who made this most interesting itinerary for the first week were the Rev. Messrs. Karl Morgan Block, W. B. Lee, Jr., Churchill Gibson and Devall Gwathmey. The party for the second week was composed of the Rev. Messrs. W. B. Lee, Jr., Karl M. Block, B. D. Chambers and T. D. Lewis. The Bishop was present a part of each day and had the closing service at night. It is planned to repeat this program at a number of places this fall.

The Bishop recently visited Trinity Church, Boonsboro, and Ivy Chapel, near Coffee, Bedford County. At Trinity he confirmed a class of ten persons, presented by the rector, the Rev. Thomas Howell. In the class were father, son and grandson. God has greatly prospered Mr. Howell in his ministry. He is greatly beloved by his people and is honored and appreciated by the whole Diocese.

The Rev. M. Paul S. Huntington has entered upon his duties as minister in charge at Norton, Wise County. Mr. Huntington will also have charge of the work at Big Stone Gap and adjacent points during the absence of the Rev. Edgar C. Burnz, deacon, who will spend one year in special study at the Virginia Theological Seminary. Mr. Huntington's coming makes the ninth clergyman who has accepted work in the Diocese since its organization less than two years ago.

The Rev. G. Otis Mead, rector of Christ Church, Roanoke, has declined the call recently extended him to the Church of the Ascension, Baltimore.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Grace Church, Walker's Parish.

Though one of the old churches of the Diocese, Grace Church has had few rectors, the Rev. E. Boyden having been in charge for forty years, and the Rev. E. V. Jones for twenty. The latter is still much beloved by his former congregation, and some of the older ones still hold the former in high esteem. Between these two, the Rev. Robert White, Sr., and the Rev. E. L. Goodwin, D. D., served for four years each, most acceptably. Since 1910 the Rev. F. L. Robinson has been in charge, working most indefatigably and acceptably, not only at Grace Church and St. John's, Louisa, but also at St. Andrew's Chapel, Stony Point, and at several other missionary places, holding sometimes three services each Sunday, though they are quite a distance apart. Recently he and his people have been helped and encouraged by a mission held by the Rev. W. D. Smith, of Richmond. He preached every night for a week to interested and appreciative congregations. On August 24 Bishop Brown visited the church for confirmation and gave a most helpful address. Under the leadership of Mrs. J. B. Dickinson, there has been for several months a large vested choir, which much improves the music and adds to the dignity of the service.

The Rev. Alexander Galt has accepted the call extended to him by the vestry of Upper Truro Parish, including Herndon and Chantilly. After October 1 his address will be Herndon, Va.

The address of the Rev. B. N. de F. Wagner, rector of Christ Church, Richmond, is changed from 2100 East Clay Street to 2804 East Broad Street, the latter having been bought by the church for a rectory.

The Rev. S. E. Prentiss, who recently resigned as rector of St. Martin's Parish, Hanover County, is leaving this month for his new field.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Service to King Peter of Serbia in Washington Cathedral Is Largely Attended.

An event of unusual interest and significance in the history of the Washington Cathedral occurred on Friday afternoon, September 2, when a service of requiem to King Peter of Serbia was held according to the rites of the Greek Orthodox Church. Since there was no priest of the Serbian National Church, which is in communion with the Greek Orthodox Church, available for the services, they were conducted by the Rev. Thomas Daniels, pastor of the Greek Church of St. Helena and St. Constantine in the city of Washington. Rev. Mr. Daniels was assisted by a layman from his parish church. The use of the Bethlehem Chapel was cordially accorded to the Legation of the Serbs, Croats and Slovenes by the Bishop of Washington, and the legation had full charge of the arrangements. In accordance with the custom of the Greek Church, all seats were removed from the chapel and all those attending stood during the entire service. The catafalque near the chancel was covered with beautiful wreaths sent by President and Mrs. Harding, Secretary and Mrs. Hughes, the Greeks of Washington and the Serbians of Washington.

Three Episcopal clergymen in their robes were also in the chancel, namely, the Rev. George F. Dudley, D. D., President of the Standing Committee of the Diocese of Washington, representing the Bishop of the Diocese; the Rev. William L. DeVries, Ph. D. D. D., canon residentiary of the Washington Cathedral, and the Rev. H. Allen Griffith, Secretary of the Diocese of Washington. The only music of the service consisted of two organ solos beautifully rendered by Mr. Edgar Priest, Cathedral organist. They were Funeral March by Chopin, played at the beginning of the service, and Dead March from Saul, by Handel, used as a recessional.

A flag of the United States and one of Serbia, standing on either side of the altar, formed the only decorations. President and Mrs. Harding were present at the service, and also many others distinguished in official and diplomatic life in Washington, including the Secretary of State and Mrs. Hughes, Admiral Coontz, representing the Secretary of the Navy; representatives of the Secretaries of War, Commerce and Interior; Baron Shidehara, Ambassador of Japan, and members from all the legations in Washington. Officers of the United States Army and Navy acted as ushers at the service and special escort to the President.

At the conclusion of the service the President of the United States expressed his condolences to M. Taditch, who, in the name of King Alexander, thanked the President for attending the service. This service, especially unique as it was, emphasized very strongly the spirit of unity which exists between the Greek and Anglican Churches, and was at once important for that reason in the life of the Church.

M. M. W.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rev. Herbert Shipman, D. D., Suffragan-Elect.

Bishop Lloyd and Dr. Silver Return from an Interesting Vacation.

Bishop Lloyd and the Rev. Dr. Horace Percy Silver have just returned from a vacation trip to the North Cape, and from an airplane journey from Paris to London.

"The scene from the top of the North Cape was, I think, the most beautiful I have ever seen in my life," said Dr. Silver. "We had been at sea in a fog that lasted nine days, although it was light the entire twenty-four hours, and it was possible to read on deck all night if we wanted to. It was rather hard to tell when it was time to go to bed. It was still foggy when we reached the cape. A cruder place you could not imagine. It was nature at its wildest. We climbed 1,100 feet to the top of the cape over snow and ice, and reached there about 1 o'clock in the morning. Just then the fog rolled back as if a curtain had been drawn aside, and we could look out over that great

northern wilderness, the midnight sun shining on it and making a glory and beauty and play of color that will remain in my memory as long as I live.

"From there we went down the coast of Norway, a magnificent coast, the scenery of which is, I think, superior to that of any spot in the world. I have visited many of the places famous for their grandeur and beauty, but I think the coast of Norway is unrivaled. I remember one little harbor, that of Merok, where it seemed impossible to get out. The narrow passage was hidden by the great cliffs that encircled the bay, and we lay there as if in a mighty cup in the mountains. It was like another world.

"From there we went to some of the continental countries, and the more I saw the more I gave the Lord thanks that I was born in America. America is a place apart. One realizes that after seeing these war-torn countries of the Old World, and even in those that were not devastated the contrast is forcible. Holland was busy and booming, Belgium is doing well, and France seems to be working hard and hiding her sufferings fairly well.

"But London seemed to me pathetic. It didn't look the same. There were so many people on the streets out of work. They haven't been able to do much to recover, and they have some almost overwhelming problems. They were not marked by war as France is, but the suffering of the soul seemed to be greater. People seemed to be working harder on the continent than in England also, and there is much misunderstanding. They do not seem to realize that their work is not altogether for themselves, but for the nation, and that the nation's work is for the world. In the south of England, also, there has been a heavy drought, and the grass, which usually is so green, is brown and burned by the sun. The north of England looks pretty good. Taxes there are terrific. The average person pays 6 shillings taxes out of every pound received. Six out of twenty! Think what it would mean if every person getting $20 in this country were taxed $6 of it.

"Perhaps the most fascinating experience we had was in flying from Paris to London in a small four-seated plane. We had an unusual trip. The time is usually two and a half hours, but we had a head-on sixty-five mile gale which forced the pilot to rise 6.000 feet to get above it, and the view from a mile up was magnificent. It took us four hours to make the journey because of the wind. The fare is very reasonable, only about $10 more than the railway fare."

Bishop Lloyd, who said he never felt better in his life, was also enthusiastic over the airplane trip.

"Every one should fly," he said "The sensation is wonderful, and I have returned an enthusiast for the extension of airplane service. If you have not taken an air trip you have missed a treat."

C.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.
Rt. Rev. K. G. Finlay, D. D., Coadjutor.

Two Important Days.

October 4 and 5 will be important days for this Diocese. On the 4th, at Trinity in Columbia, will be held an institute for leaders of parish conferences on the Nation-Wide Campaign. The fall Missionary Convention will be held the day following at the same place, and interesting programs have been arranged for both days. The two meetings, though distinct, are logically held together, and conveniently so. It is hoped that there will be a strong representation from each parish and mission, including the rector and some Nation-Wide Campaign leaders, to attend for both days. The Executive Council will also meet on October 5.

The great event of this fall is the celebration of the Centennial of the Domestic and Foreign Missionary Society of the Church on November 6. The endeavor will be to make the celebration one not in "word only, but in deed"—in other words, the ideal of service set up by the Church a hundred years ago is to be taken as an inspiration for actual accomplishment today.

The meetings in Columbia are planned to furnish the keynote not for the fall's work alone, but for that of the entire year following—and not only the keynote, but a definite outline plan of work.—The Diocese.

The Rev. William Hoke Ramsaur and his wife made a short tour of this Diocese in the latter part of August. On August 19 they addressed a splendid congregation of both white and colored churchmen in St. Luke's Colored Church on Hampton Street, Columbia. The Rev. and Mrs. Ramsaur will be the missionary speakers at the Diocesan Missionary Convention, which will be held in Columbia, in Trinity Church, on October 5.

FLORIDA.

Rt. Rev. E G. Weed, D. D., Bishop.

Bishop Weed Takes Needed Rest.

Owing to poor health and impaired eyesight, the Bishop of the Diocese of Florida, the Rt. Rev. Edwin Gardner Weed, D. D., has turned over to the Standing Committee the care and administration of the Diocese, until such time as his health and eyesight are restored. Business communications for the Diocese of Florida should therefore be addressed to the Rev. L. Fitz-James Hindry, Secretary of the Standing Committee, Trinity Parish, St. Augustine, Fla.

WYOMING

Rt. Rev. Nat. S. Thomas, D. D., Bishop.

News Notes of Interest.

On July 31 the remains of Sergeant Archie L. Hay were interred at Rock Springs. Archie Hay was the son of John W. Hay, Treasurer of the Cathedral Chapter of the Missionary District of Wyoming. He was killed in the Argonne offensive on September 27, 1918. His remains were brought from France, together with those of Private Joseph Milburne, of Rock Springs, and the funeral services were read simultaneously, those for Sergeant Hay at the Church of the Holy Communion, and those for Private Milburne at the Congregational Church. The processions then formed into one cortege, and "taps" were sounded over the graves of the two comrades.

Interested women of Jackson have formed themselves into a Hospital Auxiliary and are rendering efficient aid to St. John's Hospital.

The Wyoming Clericus will meet at Bishopstowe, in Cheyenne, from September 29 to October 5 inclusive, immediately after the meeting of the Provincial Synod in Denver.

Deaconess Virginia C. Young, of No. 17 Beekman Place, New York, has given her summer vacation to Wyoming, and has done marvelous work in the mining town of Hanna. She has visited every home in the town and has organized a flourishing Sunday school and Bible class.

WESTERN MICHIGAN

Rt. Rev. J. N. McCormick, D. D., Bishop.

St. Luke's Church, Kalamazoo: New Rector Takes Charge.

The Rev. James H. Bishop, rector of St. Paul's, Dowagiac, entered upon his duties as rector of St. Luke's, Kalamazoo, September 1. St. Luke's is the third largest parish in the Diocese of Western Michigan, and is second to none in the completeness and beauty of its equipment, possessing a beautiful church and chapel, a large and elegant parish house and a fine rectory. The Rev. Mr. Bishop is no stranger to the people, having served under the Rev. B. F. P. Ivins, the retiring rector, for two and a half years as curate, organist and choir master and Scout Master. For several months he was in entire charge while Mr. Ivins was in the war service as chaplain, and is thus called back by Church people who know him well, admire and love him.

Mr. Bishop's work at Dowagiac has been marvelously blessed. Taking up the young parish in March, 1919, after the excellent start made by his predecessor, the Rev. John Wilkins, the following are some of the visible results of his labors. The church, formerly owned and used by Universalists, has been thoroughly remodeled and enlarged by the addition of a chancel, the towers have been rebuilt, new pews, new stained windows and a bell installed, and the whole tastefully decorated. A comfortable rectory adjoining the church has been bought and a spacious parish house erected. The cost of the new work adds up to some fifteen thousand dollars, and is all paid for, the cost of the rectory alone remaining to be raised. In the two and a half years of the rectorship one hundred and twelve persons have been confirmed and one hundred and nine baptized. The membership of the parish has grown from eighty to one hundred and eighty.

Mr. Bishop's successor at Dowagiac has already been secured in the person of the Rev. Roy R. Fairchild, of St. Mary's Church, Nebraska City.

F. O. G.

Wherever ministers of the Gospel have preached Christ and Him crucified, and have indoctrinated the people, their pews have been filled, and their ministry has been honored of God. Wherever they have preached philosophy, and the social program, made by pharisees and unregenerated parasites, they have found death in the pews and cobwebs in their church building. No minister nor church can prosper when God and His infallible Word, vicarious atonement and blessed return have been left out of the preaching. History proves the truthfulness of that statement.—Dr. M. A. Matthews.

Family Department

SEPTEMBER.

1. Thursday.
4. Fifteenth Sunday after Trinity.
11. Sixteenth Sunday after Trinity.
18. Seventeenth Sunday after Trinity.
21. St. Matthew.
21, 23, 24. Ember Days.
25. Eighteenth Sunday after Trinity.
29. Thursday. St. Michael and All Angels.
30. Friday.

Collect for Sixteenth Sunday After Trinity.

O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and, because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness; through Jesus Christ, our Lord. Amen.

The Prophet.

The mantled prophet stands with arms outstretched,
His arms aflame, his muscles tense as steel.
His words, which reach him from the lips of God,
Break on the ear as breaks the thunderpeal:
"Cease from the path of sin. Turn ye to God,
How will ye rob the poor and wrong the just?
Turn to Jehovah, yet may He forgive.
The day of God draws near; all flesh is dust."

The people hear his words, but little heed;
The ear is heavy and the heart is dead.
The voice of God in them no echo stirs,
It wakes but anger and a sense of dread;
"Why should we care, is not life good and sweet?
Gold buys its pleasures, fame may come with years,
Love pours its treasures at its loved ones' feet.
Why this stern call to penitence and tears?"

"'Nay," cries the prophet, "but the judgment comes;
The day of God comes as a thief at night.
The Temple that ye trust in shall not save.
Your sole salvation is to love the right.
Then, ah! Jehovah, if but this ye do
Ye shall return as waters in the spring,
And He, the Lord of Hosts, shall keep you safe,
And round about you arms of mercy fling!

"The Temple shall not save? Jehovah's house?
What words are these we hear this fellow cry?
Cursed be the tongue that speaks this blasphemy.
Stone him to death who dares to speak this lie!
Our sins, indeed? He calls us to account,
We who so zealously have served the Lord.
Off with this madman, let him die the death,
Who dares to think his ravings are God's word!"
They have their will. The prophet's lips are sealed.
Sin runs its course unheeded, undismayed.
Only the sound of groaning by the wheel,
Only the cry of slave by master flayed,
Only the mother weeping for her child,
Only the husband's cry for his loved wife,
Only such bitter sounds as these rebuke!
In justice making sport of human life!

Then, like the lightning, at Jehovah's nod
Falls on the land the naked sword of God!

—J. H. Yates.

At St. Mary's Hall.

"It is what you do when you leave school that counts," might in the words of the Columbia song, "be deep graven on each heart" at St. Mary's Hall, Shanghai, for the girl's hear them very often. On just that, what students are five or ten years after graduation, the reputation of any school in large measure depends. Unfortunately, there is nothing harder to gage with any exactness than such statistics. Our girls are scattered all over, from Peking to Singopore, and in America and Europe. We can know which are married and which teaching, perhaps, but what stand for better things are they taking in their communities, how are they carrying the influence of St. Mary's into their homes and to other less fortunate women?

Now and then we have had a little glimpse from a distance. A father came down from the North and gave as a reason for bringing his two big wholesome-looking daughters to us that he had met one of our graduates and wanted his girls to be like that. During the past year or two we have made some little attempt to follow these graduates, and, quite aware that in giving any figures we are making many mistakes of omission, we wish to share with friends in America a new source of encouragement in our work.

Of the Alumnae with whom we are closely enough in touch to know, we have found that forty-five have done some sort of voluntary Church or social service work during the past year. This may mean daily work such as the hour a day that two girls are giving to St. Elizabeth's Hospital, or the weekly teaching of Sunday-school, or it may mean the Christmas party to which Mrs. S. S. Yang and her husband invited one hundred and fifty children from the villages near their lovely home. In Shanghai there is a group of girls who meet occasionally to make surgical dressings for the different hospitals. It will be possible next fall, I hope to find one girl who can get the gauze from the hospital, take it about to young women who are tied down to their homes but glad to have some useful occupation, and then see that it gets back again. (A not impossible successor to Red Cross work, it would seem, in some places at home as well.) This same group provided for the Christmas at St. Elizabeth's this winter, giving a present to each patient, and training a play which the nurses acted for all those who were able to sit up in bed and enjoy it.

In Wusih they have formed a "School Friend Society" of some twenty St. Mary's students who live there, with two of the Alumnae for officers. Their plan is to meet at the Mission twice a year for a tiffin party, and we hope they may prove to be a body of educated young women to whom Miss Hammond may appeal for help in such emergencies as this year's Famine Relief. Christian and non-Christian can work together in public service. Wusih has fostered another girl's club this winter, organized by a last year's graduate who gives part of her time to Church work there. It is patriotic in character and made up of non-Christions, several of them young married women who wanted some better way of passing the time than in gambling and gossip.

When the returns for the woman's Auxiliary are sent in each year we find some of our girls among the officers, others give part time to teaching in the Mission day schools, one is on the vestry of St. Peter's Church, Shanghai, and has organized a personal worker's group in the Junior Auxiliary of which she is president. In Nanking, one graduate has been holding in her own home a weekly discussion class for girls from the Government Normal School who were interested in Christianity. A day spent with the wife of the Chinese clergyman in Hsiakwan, brought out one by one the following list of things she was doing:

1. In charge of the girls' day school.
2. Teaching English and singing in the girls' school. Teaching singing in the boys school.
3. Vice-President and Secretary of the Woman's Auxiliary. (another St. Mary's Alumna is President)
4. Translating the life of Sadhu Sundar Singh into Chinese.
5. Visits the women of the parish and the mothers of school children two afternoons a week.
6. Has a girls' club on Saturdays—40 members.
7. Translates the Christian Nurture Series lessons and stories, instructs the Sunday-school teachers and superintends the Sunday-school.
8. Plays the organ at all services.
9. Had preached to an audience of two hundred, principaly men, in an open-air evangelistic meeting the week before.

"Now," I said, "you've given me nine things. Can you make it ten?" "Ten? Oh! yes, ten, I have a baby." And she has a ten months' old baby! "This all sounds like boasting" she objected, but was satisfied with the reply that she must think of it as a report to her "mother school," as they all love to call it. "At first" she went on, "I did all my own housework, but my husband said, 'Don't waste five dollars' worth of time on a five-cent job. Get a servant and be free to do Church work."

One girl, as yet unbaptised, feels that her missionary call is to her own family, and through her influence what was a typical high class heathen household of quarreling wives and children, gambling, and objectless lives, has grown to have the "feel" of a Christian home. Her mother has raised the other two wives to an equal position with herself (these are ways of doing this in China), her father has built a new home near an excellent primary school with a Christian Principal so that there is

no excuse for depriving any one of the children of a good education. Smoking and gambling have been put an end to in the women's quarters, and in the summer the children teach a free school to which the wives give equal support. Last year she and her brother became worried about the future of some distant nephews and nieces, and at China New Year went on a difficult trip up country to investigate, proudly bringing home ten children to be placed in a good Christian school. In spite of all this her father still refuses to allow her to be baptised. She has considered taking the responsibility on her own shoulders, but decided against that, saying, "My bastism is not going to be done secretly, as though I were ashamed of it. It must be something that the whole family will feel as an honor, and they are all going to be there to see it."

One could go on enumerating many more instances, but this will be sufficient to show that our girls are realizing the responsibility of their privileges. We have a St. Mary's Alumnae Service Flag, white with a blue star for every girl who is doing some voluntary work. One young "Alumna husband," as we call them, when I told him of it, said "All St. Mary's girls are stars, and some of them," looking at his wife, 'are planets."

I Am the Way.

I am the Way!
Lo, as of old one voice is ever speaking;
Yet, all t he day,
Still earnest souls another way are seeking.

Who, save the Son,
Our condemnation in is body bearing—
With us made one—
Our likeness in His Father's presence wearing—

Oh who, save He,
Could lead us safely through this night of sadness,
With Him to be,
Through an eternity of rest and gladness?

Lord, we have heard
Thou art the Way, and in Thyself confiding,
We trust Thy Word,
We trust ourselves in all things to Thy guiding.

—E. H. Divall.

Eternal Life in the Present.

Too often is eternal life regarded as the reward of a life of active virtue, as the far off hope which stimulates the fainting heart to "patient continuance in well doing"; too often is it supposed that only when the battle is over and the victory won shall we pass beneath the dark gateway of death into the bright peace of the heavenly Kingdom. But on the other hand, the herald of Christ came with the cry, "The Kingdom of heaven is at hand," a cry which Christ Himself confirmeth by proclaiming to His hearers, "The Kingdom of God is come nigh unto you." Eternal life, then, is not set before the world as the prize of patient purity, the reward of long continued well-doing, or the stimulus to excite men to a life of holiness. It is not a glory which only after death will crown the successful endeavors of the faithful; it is the purity, the well-doing, the holiness itself. It is the knowledge of God and Christ, with all the spiritual virtues which attend it—Knowledge which, if the rational nature of man be no delusion, may be ours now; virtues which, if the life of Christ have any significance, if His blessed example and exhortations, have any meaning for us, may adorn our present earthly life. —A. Semple.

Vacation.

While we live our proper place is in the world of struggle. To withdraw from it, and, hermit-like, spend our years in some quiet far-away nook, "the world forgetting, by the world forgot," is a cowardly dereliction of duty. I have no right to live except as a man among men. When I crawl away into some remote hole and "let the rest of the world go by," the rights of man are no longer mine.

Still, there is a suggestion of weariness about the majority of us. The faces we meet in the street, hot with the heat of the summer day, are lined with the signs that we are over-done. In this year of grace, 1921, humanity's pulse is racing and its temperature is high. Speed is the supreme merit. The thing done is of more moment than the doer of it. The mind of the Master is reversed, for meat is more than life, and raiment than the body.

How natural is it, therefore, that about the time when the berries come, we long for the Great Shepherd to lead us away from the noise and strife to the green pastures and still waters where the soul is restored and the body rebuilt.

We owe it to ourselves and our friends that we thus re-create ourselves. If we do not relinquish the whirl for a while we are likely to grow hard while we think we are becoming cleverer, and bitter while we think we are growing more capabe.

It can fittingly be said of many a man in July: "George should take his vacation. He is getting hyper-critical and cynical. If he would lock up his desk and go into the pines and catch trout, and forget men and things for a month, he would become lovable again." "All work and no play" diminishes faith, clips the wings of hope and shrivels up chivalry. We become coarser in grain, and lose that tone which makes our friends glad to see us coming down the street, and the children happy when we are in the house.

The laborer in Christ's vineyard inevitably gets dispirited.

It is hard to work for God
To rise and take His part
Upon this battle field of earth,
And not sometimes lose heart.

It is difficult not to grow weary of the slow progress of the cause to which we have devoted our all; and tired of the endless "teeter-totter" of hope and disillusion, of faith and the bafflement of honest endeavor; until aspiration gets blunted and we begin to question the supreme necessity of "Carrying on."

There was a band of men who were in the same state of mind in Christ's day. When John the Baptist had been beheaded and his disciples had reverently buried his body, they went in their dispirited disappointment to Jesus. He met with them: "Come ye yourself apart into a desert place and rest awhile." And he went with them away from the din and doing of men.

Now we cannot think of Christ withdrawing from men except for the purpose of fitting Himself for further service. The strain of service led Him to seek the silences, and the silences fitted Him to minister once again to the multitude on which he had compassion. It is good for the lives which touch ours that, when the strain has weakened us, we indulge our thirst for a short existence in exquisite places, commune with the very spring of life, and walk and talk with God in His garden.

And then, when we come back, just before "the frost is on the punkin," to the old desk and the old home, we shall be more tender, larger, freer, lighter, and manifest a finer energy and grace.—Wyoming Churchman.

To Love Is Not Always to Understand.

There is nothing a child appreciates more than to be understood.

The years of childhood are so few that we should make the most of them by studying the nature of each individual child and deal with it accordingly.

Oh, yes, we all feel that we love our children, but that love should prompt us to fully understand them.

One little girl remarked about a grown up friend, "I just love her, she is such an understandingest person." Children cannot convey their ideas as they wish. With a little close attention and imagination we can quickly decipher what they mean to say. This is always greatly appreciated.

What bitter impressions still linger in our minds of times when our elders ridiculed us simply because they failed even to try to understand. Ridicule is often felt more keenly by a child than one who is older. Then, too, who is there among us who would not condemn most vociferously the threatening of a child to force it into subjection or the laughing at its fears? I have heard mothers threaten their children by telling them that this or that would happen to them, or that some fearful goblin would appear if they were not quiet or go to sleep. Then the child usually has a restless sleep and wakens in a feverish condition. The one in charge surely failed even to try to understand the sensitive nature of little one. They cannot expect to be trusted or regarded as truthful when the menaces fail to appear.

The great secret of understanding children lies in the closer contact with them, the sharing of their plans, their thoughts, their talks, their pleasures, and their very lives.—Selected.

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For the Young Folks

Bobby's Prayer.

Dear Father, there's the other boy to-night,
Who's praying to a god that's made of wood;
He asks it to take care of him till light
And love him—but it won't do any good.

He is so far I cannot make him hear;
I'd call to him and tell him, if I could,
That You'll take care of him, that You are near
And love him—for his god is made of wood.

I know he'd ask You if he only knew;
I know he'd love to know You if he could.
Dear God, take care of him, and love him, too—
The other boy, whose god is made of wood.

—Everyland.

Orders Are Orders.

"I wish I was grown up and didn't have to mind anyone!" sighed Edward Bruce Taylor, alias Ned, crossly, as he took a fresh grip on his new sail-boat. It's just the day to sail her and here I am all ready to wade in, and I have to stay on the bank because I had the croup last night. It makes me mad!" and Ned dug his toe savagely into the soft grass.

"What's the matter, Captain?" called Uncle Ben cheerfully as he pushed aside the bushes. "Ship on the rocks?" Better take the skipper aboard and shove her off."

A faint smile played around Ned's mouth at this remark, then quickly disappeared as his disappointment came into mind.

"It wouldn't do a bit of harm to wade in the brook with my boat, would it, Uncle Ben? The water is as warm as toast."

"Had reverse orders?" asked Uncle Ben quicky.

"Well, mother thought it might be too cold, as I had the croup last night; but I'm sure she'd let me if you asked her. Do, Uncle Ben!" cried Ned coaxingly.

"See here, Captain, I never ask anyone to change orders; it's dangerous business. When I'm told to do a thing, or not to do it, I mind."

"You mind, Uncle Ben? I never heard of a man minding, and you're so old, too! I heard mother say you were thirty and that all the girls were crazy about you. Are they, Uncle Ben?"

"I'm sure I hope not; they'd be foolish if they were. But let's get back to the subject of minding, Captain. You just make it a rule to obey orders every time and it's bound to keep you out of trouble. It won't always be easy, but it makes you happier in the end. While we are on the subject of obeying orders, which means the same thing as minding, suppose I tell you a little experience that I had. Maybe it will help you.

"It was a cold, snowy day in the middle of December a year ago. The destroyer of which I was commanding officer was slipping through the water off the Irish coast turned toward home. That meant that we would be through our work of searching for submarines and would be relieved by other men.

"We were perhaps half way to port, and I was in my stateroom thinking what a splendid Christmas I would spend with you, little Captain, when orders came by wireless that we were to head about and proceed at full speed to meet a large troop-ship that was on her way to France with several thousand men aboard. The orders stated that she was guarded by five destroyers, but that we were to join her also.

"Well, I felt just as you did. Neddy boy, mad clean through! I talked to myself just as you did, too. I said, 'Why should we go after that ship when she has five destroyers protecting her?' But orders are orders with men as well as with boys, so I gave the order and we headed about and started in the teeth of a northeaster, which had been blowing up for the last hour or two.

"After several hours of pretty rough sailing, we sighted the troop-ship. Two of the destroyers were protecting the bow of the ship; one on the side and two at the stern; we were to take our place on the unprotected side. For the next few hours things were pretty quiet, no danger sighted when suddenly the man in the 'lookout' shouted: 'Submarine off the starboard bow, sir, just coming to surface.' Instantly the men came to action and jumped to their stations. The forward gun swung around to bear upon the submarine and at the command, 'Fire at will,' spoke its challenge to the enemy. Several shots were fired, and then as the submarine began to submerge we dropped several depth-charges, with the result that the submarine was blown nearly clear of the water.

"Now, Neddy boy, you see what happened because I obeyed orders, even though I thought my own way was the best. We saved the ship and, what was even more important, the lives of several thousand soldiers with her."

"Oh, Uncle Ben, that was wonderful! I'll try to remember next time what you say, that 'Orders are orders and must be obeyed.'"

"Even though it means keeping on land when you'd rather be in the water," laughed Uncle Ben, then added with a touch of reverence, "Don't you remember, Ned, even Jesus was subject to Joseph and Mary?"—American Messenger.

The Voyage of the Plush Cat.

Amy and Robert Chase were standing in the west window to look up and down the brook which flowed close to the house. Long rains had made the water so high that it was exciting to watch it and try to count the barrels, boxes and logs as they went rushing along on the swift current.

"But we mustn't forget the telephone," Amy reminded her brother. "There it goes now, Robert, and it's your turn to answer."

The two children felt that they were in charge of the house all this week while father and mother were away—though to be sure there was Katie in the kitchen and John Bird to take care of things at the barn.

The telephone was out in the hall and Robert came back laughing when he had answered it.

"It was one of the Rowland kids," he explained. (There were five of the Rowlands and they lived three miles up the bank of the brook.) "They say Baby Bee has lost that famous plush cat of hers."

Amy laughed too as she remembered how the littlest Rowland girl, aged four, always carried that plush cat everywhere, even to bed.

"Baby Bee will cry her eyes out," Amy stopped laughing as she thought about it. "How did she lose it, Rob?"

"Minnie said it went off down the brook. Seems they had made a house-boat out of a box to sail their dolls in, and Bee stuffed the plush cat into it while it was standing on the shore waiting to be launched. Then they all went off for something, and while they were gone the water rose and carried off the boat-house, plush cat and all."

"Let's go out on the bridge and see if we can't catch it as it comes along," proposed Amy.

"It may not come back for a week," objected Rob. "I told Minnie so. It'll keep getting stuck in the bushes aong the shore, or it may get smashed by a log or something, and never be heard from again."

However, they went out to the bridge, which was not far off from the house. It was a stout little bridge, and John Bird said there was no danger of its being carried off, even though the water was so high that it touched the planks. Amy and Robert stood in the middle of it and looked up-stream where a little of almost everything seemed to be coming down. But they saw no such thing as a toy house-boat with a plush cat in it.

"Guess Baby Bee will never see that cat again," remarked Robert. "They'll have to make her another one. What's a plush cat anyway, when they've got four or five live kittens waiting to be given to the neighbors!"

Amy and Robert had been hoping for more than a week for a chance to go up to the Rowland place and get a snow-white kitten Minnie had promised them. The two little Chases had no pet of any kind and, as Amy said, they needed one dreadfully all this lonesome week while mother and father were away. But the rains had washed out the road so that there was no prospect of getting that kitten for days to come.

"Bee likes the plush cat best," Amy explained. "You know how babies take a fancy to such things, and it's safer for her to play with than a live kitten. It won't scratch when she squeezes it too hard."

They gave up watching for the house-boat and went back to the house. Minnie called up again and told them that Bee was crying bitterly for her plush cat.

"I do wish you could spy that house-boat," said Minnie. "If we could just tell the baby that you've saved the plush cat from drowning and will take care of it for her, she would think it was all right. The little thing cries so we can't have any fun at all, and mother isn't here to help us."

"They're keeping house all alone just as we are," Amy reminded her brother. "We ought to do what we can for them. Look here, Rob, let's take our luncheon and go out on the bridge and camp there till night. Then if the house-boat does come along we can't help seeing it."

Robert laughed at this and then he began to look rather cross. There were many things he would have liked better to do than sit all day on a bridge half-day across a brook. But he went,

and they sat there in the sun and ate their luncheon as they watched the water.

"It's pleasant enough here," Amy declared as cheerfully as she could. 'But time seems so long when you're waiting for something that I thought I'd bring the dominoes, Rob. Let's sit down here in the middle of the bridge and have a game."

They sat there for the greater part of the afternoon playing dominoes and watching for the plush cat to come sailing down the brook.

"That house-boat is hung up on a snag or sunk in midstream by a head-on collision—that's my opinion—say, what's that?"

Something had come into sight on the swift current above them. It was shaped like a box, but it had tiny windows cut in the sides and it was flying a little scarlet pennant from the top of a small wooden staff.

"It's the house-boat—hurrah, we've got it!" Rob had laid hold of the box and lifted it carefully over the railing to the floor of the bridge.

"Look here, Amy," he cried, "can a plush cat yow! that way?"

For there certainly came from the inside of the box such a sound as only cats in distress can make.

They took off the box cover which formed the roof of the house-boat. There lay the plush cat, filling almost all the space inside the box. But underneath Amy spied two bright eyes and two white paws.

"O, Robert," she gasped, "it's our very own kitten."

Sure enough it was. The little creature had climbed into the "boat" while it was standing on the shore, and the baby had put the plush cat in and capped the cover on, without noticing the kitten asleep at the bottom of the box.

"It isn't hurt a bit," cried Amy, cuddling the fluffy white ball against her cheek. "Let's run and telephone to Minnie that the first voyage of her house-boat is a great success."—Mabel S. Merrill, in Zion's Herald.

How Trixie Earned Her Lunch Bones.

Trixie was a lovely white silky-haired dog with the cutest little black spot on each ear, and the tip of her ever-friendly wagging tail and she was the beloved pet of a little girl named Priscilla. Now Trixie often went to the store when Priscilla accompanied her mother and it happened one day when Trixie went along the kind-hearted butcher man, seeing the friendly lettle dog looking longingly at the meat, yet never offering to touc hanything, threw her the end of a soup bone.

To the butcher man's surprise, Trixie gave a delighted little bark, which said, "Thank you" as plainly as any dog could say it.

"That's quite a smart little dog you've got there," the butcher man said to Priscilla. "What's her name?"

"Her name's Trixie," Priscilla answered, "and she's tricky, too."

"I can well believe that," the butcher man laughed.

"Would you like to see her do some stunts?" asked Priscilla.

"Come around to-morrow about noon," the butcher man answered. "I won't be quite so busy then."

So the next day Priscilla took Trixie along with her to the butcher man's place, and when the dog had performed a number of cute litle tricks the butcher man gave her a nice, rich, juicy bone.

That was how it happened that every day about noon a little white dog with a black spot on each ear and the tip of her tail would enter a meat market, and standing on her hind feet with her paws propped against the counter, would give a little bark to attract the butcher man's attnetion and beg with her gentle brown eyes while she waited for the bone which she never failed to receive.

"You're about the nicest little dog there is," the butcher man declared, as he gave Trixie the end of a juicy bone, and Trixie never forgot her "thank you" bark as she picked up the bone and trotted off in the direction of home.

When Priscilla saw Trixie coming home the first time all by herself with a fresh bone in her mouth, the little girl ran laughing to her mother.

"Mamma," she said, "Trixie has learned to go after her own lunch bones."

"I'm afraid Trixie is becoming a nuisance at the meat shop," Mrs. Deveny replied. "I'll have to see the butcher man about it."

So the next day when Priscilla and her mother went to the meat market they decided to keep the dog at home, but Trixie slyly slipped out the back door and beat them to the shop, and to their great surprise, when they entered the shop they found Trixie at her accustomed place by the counter, waiting patiently for the bone, which she always received.

"I fear that dog's making you a lot of trouble," Mrs. Deveny said to the butcher man.

"Not at all, ma'am," he assured her. "She's a dog in a thousand, for I can go out and leave her alone and she never touches a thing—she really earns her bones by her nice, polite ways."

A True St. Bernard Story.

This St. Bernard lived in Switzerland. His name was Santo and he belonged to an innkeeper up in the mountains. One wild, stormy night when he was lying by the hearth-fire apparently asleep, and his master and mistress were taking their ease because they knew no guests would come on such a night. Santo suddenly jumped up and insisted on going out. His master tried to dissuade him saying: "No, Santo, you do not want to go out such a terrible night as this; see how the snow drifts and how the wind blows!" But Santo grew much excited and in spite of all persuasion got out and started down the mountain road as fast as he could go and as if he knew exactly where he was going.

About two hours later he returned, almost exhausted with a baby lashed to his back with a piece of harness. You can imagine how amazed the innkeeper and his wife were and how quickly she took the baby and warmed and fed him. The man roused the neighbors, who followed Santo, now restlessly waiting for them. With such things as they could carry to help those they knew they should find in dire need, they waded through the snow two miles to a gully road, where they came upon an overturned bus from which the frightened horses had run away. There they found, huddled together for warmth, seven people, including the baby's father and mother. You can imagine how happy they were to know that the baby was safe. The innkeeper and the neighbors succeeded in getting all the travelers back to the inn, and so Santo really saved all those lives.

Now how did Santo know, in the first place, that there was trouble somewhere? Shut your eyes and think, before you read the next line, and learn that what made him prick up his ears and insist on getting out was the sound of the pounding of the runaway horses' hoofs, which his keen hearing caught, above the roar of the storm. He had before associated that sound with trouble, and his instinct made him go to the rescue.—Our Dumb Animals.

A Sleepy Time.

"O dear!" the little tin soldier cried,
"I've marched this whole day long,
Though my gun is heavy and hard to hold
And my legs are far from strong.

"And now I should like to take some rest;
It certainly can't be right
To expect a veteran like myself
To stand on guard all night."

The little toy horse, in great distress,
Called: "Who will attend to me?
I want to be put in my nice, neat stall
And be given some oats for tea.

"I've been to the market town and back
Today at my fastest trot;
And now I am lying upside down
With my harness tied in a knot."

Cried jack-in-a-box: "I've jumped and bounced
Till I'm quite worn out tonight;
Will somebody please shut up my house
And fasten the roof down tight?"

"I'm hoarse as a crow," said the barking dog;
"I'm tired," sighed the woolly sheep;
"We are all of us that," cried jumping jack,
"And we need some rest and sleep.

"We should like to go to our beds at once
And shut up our eyes quite tight.
Will our dear little master please to come
And settle us all for the night?"

But mother it was who put them up
In a row on the nursery shelf;
For never a word the master heard—
He was fast asleep himself.

—Eileen Manley, in Little Folks.

Working Tools of Insects.

I wonder if you know that the smallest insects you see about you have tools given them to do their work with. There is a little fly called a saw-fly, because it has a saw to work with. It has a really a very much nicer saw than you could make, if you were ever so old.

The fly uses it to make places where the eggs will be safe What is more strange, it has a sort of homemade glue which fastens them where they are laid.

Some insects have cutting instruments that work just as your scissors do. The poppy-bee is one of them, and its work is wonderful. This bee has a boring tool, too. Its nests are usually made in old wood. This borer cleans out the nest ready for use. When all is ready, the insect cuts out pieces of leaves to line the nest and to make the cells. These linings are cut in the shape of the cells. You would be surprised to see the care taken to have every piece of just the right size, so that it will fit. When they are fitted, the pieces are nicely fastened together and put into the nest.—"Watchman-Examiner."

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I give and bequeath to "THE EVANGELICAL EDUCATION SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH," incorporated by the legislature of Pennsylvania, the first Monday in November, one thousand eight hundred and sixty-nine, ———— dollars, or ———— real estate, to be used for the general purpose of the Society.

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Wilson's Prayer.

Lord of Nations,
For this sick and wasted body
I do not pray;
Keep sacred my country's honor
Just for today
Make all her pledges inviolate
All through the fray;
May thy precepts guide her statesmen
For these I pray.

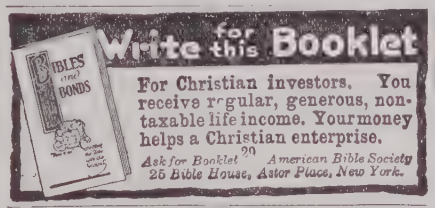
Lord, for this tired and thought-worn mind
Ne'er would I fret;

But the blasted hopes of a world
Would I regret.
Let not that peace dream sink in dust or fade away;
For it was born on Calvary's Tree
And not to-day.

Lord, for this still and withered hand
I do not care;
Nor for the acid cup of hate
That I must bear.
But for the bleeding hearts of men
Who grope to-day
For the peace and love that is not
For these I pray.

This poem was written by a Tennessee boy who prefaces his poems by some words of biography:

"I am a high-school boy and have been a reader of your splendid paper for a number of years. I glorified in the fight you made to uphold the principles of Wilson. I have just read—with a feeling of shame—Ambassador Harvey's speech, which he delivered in London. I believe that he cannot and does not represent America. I also believe that in years to come, when the sunshine of love, truth, and understanding has dissolved away the mists of doubt, jealousy, and party hatred, President Wilson will stand out as the first great international statesman. To my mind, America, in rejecting the League, faltered when she might have led the world."—Exchange.



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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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WANTED — YOUNG UNMARRIED woman as nurse for little boy, fifteen months old, in perfect health. Address Mrs. Kennedy Craig, Kingston Pike, Knoxville, Tenn.

SITUATION WANTED.

WANTED—BY ELDERLY LADY, POSITION to teach small children, or be companion, or do Church work. References exchanged. Asks $25 and board per month. Address "Y.," care of Southern Churchman.

EXPERIENCED TEACHER DESIRES POsition in family. English, French. References. Address Miss Helen Mason Chase, University Terrace, University, Va.

LADY OF REFINEMENT AND EXPERIence, with best social position, desires position in school as matron. Some knowledge of music. Address E. R. G., 120 West Main Street, Salem, Va.

REFINED, MIDDLE-AGED WOMAN DEsires position as practical nurse or housekeeper. Excellent references. Salary $50. S. E. Brown, Beaver Dam, Va., R. F. D. 4.

A REFINED LADY WISHES A POSITION as companion, or to teach one or two young children in private family, in city preferred. Address Miss J. M. S., 215 High Street, Petersburg, Va.

DAUGHTER OF A MISSIONARY CLERgyman desires position as parochial helper. Experience in teaching primary grades, also music. Good references. Address "E. S. D.," P. O. Box 214, Wilmington, N. C.

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Marriages and Deaths

Marriage notices not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Seabrease: Entered into rest, July 30, at Waynesboro, Va., the REV. ALEXANDER W. SEABREASE, in the eightieth year of his age. Interment at Fort Wayne, Ind.

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed.
Thy name, O Jesus, be forever blest,
Alleluia!

MRS. VIRGINIA PEYTON KENT.

When the death angel transported the noble and generous spirit of MRS. KENT from its temporary to its eternal home at the midnight hour of Thursday, August 25, there passed from our midst one whose unselfish, pure and upright life has silently built for itself a shrine in the hearts of all the many friends who have been inspired to higher thought and nobler purpose by the influence of that exemplary life.

Mrs. Kent was the daughter of the late Hon. John Howe Peyton, of Augusta County, and his wife, Anne M. Lewis. She came to Wytheville as the bride of the late Colonel Joseph Ferdinand Kent, and her long life in this town has but endeared her to a constantly widening circle of friends. In her girlhood she enjoyed every advantage that wealth could bestow, was educated in the best schools of the South, and came to her new home perfectly equipped to preside as mistress of a home known far and near for its gracious and lavish hospitality. Her influence as a mother was always potent and her children rise up and call her blessed.

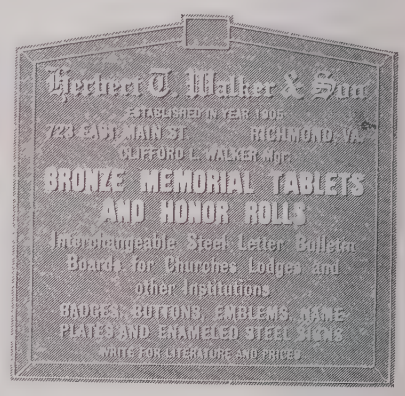
The high veneration and esteem in which she was held was touchingly attested during the last days of her life, when news of her condition was sought anxiously by young, middle-aged and old of every station in life.

Mrs. Kent had not been strong for several years, but her wonderful vitality was shown in her never-failing interest in the activities of her children and grandchildren, and the world at large. Her love of the great outdoors was evidenced by her pleasure in the almost daily drives into the surrounding country. She had the comfort and joy of having her three children and two grandchildren with her for the past several weeks, and received their unremitting devotion and tender ministrations during her growing weakness, as the end gradually approached. The merciful Father spared her suffering and she calmly and peacefully "fell asleep." Her mind was clear and beautiful to the last, always thinking of others.

Mrs. Virginia Peyton Kent was born at "Montgomery Hall," the home of her father in Staunton, in March, 1841. She married Colonel Joseph F. Kent September 11, 1869, and became the mother of three children, all of whom survive—Joseph F. Kent, of Huntington, W. Va.; Mrs. Fontaine Broun, of Charleston, W. Va., and Miss Mary Preston Kent, who for years has devoted herself to the care and comfort of the beloved mother.

Saturday afternoon, as the sun was sinking to rest in the western sky, and amid masses of beautiful autumn flowers bearing testimony of the sympathy of many sorrowing friends, her body was laid to wait in God's acre till the resurrection morn.

And so our good-night kiss was given,
And like a lily her life did close;
Angels uncurtained that repose,
And the awakening was in heaven.



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Personal Notes

Mr. George Chalmers, Richmond, nas been doing missionary work in Wyoming throughout the summer. In Septeember he will take charge of St. Paul's Church, Evanston, Wyo.

The Rev. F. V. Hoag, rector of Batavia and Geneva, Ill., has accepted a call to be dean of the Cathedral at Salina.

The Rev. Henry C. Staunton, rector of the Church of the Good Shepherd, Binghamton, N. Y., for the past eleven years, has accepted a call to All Saints' Church, Syracuse, N. Y. Mr. Staunton i sa son of the first rector of the parish, and a brother of the Rev. John A. Staunton, Jr., of Sagada.

The Rev. Albert S. Thomas, for the past thirteen years rector of St. David's Church, Cheraw, S. C., has accepted the call to St. Michael's Church, Charleston, effective October 1. St. Michael's is one of the oldest and most distinguished parishes in the South, being one of the landmarks of the city. The church has been vacant since the death of Dr. John Kershaw last spring. Mr. Thomas is Secretary of the Diocese of South Carolina, historiographer, delegate to the last General Convention, and member of many important committees in the Diocese.

Chaplain Ernest W. Wood, U. S. Army, has been transferred from Camp Grant, Ill., to Fort Rosecrans, San Diego, Cal.

The Rev. Joseph A. Ryerson has resigned the rectorship of Grace Church, Riverhead, L. I., and accepted a call to Findlay, O.

The Rev. Israel H. Noe, rector of the Church of the Incarnation, Atlanta, has accepted the call to become dean of St. Mary's Cathedral, Memphis, Tenn., and assumed his new charge September 1.

The Rev. Edmund J. Gates has resigned his work at Camden, N. Y., and accepted the rectorship of St. Paul's Church, Oxford, N. Y.

The Rev. T. D. Harari, rector of Christ Church, Lucketts, Va., was recently presented with a purse of $125 from the parishes at Hamilton, Purcellville and Round Hill, Va. These three parishes have been for some months without a rector, and Mr. Harari has been serving them during that period.

The Rev. Benjamin C. De Camp, formerly assistant at St. Paul's Church, Flatbush, Long Island, N. Y., who was recently called to the rectorship of the Church of the Ascension, Bloomfield, N. J., to succeed the late Rev. Hugh D. Wilson, entered upon his new duties September 1.

The Rev. J. J. Dixon, formerly of Alliance, Neb., is priest in charge of St. Andrew's Church, Basin, and St. Luke's Church, Greybull, Wyo. He is also the rural dean of the Big Horn.

Ordinations.

In St. Paul's Cathedral, Detroit, Mich., on July 2, the Bishop of the Diocese ordained to the diaconate Louis H. Berry, the presenter being the Rev. C. S. Sedgewick, minister of St. Cyprian's Mission, Detroit, and the preacher the Rev. R. W. Bagnall, former rector of St. Matthew's Church, Detroit. Mr. Berry is a graduate of Howard University and the General Theological Seminary. He will take up work among colored people in Flint and Detroit.

Deaths.

The Rev. T. Middleton, Archdeacon of Colored Work in the Diocese of Mississippi, and for years in direct charge of St. Mary's Mission and Industrial School, at Vicksburg, died on August 4.

The Rev. A. E. Elliott, late rector of Christ Church, Coxsackie, in the Diocese of Albany ,died at his residence in Ottawa, Can., on July 25. Mr. Elliott was a Canadian by birth, and of the twenty-eight years of his ministry, twenty-two were spent in the American Church. His body was taken to Shawville for interment in the cemetery adjoining St. Paul's Church.

Words.

Harriet Wilds Brown.

"I kept silence, yea, even from good words, but it was pain and grief to me."

Words are the commonest things in our lives. They are used as naturally by most of us as the air which we breathe. Yet in themselves they possess a world of power. It is one of the commonplaces of religious training to stress the harm which comes from unkind and ungenerous words. Perhaps no one can be found who would justify their use. But how about the failure to use good words, to give forth words of sympathy and appreciation? Can there be sins of omission in the use of good words just as there are sins of omission in the performance of good deeds?

There are people, many of them, of high character, whose lives are filled with deeds of kindness, but who fail utterly to give to the hungry the words of sympathy they crave. Some make it a matter of principle not to express gratitude or appreciation except in the most meager way. These same people are often receiving such words and would miss them sadly if they were withheld: and though they would not think of constantly receiving kind deeds and making no return, they see no reason for responding in the matter of words.

Now to many, perhaps to the best and greatest, generous and loving words are not necessary. But the average man or woman needs words as well as deeds. There are some who esteem the message on the card which accompanies a gift at Christmas time above the gift itself. They miss the kindly word withheld because, forsooth, their friend holds with the proverb that "actions speak louder than words."

The psalmist in the words quoted above is giving us, by implication at least, the lesson that a good man should verily suffer when he fails to give expression to the kind thoughts that are in his mind. Those who refrain miss the grace of the Master's words, "Well done, thou good and faithful servant," though they would be very particular to give the service the material reward. Let us Christians not be guilty of the sins of omission in the matter of good words—words of sympathy and gratitude and appreciation and, most of all, of love.

I know not what the future hath of
marvel or surprise,
Assured above that life and death His
mercy underlies.
And if my heart and flesh are weak to
bear the untried pain,
The broken reed He will not break, but
strengthen and sustain.
And so, besides the sea I wait the muffled oar,
No harm from Him can come to me on
ocean or on shore.
I know not where His islands lift their
fronded palms in air,
I only know, I cannot drift beyond His
love and care.

—Whittier.

The life of Christ is as precious as His Word; His purity is its power; His character its crown; His death its glory.—E. W. Caswell.

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There are such problems in your community. Do you know about them?

Men's Clubs.—Why not organize a Discussion Group for seven evenings in Lent? Begin to plan now.

Brotherhood Men and Girl's Friendly Girls.—Why not in arranging your program for next year's work plan a Discussion Group?

The Boys and Girls of Grand Rapids got the mayor and chief of police to come and tell them about their community: Why not have a Discussion Group, High School boys and girls?

Men and Women of the Church.—Why not give an evening a week in Lent to some thought about your duties as Christians to your community?

Clergy.—We do not ask any new work or another organization. All we ask is that you choose a key-man fitted to lead a Discussion Group. Choose him early in the fall and send his name to the chairman or secretary of your diocesan Social Service Commission and to the Department of Christian Social Service, at 281 Fourth Avenue, New York City. They will give him material and train him to lead the group.

Then get your vestry and your leading men and women to promise to get up a Discussion Group for one evening each week for seven weeks (or less if that seems too much). Why not arrange several Discussion Groups, the Men's Club, or Vestry, or Service League, or Young People's Club?

To be published and ready for use in October
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DISCUSSION GROUPS

. . . by . . .

REV. CHARLES K. GILBERT
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REV. CHARLES N. LATHROP
Executive Secretary, Department of Christian Social Service
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Publicity Department, 281 Fourth Avenue, New York City

Southern Churchman

DOMINUS FRUSTRA ISIN 1835

VOL. 86 RICHMOND, VA., SEPTEMBER 17, 1921. No. 38.

Communion

To stretch my hand and touch Him
Though He seem far away;
To raise my eyes and see Him
Through darkness as through day;
To lift my voice and call Him—
This is to pray!

To feel a Hand extended
By One who standeth near;
To view the love that shineth
In Eyes serene and clear;
To know that He is calling—
This is to hear!

—*S. W. Tuffield*

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Catalogue from REV. C. G. CHAMBERLAYNE, Ph. D., Headmaster.

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A Boarding and Day School in Tidewater Virginia. 3 bldgs., 100 acre farm. Safe boating, bathing, fishing, Home influences. Ready accessibilty. Boarding department limited to 22 boys for the present. Board and tuition in same $400. First session begins Sept. 28, 1921. Catalogue from REV. F. E. WARREN, Rector, P. O., Marl, Va.

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A Boarding and Day School in Piedmont Virginia. Location healthful and beautiful. From primary through college preparatory courses. Also music, art and general courses. Boarding department limited to 40 pupils for the present. Board and tuition in same $500. Twelfth session begins Sept. 21, 1921. Catalogue from MISS EMMA S. YERBY, Principal.

ST. MARGARET'S SCHOOL
Tappahannock, Essex County, Va.

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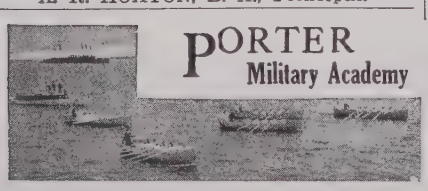
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It is a tremendous moment when first one is called upon to join the great army of those who suffer.—Canon Scott-Holland.

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We find great things are made of little things
And little things go lessening, till at last
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Thyself alone hath power to quench its thirst.

Take, O Lord, and receive all my liberty, my memory, my intellect, and the whole of my will, whatever I have and possess. Thou hast given them all; to Thee, O Lord, I restore them; all things are Thine; dispose of them as Thou willest. Give me Thy love, and Thy grace, for this is enough for me.—St. Ignatius.

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x x x

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x x x

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Southern Churchman

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VOL. 86 RICHMOND, VA., SEPTEMBER, 17, 1921. No. 38.

THE SEMINARIES AND THE PEOPLE

When the National Conference of Social Work met in Milwaukee this summer, among the exhibits of various kinds installed in the galleries of the auditorium where the great assemblage gathered was one from the University of Wisconsin. In the centre were miniature buildings representing the university, and radiating from these were a multitude of ribbons leading to other miniature buildings and pictures representing the manifold interests of the State with which the university is in contact—the farm, the dairy, the school, the village library, the machine shop, and a whole range of other diverse activities to which the university is furnishing counsel and co-operation. It was a graphic evidence of what is being done increasingly now by the more progressive State universities of America. Their work is no longer bounded by their campuses. They feel a responsibility for a constituency far vaster than the group of students enrolled as such. They are reaching out to serve the whole people. They are seeking to become the intellectual laboratories to which can be brought the questions which have to do with any and every phase of human betterment, and in which can be worked out the answers applicable to the work-a-day realities of thousands who will never come within the university gates.

In this "extension service" of the universities, is there not an idea which the seminaries of the Church might well imitate? It may be that some of our own seminaries are attempting a service analagous to this (and if such be the case, we should like to publish an account of it), but we know of some seminaries at least which are doing nothing of the kind, and we rather suspect that they are not peculiar. The seminaries teach the men who come to them and enroll as students; but what are they doing to inform, to stimulate and to encourage by direct co-operation the men who are already in the ministry, and the laymen and laywomen in the parishes? The school-books used to tell us that a "rhetorical question" is one that is asked without expectation of an answer, and we do not know that we expect an answer to this one. At any rate, we do not know what the answer is.

On the contrary, it would seem that the seminaries—with due recognition of their great excellencies in the teaching of their enrolled students—are often separated by a great gulf from the thought processes, and the everyday problems of Christian work, of the churches even in their contiguous territory. They are spreading a thrilling feast of scholarship for the few, but how many in the Church at large get more than belated crumbs from that table? We say "belated crumbs" because, though the seminaries sometimes say that they influence the Church through the young men who are going out into the ministry constantly from their halls, and this seems true, yet there is another aspect in which this is so far from being an adequate statement of the fact as hardly to be true at all. For the young men, just because they are young and inexperienced, are often not listened to. Some of the elders, both among the clergy and among those lay popes who bend their awful brows upon any of the young man's deviations, listen to them with large approval as long as they speak with propriety, but if they say anything "peculiar," then the watchful elders will do their best to make plain to these young persons that "children should be seen and not heard." The result is that the young men going out to carry to the Church the message they have received at the seminary, often cannot "get the message across," unless the seminary backs them up very much more evidently than it usually does. The majority of the people are under the influence of leaders who represent the intellectual point of approach, and the conception of the Church's responsibility, which was characteristic of the seminaries a generation ago, but is not in the least characteristic of the seminaries now; and so a chasm of about twenty-five or thirty years continually yawns between the mind of the seminaries, which are supposed to teach the Church, and what the Church has actually got in its own mind. One may see dioceses under the very shadow of great seminaries in which practically all the Sunday schools and the adult Bible classes also are taught by men and women who lack the remotest notion of that historical and comparative method of study, so familiar in the seminaries, by which the real message and relative values of the different books of the Bible are alone revealed; and similarly there are churches by the score which are just as oblivious of the social gospel of the Kingdom of God, and of their responsibility in the light of it, as though neither the seminaries nor anybody else had ever taught or heard of such a thing.

This seems to us to be the situation; and if our estimate is correct, then the seminaries ought to face the needs of the Church, and their own stewardship, with the same wide vision of responsibility for service to the whole Church which the greatest universities are manifesting toward the whole State.

How the ideal of the most effective "extension service" on the part of the seminaries can best be worked out is for those within the seminaries, who intimately know their resources and their limitations, and not for those without, to say. But it is possible to offer suggestions which might become material for consideration.

1. In the first place, cannot the seminaries give wider value to those series of special lectures which they enjoy

from time to time? Most of the seminaries have certain endowments upon which they invite once or twice a year eminent leaders in the thought or work of the Church to address the seminary body. Often these lectures take place without any one outside the borders of the seminary being in the least aware—unless by chance—that they are being given. If a seminary should send an announcement of such lectures and an invitation to the clergymen within a reasonably accessible distance, it is altogether possible that an increasing number of men would want to take advantage of them, **particularly if in conjunction with these there should be arranged for two or three days a forum or seminar, in which there could be open discussion of questions raised by the lectures, or cognate problems of religion which men were anxious to bring into the seminary atmosphere for consideration.**

2. A service, the intellectual leavening of which might be actually as powerful as it would be seemingly inconspicuous, might be rendered by a seminary if it would send out to a number of ministers and other Church leaders at regular intervals a list, compiled by the professors, of the recent books which they believed to be most stimulating, with a brief paragraph giving an idea of the nature and message of each book. The persons to whom such a list should be mailed at first could be chosen conservatively from among those of its own alumni whom the seminary faculty had reason to believe would be interested; it could grow by a natural process to include all those who should hear of the project and want to be included.

3. Might not the seminaries link themselves much more closely than they now do with the Diocesan Boards of Social Service and Religious Education? As we have already said, there is a serious gap between what the seminaries are teaching and what the children, and the adults, too, in many of the parishes are being taught. It would be a great benefit both to the seminaries and to the Church if the summer Schools for Sunday School Workers, and other training conferences for parish leaders which are becoming as familiar as they are valuable, should be held not at other places, but at the seminaries, and if the seminary faculties should reach out more and more to claim their tremendous privilege of bringing into the seminary atmosphere, and into touch with the quickening seminary scholarship, not only their limited company of ministerial students, but great bodies of men and women from the rank and file of the Church.

Developments such as these would cost money, which in part the seminaries would have to meet. But the seminaries will not have any trouble in raising money for a great "extension service" if they themselves become convinced, and therefore eloquent, concerning the immeasurable value which such a service can render to the Church.

OUR OBLIGATION TO THE FEDERAL COUNCIL

Has not the time come when this Church of ours ought to revise its relationship to the Federal Council of the Churches?

As the matter stands at present, that relationship is neither generous nor just. We receive benefits, and give next to nothing.

The Federal Council is the co-operative body through which many of the most virile ecclesiastical forces in this country carry on the sort of work which Christendom can best do in common. Everybody who considers facts knows that, in our present state of division, no single Christian communion is inclusive enough or powerful enough to bring the ideals of Christ prevailingly to bear upon conditions which affect whole communities and the whole nation. We might hold the most exalted conception imaginable of the divine origin and pre-eminent dignities of our Church (and somebody else might hold the same of his); but when the most exclusive "High Churchman" of our own or any other communion is up against realities, does he conclude that the Episcopal Church has a divine prerogative and a solitary divine sufficiency to take care of the Russian famine, or that the voice of the Presbyterians is all that is needed to settle the matter of international disarmament? We know very well that there are some problems and some needs so vast that the strength of all Christendom is indispensable if the ideals of Christ are to be translated into reality; and it is in order to make the voice of all the free Christian Churches articulate and their power effective that the Federal Council exists. Those communions which have joined it do not sacrifice their ecclesiastical independence, but they glorify their mission in so far as by association they make their ideals count in action.

The Federal Council has carried on, and is carrying on, most valuable research work in social service, in the problem of the rural community and the rural church, and in inter-racial relations—to name only a few of the most fertile subjects of its study. It has informed and organized the Christian mind and will in churches of every name concerning such works of mercy as the Chinese Famine Relief and the rebuilding of devastated churches in Belgium and France. It carried through only a little while ago the tremendous co-operative program of churches and synagogues to bring to tens of thousands of congregations simultaneously on an appointed Sunday an appeal for sentiment in favor of an international disarmament conference—an appeal which resulted in the awakening of a public sentiment which unquestionably has been felt in Congress and in the White House.

By all these activities of the Federal Council our Church has been benefitted. We are sharers in a body of Christian knowledge, and we are heirs of a potentially better Christian society, because of what the Council has done and is doing. But meanwhile we give to the Council what looks like a grudging and churlish recognition. We have not become a member of it. We "co-operate" through our Department of Christian Social Service and one or two other agencies, through which in effect we give a cautious, tentative part of ourselves and take whatever is best that we think the Council can give. And as a Church we do not appropriate one cent toward keeping the Federal Council in existence!

This is discreditable to the Church. It makes us look mean, and we ought to be ashamed of it.

We are going to urge that the next General Convention take this matter up and face it squarely. If we share the lift of the Federal Council, then as a Church we ought to share the load. A just proportion of the Federal Council's budget ought to be a regular charge upon the treasury of the Presiding Bishop and Council.

Meanwhile, with the Church as a whole doing nothing, individual congregations and individual persons can come forward in the Church's name. The Federal Council, with its budget already cut from $300,000 to $230,000, is in need of funds, and an appeal has gone out from the Executive Committee of its Board of Finance, of which Mr. John M. Glenn, a distinguished member of our Church, is chairman. We heartily commend to all our readers the Federal Council's appeal for contributions, large or small; and in order that no one who has the impulse to give may be prevented from giving now, we make the climax of this editorial the address to which cheques or other gifts may be made out and sent, namely, the Federal Council of the Churches of Christ, 612 United Charities Building, 105 East Twenty-second Street, New York.

IS YOUR PARISH HELPING OUR 25,000 CHURCH STUDENTS?

THIS IS THE TIME TO SEND THEIR NAMES TO OUR CLERGY IN COLLEGE COMMUNITIES

WHY DOES NOT YOUR PARISH DO THIS?

THIS PARISH HAS COLLEGE CLUB

A new method of caring for college students has been developed by St. Mary's Church, Manhattanville, New York City, which, it is earnestly hoped, will spread rapidly to other parishes. Like most parishes, St. Mary's has a number of young people away at school or college and has not heretofore made any special effort to care for them. But unlike the majority of parishes, St. Mary's is set in the midst of colleges. A few short blocks south lies Columbia University, a few north is the college of the City of New York, and further north yet is New York University. So the parish has a double task: caring for her students away from home and entertaining those who come from a distance to New York colleges.

One Sunday morning, after church service, the rector, Rev. C. B. Ackley, called a meeting of all those who had attended colleges, universities or normal schools. A tentative organization was formed and another meeting to formulate plans was set for Wednesday night.

The following general scheme of work was drawn up at the later meeting. A committee was appointed to go over the parish lists with the rector and discover all young people of high school or college age; list those away at school or college, and bring to the attention of those not at college and to their parents the great desirability of a college education. In this connection it was decided to ask Rev. Paul Micou, College Secretary of the Presiding Bishop and Council, to address the congregation on this subject this spring.

Early in September it was voted to hold a good-bye service for those going to college; to notify the rectors in the college towns with sufficient data to personalize their first contacts with the students; to send to the students the parish paper and occasional letters (especially from the rector); to ask some of the students to report on the Church work and religious life of their colleges at the time of the giving out of notices the first or second Sunday after Christmas; to see to it that every student is set to work in the Church in some congenial way when graduated, and if he or she goes to another community to follow them up there with a letter to some clergyman who will make use of them. Such a plan, if carried out, will "stop the leaks" so far as the young people of St. Mary's are concerned.

On June 26 a most interesting "baccalaureate service" was held. Six recent college graduates walked with the choir in cap and gown. All high school graduates and all going up from one grade to another in the public schools had front seats in the congregation. The rector, in his address, called on the college graduates especially to return their debt for religious education by teaching in the Sunday school or working in other ways in the Church.

As far as St. Mary's relation to the New York colleges is concerned, we need not report on it here, since it follows the general lines laid down for a parish in a college community in Mr. Micou's book, "The Church at Work in College and University" (Morehouse).

All success to St. Mary's plan! In every parish there are college and university folk who have never quite "geared in." This gives them an opportunity along their own lines. Such parish university clubs or committees would be intensely interested in the material which is sent out from Mr. Micou's office if they were placed on his mailing list.—From Exchange of Methods, June, 1921.

List of Clergy Ministering to College Students.

(In the list below are given the names of the clergy to whom students entering college should be reported, if possible, before the college session begins. Concerning colleges and normal schools not on this list, write to the Rev. Paul Micou, College Secretary of Religious Education Department, 289 Fourth Avenue, New York City.)

Alabama Polytechnic Institute, Auburn: Rev. William G. McDowell, Jr., Holy Innocents.

Alabama, University of, Tuscaloosa: Rev. E. A. Penick, Christ Church.

Amherst College, Amherst, Mass.; Rev. Harvey C. Parke, Jr., Grace Church.

Arizona, University of, Tucson: Rev. William J. Dixon, Grace Church.

Arkansas, University of, Fayetteville: Rev. Clarence P. Parker, St. Paul's.

Boston, students in the city of: Rev. Alex Mann, D. D., Holy Trinity Church.

Bowdoin College, Brunswick, Me.: Rev. Roy R. Gilson, St. Paul's Church.

Brown University, Providence, R. I.: Rev. P. F. Sturges, Grace Church.

Bryn Mawr College, Bryn Mawr, Pa.: Rev. G. A. Barton, LL. D., Church of the Redeemer; Rev. Charles Townsend, Jr., Church of the Good Shepherd, Rosemont, Pa.

California, University of, Berkeley: Rev. W. R. H. Hodgkin, St. Mark's.

California, Southern Branch of University of, Los Angeles: Rev. A. F. Randall, Trinity Church.

Carnegie Institute of Technology, Pittsburgh, Pa.: Rev. Robert N. Meade, Church of the Redeemer, 5720 Darlington Road.

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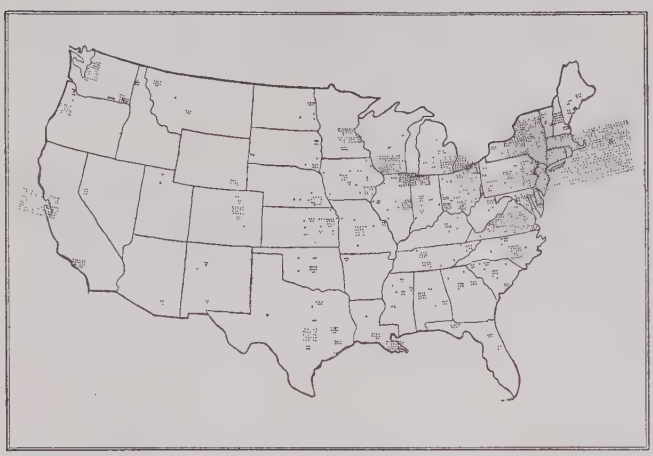
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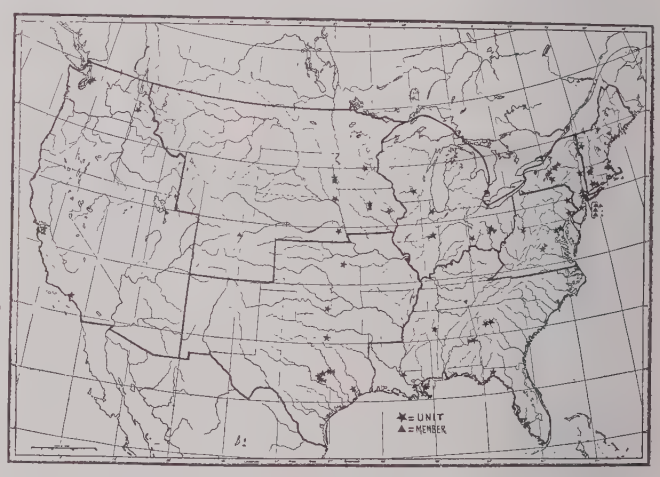
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GIVING OR GETTING

A Suggestion Evolved from the Problem of the Church's Social Life in Reference to Stewardship

The Rev. Conrad Harrison Goodwin

In every congregation there are men and women who will give time, talent and productive service to make money for the Church. They usually work as the Church, or as some organization representing the Church, in lawn fete, entertainment, bazaar. Through them the Church appeals to its members and to the world generally to come and buy, as a **means of giving** to the Church and extending the kingdom. The people come, get value received, enjoy themselves, feel that they have done the Church great service by patronizing the entertainment, and compliment the Church on being so clever in making Church support and extension so easy and enjoyable to the world and to its members.

We ask: Were the people who patronized the entertainment or ice cream festival **giving to** the Church or **getting from** the Church? Did they get value received—their money's worth? If not, from the standpoint of fairness and of patronage, the Church has greatly blundered. If so, in what way have those, thus entertained, **given** to the Church?

In this way we seek to make plain that the present confusion in the Church's social methods of finance, between giving and getting, has done two serious things: commercialized its social life and corrupted the spirit of self-sacrifice in stewardship.

In its worst forms, the religious quality and spiritual outlook of a congregation may be—often has been—destroyed by these seemingly harmless and natural ways of social life and money-making for the Church. The raffle, grab bag, lottery, and what not is too often camouflaged gambling. But of these things, or the worldly play, or dance, in the name of the Church, we do not speak. Their reaction is too swiftly and surely the death of missionary spirit and unselfish service to need comment.

But, as serious and earnest Church people, we need to realize that, while the lack of democratic social life is usually a weakness in the Church, and while we need more opportunities and plan in mingling in Christian fellowship, we need to guard our Church social life from becoming commercialized as much as our home social life, where giving rather than getting (or charging) is its spirit and joy. When the gathering is honeycombed with the question mark, How much is the crowd worth? What will we realize?—then the social aspect is secondary, a means to an end, a bait.

When the budget is made up and the appeal is made to meet the acid test—to show liberality and self-sacrifice in weekly giving to extend the Kingdom of God, the giving in a parish where such methods obtain is meager, and advice is given to supplement with entertainments and so raise money in an easy, pleasant way. This means that **it hurts to give outright without any return.** This means that money is not laid on the Lord's table with the holy elements of His self-sacrifice—to pledge the spirit of our self-sacrifice in time, and earning ability, and intelligent stewardship. So the joy of giving—honest giving—is not realized; the spirit in which the Master gave Himself is not real in Church finance; and **the world,** which **judges the Church more by the way she makes money than by the way she spends it,** sees a pleasure-loving spirit in the Church which does not grip the religious instincts of the unchurched.

These are facts from experience. To make light of the issue is but an index to the thoughtless, frivolous spirit that cannot perceive the need, nor summon the power, to do great things for God in a day of wonderful opportunity.

Such is the problem. We believe we need to give more thought to Church fellowship—to give for its maintenance rather than get something out of it. In the parish budget should be an item for social gatherings. Further, as a second method, a sum necessary to defray expenses could be required of each who attends a Church gathering, but not to make money. In the third place, individuals, as a group giving their time, materials, talent, could advertise in their **own name** some entertainment in which those attending would get their money's worth and so make it possible for those who gave the entertainment to make money for the Church. This is by no means hair-splitting when we thus distinguish this method from the Church's doing business or giving pleasure for gain. My office force or farm tenant may make it possible for my business so to succeed that I can give liberally to the Church. Yet if I pay them for their work, I am giving to the Church—not they—though they make it possible. So those who patronize my entertainment make it possible for **me** to give. But they get value received. They are not allowed to think that, if they cut down their giving for Church support and extension, they are still supporting the Church by patronizing Church entertainments. If I spend a quarter in pleasure or food and get value received—whether or not entertained by a group of Church workers in order to **earn their** free will offerings, then this should neither take the place of nor be thought of as supplementing my Church offering. But if entertainments thrive and free will offerings are miserly and trifling in amount, it does show me that I have money for pleasure, but have not the symbol of self-sacrifice. So I begin to think straight; and, out of shame that the joy of pleasure and self-gain is choking the joy of real giving and uncalculating self-consecration, comes new vision instead of blurred perspective, keener hearing to ears dulled with the clamor of things. So we shall hear the Master's command to give; and love, daring to test the Master's spirit of giving, shall bring God's children home to the Father.

"INASMUCH AS YE DID IT NOT"

A SERMON

By the Rev. Henry Sloane Coffin, D. D.

Have you ever noticed in the three solemn parables of judgment, grouped together in the twenty-fifth chapter of St. Matthew's gospel, which end with the rigid exclusion of the unfit, that these are condemned not for any wrong which they have committed? In every instance they meant well. Those at the King's left hand would have served Him had they recognized Him. The one-talent servant took particular pains to keep his Lord's money safe. The short-sighted virgins wanted to honor the marriage and did their utmost at the last minute to make up for their improvidence. They failed, not because they had done something bad, but because they had not shown certain positive qualities. They were all of them religious—deferential to the King, in awe of their Lord, eager to welcome the Bridegroom. But Jesus apparently brushes aside their good intentions and their religious feelings, and makes no allowance for them in the summary verdicts: "Depart from Me, ye cursed"; "Cast ye out the unprofitable servant"; "And the door was shut." In His kindly and considerate judgment there is no room in the Kingdom of God for the unbrotherly, the unproductive, the short-sighted.

There is no room for the unbrotherly. Those at the King's left are charged with failing to serve the hungry, the stranger, the sick, the imprisoned. Here are poverty, immigration, disease, criminality—age-old human problems. When they confront you and me in connection with some individual we know, most of us have heart and conscience enough to do something. * * *

But such instances of need come rarely to us personally. At this moment you and I cannot mention by name any who are hungry or lonely or sick or caught in the meshes of wrong-doing. To be sure, there are plenty of them. * * * But the plight of these folk is only indirectly our affair; it is the concern of our country, our city, or of society.

Take the single question of poverty, for example. At the moment the horror of unemployment from which we have been spared for several years is again upon us. Some people are glad of it. One hears the comment that labor has been having its day, and it held up the community; now it is capital's day, and labor must humbly ask for a job, and be glad to get anything. Some groups in labor have been just as selfish as some groups classed as capitalist, but no more selfih. There are tidal movements of human affairs which affect demand and supply, and the most clever and powerful have little control of them, and for the moment we are in one of those reactionary periods which follow such unsettling chapters in history as wars. Men are not talking with enthusiasm of social betterment or concerning themselves with justice in industries; but there is an effort to get back to a condition of things which seemed prosperous to at least some elements in the community. But we do well to recall that we were hardly in a paradise before the war, and that periodic spells of unemployment, plunging thousands in want and demoralizing their characters, can never be acquiesced in as the will of the Father in heaven for His household on earth. If unemployment threatens numbers of our brethren with poverty, it is something for which we and our whole nation will be judged. This is no time for Christians to lose interest in attempts at industrial readjustment, and to give over trying to order factories and businesses on a more fraternal basis where both responsibilities and opportunities are more justly shared. Social upheaval is no remote possibility. Not Russian proletarians, but British miners, have been raising the red flag this past week. Whether their demands be right or wrong, wise or foolish, such widespread movements on the part of fairly well educated and thinking men do not occur without cause. Can't you hear in this industrial judgment a voice saying both to leaders and a whole people, "Inasmuch as ye did it not—"? Viscount Bryce, in the preface to his masterly volumes on Modern Democracies, just published, remarks: "Even when one thinks a view unsound or a scheme unworkable, one must regard all honest efforts to improve this unsatisfactory world with a sympathy which recognizes how many things need to be changed."

Britain's plight today ought to convince the leaders of industry in our land that our enterprises should be carefully set in order that no cause for similar bad feeling and calamatous civil strife be left uncorrected. Followers of Jesus cannot be easy with the spirit prevalent in our own mines, factories, railways and commerce. Here is no manifest goodwill to serve. You and I, and our land, will be judged, not only for the wrongs we have done, although such may be charged to our account, but for the more brotherly day we were not thoughtfully, passionately and devotedly hastening. * * *

There is no room for the unproductive. The servant in the parable had only a single talent, and so he had less incentive to invest it than the servant with five. Bankers run after the possessor of five talents, but there is no great eagerness for a small account. Dozens of doors open of themselves to the man with brilliant abilities, but the average, and especially the less-than-average, person has to shove hard to get any opening at all. This servant took pains not to lose a farthing. He could say, "Lo, thou hast thine own." But Jesus holds out no prospect for him but the outer darkness.

And many of us find ourselves sketched in this least gifted servant. We have one-fifth or one-half the faith or the enthusiasm or the skill or the tact or the magnetism or the courage of other servants of Christ. In situation after situation we cannot help thinking of some one who could handle it far better. "There is So-and-so with five times my wisdom; or So-and-so with fully twice my ability." As we grow older we pride ourselves on keeping what we have. If we maintain our influence, if we live up to our reputation, if we conserve our faith, if we hold our courage, we feel that we are doing not ill. By middle age we have acquired caution. We have seen so many people take risks and lose that we cannot help cherishing an admiration for this servant who pursued so safe a course, and we do not think poorly of any one who can hand back everything that was trusted to him. But let us not forget that Jesus never said that the kingdom of heaven was of the middle-aged and elderly. "Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven." "I was afraid," said this timid man, and the seer on Patmos begins a list with "the fearful" who along with murderers and idolaters and all liars have their part in the lack of fire. The cowardly who will not risk failures have no place among the follower of the crucified and obviously are misfits in any community of which the Lamb is the light. This servant goes to the outer darkness because he lacks venturesomeness. Without daring, no man can be productive.

You and I have faith in Christ; call it "little faith, one-talent faith"; Jesus did not hesitate to take a minimum confidence, "faith as a grain of mustard-seed," and urge a man to tackle a mountain. What mountain, what foothill, that blocks Christian advance are we believingly setting ourselves to remove?"

You and I have enthusiasm for the Kingdom of God. It may be a very smouldering fire; never mind, fire is fire, and a single match or one smouldering coal can start a conflagration. Whom are we kindling with the vision of things made over, of an earth renewed in a springtide of love?

You and I represent many contacts. It may be that personally we are neither influential nor magnetic. But we are in touch with this and that person, and it may be that ours is the only Christian touch. What are we making out of it?

You and I control varied amounts of wealth. There are many times five-talent possessors here and possessors of considerably less than one talent. A talent is worth about $30,000. What are we producing with our money measured in terms of human beings? What gains in health, knowledge, beauty, righteousness, faith, does our money show?

You and I have a number of abilities—and surely Jesus had some purpose in using talents and not shekels or some lesser coin in His parable. It was His way of implying that the least gifted is a millionaire, for He took the largest current unit of wealth and made the poorest servant possessor of that. It will not do to come with our powers intact, and say, "Lord, all that I had I still possess." No, the query is: "How productive hast thou made thy talent?" And why not? Surely the prospect of a static community in which people keep things as they are is a boresome prospect in earth and heaven. It was unerring insight in Jesus which foresaw no place in the commonwealth of a creative Father for the unproductive. "Cast ye out the unprofitable servant."

There is no room for the short-sighted. Friends of Christ must have reserves on which they can draw. There are delay—experience had brought that home to Jesus, and surely it has brought it home to every one of us. From our point of view the Bridegroom always tarries. How long we must wait to see some life in whom we are keenly interested wedded to Christ! How slow the process of getting a business house, a civic administration, a college community, even a church, truly married to Him—the group-mind and His with but a single thought, "two hearts that beat as one." Friends of the Bridegroom, however eager to see the wedding consummated, will never last out without reserve supplies of patience, hope and trust. * * *

Many well-intentioned people treat their spiritual natures as an improvident farmer the soil of his acres. They keep constantly drawing upon themselves for endurance, for cheerfulness, for goodwill, for self-control, for conscientiousness, for zeal, without bothering their heads to renew their spirits. Many adults are draining natures well cultivated by devout parents and teachers in childhood, and neglecting to provide any similar cultivation for themselves today. Some fathers and mothers are using up the ideals grown in their own consciences well-fertilized by an earlier generation, and failing to stock their children's natures with the same fertilizer. There are a good many harvests reaped by our generation from soils that were enriched by believers of a former day. One can think of families and churches and whole communities that are expending their spiritual capital. But the judgment overtakes the short-sighted farmer in diminishing crops and in the final poverty of his acres; and a like judgment is as certain for the spiritually improvident.

The ideal community is not composed of thoughtless persons who are forever importuning their neighbors to help them out with a loan. In matters of character one cannot borrow. The most kindly disposed friend cannot lend us sensitiveness of conscience, or self-control. When the emergency comes, a man either possesses or lacks his own supplies. Without them he is excluded from the fellowship in which they are essentials. So rigorously exacting is life; and Jesus knew it, and spoke with the most loving frankness to all who, like these well-meaning but thoughtless girls, make no provision for strains on character. In providing reserves of the spirit, short-sightedness is not forgivable. The door is shut. Men and women, what pains are we taking to store our natures and to renew ourselves in faith and hope and love? * * *

No room for the unbrotherly, the unproductive, the short-sighted! They are undesirables here or anywhere else. And if these searching and unanswerably reasonable parables of Jesus seem to classify you and me among the unfit, the same Jesus invites us to follow Him and live with Him, and under His control become brotherly, useful and stored with the fulness of God. That is the gospel. This is Jesus Christ—what shall we say to Him?

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

ON DIVORCE LEGISLATION.

Mr. Editor: Allow me to call the attention of your readers, especially the members of women's clubs and societies, to a strong appeal to women on the divorce question, which appears in the September issue of Good Housekeeping. It is entitled "A Call to a New Crusade." The author is judge of the Probate Court of Boston, where he has had a large experience in alimony, which is declared by Judge Morschauser, of the Supreme Court of New York, to be one of the chief roots of the evil. The plea of Judge Grant is for uniform Federal legislation, which necessarily implies an amendment to the Constitution.

Hitherto the chief objection to uniform laws, such as we have in business contracts and many other national affairs, has been, as the author says, "deep-seated, individual State self-complacency." Lawyers also have found or imagined impossible difficulties. But the Edmonds bill for an amendment to the Constitution meets in an admirably simple way the worst of these, namely, for fear of such States as South Carolina and New York that their standard should be lowered; South Carolina granting only judicial separation without right of remarriage, and New York confining that right to adultery as the ground of the action. The judge seems to be unaware of the Edmonds bill; but the proposed amendment has this as a proviso, namely, that while Congress shall have power to establish a maximum of causes for absolute divorce, every State may reduce (but not increase) that maximum, as in the case of South Carolina to no cause whatever, and of New York to only one.

The way for this bill has been already blazed by the work of various State commsisions on uniformity. It only remains now to bring the power of public opinion to bear on Congress to apply this remedy to the most imminent danger that threatens today the very life of the nation. It is to urge sane Americans, especially members of women's clubs, to stir up interest and take definite measures to this end, that Judge Grant has written his paper. He begins by calling attention to the fact that the average rate of divorces to marriages in the United States in 1916 was one to nine. But this is really an under-statement of the case, for that year Nevada had one divorce to 1.54 marriages; Oregon one to 254; Washington one to 4.01, etc., while New Hampshire leads the East with one to 6.40.

The first week in October the Association for the Sanctity of Marriage will issue its next bulletin on "The Cruelty of Divorce Legislation," which is now in type. It hopes also to print the admirably practical article by Bishop Moreland on "Five Divorce Remedies," which lately appeared in the New York Times, but funds are greatly needed for this purpose. Checks should be made payable to the Rev. Dr. Edwin A. White, Treasurer, and sent to me.

(Rev.) WALKER GWYNNE,
General Secretary.

Summit, N. J., September 9, 1921.

DR. HUTCHINS AND THE HYMNAL.

Mr. Editor: I was mightily surprised to read in Bishop Faber's letter to the Church papers that the New Hymnal was not selling satisfactorily. It has been advertised exceedingly well. We have almost been threatened if we used any other hymnal. So it is odd that all have not fallen in line and furnished every pew with that book. But is it odd?

The Rev. Charles Hutchins had many friends in the Church. He did much for the music of the Church. And he did it with his own money, and without much hope of receiving any adequate return. Those of us who knew him personally could not do other than stand by him in his last days. He was a loyal friend and it behooved us to be loyal to him. When the writer went to North Dakota to work, Dr. Hutchins sent out a box of excellent books to keep the spirit right in his far-off friend. He was thoughtful and kind, always doing some such thing for those he knew well enough to do such things for. In his last days he saw that some appreciated his work and thought enough of him to stick to his publications. He went to his grave with some kind and sympathetic words before his eyes. Many of us would gladly have given the royalty on a thousand hymnals to the Church Pension Fund rather than had the last days of Dr. Hutchins made so depressing. Is it any wonder that the New Hymnal is not going immediately into every pew of the American Church?

A. E. CLATTENBURG.

Hazleton, Pa., September 2, 1921.

AN APPEAL TO DIOCESAN SECRETARIES.

Mr. Editor: The attention of the secretaries "of every Diocese, Missionary District and the Convocation of American Churches in Europe" is respectfully called to Canon 50, §IV (ii), requiring their transmission "on or before September 1 in each and every year," to the Recorder of General Convention of the names of the clergy and deaconesses as stated in said canon.

On February 10 I was appointed by the Rt. Rev. D. S. Tuttle, D. D., LL. D., D. C. L., Presiding Bishop of the Church, to that office, made vacant by the death of the Rev. Herman C. Duncan, S. T. D. (who had been Recorder since 1885), and only the journals of the Canal Zone, Louisiana, New Jersey and Springfield have been received.

The importance of keeping these records as required by the Church needs no emphasis, and the attention of all secretaries to this canon of the General Convention is earnestly requested.

W. S. SLACK.

221 Winn St., Alexandria, La., Sept. 8, 1921.

The Great Commission.

AN ENGLISH BISHOP PRAISES ST. JOHN'S, SHANGHAI.

The Rt. Rev. W. Banister, English Bishop in Kwangsi and Hunan, writes enthusiastically of what he calls "the high altruistic services rendered by American Christian educators in China":

"Their contribution to the moral uplift of the Chinese by means of higher education stands pre-eminent above all the efforts of other Christian enterprises in the East, and is due in part to the fact that America devoted a portion of the Boxer indemnity to furthering education among the Chinese. In this task the highest position has been taken by an institution of our own Anglican Communion.—St. Johns' University, Shanghai."

Bishop Banister says that St. John's is worthily exemplifying its motto, "Light and Truth." Most of its graduates, since the incorporation on a university basis, Bishop Banister says, are "filling important positions of trust and influence in the political, commercial and intellectual life.

"Some are helping to direct the political destinies of their country in relation to world problems and adjustments, for example, Dr. Wellington Koo and Dr. Alfred Sze, the Chinese Ministers to London and Washington, and Dr. W. W. Yen, the present Minister for Foreign Affairs at Peking. In all, some twenty-three men are serving the State in one capacity or another.

"Twenty men are serving the Church as religious leaders, and one is at the head of the Y. M. C. A. organization for the whole of China. Nearly a hundred men are taking part as teachers in the educational and intellectual movements among students.

"Twenty-four graduates in medicine, who have subsequently qualified in foreign universities side by side with young men of America and Great Britain, are making a great contribution to the well-being of the Chinese people. Some of these men hold positions of eminence and distinction as specialists.

"Then in engineering, some of the men from St. John's hold the first places in enterprises for the extension of communications and mining. In the great trunk lines which are extending year by year and linking the provinces and people together, and in the development of the vast mineral and coal deposits, which make China so important in the economic life of the world, they are to be found.

"Other men are engaged in large commercial corporations, business houses and banks in many parts of China. This is a great achievement and a worthy disposition for an institution to hold. There is not the glamor of ancient halls of learning about the great buildings erected at Jessfield, but they impress the observer as meeting the needs of the present time in China.

"The American Church can be warmly congratulated on its work at St. John's for present and future generations of Chinese students."

GOLDEN JUBILEE OF THE WOMAN'S AUXILIARY.

The Golden Jubilee of the Woman's Auxiliary is nearly here. On October 16, 1921, the Woman's Auxiliary will celebrate its fiftieth anniversary.

For the past year committees have been busy in each diocese and missionary district trying to make the women realize what the Auxiliary has stood for during these fifty years, and what it has accomplished. These same committees are collecting money which, it is hoped, will represent a gift from every member of the Auxiliary. This money will be presented on October 16 at a celebration of the Holy Communion in each parish church, when the women will be asked to dedicate themselves afresh to the service of the Master that He may use them in the spread of His kingdom.

The Auxiliary is hoping for $50,000, which will be given as a trust fund to the Presiding Bishop and Council, the interest to be used for missionaries at home on furlough, for medical care, for board, study or recreation. It will be known as the Emery Fund in grateful appreciation of what the three Emery sisters have meant in the life of the Auxiliary.

Different dioceses are pursuing different plans in connection with this fund, but it does not matter so much how the money is raised, if the idea of gratitude to God for the fifty years of service is kept to the front, and if the celebration culminates in a re-dedication of the women of the Church to the service of the Master, so that each one may be truly a reasonable, holy and living sacrifice to Him.

Already over $10,000 has been paid in, and many dioceses send word that they will exceed the amount set as their goal. The missionary districts in the foreign field are co-operating splendidly. When the final report is made it is hoped that every diocese and district in the Church will be represented. In the meantime the Auxiliary would have the Church continue to pray that this anniversary may be observed as Christ would have it observed, and that many women may be led to know the joy of service through His Church as they have never known it before.

A NOVEL OFFERING FOR THE ARCHDEACON STUCK MEMORIAL FUND.

Miss Eleanor J. Ridgway, who is serving at St. John's in the Wilderness, Allakaket, the most remote of our interior stations in Alaska, writes:

"On the Fourth of July, at the service, I had an offering taken for the Archdeacon Stuck Memorial Fund, and I enclose a draft for $41.50. The offering was a novel one in that $26.50 of it was cash and there were twenty-two muskrat skins. These I took to the trader and he helped towards the offering by giving us $2.25 more than the value of the skins. May I say to the credit of our native people that among the twenty-two skins given, there was put one poor one. On June 26, at the morning service, I asked them to be prepared on that day to give the offering. After the service the people said that some did not have the cash, and would it be all right to give the skins? They said that the Archdeacon had always been their friend and they honored him and wished to give to the fund."

This offering has been added to the fund for the endowment of St. Stephen's Hospital, Fort Yukon, in memory of the late Archdeacon Stuck. Of the $25,000 asked for this purpose, there has so far been received $2,652.24. With the exception of two or three gifts from friends in this country who have not waited for a formal announcement that gifts would be received, everything given so far has come from the Archdeacon's white and Indian friends in Alaska. The last $1,000 has been promised by a member of the Church in Virginia.

COMPARING THE EDUCATION OF BUDDHISTS AND CHRISTIANS.

Bishop Tucker, of Kyoto, points out that the Buddhists are giving their candidate priests a much more thorough scholastic training than we are giving to our theological candidates in Japan. In addition to the men who study in these Buddhist universities and theological schools they are sending a large number of their men through the Imperial universities. "I think," says Bishop Tucker, "that one might make the following comparison between the education given by the Buddhists and the Christians. Our men probably get better training in the English language, and probably equally good training in specifically Christian subjects such as the Bible, dogmatics and Church history as do the Buddhists in Buddhist theology. The Buddhists, however, seem to get a very much more thorough training in philosophy, psychology and in Oriental subjects."

A list of subjects taught in Buddhist institutions includes not only the study of the history, literature and philosophy of Japan and other Oriental nations, but such subjects as the history of English literature, the principles of sociology, the outline of ethics, the history of pedagogy, political economy, mental diseases, biology. Bishop Tucker believes that just as the Buddhists send some of their picked students to the Imperial universities, so the Church in Japan should be helped to send some of its picked men for study either to the Imperial University in Kyoto or Tokyo or abroad for two or more years. While this plan has been followed occasionally, Bishop Tucker would have it made a regular part of our educational work.

INDIANS TRAVEL SEVENTY-FIVE MILES FOR CHRISTIAN BURIAL.

Miss Eleanor J. Ridgway, of our St. John's-in-the-Wilderness Mission, Allakaket, Alaska, writing in July, says:

"Our chief's twelve-year-old daughter, Clara, died of tuberculosis at their spring hunting camp away up the Kanuti River. They brought her body back to the village after the "break-up," for the chief said that they could not bury her without the prayers of the mission. The body must have been brought at least seventy-five miles by boat. This is the third time in the five years I have been here that this has happened."

The General Committee of the English Church Missionary Society has adopted a budget of $3,000,000 for the year 1921-22. This amount is expended entirely in work outside the British Isles.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor.

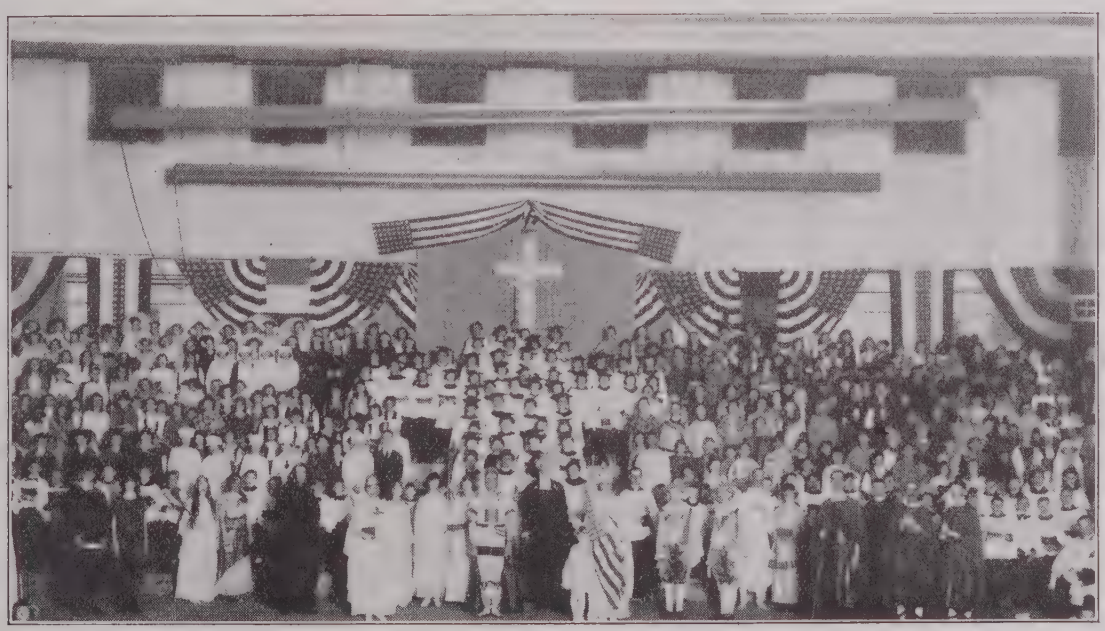
PAGEANTRY.

Instruction and inspiration through pageantry has become very popular in recent years, and has been utilized by many churches.

The Presiding Bishop and Council, recognizing the opportunity afforded by the one hundredth anniversary of the birth of our missionary societies, has issued a pamphlet with the words for a pageant to present in dramatic form the mission of the Church.

We present below a picture that was taken last year of the stage in the City Auditorium, Richmond, Va., when a pageant was presented in connection with the second phase of the Nation-Wide Campaign.

We use this cut because it shows the arrangement of the vested choir in the form of a cross, and such a seating plan is practicable and effective in any building where there is space enough and in connection with any pageant.



PHOTOGRAPH OF VIRGINIA PAGEANT SHOWING CROSS FORMED BY VESTED CHOIRS.

In this particular case the choirs marched in and took their seats, thus forming the cross in view of the audience, but if this is not feasible the choir could come in and take their seats before the congregation assembles. In either case the presentation of the white cross formed by the choir makes an attractive feature of any pageant of this sort.

The pamphlet issued by the Presiding Bishop and Council contains a pageant that is adaptable for large or small congregations, and will certainly be helpful in presenting the work of the Church in an interesting manner.

A number of publications in connection with the Centennial are being issued at the Church headquarters, and it is well worth while to write to procure the list of them from Rev. F. J. Clarke, Secretary Committee on Arrangements, 281 Fourth Avenue, New York, N. Y.

FIVE-YEAR-OLD WISDOM.

A curly-headed five-year-old nephew was spending a few hours with his aunt in one of our Southern cities en route from his home further South to join his mother in the mountains.

The aunt was reading aloud to entertain him, and incidentally keep him quiet, for the rest of the journey was a long and tiresome one.

The aunt stopped reading for a few minutes to arrange some detail of the parlor furniture.

"You better go on reading," said the small tyrant; "you won't have me to read to tomorrow."

His motive was purely selfish, but he unconsciously struck a chord that would be well for us to sound more often.

In this particular instance everything was being done for this child that could be done for his happiness, but is it always so?

Are there not many times when our treatment of children would be different if we felt that they would not "be here tomorrow," and they won't be with us always?

We do not mean this in a sinister way with reference to the little ones being snatched away from us by death, but too frequently we forget how soon childhood will be past, and only a period in the memory of the little one by our side.

Are we treating our children so that their childhood will be a period of happy memories on which some day they can look back with joy and from which they can draw food for pleasant reflection in years to come?

No one can foresee the eventualities of a lifetime. Enforced idle periods may come to any of us in which we shall be compelled to fall back upon our own resources, perhaps not even being able to read. In such a case no one can estimate the value of joyous happy childhood years which will be like a reservoir from which to draw pleasant thoughts that will make congenial companions if the latter are not procurable.

Church Intelligence

A Celebration of the Holy Communion for the Men and Boys of the Church.

Again the Brotherhood of St. Andrew is early suggesting to the clergy of the parishes and missions of the Church the opportunity presented at the beginning of the Church's year—the First Sunday in Advent, November 27, for the holding of a Corporate Communion for the confirmed men and boys of the Church.

For the last two years the suggestion has met with increasing favor, and many thousands of men and boys were reached for the service this day. Cards similar to those of last year will be prepared by the Brotherhood office, and designed to be distributed to the male communicants of the individual parishes and missions. Last year over sixty-six thousand of them were used.

Services for the Deaf.

On the morning of the Fifteenth Sunday after Trinity, September 4, upon the occasion of the thirty-fifth annual convention of the Pennsylvania Society for the Advancement of the Deaf, the Rev. Oliver J .Whildin, of Baltimore, preached the convention sermon. The service, which was arranged for the large number of delegates and visitors in attendance at the convention, consisted of the Holy Communion. Among those assisting the Rev. F. C. Smielau, missionary to the deaf in the Dioceses of Pittsburgh, Harrisburg, Bethlehem and Erie, in the service were the Rev. Henry J. Pulver, of Washington, D. C., and the Rev. H. C. Merrill, of Utica, N. Y.

New Warden for the DuBose Memorial School.

The Rev. Mercer P. Logan, D. D., rector of St. Paul's Church, Charleston, S. C., and director and founder of the Sewanee Conference for Church Workers, has been called to be warden of the DuBose Memorial Church Training School, Monteagle, Tenn., and has accepted. Dr. Logan will enter upon his new work at once, and the school will open September 21.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Death of the Rev. W. N. Meade.

The Rev. William Nelson Meade, rector of South Farnham Parish, Essex County, Va., died at Boyce, Clarke County, on Friday, September 2, and was laid to rest among the graves of his ancestors at the Old Chapel in Clarke. Mr. Meade was a grandson of Bishop Meade and son of Francis Burwell and Mary Mann Meade. He was educated at the University of Virginia and the Theological Seminary at Alexandria, and was ordained in 1885. He served churches at Hampton and Herndon and in Northampton County, Va., and Anderson, S. C., before removing to Tappahannock about seventeen years ago. His was the quiet, effective work of a country clergyman who won the love and esteem of his people and was content to remain and expend his strength among them. His health was never robust and had been failing for several years. He had just finished a few weeks' vacation among the scenes of his boyhood, but his return was delayed by the illness and death of a sister, Mrs. Whiting, which was quickly followed by his own decease.

Laying of Cornerstone of St. Mark's Church.

The cornerstone of the new St. Mark's Church, Richmond, the Rev. Dr. W. D. Smith, rector, was laid on Saturday afternoon, September 10, at 4 o'clock, the ceremonies being under the auspices of Metropolitan Lodge, No. 11, A. F. & A. M. The Hon. James Alston Cabell, a member of the lodge and prominent layman, was the principal speaker.

St. Mark's sold its former building at First and Clay Streets over a year ago, and the congregation has since been worshipping in the R. E. Lee public school building. The work on the new church will be pushed as rapidly as possible, and it is hoped that sufficient progress will be made to enable the congregation to hold its services in the new building before many months, although it will not be completed for some time to come.

Church School Locations Healthful.

At the request of the Rev. Edmund L. Woodward, M. D., dean of Church schools in the Diocese of Virginia, Dr. Ennion G. Williams, State Health Commissioner, recently visited the two schools that are now in process of establishment by the Diocese of Virginia in Tidewater Virginia. These schools are St. Margaret's, at Tappahannock, Essex County, a school for girls, and Christchurch School, for boys, near Urbanna, in Middlesex County.

The site of St. Margaret's is the home property of the late Judge Wright, adjoining the village, with about eight acres of land. The spacious lawns border on the Rappahannock River, giving a splendid view for miles of the river, which is several miles wide at this place. The old mansion, with its high pitched rooms, lends itself admirably as the nucleus of the new school building, to which will be added large wings on either side.

Christchurch School for Boys is on the old Eastman estate, adjoining the historic colonial Christ Church built in 1664, and the school property has about one hundred acres. The large mansion, surrounded by stately oaks, is located on an elevation probably the highest in the county, and commands a magnificent view of the Rappahannock River about a quarter of a mile distant. Level stretches of high ground furnish an unexcelled location for campus and athletic grounds, while sixty acres are under cultivation.

Dr. Williams expressed himself as being enthusiastic about the possibilities of both schools, and in a letter to Dr. Woodward, said: "Your board is certainly to be congratulated in securing two such admirably located sites, where utility, natural beauty and salubrious surroundings are combined to form of the foundations of your schools. The three big factors for good health in a tidewater country can easily be controlled. They are water supply, sewage disposal and musquito breeding. At St. Margaret's you have already the best of water from the deep artesian well, and at Christchurch the ample natural spring is well protected. The sewage can be disposed of in septic tanks. The absence of mosquitoes at present and the absence of any near mosquito breeding places offer a practical guarantee of freedom from malaria."

The Centennial of St. Stephen's Church, Culpeper: Piedmont Convocation.

While making extensive repairs to this old church in 1916, the cornerstone was found, and in it a copper plate giving the names of the officers of the local Masonic Lodge and the date, September 8, 1821. The Centennial birthday of St. Stephen's has just been held, shared in by the community, Fairfax Lodge, No. 43, of Masons, and the Piedmont Convocation, holding its autumnal meeting.

It began with a celebration of the Holy Communion on the Fifteenth Sunday after Trinity, and an historical sermon by the Bishop of the Diocese. In the evening the senior ex-rector, the Rev. J. G. Minnegerode, D. D., made an address largely reminiscent.

Monday night members of all the congregations in Culpeper accepted an invitation to worship together, and addresses were made by their ministers, under the Bishop's license, on the "Influence of a Parish in a Community for a Century in (1) Pulpit Message, (2) Sacramental Services, (3) and Pastoral Ministry in the Home."

A missionary service was held Tuesday night with another large congregation. In the regretted absence of the Rev. W. H. Ramsauer, through illness, three addresses were made on "Christian Education." The Rev. Dr. E. L. Woodward described it in the "Far East"; the Rev. T. D. Harrari in the "Near East," and the Bishop in this Diocese, especially in the work of the "Church schools" now in operation. He made an earnest appeal for assistance in this education of our youth.

Wednesday morning the Piedmont Convocation organized for business; adjourning for morning worship, and a sermon by the Rev. Percy F. Hall, of Alexandria. After lunch served in the parish hall, the convocation met, and the Rev. W. D. Smith, for the Diocesan Nation-Wide Campaign Committee for 1922, organized the convocation for the canvass for this autumn, with four centers of operations: Alexandria, Leesburg, The Plains and Culpeper. At night, after Evening Prayer, the Rev. Dr. Berryman Green preached on "A Parish Centennial.

Thursday morning many members of the congregation conveyed the members of the convocation to the old Colonial church of "Little Fork," a dozen miles in the country. Meeting the local congregation, the Holy Communion was celebrated by the dean of convocation, assisted by the Rev. Messrs. Hall, Minnegerode, Everett and Mellichampe. The Rev. Mr. Mellichampe preached from the text, Acts 9:6. Afterwards the congregation adjourned to the hospitable home, "Rosedale," already known to many of the clergymen of this Diocese, where dinner was served abundantly on the lawn to a company of guests too large to enter the house. A business session of the convocation was held immediately afterward, when an invitation was accepted to the parish of Falls Church for the spring meeting.

In St. Stephen's Church at night Fairfax Lodge, No. 43, accepted an invitation to worship with the congregation, and the church was again filled to its capacity. This service of the Centennial program was diretly associated with the laying of the cornerstone, as an anniversary, and the Rev. J. J. Lanier, D. D., of Fredericksburg, preached on the building of spiritual character.

The absence of four former rectors, detained by engagements or illness, was greatly regretted, as well as that of

members of the convocation unable to come. It was a sincere pleasure to have those who did come. The parish has been benefitted, and will remember long and happily their help in celebrating its Centennial with the one hundred and eighth semi-annual meeting of the Piedmont Convocation.

K. J. H.

SOUTHERN VIRGINIA

Rt. Rev. B. D. Tucker D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Recruiting for the Ministry.

There has been a deep interest on the part of ministers and people of the Diocese in the recruiting of the clergy. The cause has been brought again and again before the people. We have reason to be encouraged by the result. The need is still great, but we may hope that the time is not distant when every church in the Diocese can be supplied. There are three students from Southern Virginia at the Virginia Seminary, with the prospect of another in the fall. There is one at the Philadelphia Divinity School, two at the Bishop Payne Divinity School, and three candidates are preparing in their parishes. The Diocese has seven postulants at the University of Virginia, three at William and Mary College, and one at Yale—two others are preparing elsewhere. Altogether there are seven candidates and nineteen postulants in the now divided Diocese of Southern Virginia.

Consecration of St. Mark's, Cochran.

On Sunday, September 4, St. Mark's Church, Cochran, the Rev. F. B. Tucker, minister in charge, was consecrated by the Rt. Rev. B. D. Tucker, Bishop of Southern Virginia. In addition to the above, the following assisted in the service: The Rt. Rev. A. C. Thomson, Bishop Coadjutor; the Rev. A. P. Gray and the Rev. A. P. Gray, Jr. After the consecration by Bishop Tucker, the Rev. F. B. Tucker and the Rev. A. P. Gray, Jr., read Morning Prayer, Bishop Tucker preached, and Bishop Thomson celebrated the communion. Dinner was served on the grounds, and in the afternoon Bishop Tucker confirmed a class of six. St. Mark's is a small brick church of very attractive design, situated in an oak grove at the juncture of two roads. It is in a farming community and supplies a very real need, being the only church in the neighborhood. The church was started by the Rev. A. P. Gray, Jr., when he was rector of the parish, and the success of the work and the building of the church are in large measure due to his energetic and faithful work.

Memorial to Mrs. Letcher.

The Loulie Taylor Letcher Memorial Committee wishes to announce that by vote of the parish branches it has been decided that the memorial to Mrs. Letcher is to be scholarships in St. Agnes' School, Japan.

The number of scholarships will, of course, be determined by the size of the fund contributed to support them. Mrs. Letcher was the founder of the Woman's Auxiliary in Southern Virginia, and gave the best years of her life to the work, being its only president so long as she lived. The women of the Diocese desire, by means of this memorial, not only to commemorate her life of consecrated service, by furthering a work so dear to her heart, but to extend and perpetuate among themselves the influence of that life, that the inspiration of it be not lost.

Rebecca Powell Carter,
For the Committee.

Epiphany Church, Danville.

A large congregation was present at the morning service Sunday, September 4, in the Church of the Epiphany, Danville, when Rev. Malcolm S. Taylor, the new rector, conducted his first service. Mr. Taylor was called from Grace Church, Berryville, and the Berryville people were as loath to give him up as Danville is glad to have him. Epiphany is exceedingly fortunate to have secured the services of such a man, and welcomes him and his family most heartily into the church and community.

The rectory has been put into thorough repair, and the pantry well stocked with winter provisions.

Mr. Julian Meade will be the teacher of the Men's Bible Class, which was organized the first Sunday in September. Much interest was manifested and the attendance good.

Under the guidance and leadership of Mr. Taylor as rector, and Dr. J. C. Hall as rector-emeritus, great things may be expected of Epiphany.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Improvements Made in Grace Church, Mt. Airy.

During the summer important improvements, costing thousands of dollars, have been made in Grace Church, Mt. Airy, the most notable being the installation of a new organ, to replace the old instrument. The chancel has been enriched by beautiful wood carvings, and the transept has been converted into a baptistry. An attractive looking pavement is now being laid. The rector, the Rev. Thomas S. Cline, who is spending his vacation in Conway, N. H., during September, will have the Rev. William G. Emhardt care for all parochial work and preach on Sundays.

Church Reopened for Worship.

Services were resumed on Sunday, September 11, at the Church of St. Luke and the Epiphany, Philadelphia, which was closed last month for repairs and improvements. There was Holy Communion, with sermon at 11 o'clock. The church was not open in the afternoon, but at 4 P. M. there was an open-air service in the orchard at the church farm at Broomall. The choir from the home church visited the farm to sing, and the rector, the Rev. David M. Steele, D. D., made the address. This was the last service to be held in the open air in the orchard at this novel church and recreation center.

Recent Bequests: Eighteen thousand dollars was bequeathed to St. Mark's Church, Philadelphia, and to several charitable institutions by the late Mrs. Bessie V. Watterhouse, who died August 16.

The endowment fund of St. Mark's Church is given $5,000. The income of an additional $4,000 is to be divided between St. Michael's and St. Mary's Missions. A $5,000 bequest is provided for the Society to Protect Children from Cruelty, and a $2,000 gift for the Francisville Home at Radnor, Pa. A like amount is given to the Society for the Prevention of Cruelty to Animals for water stations for horses.

Mr. Morris Earle, one of the leading laymen of the Diocese, was appointed by Bishop Rhinelander as chairman of the special Ways and Means Committee to raise the $50,000 for the needy Church institutions in the Diocese. Notwithstanding vacation absences and general business conditions, Mr. Earle reports about $27,000 received. Among other things he says, "I am proud of the small subscriptions."

R. R. W.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rev. Herbert Shipman, D. D., Suffragan-Elect.

For the Welfare of Students in New York.

Much activity obtains in New York this autumn in preparation for the welfare of some of the 25,000 students who come to New York from many parts of the country. The Bishop of New York, rectors of Calvary, Transfiguration, vicars of Intercession and St. Paul's Chapels, the Rev. Paul Micou, Chaplain Knox, of Columbia, and others are leading in the plans, and the Church is ahead of all other bodies in these plans. A series of hostess houses, with Greer House as a starter, is proposed from other cities. Into Greer House have been introduced many comforts for the sixty young women which it accommodates. There is a Dutch kitchen, including admirable facilities for the making of fudge, etc. Only young women duly certified to by bishops and others are admitted, and the house is already filled.

Methodists come next in care for students. Years ago they saved one downtown church, while removing several others, and have kept it till now on old lines. Now a new property has been acquired and student work on the lines of Greer House will be attempted. Students from Columbia University are to make a canvass of the community, which is West Side and down town.

For Russian Sufferers: Archbishop Tikhon, Metropolitan of Moscow, has made through Bishop Manning a piteous appeal for funds with which to keep Russian people from starving. The Archbishop tells of terrible sufferings, and the fact that even with help many must die. He feels sure the churches in the United States will help, and writing to the newspapers, and quoting the Moscow confidence, Bishop Manning expresses the same belief.

C.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Community Service to Present Pageant.

A pageant entitled "The Cross Triumphant" and written by Mrs. Minnegerode Andrews will be given on the Cathedral grounds in mid-October for the benefit of St. Mary's School in Raleigh, N. C., said to be the oldest Church school in this country. The pageant depicts the story of the Church in England and America, and will be staged under the direction of Marie Forest, of the District of Columbia Community Service. The author, Mrs. Andrews, is a granddaughter of the

(Continued on page 12.)

Family Department

SEPTEMBER.

1. Thursday.
4. Fifteenth Sunday after Trinity.
11. Sixteenth Sunday after Trinity.
18. Seventeenth Sunday after Trinity.
21. St. Matthew.
21, 23, 24. Ember Days.
25. Eighteenth Sunday after Trinity.
29. Thursday. St. Michael and All Angels.
30. Friday.

Collect for Seventeenth Sunday After Trinity.

Lord, we pray Thee that Thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. Amen.

St. Matthew, the Apostle.

O Almighty God, Who by Thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same Thy Son Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

Awake, O Church of God.

Awake, awake, O Church of God!
Comes now to thee the call
Of Christ, thy Lord, Who bids thee on
Till every foe shall fall.
What thought the hosts of darkness stand,
Their last fierce battle make?
The Victor, Christ, He summons thee;
O Church of God, awake!

O Church of God, lose not the day
That now has come to thee;
A world, awaking from its sleep,
Is waiting light to see.
On heathen altars fire burn love,
Forsaken temples are;
Now, now advance, let idols fall,
And Christ be known afar.

The fathers heard; they followed fast,
And eager met the foe,
The prison's chain, the dungeon's gloom,
And drank the cup of woe.
With faith-cleared eye they saw the Lord,
The meaning of His cross;
For mankind's sake, for Jesus' love,
All things they counted loss.

The toil and labor of the years,
Let these not be in vain;
Haste, reap where others sowed in tears,
And weary served in pain.
Thy sons, thy daughters ready are
To dare for Jseus' sake;
O golden hour! what call is thine!
O Church of God, awake!

—Selected.

The Invitation That Went Wrong.

Susan Carpenter stood at the window, watching the wakening garden, where sturdy green shoots were daring to thrust up through the brown mold. A delicately green flush was showing on the hedges, and all nature felt the urge and stir of the spring. April the wonderful couldn't be quite as perfect this year, she pondered, with father and mother, across the ocean, and she herself spending the six months of their absence with Cousin Harriet and her family. They were kind to the reserved fourteen-year-old girl, evidently wanting this young relative to be contented, but their ways were not the ways to which she was accustomed. The wide beautiful world of books and pictures was not a familiar one to them, and it was very much to Susan and her father and mother. Cousin Harriet was a bustling, busy housekeeper who ran her home as if by clockwork. Not a speck of dust on polished chairs and tables or floor. Not a magazine or paper awry on the sitting-room table; all kept in their even piles, and sometimes Susan found herself wishing that everything wouldn't be quite so straight and proper, that a chair might stay in some cozy angle near the fireplace, or that she might see the cheerful unstudied arrangement of books and periodicals, or perhaps a stray basket of fancy work that made their far-off apartment so especially homey. I really believe that not a single cobweb would have dared to intrude, under the eaves, in the Carpenter attic, or a blown leaf presumed to remain on the broad piazza. The Carpenter girls, Dorothy and Muriel, eighteen and twenty, and out of school, were devoted to their clubs and social affairs, and were very far from understanding dreamy-eyed Susan, who eagerly devoured the occasional books that were brought in, to whom study was a delight, and who haunted the village library whenever she could, failing to find much that she wanted.

The library was not a credit to Kingsport, but as Kingsport people didn't seem to mind, few new books were added, and from time to time the covers and backs loosened cheerfully on those that occupied the shelves.

Once, and Susan recalled it today, as she stood alone by the hall window, once an elderly man had come into the library as she was studying the short shelf by the door, Miss Fox, the librarian, had introduced her to Mr. Douglas, and they had had a real visit over books and reading, and he had said, "I'd like to show you my own library, Miss Susan. I believe you'd feel at home there. We must arrange it sometime; I have some interesting volumes. My father before me was a collector of books."

"He has a lovely home on the river road," Miss Fox had remarked primly after the white-haired man had gone, "and he does have rare books. He's very good to this town, too, though he spends only part of his time here."

Just this morning the postman had brought two imposing envelopes to the house. Susan had seen the address on each as she took them into her cousins, "Mrs. William Carpenter," "The Misses Carpenter," and Muriel had exclaimed as she tore theirs open, "So the great Mr. Douglas is entertaining again. He evidently means to, once a year. I'm glad our evening dresses have just been freshened up."

"Yes, it is fortunate," had been Dorothy's reply; "wonder why he sent to the Misses Carpenter this time? It's always been before "Miss Carpenter and Miss Dorothy Carpenter. However, he always does the correct thing."

"I wish," Susan had whispered it to herself, "I wish I might have been invited, too. I'm almost fifteen; it's a musicale, and at home girls of my age are sometimes included," but she went upstairs quietly, hearing Cousin Harriet's big voice saying, "Yes, I'll ask in Miss Forbes to spend the evening with Susan so the child won't be lonely. Miss Forbes will be glad to come, as she's by herself so much. Susan does have a nice way with old people, I've noticed, so it makes it right all around."

So Miss Forbes, the little, frail gentlewoman on the next street, and she, were to be company for each other on the important night! Well, she would try to make it a cheerful evening for the guest, for something about this delicate little old lady appealed to her. They, too, must have some music, and maybe she could make some fudge. She was pretty sure Cousin Harriet wouldn't object.

It was shortly after 7, the night of the musicale, that Miss Forbes arrived, half an hour before the Carpenters were to start, and the little neighbor, who was quite flushed with pleasurable excitement, was wearing her best black silk gown, a trifle worn, but tastefully made, and a quaint amethyst brooch fastened her lace collar. As she welcomed her old friend, Susan tried to forget her own disappointment, saying, "So you and I are to have a little party by ourselves, after all the rest have gone!"

"That sounds very pleasant to me," and Miss Forbes smiled up at the tall girl, "I'm sure the time will be all too short," patting her soft white hair as she spoke, for the cool winds had blown her about as she walked over slowly. A rather sober, but a very deft-fingered Susan helped her cousins into their warm wraps later, and watched them start off in the taxi, talking and laughing together. Oh, why should they not be happy, she wondered, as she returned to her guest. Weren't they going to a musicale in that spacious house, beautiful with its books and furnishings; the sort of home that a cultured man like Mr. Douglas would be sure to have. She had pictured herself, many times, since the meeting, in the library, as happily exploring that book-lined retreat of which he had spoken, discovering her father's and mother's favorites, and finding the ones she had begun to know and love, and now, now she and a demure little old lady must stay quietly at home. while others rode to the palace of delights, for that was how she thought of it. With a quick revulsion of feeling, and half ashamed of her discontent, she set herself to work to be the entertaining hostess.

The house was hers for the evening. Cousin Harriet had smilingly said so, on leaving, and happily did the visitor respond the young girl's mood. She swayed gently to and fro in a low rocking chair as Susan played the old airs that Miss Forbes remembered, "Ben Bolt," "Flow Gently, Sweet Afton," and "The Last Rose of Summer." It was as Susan was about to retire to the kitchen there to make the proposed fudge that the telephone bell in the hall rang insistently, and she hurried to answer it.

"Is this Miss Susan Carpenter?" said a deep voice over the wire, a voice she did not recognize.

"Oh yes, it is," in Susan's most grown-up tone.

"This is Mr. Douglas speaking. Miss Susan, I find that there has been a mistake somewhere. I sent an invitation to my musicale to the Misses Carpenter, and only two of the young ladies came. That invitation included you, you see, and when I found that you were not with your cousins I was quite disappointed. Now, Miss Susan, if I send my car right over will you come at this late hour? The entertain-

ment will have hardly begun, so you will miss but little."

"Oh-h-h-h," through the phone, the one at the other end of the wire smiled to hear the girlish rapture in that simple word. "I'd just love to come, Mr. Douglas; "it would be simply wonderful, but you see I'm afraid I cannot, for Miss Forbes is with me. Cousin Harriet asked her over to keep me company, and we were trying to have a little party just by ourselves. It's dreadful to say no; you don't know how much I want to come," the young voice was not quite steady, "but I'm sure you'll understand, and thank you just the same; oh, thank you."

"Tell me," Mr. Douglas' voice was interested and kind; "isn't that Miss Forbes who is with you the lady that boards at Mrs. Crane's? If she is, I know I've been introduced to her at church. Ask her if she won't come, too. I'll hold the wire."

"Oh, I'll ask her," and laying down the receiver with trembling hands, Susan delivered the message which after a moment's fluttering hesitation the elderly guest was persuaded to accept, adding, "For I can see no impropriety in so doing, and anyway, you could not go over alone in that car at this time of night."

So a very eager voice assured Mr. Douglas that they would be most happy to come, and would be ready to start by the time the car came.

It was a blissfully happy pair that were received by their beaming host later in the dark, wainscoted hall, and who gave over their wraps to an obsequious maid, and took their places in the well-filled drawing-room, where at the piano a famous artist was playing marvelously a tender theme that brought tears to Susan's eyes, and seemed to bear her away beyond the sea to where were the ones dearest to her. But it was in the library afterwards that Susan's joy was complete, and her host shared her evident delight in the carefully selected volumes which she touched with reverent fingers, gladly accepting his offer to borrow some of the books that she had longed for. In the softly lighted dining-room, all the Carpenters meeting, many were the laughing explanations to neighbors and friends, and Miss Forbes joined in the merriment, too, her cheeks happily flushed as a girl's.

"Why, Susan never changed her gown," Muriel whispered to Dorothy in a shocked tone.

"It doesn't matter," Dorothy studied her cousin almost as if she were an interesting stranger. Susan was standing rapt and silent before a great water color that hung over the dining-room fire-place, an autumn study in rich, dark tones. "That simple brown velveteen seems to suit her somehow, and you know, Muriel, she fits into this sort of house with its music, books and pictures. She belongs here more than we do. Mother says her father and mother are just like that, sort of different. Honestly, I'm glad she came; it would have been a shame if she'd have missed it."

"Yes, and she will come again," was the response. "Mr. Douglas told mother that Susan was a most unusual girl."

And Susan did come again, I'm glad to say, and sometimes little Miss Forbes came with her, until the great house and all it held grew delightfully familiar. "And to think if you hadn't called me up that evening, Mr. Douglas, how much I would have missed," exclaimed Susan rapturously, long afterward, when the two had become really old friends.

"And how much I, too, would have missed, my dear," returned her host, "for you have brought much brightness into an old man's life. And all because an invitation that went wrong was put right on a certain April evening."—Alix Thorn, in The Presbyterian Banner.

Let Us Not Be Narrow.

Generally speaking, the happiest and most contented people are those who, while deeply engrossed in the work that fills their days, yet take time to forget it and to show appreciation of another's work or play. These are the generous ones who not only recognize ability and usefulness in others, but who glory in it.

Is it not perhaps true that in the Church's work we are all more than usually liable to this great fault of not being able to see and appreciate the other person's work and usefulness? Each of us is engrossed in his own, and often we will not even take time to discover what other organizations are for, not to mention the detailed facts that reveal their usefulness and that of their members.

Many parishes are now making their annual meetings, gatherings at which the various organizations report their work in a vivid and interesting manner. We recall a parish in a Southern city, however, that has gone even further than this by having an all-day exhibit on a week day, at which each organization in the parish has its booth under the supervision of a capable and interesting representative. Everybody is asked to visit this parish exhibition, to call at the various booths, learn what is possible, and take away literature for further study. In the evening a general parish meeting is held with a service appropriate to the occasion.

It is almost impossible, save by unusual methods of this kind, so far to gain the attention of our people that they may learn what others are doing. But if such information could be acquired, not only would it inspire all engaged in the general work of the Church, by interesting them in all its departments, but it would have a helpful and inspiring influence on the special duty that each is engaged in.—St Andrew's Cross.

Above the Fog.

The steamer was going down the St Lawrence. The passengers knew that the river, though wide, was dotted with numerous islands between which the tawny flood poured with almost irresistible force. To make matters worse, a clammy fog wrapped river and steamer alike in its ghostly shroud. The passengers on deck observed with alarm that the vessel nevertheless ploughed steadily on her course with unabated speed. Finally, they sent one of their number to question the captain. "It's all right," he said when he returned. "I met the mate just coming down from the bridge, and he says that up where the captain is there isn't any fog. It just seems to be clinging to the surface of the river and the lower part of the boat."

Well would it be for all of us if on the voyage of life we should always bear in mind that up where our Captain is there is no fog! In the fog in which we live there are many things to perplex and frighten us. Every day life puts to us questions that we cannot answer. Every day we must solve problems of conduct and decide on courses of action the ultimate consequences of which we cannot foresee. Shall we go in this direction or in that? Sometimes we are like men without a compass and cannot tell whether we are speeding toward the safe channel or toward the rocks and shoals.

And sometimes the fog is the fog of religious doubt. It hangs persistently over that sea of material things on which we spend our lives. It blinds our vision and terrifies our souls until sometimes we cry in despair that the only thing we can be sure of is the bit of plank on which we stand. As we glide on through the darkness we wonder whether after all we can be sure of anything except what we can see and touch and feel. We know we are out in midstream. We can feel the relentless grip of the current as it hurries us on. What if we lose the bit of plank beneath our feet? The shoals and the rocks are never far away.

Why should we not rise above the fog? We can do it. By enduring poverty or pain, by studying God's Word, by doing kindness to others or by praying with humbleness of heart, we can rise above it. Up where our Captain is there is no fog. The doubts and the perplexities that dismay the unbeliever and the man who loves the world never trouble him who lives close to God. His eye discerns the channel, knows the place of every rock, where the currents run swiftly and where the waters are tranquil and still. Why not trust Him to guide us? Today, as of old, he who trusts God may hear his voice saying, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."—Selected.

Prosperity.

They tell me thou art rich, my country: gold
In glittering flood has poured into thy chest;
Thy flocks and herds increase, thy barns are pressed
With harvest, and thy stores can hardly hold
Their merchandise; unending trains are rolled
Along thy network rails east and west;
Thy factories and forges never rest;
Thou art rich in all things bought and sold.

But dost thou prosper? Better news I crave.
O dearest country, is it well with thee
Indeed, and is thy soul in health?
A nobler people, hearts more wisely brave,
And thoughts that lift men up and make them free
These are prosperity and vital wealth.

—Henry Van Dyke.

The Lesson of the Palm Tree.

The Arabs have a saying about the palm tree that it stands with its feet in salt water and its head in the sun. They often cannot drink of the brackish water found in the oasis where the palm grows; but they tap the tree and drink the sweet palm wine. The palm tree, by the magic of its inner life, can so change the elements found in the unkindly soil around it that they minister to its growth and strength and fruit-bearing. So you and I, in our earthly life, must often have our feet in the mire and bitterness of sin around us; and upon our heads will often beat the fierce heat of temptation. But in spite of these things we shall be able to grow and grow strong, rejecting the evil and assimilating the good, if within us there is the making of a new life through Jesus Christ.—Christian Work.

For the Young Folks

The Few.

The easy roads are crowded;
And the level roads are jammed;
The pleasant little rivers
With the drifting folks are crammed.
But off yonder where it's rocky,
Where you get a better view,
You will find the ranks are thinning
And the travelers are few.

Where the going's smooth and pleasant
You will always find the throng,
For the many, more's the pity,
Seem to like to drift along.
But the steeps that call for courage,
And the task that's hard to do
In the end results in glory
For the never-wavering few.

—Edgar A. Guest.

The Silver Thimble.

By Norena J. Snell.

Elizabeth sat in her little red rocking-chair, sewing and singing softly to herself, as her shining needle flew in and out of the white cloth. She was out on the front lawn, under the sweet apple tree, and her two dolls, Mary Belle and Susan, had been placed on the soft grass where they could lean against the tree trunk.

"Just as soon as I get your new apron done, my dear, you may put it on," announced Elizabeth as she smiled down at Mary Belle, a large wax doll with golden hair and very blue eyes.

Mary Belle must have been very anxious for her new apron to be finished, but she was a well-behaved child, and continued to sit very straight and still while her little mother sewed.

Susan, a plump little doll in a long red cape and hood, very much like Red Riding Hood's, tumbled over to one side, and stared sulkily at the ground. I guess she was jealous because she was not to have a new apron also.

It was such a pretty apron—white, with a tiny ruffle of lace, and the cutest little pockets, each with a tiny bow of pink ribbon upon it. It was an apron any doll might be proud to wear.

"There!" exclaimed Elizabeth, with a little sigh of satisfaction as she carefully snipped the thread with her small pair of scissors: "there, Mary Belle, your apron is done! Come here and I will put it on you."

Just as she finished tying the strings a little girl with flying hair came running across the lawn.

"Oh, Elizabeth!" she cried, "Uncle Tom is going to town with the car and says we may go, too! Do hurry and get your hat!"

Elizabeth sat Mary Belle hurriedly down by the tree and jumped to her feet.

"How lovely!" she exclaimed. "I know mother will let me go. But first I'll have to pick up my things, so do help me, Frances, and then it won't take so long."

"All right," agreed Frances, and proceeded to tumble spools, scissors and bits of cloth into Elizabeth's work-box, helter-skelter.

"Did you pick up my thimble?" asked Elizabeth, coming back from carrying her rocking-chair and dolls to the porch.

"Yes—no—I don't know, but I guess so," answered Frances. "I'll look and see," but although she tumbled everything else out and even turned the little work-box upside down and shook it, she failed to find the thimble.

"Oh, dear!" she wailed, "where can it be? It must have fallen out of your lap when you jumped up so quick." So both children got down on the ground and looked, but although they searched all around the tree, they could not find the silver thimble.

Elizabeth's face was very sober.

"I've got to find it, Frances," she said. "I just won't enjoy my ride one bit if I don't find that first. Let's look again." And once more they searched all around the tree, but still the thimble was not to be found.

"Do come, anyway, Elizabeth," begged Frances. "It won't be any fun without you, and when we come back I'll help you hunt some more."

"All right," agreed Elizabeth, but not very happily. "But first I must take the dolls up to my room; mother doesn't like me to leave them on the front porch."

"And I'll hunt some more while you are gone," said Frances, who was sorry for her friend, for she knew how much Elizabeth thought of her thimble, which had been a birthday gift just a month ago. So she began to carefully search once more, and was just looking beneath a dandelion leaf when she heard Elizabeth call, "Frances, Frances! come here, quick!" in such a glad voice that Frances scrambled to her feet and started for the porch as fast as she could go.

"Look!" exclaimed Elizabeth, "here is my thimble in Mary Belle's apron pocket! It must have fallen in there when she was in my lap! You bad Mary Belle!" she added, giving the doll a little shake. "Aren't you ashamed to have carried it off in your pocket and not tell me? After I had worked so hard for you, too! But never mind," giving her a loving hug, "you could not talk, could you, poor thing!"

And then, after having carried the dolls upstairs, the children hurried away to the waiting car and Uncle Tom, still laughing at the joke Mary Belle had played upon them.—Presbyterian Banner.

The Little Flower Seed.

Listen! What was that?

Why, it sounds like a little sniff! There it is again!

It comes from that little flower-pot, that has nothing in it—at least, nothing but some dirt.

Dirt, indeed! Why, sure enough, a little flower seed was planted in that pot, and—there's that sniff again. "It's a great big shame!" I heard a tiny little bit of a voice say, "that's all there is to it!

"They stick me down here in the dirt, and then forget me, and never once think I get thirsty!" And the little flower seed sniffed again. Could it be crying?

"If you'd hurry up and sprout, so they could see you, it would remind them to water you," said the Red Geranium.

"Well, I'm doing my best," replied the little seed. "I've split my seed and have put my hands out, and"—

"Your roots, don't you mean?" interrupted a fern.

"No, my hands, and I'm holding on to the earth as hard as ever I can with them," snapped the seed.

"But how can I put up my shoots and grow if they won't help me? I'll die of thirst," it added.

Poor little seed; its soil was hard and dry all around it—it certainly could not grow that way.

But the next day it was watered. Dear me! how it did drink and drink, and the water bubbled and gurgled as it soaked down in the pot.

I'll tell you, that little seed felt good, and it also felt so strong it pushed its little green nose right up through the earth.

And it peeped up at Red Geranium at its side—so this was the world? My! but it was nice to be out of the dark earth.

"I'm glad now I just held on, and wouldn't die," the little seed said to itself. "It pays, after all, to have patience," it added.

Well, this little seed wasn't a little seed any longer, for it grew and grew, and now that it had at last pushed up, it was not forgotten.

"Just as I told you," said the Red Geranium. "It is our own fault if we are forgotten and passed over. If we make ourselves worthy of notice, we will get it.

"Just look at my gorgeous red blossoms," he continued. "How could any one pass me by when I do my very best and grow such beauties?"

How could they, indeed?

But the little seed had learned its lesson, and it tried its hardest to grow and thrive, for was this not a most beautiful world, and was it not nice to be able to help add to its beauty?

And it did, for one day there was a yellow blossom, proudly holding up its head, and then another, and another, and they all were the children of that discouraged seed!

But it wasn't a seed any longer; it was a plant, if you please, of beauty and importance, because it had decided it would be ashamed to be in this lovely world and not do its share in beautifying it!—Child's Gem.

Hilly-I-Over.

One summer day Sidney Brown and Stephen Earle ran down to the tool-house to play a favorite game of theirs called hilly-I-over. Sidney took his stand behind the tool-house and Stephen stood in front of it, and the game began.

One of the boys would throw a rubber ball up to the roof, just hard enough and high enough for it to clear the ridgepole and fall on the other side. As he threw it he would sing out, "Hilly-I-over!"

The other player would catch the ball as it came down. If it did not go over the ridgepole, the thrower would call, "Not quite o-o-o-ver!" Then he would count one off his score and try again.

After the two boys had played for about ten minutes, Sidney missed.

"Not quite o-o-o-ver!" he called.

"Oho!" came Stephen's voice from the other side. "That's the very first time the ball's gone back!"

Sidney did not like that; he wished he had not been the first one to miss.

"I won't miss again!" he called. "You'll do well if you catch the ball this time!" He braced himself and threw with all his might—so hard, in fact, that he twisted himself clear round and went down in a heap. Scrambling to his feet, he stood alert, ready for Stephen's call of "Hilly-I-over!"

But instead of giving the familiar call Stephen shouted, "Why didn't you call 'not quite over'?"

"Because it did go over, didn't it?" Sidney answered.

Stephen peered round the corner of the tool-house. "Of course it didn't,"

he said. "If it had I'd have given you the hail."

"Well, I did throw it pretty hard," Sidney confessed. "It must have gone over your head."

For fifteen minutes they searched the whole lot, but in vain. When Stephen's supper bell began to ring they stopped, hot and tired, and looked at each other sadly.

"Just listen to those Baltimore orioles in the old elm," Sidney said. "You'd think they had lost a ball—or something. I never heard such a racket."

High up among the branches of the tall old elm that stood just beside the tool-house a great fluttering and scolding was going on.

"They don't like to have us play so close to them," Stephen said. "But they don't own the lot, though they sound as if they thought they did."

Next morning Sidney and Stephen made another search. But the ball had disappeared as completely as if the sky or the ground had swallowed it.

"Those orioles have stopped scolding," Sidney said, as he paused to wipe his face. "They'll be glad, anyway, if we don't play here for a while."

The boys saved their pennies, bought a new ball, and soon forgot all about the old one and about the nervous orioles.

In September there was a great storm; the wind blew all night long, and when morning came the ground was strewn with fallen branches.

Sidney came over to look at the damage that had been done and to help Stephen drag away some of the branches.

He was tugging at a huge limb when all at once he called out, "Come here and look at this." Then he added, "Well, upon my word!"

Stephen came hurrying to his side.

"Look," said Sidney. He parted the thick leaves and pointed to a bedraggled object. "It's the orioles' nest," he said. "And will you believe it: here's our ball!"

He thrust his hand into the pocket-shaped nest and brought out the ball, which was covered with trash and bits of eggshell.

Stephen stared. "You did give it a toss that day, now, didn't you?" he said. "The poor orioles! I don't wonder they scolded."

"Or that they left," Sidney added. "When I come to think about it, I never have heard them here since the day we lost the ball."

The following spring the boys saw the birds building in another tree; but as for the ball, the first time they used it in a game of hilly-I-over they lost it again and never found it.

"How pleased the orioles would be!" said the boys. "They'd think it served us right."—Minnie Upton, in Youth's Companion.

Tom's Gold Dust.

"That boy knows how to take care of his gold dust," said Tom's uncle to himself and sometimes aloud.

Tom went to college, and every account they heard of him he was going ahead, laying a solid foundation for the future.

"Certainly," said his uncle; "certainly. That boy, I tell you, knows how to take care of his gold dust."

"Gold dust?" Where did Tom get gold dust? Ah! He had seconds, minutes; and these are the gold dust of time—which boys and girls and grown-up people are apt to waste and throw away. Tom knew their value. His father had taught him that every particle of time was worth its weight in gold, and his son took care of it as if it were. Take care of your gold dust.—Selected.

Before the Rain.

Clouds are dusky gray and still,
  Nature's waiting for the rain;
Birds have ceased their song until
  They can feel the sun again.

Trees are waiting, patient, too,
  Hushed and silent as they stand,
Till the breeze comes sailing through
  Fresh'ning all the weary land.

Water's rippling like a song
  Where the willows bend above,
Gently coaxing it along
  With a tender mother love.

The long grasses lilt and sway
  To the music's mystic flow,
In a dance of elfish play
  Mirrored in the stream below.

Sentinel poplars, straight and tall,
  Upward turn their shining leaves,
And the tree toads scrape and call
  In a tune that oddly grieves.

There's a brooding tenderness
  That's so sweet it starts a pain
Yearning through and through your breast,
  Then—here comes the driving rain.

—Grace G. Bostwick.

Charlie's Good Idea.

"Oh, Charlie dear, don't make such a noise with your drum!"

"Why not, Kitty? I'm a soldier home from the war," and six-year-old Charlie strutted up and down the nursery, beating his drum harder than ever.

Kitty tried to go on reading her pretty story-book, but in vain. "You forget mamma has a headache," she said, looking rather cross.

"Oh, yes, so I did," said Charlie; "I won't do it any more," and he was quiet as a mouse.

"Can't we have a game of soldiers, Kitty?" he asked at last.

"No; it's too noisy."

"The game I mean isn't noisy. I could be a soldier in the hospital, and you the nurse reading to me," said Charlie. Kitty laughed; but all the same she agreed, and she found that in pleasing her little brother she was happier than when reading her pretty story to herself.—Our Little Tots.

Pie-Crust Promises.

"Now, you promise to be there promptly?" insisted the first girl speaker.

"Oh, yes, I promise," carelessly agreed the girl who had just been invited on the trip for the morrow. But the other girl was not quite satisfied yet.

"Well, now, promise me that you'll keep your promise," she demanded laughtingly. "For you know as well as I do, Estelle, that your promises are not always the guaranteed all-wool kind."

Rather a sorry thing to say to any one, even in a joking way, was it not? And all the worse because the one accused could not, and did not, resent it. It was the truth, and she knew it. Worst of all was the act that she did not think of resenting it, because she did not care that it was true.

Promises are more serious things than that. A promise, once given, should stand as good as the actual performance. A promise should never be made unless the one who makes it is as sure that he can and will fulfil it as he can be sure of anything.

The safe rule for all to follow is twofold. First to think and be sure of the possibility of performance, before making any promise. Second, when that is done, and the promise made, to let nothing make you break it—nothing that lies within your power to prevent.

If you stop, think, make sure, before you promise, you will train yourself to careful, conscientious habits in giving your word. If you make good the promises so made, as you will in the natural order of things, you will train your friends to know that your promises are guaranteed "all truth," if not all wool.—Pleasant Hours.

Little Louise.

I've a sampler worked by Great-Great-Aunt Louise;
  It's framed and hangs by my bed.
There's a cross-stitch picture of stiff green trees,
  And the Lord's Prayer, done in red;
Then the Fifth Commandment (the one I love,
  About honoring father and mother),
And a fancy alphabet worked above,
  And then, over that, another.
And in faded silken letters of gold,
  As fine and neat as you please,
Are the date and the words, "At nine years old,
  Wrought by little Louise."

Little Louise! poor little Louise!
  Two years younger than I,
Yet if I had to sew such things as these,
  I think I should almost die!
I'm sure she was dreadfully prim and good,
  And sat with her hands just so,
With her hair slicked down on her head like wood,
  Or stiff curls all in a row.
She never would giggle or romp or play,
  Or ever be naughty or tease,
But just sew patiently day by day—
  "Wrought by little Louise."

Then Great-Grandmother told me of little Louise
  And what do you think she said?
"My dear, that child was the greatest tease,
  And her hair was fluffy and red!
She hated to sew, and pouted and cried
  Before that sampler was made;
And when it was done, she ran outside
  And shouted and romped and played."
To think that a little girl just like me
  Worked all those letters and trees.
That sampler's precious as it can be—
  "Wrought by little Louise."

—April St. Nicholas.

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Ah Chee Wakes Up.

Ah Chee sat before his father's food shop, thinking so deeply that his little round face looked quite solemn. He was thinking about devils and their ways. From his baby days, when his parents had dressed him in girl's clothes and called him "Dirt" to fool the devils, up to his present ripe age of eight, devils had been a great source of annoyance to Ah Chee. Although they were guarded against in every possible way, they were constantly interfering, and just at this time they had sent a bad sickness which had visited many homes. Only the foreigners in the neighborhood had escaped, and this was the thing that puzzled Ah Chee, for it was common talk that foreigners laughed at devils. Ah Chee resolved to seek out the foreigners and discover their devil-conquering charm.

He brushed the flies from a sweetmeat and nibbled it as he trotted down the street to where a crowd had gathered. Squirming his way expertly to the front, Ah Chee gave one look, then whirled round and tried to dive back through the sea of legs, for he found himself confronting an enormous fly—at least, a hundred times as big as the flies he knew. It was shining, moreover, as if it had a fire inside. The horrid creature stood on a little wheeled platform, and behind it were more horrors—other bugs and dragons, all huge and all red with that dreadful light.

Suddenly Ah Chee understood. These were devils that the foreigners had captured. He listened attentively. Yes, the foreigners admitted it, and they admitted, too, that they knew a way to conquer them. How foolish, thought Ah Chee, to give away such valuable information. For the foreigners, acting for the Junior American Red Cross, were telling in detail how to fight the disease-spreading devils.

Ah Chee could hardly believe his ears. Apparently all that was needed was to wash things and then to keep them covered from flies.

The foreigners continued to talk about a great tong to which they belonged. This tong, which they called "Juniorredcross," was hunting disease devils all over the city and had enlisted in its service numbers of homeless beggar boys which it turned into street cleaners.

But this did not interest Ah Chee. Chuckling, he hurried off home to tell his father the astounding news that devils were stupid things that could be overcome by soap and water and screens.—Junior Red Cross News.

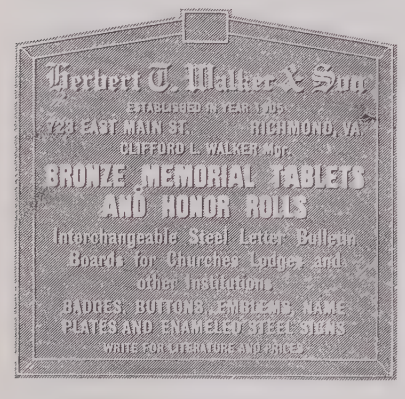
Companionship.

Companionship with God and with our fellowmen who are of a kindred mind is an inestimable privilege. It has an ennobling effect upon character and life. It brings the individual in contact with the noblest elements in God and redeemed men. It affords rare privileges and choice associations. There is no more sacred tie that can unite saved men with God and with one another than fellowshipping together in consecrated service and enjoying mutual courtesies and love made pure. It is a supreme privilege to be associated with God and with choice spirits amony men who are united with God in the holy tie of fellowship.

Enoch walked with God over three hundred years, and so intimate was the relationship that one day Enoch was not on earth because God took him to Himself without seeing death. As a venerable bishop once declared, "When death had turned its face Tnoch slipped by and entered heaven." At all events, walking with God in constant fellowship gave him the assurance that he pleased God and prepared him at any moment to be taken to heaven. His name and his beautiful life are remembered when the choice saints are tabulated in Hebrews 12.

Such sacred companionship becomes an indescribable inspiration and links one with powers that always make for righteousness and the spreading of the kingdom of Christ on earth. It imparts to the soul a special leverage of power and efficiency in winning men to Christ. especially by an exemplary life and chaste conversation. How the New Testament saints cultivated spiritual companionship. How Paul loved to commune with his co-workers and with his converts to Christianity. His epistles are full of expressed longing for the privilege, and when enjoyed, of expressions of appreciation of the sacred fellowship.

It has always been so with wholehearted Christians, and will always remain so. It is an inner bond of love and fellowship that cannot be described but enjoyed, that always enriches mind and heart. It is this that sweetens many bitter draughts that Christians have to drink. It helps while passing over rough places in life by stimulating courage.—The Evangelical Messenger.



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The Work You Do.

By Lois Dana Gould.

A girl was apologizing to a friend for an exhibition of ill-nature a few evenings before. "The fact is, I get dreadfully tired and then my nerves get beyond my control. I think it's the sort of work I do. It's very monotonous. You see—"

We can allow the speaker to stop right there with her excuses. Monotonous work! Whatever her occupation, she might have said the same. Take the seamstress, stitching up the long seams, turning a hem, sewing on buttons, day in and day out. The household worker has beds every morning, dishes three times a day. Then there's the telephone girl. "Number, please. Black, 4168-W. The line's busy." Think of keeping that up all day and every day. Or the girl at the typewriter, bringing down her fingers on the keys, click, click, click.

A humorist whose work brings him large financial returns bought a country place recently. He hires a gardener, of course, more than one, in fact, but he spends considerable time working in his vegetable garden. "I just have to do it," he explained to a friend; "I need to relax my mind and limber up my body. My work is so monotonous, you see." He has made a fortune making people laugh, and he is noted for his originality and the freshness of his humor, but his cry is the same—monotony.

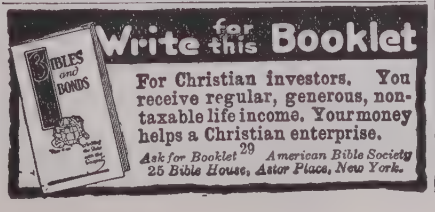
But there is another side "The reason I like housework," said one smiling girl, who keeps house while her mother fills a salaried position, "is that there's so much variety. There's breakfast and then the dishes and then sweeping and dusting and making the beds, and then going to market. It's so different from doing the same thing over and over." Instead of complaining that she has to wash dishes three times a day, this worker was thankful that she did not have to wash them all day.

It was a young sewing girl who defended her work against the charge of monotony. "No two dresses are just the same," she said. "And even if they were, the people who wear them are different. I always get quite excited over making a real pretty dress. If I make a success of it, I'm just as pleased as my customer."

Thus is it made plain that monotony is not in the work we are doing, but in the spirit in which we do it. For monotony is not on the outside; it is the state of mind. If we want to take the monotony out of our work, we must change ourselves.—Selected.

"He That Doeth Shall Know."

Here we are in a world of mystery, where all is difficult, and very much dark—where a hundred jarring creeds declare themselves to be the truth, and all are plausible. How shall a man decide? Let him do the right that lies before him. Whatever else may be wrong, it must be right to be pure—to be just and tender, and merciful and honest. It must be right to love and to deny one's self. Let him do the will of God, and he shall know.—F. W. Robertson.



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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Whiting: Passed into the Eternal Rest at Prospect Hill, Clarke County, Va., MRS. MARIA PAGE WHITING, aged seventy-five years, daughter of Francis Burwell and Mary Mann Meade, granddaughter of Bishop Meade, of Virginia, and widow of F. B. Whiting, of Edgewood. Buried at the Old Chapel, Millwood, Va.

MILDRED THRIFT BIRCKHEAD.

MILDRED THRIFT BIRCKHEAD, oldest child of Dr. Edward Francis Birckhead and his wife, Cornelia Rachel Magruder Graves, was born June 8, 1847, at Morven, Albemarle County, Va., and died July 22, 1921.

A devoted daughter, sister and friend, she was so quiet and reserved in disposition that her liberality and many self-sacrifices were known only to the few with whom she was brought in contact.

For a number of years she served her State as a public school teacher, and her memory is held in reverent esteem by the men and women upon whose character she left a lasting imprint for good.

A faithful member of the Episcopal Church for fifty-eight years, she was ready for the summons, **Enter thou into the joys of thy Lord,** and gladly obeyed it when it came.

WILLIAM NELSON MEADE.

WILLIAM NELSON MEADE, minister of the Protestant Episcopal Church, son of Francis Burwell and Mary Mann Meade, of Prospect Hill, and grandson of Bishop William Meade, died of heart failure at Edgewood, in Clarke County, Va., the night of Friday, September 2. Death came after a long life devoted to Christ's service, and with a touch, soft and gentle, wrought instant transition, without pain, without struggle, with a peace prophetic, to the Life Unknown.

The death of the Rev. Mr. Meade marks the passing of the fifth and last grandson of Bishop Meade to devote his life to the Church. These grandsons of the Virginian prelate were: The Rev. Drs. Philip Nelson and Edward Meade, sons of Philip Nelson Meade, his oldest son; the Rev. Dr. William H. Meade and the Rev. Francis A. Meade, sons of the Rev. Richard Kidder Meade, and the Rev. William Nelson Meade, son of the Bishop's youngest son.

Mr. Meade was born at Prospect Hill in February, 1854. There he spent a boyhood filled with memories of the Civil War, the march and counter-march of armies, the clash of battle, with fleeting glimpses of his oldest brothers; the one a staff officer of Stonewall Jackson, the other a cavalryman of J. E. B. Stuart.

He was an alumnus of the University of Virginia and a graduate of the Virginia Theological Seminary. His first charge after ordination was a parish in Fairfax County; his next, old Hungar's Parish, in Northampton County, where he built a church at Cape Charles; in 1903 he took charge of the church in the city of Anderson, S. C., and late in 1904 he accepted a call to the historic South Farnum Parish, in Essex County, Va., and labored there until his death.

On October 6, 1887, he married Louise Porcher Allston, daughter of Mary North and Captain Joseph Blyth Allston, C. S. A., of South Carolina. She was a devoted wife and ably assisted him in his labors for the Church. Her death in Anderson, February 1, 1904, wrecked his health and caused his return to his native State.

A minister of the gospel for more than half his sixty-six years, one one summarizes his life—Service. He served his God; he served his parishioners; he served his family, his friends and the stranger within his gates. Peculiarly without thought of personal advancement, he gave of himself and all that was his for the pure joy of giving, and cared not for recompense. To his friends and to principles he gave passionate and unfaltering loyalty.

From Bishop Meade he had inherited of that prelate's sternness of conviction; of his contempt for temporizing with wrong; of his outspoken championing of right. So, like his distinguished grandfather, William Nelson Meade trod the path of duty as he saw it with firm and unquestioning step—unafraid; he evaded nor cared to evade a single responsibility, public or private; he followed the dictates of his conscience without fear or favor, and left to God the rest. But his heart and his hand were open to every appeal; he passed through life with a simple sincerity, an uprightness, a steadfulness that insured him the esteem of all and sincere affection from many. Of him one of his congregation has ably and truly written: "He was peculiarly fitted to administer comfort to the suffering half his sixty-six years, one word sum-and the bereaved, and he exercised this was beautiful indeed. Pure in life, steadfast in purpose, liberal but of strong convictions, his life was a great influence for good in this community, and will leave its impress in the years to come. Like the Apostle Paul, he has fought a good fight; he has kept the faith. The memory of his life is a benediction."

Suffering from a fatal disease, knowing full well that each day might verily be his last, he resolutely refused to yield his post of duty, but labored on, performing every duty of his parish, uncomplaining and unsparing of himself. He labored on until Death came and found him, as it was his wish that it should be, still at his post—and led him gently to the distant shore, where is the Life Eternal.

The Rev. Mr. Meade was a Delta Psi. He is survived by one brother, Francis Key Meade, of Prospect Hill. A few hours before his death the remains of his sister, Mrs. Maria Page Whiting, of Edgewood, were laid to rest at the Old Chapel.

There he, too, now lies.

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CHURCH INTELLIGENCE.

(Continued from page 15.)

late Dr. Charles Minnegerode, rector for thirty-eight years of St. Paul's Church, Richmond, and beloved by all who knew him. His rectorate covered the eventful years of the War Between the States and the reconstruction period, and he ministered as rector to both Jefferson Davis and Robert E. Lee. Mrs. Andrews is well known in Washington for her art work and her readiness to help in philanthropic and other works for Church and educational advancement.

Christian healing services are being held regularly in the Diocese at St. Stephen's and Epiphany Churches. These services are well attended and have been held in these two parishes continuously since the visit of Mr. Hickson to Washington.

The Rev. Thom Williamson, Jr., rector of the Church of the Advent, has returned from his vacation, having accompanied the reserve fleet on a fifteen-day training cruise. Since Mr. Williamson took charge of this parish in May much new equipment has been added to the church, including a new organ, an enlarged chancel, new lights, a supply of new Prayer Books and Hymnals and a new Bible of the American Standard Version for use on the lectern.

The Rev. David R. Covell, rector of Trinity Community Church, has returned from his vacation and assumed his regular duties again. During his absence the work of Trinity Church was carried on by the Rev. Raymond Wolven and the activities of the Community House by the Rev. John McDonald. The Rev. Mr. Wolven remains to do the prisoners' aid work and to assist in the city missionary work, with headquarters at Trinity Community House.

The Rev. Charles T. Warren, rector of St. Alban's Church, is spending his vacation with his family in the Shenandoah Valley of Virginia, but expects to return to the city in time for his Sunday services on Sunday, September 18.

The preacher at the people's open-air service, Washington Cathedral, on Sunday, September 11, was the Rev. H. D. Phillips, D. D., from the University of the South, Sewanee, Tenn.

The Rev. Dr. James E. Freeman, rector of Epiphany Church, has returned to the city and was the preacher at both of the services at Epiphany Church on Sunday, September 11.

M. M. W.

NEWARK

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor

Clerical Changes.

Several changes among the clergy in the Diocese of Newark are to be recorded. The Rev. Addison T. Doughty, from Western New York, has taken charge of St. Alban's and St. George's, Newark; the Rev. Benjamin C. De Camp has come from Long Island to take care of the Church of the Ascension, Bloomfield; the Rev. Paul Roberts, of Holy Trinity, West Orange, has accepted a call to the Cathedral at Boise, Idaho; the Rev. James H. S. Fair, of Bernardsville, has accepted a call to a school chaplaincy and a rectorship in Rhode Island; the Rev. Dr. Fleming James, of Englewood, has accepted a professorship at Berkeley Divinity School; the Rev. W. O. Leslie, of Jersey City, has taken work in the Newark City Mission, with charge of Christ Church, Newark; the Rev. Donald Wonders, for some years an assistant at Trinity Cathedral, Newark, has accepted a call to Mt. Vernon, O.; the Rev. H. W. Gernand, of Millburn, has accepted a call to the Diocese of Pennsylvania; the Rev. Charles S. Armstrong, some time a curate at St. Paul's, Paterson, has taken charge of St. Matthew's Church, Jersey City; the Rev. Worcester Perkins has become rector of St. John's Church, Jersey City, and the Rev. A. P. Knell has removed from East Rutherford to have charge of St. John's, Hasbrouck Heights.

LOS ANGELES.

Rt. Rev. J. H. Johnson, D. D., Bishop
Rev. W. B. Stevens, Ph. D., Coadjutor-Elect.

Work Among Sailors, Soldiers and Marines.

On Wednesday, August 31, a new work for sailors, soldiers and marines was formally opened in San Diego under the auspices of the Diocesan Commission on Seamen's Work. Chaplain Frank Thompson, U. S. N. (retired), is in charge. He has shown the same organizing ability in beginning this work that he showed as head of the chaplain corps at the Great Lakes Naval Training Station during the war. A fine large hall has been secured in Balboa Park, which is always open. Addresses were made at the opening exercises by Bishop Stevens, Admiral Roger Wells and Chaplain Thompson. There were present also Mayor Bacon, of San Diego; Admiral Burrage, of the destroyer fleet, Chaplains Park and Lash and many of the local clergy and laity.

Funeral services for Mrs. A. C. Stilson, late wife of the Rev. Dr. A. C. Stilson, were held at St. John's Church, Los Angeles, Monday, August 22, Bishop Stevens officiating, assisted by the Rev. Dr. Harwood Huntington, the Rev. J. A. Evans and the Rev. J. C. Ingham. Mrs. Stilson was active in the work of the Auxiliary and other women's organizations in the Diocese.

PITTSBURGH

Rt. Rev. C. Whitehead, D. D., Bishop.

Names of Teachers and Students Wanted.

The Board of Religious Education of the Diocese of Pittsburgh is endeavoring, through its Committee on Schools and Colleges, to bring in touch with the clergy the students and teachers from elsewhere who are coming to the Diocese to live and to work in the various institutions of learning. Will any of the clergy who have friends or parishioners coming to the Diocese please write, giving names and addresses, to the chairman of the Committee on Schools and Colleges, 317 Jenkins Building, Pittsburgh, Pa.

When a man can willingly forego the outward services of religion, and stay away from the house of God, and let the seasons of devotion and communion pass by without a thought of regret, his faith and love must be at a low ebb. A living plant seeks water; a living soul longs for the refreshment of the sanctuary.—H. Van Dyke.

Personal Notes

The Rev. George Boate, curate at the Church of the Resurrection, Philadelphia, has resigned to accept the call to become rector of St. Thomas' Church, Glassboro, N. J., with the Good Shepherd Mission at Pitman. After October 1 his address will be St. Thomas' Rectory, Glassboro, N. J.

The Rev. Charles F. Scofield has resigned as rector of the Church of the Atonement, Morton, Pa., and minister in charge of St. James' Church, Prospect Park, and has accepted the rectorship of St. James' Church, Perkiomen (Evansburg), with residene at Collegeville, Pa.

After September 15 the Bishop Coadjutor of Los Angeles, the Rt. Rev. W. B. Stevens, Ph. D., should be addressed 2277 South Hobart Boulevard or 523 South Olive Street, Los Angeles.

The Rev. James D. Gibson, of St. Stephen's Church, Westhampton, Richmond, Va., has left for his new home in Covington, Ky., where he will assume charge as rector of Trinity Church on October 1, and his address after September 20 will be 369 Garrard Avenue, Cofington, Ky. Mr. Gibson leaves many friends in the Diocese of Virginia who regret to see him go; but the loss of one diocese is the gain of another, and Lexington is to be congratulated upon this addition to her roster of clergy.

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VOL. 86 RICHMOND, VA., SEPTEMBER 24, 1921. No. 39.

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VOL. 86 RICHMOND, VA., SEPTEMBER 24, 1921. No. 39.

THE WANING OF THE "KU KLUX KLAN"

Recent events, particularly the public repudiation of the order by one of its officers in North Carolina, tend to show that the disintegration of the so-called Ku Klux Klan may be beginning. Already in these columns we have expressed our opposition to this Klan, and our belief that it would soon disillusion and alienate many people who had at first joined it. It may be well to outline in one statement, and as explicitly as we can, the grounds on which our conviction rests.

We do not know all the principles and program of the Ku Klux Klan. In the nature of the case, none who are not members can, because the order is secret. It is fair to give it the benefit of the doubt and to assume that it wants to stand for some things which everybody would approve, and that because of these things well-intentioned people here and there are drawn into it. But when the utmost recognition is given to these possible elements of credit, the order in its whole effect stands condemned because of one fact which nothing that its leaders may say, or may deny, can cover up. It poisons the relationship between the white people and the blacks. It puts suspicion and fear and hate into the midst of a situation which needs the utmost patience and confidence and good-will if ever it is to be worked out wisely. It tends to incite in the low-grade white the primeval lust of the pack that hunts, and to rouse in the black the cornered desperation of those who feel themselves to be the hunted—and hunted in the dark.

By what right may this be said?

1. In the first place, because of the name which this organization has chosen. Why did it choose that name rather than some other one? Why did it go back and revive an old name rather than select a new one? The only reasonable answer is that it wanted to revive the associations which that old name carried. And what was the old Ku Klux Klan? It was an organization that arose in the South after the Civil War—when the race problem was most terribly acute and the machinery of law and order was debauched by carpet-baggers and other alien political adventurers—to protect the integrity and re-assert the control of the white race. In those abnormal and desperate days, some such organization may have been a necessity. Even let that be granted. None the less, what does the re-appearance of an order adopting the name of the Ku Klux Klan imply? It implies that in the South, and in the country generally (since this order is trying to spread generally), the machinery of law and order is so little to be trusted, and the relations between the white and colored peoples are so envenomed, that the only way to keep the colored people on their good behavior, and the only way to prevent crime and overawe criminals, is to develop a secret, terrorizing agency to be the guardians of law and order—interpreted according to their idea. That is what the name Ku Klux Klan suggests to the average person who knows anything of its history, and especially that is what it suggests to the average negro. Nothing which the apologists for the order may vociferate about its alleged high principles can change this fact. They deliberately chose its name, and the name means something. It means an implication of social breakdown and of race hatred, and a covert recommendation of the lynch law spirit, which tend to inflame what is worst both among the whites and among the blacks.

2. The second fact upon which the condemnation of the Ku Klux Klan may be based is its insignia. It has adopted not only the name, but the dress which characterized the Klan in the reconstruction days, when it set out to terrorize the negro. In communities where the revamped organization has appeared, its members make it a point on special occasions to march through the streets and to appear on the platform at public meetings dressed in white robes with white masks over their faces. The more intelligent colored people are embittered. As for the ignorant ones, it is easy to imagine what effect the sight of these sheeted and masked figures has upon their mind. They see the veiled threat which these imply magnified into a danger which is the more ugly and appalling because it is formless, like some vague terror seen indistinctly in the dark. They have no means of knowing who is and who is not there behind those masks. It is easy for the more suspicious and fearful to believe that the leaders of the white community are there, and that the sentiment of all the white community is there represented. Immediately all the negroes tend to draw closer together, with the protective instinct of the pack. They distrust all the white people, since they cannot distinguish which among them are their enemies. Every movement for co-operation and good-will between the races, every effort to bring together the truest and most Christian leaders of both peoples to try to work out a wise and generous justice, is discouraged. The spirit is kindled which listens to every radical and incendiary utterance. When people think they are being hunted, all the primeval, furtive instincts of the jungle begin to rise again.

3. The third ground for condemnation of the Ku Klux Klan is in what its own leaders on occasions say. Last December the "grand wizard" of the order, one Colonel Simmons, of Atlanta, spoke in Richmond, where one of the editors of this paper, the present writer, heard him, together with a fellow-clergyman. There on the stage of the auditorium were a group of the Ku Klux Klan, sheeted and masked. After a fan-fare introduction, the "grand wizard" spoke. Most of what he said, and the response which by the tricks of a very clever manipulation of crowd psychology, he managed to get out of part of his audience, were enough to make anybody ashamed of human intelligence. He talked in spread-eagle fashion of the founders of the republic, and of the Ku Klux virtues of Washington, Madison, Jefferson and the rest, who, in his elegant phrase, "out-Ku-Kluxed the Ku-Kluxest Ku-Klux that ever was," and without ever directly saying so, he appeared to convey to the minds of the unthinking among

his audience the idea that the builders of America in the beginning, and the leading figures in Washington today, were and are members of the Ku Klux Klan. All this was only more or less harmless clap-trap; but the sinister part of his speech was that which led to applause by some of his audience at the suggestion of the possible advantages of lynch law. He said that it had often been asserted that the Ku Klux Klan was going to commit violence against the negro, and string him up to the limb of a tree; but we do not propose to do that, he said—and then, with a pause and an inflection of which the audience immediately caught the meaning, and to which part of them responded with laughter and applause, he added, "Not necessarily!" Of course, he went on, if there should be times when some crime was committed, and the judge and the jury and the prosecuting attorney and the sheriff were not around to see that justice was done, and the Ku Klux were there, why then—another pause and a wave of the hand—why then, of course, we couldn't tell what might happen!

Now nobody could say that in that speech he directly and categorically advocated the lynch law idea. He was wise enough not to do that. But what he did do was an almost more dangerous thing. He suggested the idea, and he got a considerable part of his audience to applaud it; and it is this weakening of the morale and respect for law, and this tampering with the thought of irresponsible mob action, which is the ugly seed that the Ku Klux Klan is sowing.

4. The fourth ground for opposition to the Klan is the fact of the actual violence which is occurring in sections where the Klan is organized, and with at least the indirect responsibility for which the Klan has been charged. In Texas, particularly, and in other States in the past six months there have been forty-three cases in which persons were seized by masked mobs, in defiance of all law, and tarred and feathered. In at least one of these cases the Associated Press stated that the act was not only claimed, but boasted of by a local chapter of the Ku Klux Klan. Furthermore, no matter how much the Ku Klux Klan may disavow outrages like these, it cannot escape the consequences of its deliberate policy of masks and disguises. As the Houston (Tex.) Chronicle has said editorially to this Klan: "It matters not who can get into your organization, or who is kept out; any group of men can ape your disguises, your methods and your practices. If outrages occur for which you are not accountable—and they will—you have no way of clearing yourselves, except by throwing off your disguise and invoking the publicity you have sought to deny."

In these post-war days, we have already in the world too much of suspicion, hatred and half-smothered violence. In America, as the least distracted of the great nations, we must cultivate not only for ourselves, but for all humanity, the spirit of the reconcilers, if the world is to be redeemed. God forbid therefore that we should deliberately allow to grow up among ourselves an organization which in one of the most difficult and delicate of human adjustments tends to destroy the spirit of good-will, and substitute for it that expectation of racial evil which rouses evil up to answer!

It is good to know that the real leaders in many States have come out into the open as foes to this secret thing. Governors, United States Senators, Mayors, judges, as well as the spokesmen of the churches, have taken their stand against the Ku Klux Klan, as inimical to the social order. It ought to die, and there are signs that it will.

As to measures for the suppression or effective curtailment of the order, it is not well that too much should be attempted by law. If we err at all, let us err in America on the liberal side in regard to free speech and the peaceable expression of views, whether popular or unpopular. The one law in regard to the Ku Klux Klan, and any similar organizations, which would be obviously justified, would be a law prohibiting the appearance of men in masks or other disguises on the streets and in public places. The reason for such a law is indicated in what has been already said concerning the almost superstitious fear which such a hidden and furtive force rouses in the minds of those who suspect it; and the effect of such a regulation would be to limit the possibility of strut and melodrama which now makes the Ku Klux Klan appeal to a certain type of mind. For the rest, the surest corrective power will be a sane and wholesome public opinion, as this begins to be enlightened concerning the evil which of necessity follows from the Ku Klux Klan, in spite of its high-sounding protestations. When people stop joining it, and stop paying dues to support the organization and its organizers, the thing will dry up and die of itself.

THE WORLD'S UNREST AND ITS CURE

We are publishing in this issue the last of three sermons preached in the Cathedral of St. John the Divine, New York, by the Rev. Canon George William Douglas, D. D., on the Sunday mornings of August 21 and 28 and September 4. We would acknowledge the courtesy of Messrs. Parker and Bridge, 20 Broad Street, New York, and of Dr. Douglas himself, in sending us carefully revised copies of these sermons with permission to publish them.

Ever since the world war, with its disappointing and distressing aftermath, thoughtful readers have been surfeited with discussions of present conditions, of the dangers which still threaten our civilization and their remedy. These have ranged from the painfully flippant or trivial corruscations of newspaper penny-a-liners to weighty articles in the best reviews and volumes of many pages. It is wholly not the fault of these more serious writers that we are sometimes tempted to cry with Job, "Miserable comforters are ye all."

Some have widely missed, others have plainly intimated, both the sources of the world's sorrow and discontent and its single, painful corrective. The latter, among whom Dr. Douglas in these sermons is to be numbered, have not always had a patient hearing. The remedy to which they have pointed has seemed too partial, too unpractical, too slow and secret in its operation and, for men at large, too unwelcome, to receive a ready acceptance. So it has always been, and so the world is still unsaved. But this gospel of the cross, in the breadth of its meaning, the truth and power of Jesus Christ translated into human thought and life by His Spirit, has saved what has been saved of the world so far, and it is the only thing within sight of God or man that can save it. Let us believe that, we who say we believe in God; and taking this principle of self-sacrice and consecration to God's will into our own lives, and hence into the life of the Church, the community, the nation and the world, prove that our Lord and Saviour is what He claims to be.

We commend these sermons to the thoughtful consideration of our readers.

Book Notices

The Story of St. Paul's Life and Letters by J. Paterson Smyth. James Pott & Co., New York. $1.50.

This is a religious book about the Bible for both the clergy and the laity.

It is written in Dr. Smyth's vivid and fascinating style, and yet one knows that it holds the knowledge of a thorough scholar.

The author says at the outset that "it is almost impossible to overstate what Paul meant to Christianity," and as we follow him from place to place through the pages of this absorbingly interesting book, as we listen to him in the scattered Jewish synagogues, and share his struggles and persecutions, his disappointments and times of depression, the inevitable conclusion is that this is no exaggeration.

This book so carries you into the very life of the great apostle to the Gentiles that you feel that his friends are your friends, and that his struggles and opposition is something you must help him to meet and overcome.

One can almost hear the impassioned appeal on Mars' Hill in the Athenian sunshine.

At Corinth it is easy to think that you, too, are a guest in the simple home of Acquilla, and are helping to make tents by day and argue religion by night.

At Jerusalem that feeling of lack of sympathy disappoints you because it disappointed Paul, and the scenes before the high priest and the Roman officials are real places with live people speaking and moving so vividly are they described.

When we come to Rome we enjoy a new sense of the greatness of the imperial city, and it is there, too, that we see the way that Paul's friends loved him and sought him out on their visits to the metropolis, and so gave him the opportunity of sending back to their home towns, those letters that have become such an important part of our New Testament. We meet here Epaphroditus from Philippi, and we see Paul seizing the opportunity of his visit to send back a letter to the church in that town, where he had been so cruelly scourged. Here, too, we meet Onesimus, the young runaway slave who escaped from his master, Philemon, and whom Paul sent back to his master with a little letter which has become one of the books of our Bible, and so we get a fascinatingly interesting glimpse of the Bible in the making.

We close this review with two quotations, because in different ways they show the style of the writer and give our readers a little taste of the feast that awaits one who secures and reads this book.

On page seven, after recounting many intimate little details in Paul's life, Dr. Smyth says: "I have been thinking chiefly here of the human side of the human interest in the Bible, for the ignoring of it by religious people has tended much to make Bible reading uninteresting and unreal. Is it necessary here to remind any reader that the more he habituates himself to read his Bible naturally and sympathetically, recognizing fully the human side of it, the more necessary it is to remember with reverence and awe that God is, in the truest sense, its author; the more he enjoys the personality of the writers, the more needful to keep in mind that the writings 'came not by the will of man, but holy men of God spake as they were moved by the Holy Ghost' "

Again, we quote another passage to show the modernness of the writer's viewpoint. On page 77 he writes:

"We are now in the theatre of the late great war. The men who have fought around Gallipoli, the allied troops encamped at Salonika, to which afterwards came the epistles to Thessalonians, should be interested in this part of the story of St. Paul. They stood where Paul stood 1,900 years earlier. They, too, were standing there for the helping of the world for the honor of Christ."

"Now comes a point in the story of vital interest to ourselves. One evening Paul stood at sunset on the confines of Asia at Troy looking out at the dim mountains of Europe across the sea, and when darkness came in the visions of the night he learned the meaning of that impulse that was urging him westward. The meaning was Europe. In Europe was to be planted the banner of the cross. A vision appeared to Paul in the night—a man of Macedonia beseeching him and saying, "Come over and help us." And straightway we concluded that God had called us to preach the good news unto them. Straightway we sought to go forth. In the morning around the shipping in the harbor were the newly arrived travelers seeking a passage. Setting sail from Troas, we made a straight course to Samothrace, and next day to Neapolis, and from thence to Philippi.

Thus came the gospel to Europe."

Those readers who enjoyed Dr. Smyth's "People's Life of Christ" will find as much pleasure in this shorter but equally attractively and instructively written volume.

It is rather a pity that it is not indexed, but the table of contents is so complete that it is easy to find quickly anything that one is looking for.

M.

Buff—A Collie. By Albert Payson Terhune. George H. Doran Company, New York. $2.

Any lover of the beautiful cannot but admire Buff and be grateful to him for helping to gladden a sore miserable man, unjustly charged with theft—imprisoned and released to face a cold, cynical world.

The fidelity and faithfulness of a dog surpasses often the friendship of fellow beings, and their love and loyalty is an example which it would not hurt us to follow and is well portrayed in this book.

The story holds one's interest from start to finish, and is so simply told that children as well as adults will find the book enjoyable.

The raising and breeding of dogs is interestingly told, and the characteristics of a collie and bulldog are impressively brought out—to be able to follow for miles the scent of his master—the sub-conscious fighting skill, the heroic instinct to protect the weak child or beloved master; also the generalship of a collie—herding and driving sheep which would keep three men busily running and shouting to do. The story of Michael Trent, hounded by villians, and his experiences is well worth the reading, and it will make us all want "Buff" in our homes.

M.

Brass. By Charles G. Norris. E. P. Dutton & Co., New York. $2.

Brass is no Sunday school story, but for all that it is written with a definite object, for the good of the race, especially of the people of the United States.

It is, as it purports to be, a novel of marriage—marriage, remarriage, and marriage again.

As one follows the hero, if such the leading character may be called through his varied matrimonial career, and sees the way that he deteriorates in character, and in his standards, and the way that the possibility of easy divorce is ever in the near background of every marriage in one of our Western cities, one is impressed with the enormity of this evil to-day.

The book goes into the details of the intimacies of married life with a minuteness of detail that is sordid, and sometimes altogether disgusting, but with it all it carries a vivid impression of the completeness with which two lives become intermingled in the marriage state.

It is almost devoid of really admirable characters, but is well written and holds the attention of the reader throughout its 452 closely written pages of small type, and it constitutes a powerful argument for both State and Church taking positive action against allowing the remarriage of divorced couples and in favor of uniform legislation on the subject throughout the country.

M.

Helen of the Old House. By Harold Bell Wright. D. Appleton & Co. $1.50.

This is a story with a purpose. There is rather too much purpose and not enough story, but the book is clean and wholesome, and has a freedom from suggestive scenes and conversation that is as refreshing as is it unusual in modern novels. It deals with industrial relations of today, its object being to show the need of the assertion of the true American spirit of independent democracy on the part of the workers, and of fair dealing by the employers. The great defect of the book is its long and rather tiresome discourses on economic conditions, which become wearisome in their frequency, but we admire the object of the writer in his desire to bring about better industrial relations.

M.

JESUS CHRIST, THE SAME YESTERDAY, TODAY AND FOREVER

JESUS CHRIST AND HIS VISION

The Rev. George William Douglas, D. D.

His Name shall be called Wonderful.—Isa. 9:6.

Jesus Christ, the same yesterday, and today, and forever.—Heb. 13:8.

This is life eternal, that they should know Thee the only true God, and Him Whom Thou didst send, Jesus Christ. . . . I manifested Thy Name unto the men whom Thou gavest Me out of the world. . . . And for their sakes I consecrate Myself, that they themselves also may be consecrated in truth: . . . that they may be one, even as we are one: I in them, and Thou in Me. . . . I will that they also, whom Thou hast given Me, be with Me where I am, that they may behold My glory.—John 17:3, 6, 19. 22, 23, 24.

We have considered human life as being, to serious persons like Ezekiel and Daniel, a constant cause of wonder. Hitherto, however, the most marvelous Object of all, though we referred to Him necessarily and often, was mentioned incidentally. Today, as is right and proper, I shall make Him my main theme: Jesus Christ, the same yesterday, today, forever.

It is the fashion to speak disparagingly of modern Christendom. For example, in his recent book, "Our Social Heritage," Professor Graham Wallas says that when, on Armistice Day in England, he heard some children singing "God Save the King," a conviction swept through him that "the task of our generation is so to work and think as to be able "to hand on to the boys and girls, who at the next important turning point in history may gather in the schools the heritage of a world outlook deeper and wider than that of modern Christendom." So say we all. But mark you, though Professor Wallas speaks ill of modern Christendom, from cover to cover there is not a word in disparagement of Christ Himself. And it is of Jesus Christ Himself, as by common consent the Wonder of human life, that I propose to speak. Wonderful in His own transcendent Person, and wonderful in His forecast of the life to come, as He saw it in a vision, when in the upper chamber at Jerusalem He offered His farewell prayer for His disciples and Himself. Now, as two thousand years ago, "What think ye of Christ?" is the fundamental question of the hour.

Brethren, I am not a pessimist. No minister of the gospel has a right to preach pessimism. But, now if ever, what firm ground is there for optimism apart from Christ? and woe be to us, if we, who call ourselves Christians, misrepresent Him. Indeed, it is no small part of the Wonder of Christ, that when His ostensible disciples do misrepresent Him, His hold on men remains; and that, too, although His message is so uncompromising and in some respects so hard. For one of the things that must not be softened down, and in our epoch least of all, is the austerity of genuine Christianity. As Bishop Gore remarks in his new book on "Christian Moral Principles," "The greatest mistake the Church has ever made—and it has pervaded its history—is that of concealing from the young, or from men in general, that Christianity is not an easy thing." That is what those of our sailors and soldiers who for the first time in their lives found real religion at the war front, have tried to impress on us ministers of Christ since they came home. "Don't prophesy smooth things. Only a summons to do and think hard things will appeal to us men and women who went through those heart-searching years." Accordingly, in concluding, I shall try to present, as an essential part of His Wonderfulness, the exceeding difficulty of the demand which Christ makes on all who desire to be His faithful disciples. Given this world as we know it, and ourselves as we are, who would have supposed that Christ's plan for us would be such as He discloses? This is the point to which I confine myself—not the general Wonder of Christ's life as a whole, but the particular Wonder of the demand He makes on us, and His vision of its results for Him and us together. There are thousands nowadays who honestly desire to follow Him; and the most serious adversary in their way is not the overt atheist, but those of us who, though we ought to know better and be better, present Christ to truth-seekers incorrectly and half-heartedly when it comes to the real pinch. Every man and woman who ever did a great, progressive deed towards the upbuilding of the world has had visions, which were painfully translated into constructive action. Let us see what Christ's vision was, for that may enable us to appreciate better His constructive action in the past two thousand years, and in the catastrophes of this present time. Let us pray all together, brothers: Lord, open our eyes, that we may see and know the very Christ of the gospel. His Wonderfulness begins when, going contrary to the world, Christ makes His peculiar demand on His disciples who are in the world; and the Wonder culminates in His prophetic Vision of the result, of the ultimate beatitude of Himself and them when He and they together shall have gone through the straight gate and the narrow way that leadeth unto life. Yet in all this there is another Wonder still: that not even the probability that we shall be thereby repelled moves Christ to hesitate to forewarn us that "there be few that find" that narrow way.

> Oh, the little less, and how much it is!
> And the little more, and what worlds away!

Perhaps I shall best lead up to the heart of my subject by first calling your attention to a symptom of the present condition of mankind: how large a proportion of us are spiritually, mentally and physically trying to get away from present conditions of our life. This is the autumn season, when in the countryside we shall soon be watching the migratory birds. But look around you on this human earth, brethren, and look into your own mind and spirit. Are not the majority of us, in heart and mind, migratory too? It seems as if any manner of life other than our own; any situation but that in which we are; any system of moral compulsion and of religious observance except what we are accustomed to, would be preferable in our eyes. You have heard many attributing this chronic discontent to the war. But it is more and more evident that the war, as a school for higher education, has been over-rated. So now and then a person, who sees a little deeper, diagnoses our condition as but another of those occasional, inscrutable waves of emotion such as caused the invasion of Europe by barbarians, or later the crusades, or again the rush of emigrants from Europe to America—all which impulsive waves, they say, are a counterpart, on a big scale, of the mysterious motive that drives an individual traveler to the wilds of Africa or to Arctic snows. And some of our psycho-analysists pretend that at bottom we have here the same emotion to which Tom Hood gave classic expression in his poem, "The Bridge of Sighs," where the poor girl suicide rashly determines to go—

> "Anywhere, anywhere out of the world,"

that is, out of this world into any other. In fact, the psycho-analysists declare that they find the same disposition in people who are actuated by no such tragic cause. Whether it be comfort or discomfort, an overdose of either seems to produce the same malaise. This manifestation must not be confounded with the spirit of the true pioneer. Abraham had that, and the New Testament holds it up in him as a virtue, not a vice. But as to what we are speaking of, both the aim and the results are earthly and vicious. We are speaking, not of the chosen remnant, but of the rank and file of mankind, as they "move to and fro and increase knowledge," and for them it is plain enough that although their migrations may have produced more or less of material and intellectual betterment under the sun, the ultimate benefit of this physical mobility and mental agility is for millions problematical. For in its moral depths average human nature is so static that no more surface improvement of social, political and economic conditions avails to liberate mankind from their perennial ennui—their dissatisfaction of soul. Nay, the very latest material developments of natural science have stung ennui into positive despair; since the engines of science are now being utilized for the diabolic destruction of what human culture had achieved; while the world-old envy and class-feeling between the haves and the have-nots, whether under autocracy or democracy, is more and more generally diffused.

Now that, on a great scale, is an exhibition of the same general disposition of mind and soul which, on a small scale, is exhibited in single individuals. And I have dwelt on it as it appears in the large, because thereby the Wonder of Jesus Christ is the more striking and significant.

Over against that whole vast mass of average human character Christ sets Himself. He Himself is the exact opposite, and He demands the opposite of us. Nobody can be a follower of Christ if he persists in cherishing that self-centered, and therefore discontented, habit of mind and soul. From earliest childhood on, Christ's temper was that of the Son, consciously and gladly "about His Father's business"; and for ordinary mankind Christ translated that into the temper of the Roman centurion: "I am a man under authority, having soldiers under me"; that is to say, I have a will of my own; but I am always exerting it, not in self-seeking, but to fulfil my superior officer's will. And of that centurion Christ said to His chosen disciples, "I have not found so great faith, no, not in Israel."

It was, then, for such rare souls that our Lord prayed specially on Good Friday Eve; and of such, in the upper chamber at Jerusalem, He had the vision recorded by St. John. "I make request for them; not for the world, but for those whom Thou hast given me out of the world . . . that they may be one as we are: I in them, and Thou in Me. . . . I will that they also, whom Thou hast given Me, be with Me where I am, that they may behold My glory."

But the Wonder of Christ's vision for Himself and His disciples by and by is dependent on another Wonder, which is immediate—enacted that very night in Gethsemane, whither He conducts them. If any of those elect disciples is to have fulfilled in himself what Christ foresaw in the vision of the upper chamber, that disciple, according to his ability and place, must have Gethsemane also fulfilled in himself as an antecedent experience. What ails us worldlings is that we shirk our Gethsemanes; and that, I suppose, is what two of the early Christian fathers, two hundred years apart, meant when, each for himself, they wrote it down that "a Christian is made, not born." Christ must be in you as your hope of glory; and what puts Him in you, so that He becomes part and parcel of you, is a decisive act of your own will. So a Christian is made, not born. No man becomes such by mere inheritance; and when it really happens, to the world at large it is so strange and surprising that, no matter what else men think of it, they are commonly agreed in the world at large that at least the Name whereby Christ shall be called is Wonderful.

Brethren, who cannot see that even Social Service—which, after a fashion, is now getting to be popular—may be cankered by pride? As things are usually, even upon men's idealism the imprint of self-will is so impressed that, though they call themselves Christians, they are not. The whole human ideal—health and happiness, philanthropy, the charm of social intercourse, the zest of political and commercial activity and education—down at their very springs and source Christ will inject His Spirit. They must be signed with the sign of the cross; for Christianity is not the same as civilization—so far from it that, as we are seeking now all over the world, unless civilization will bend to the rule and purpose of Christ, it is headed for ruin: it is one more "vanity of vanities," bound to perish in the using: which is evidently one reason why, from cover to cover, the Bible speaks almost as contemptuously of ordinary civilizations, one after another, as it does of ordinary majorities. What Christ wants now of our civilization is that it, and the industry of which it is the fruit, be spiritualized. And there lies, for the world, the wonder of true Christianity. It astonishes and disconcerts the world by sheer independence of the world.

But the trouble is that even those who know and admire Christ as an historic Figure have allowed Him to fade away from their practical religion. Hence, as they "run to and fro, and knowledge is increased," they are bewildered. In such bewilderment the surest way to go on from knowledge to understanding is to make, with Christ, an immediate act of will. It is by an act of will that we rise out of the wonders of this temporary scene into the wonders of the eternal life. Pause, and concentrate your attention on what you know of Jesus Christ. Say to yourself, "I will make it my daily rule to act as that good man Christ would have me act. I will follow out the practical maxims that He put on record to express His life. They shall be, not merely a theory of the better life, but my guide to life, and one step enough for me." Some people talk of the will of society—the social will—and, in the popular phrase, they "put their ears to the ground." Others talk of the will of the universe, and that we must have a "cosmic mind," and into that vagueness they let their wills evaporate. But Christ is not vague. First, for cosmos He substitutes God the Father. Then He says, "Whoso hath seen Me hath seen the Father. Follow Me."

Brethren, we are about to celebrate Labor Day, when every Christian will hope and pray that hard workers of every kind—rich or poor, with brain or brawn—may improve their condition and enjoy the privileges of self-respecting, free men. Notice, therefore, that I have not said a world today against worldly success and getting on in the world; for, taking His whole life and words together, I do not find that Christ our Lord did so. He understood too well the world's wonderfulness to condemn it utterly. God, Who sent man out to subdue and possess the earth, cannot be displeased when by honest industry men get on, and show forth what excellent things can be done with worldly wealth when men so choose. Hence, in spite of Christ's warning that it is very hard for the world's successful men to be His true disciples, nevertheless He Himself declares that they can do it. But even so—nay, all the more so—Christ makes plain that it is hard for all, rich or poor: that there is no escaping that Gethsemane where each must individually consent that his will be crucified; so that our Prayer Book collects are exactly right: "O God, Who alone canst order the unruly wills and affections of sinful men, grant unto Thy people that they may love the thing which Thou commandest. Stir up, we beseech Thee, the wills of Thy faithful people." The world of nature is governed throughout by natural laws; the worldly success, like worldly failure, follows upon our obedience, or disobedience, to the natural laws. At every turn of the road some immutable law awaits us with its consequences. But whether it be by the way of success or failure, sooner or later this world passeth away, while we human souls pass on; and Christ's selected few, whether successful or unsuccessful to worldly eyes, stand out from the rest to God's eyes because, like Christ their Master, they "consecrate themselves" to obey, not alone the natural laws, but the supernatural law whereby "God is all in all." "I in them," prayed Christ, "and Thou in Me, that we all may be made perfect in one. Father, I will that those Thou hast given Me out of the world be with Me where I am, that they may see My glory, and have My joy fulfilled in themselves"—that is, the glory and the joy of fulfilling the perfect Father's will. So Christ renders God at once intelligible to man and within the reach of man's consenting will.

Religious men today stand towards God pretty much where men generally stood towards this earth before the sources of physical energy were developed—heat, light, steam, electricity and such like. The Christian Church has hardly touched as yet the stores of spiritual energy which God has ready if only we will employ them in unison with Christ our Lord; His will and ours combined. Persons who apprehend God without Christ fix their attention on outward circumstances; and they are apt to attempt to draw down God's power and keep it in their own hands for their own short-sighted use; whereas these who accept God in Christ make it their aim to give back into God's hands whatever power they have. Lately, for the brief moment of the world war, there were many to whom, through their own self-sacrifice, Christ became very real and near. But now, even to some such, Christ is becoming dim again. And in their sad case

"This is the wonder of wonders, that it hardly quickens one's breath
To think that Christ is real—and Death!"

Does some one urge, "You are too vague. Don't leave me in the clouds. Come down from the Mount of Vision and tell me what to do here today"? My brother, it belongs to the wonderfulness of the true Christian life that, even if there were time, I could not go much further with you, or come much closer down. None can do for another what you want. Each by himself must enter into his closet, and shut the door. Except this: that when you go into your Gethsemane, and come out again, you have with you all along Christ's written, explicit, simple rule of life: the Sermon on the Mount, followed up by the Sermon on the Plain. For two thousand years the wonder of their direct helpfulness to such as you and I are has been incontestable. This is one of the ways whereby "Jesus Christ is the same, yesterday, and today, and forever."

There is comfort in the thought that even if we are not now what we ought to be, there is no necessity for staying where we are. God is ever calling us and aiding us in our faintest efforts to obey that call.—Bishop A. P. Forbes.

Philosophy, in the night of Paganism, was like the firefly of the tropics, making itself visible, but not irradiating the darkness. But Christianity, revealing the Sun of Righteousness sheds more than the full sunlight of those tropics on all that we need to see, whether for time or eternity.—Coleridge.

OUR NEED OF CHRISTIAN FRIENDLINESS

Part of a Sermon Preached on the Sunday Before Labor Day by Rt. Rev. Edwin S. Lines, D. D.

We need more friendliness and neighborly feeling in community life. There are no neighbors any more in our great towns. We are all too busy to give attention to the gentle and kindly side of life. We are ready to give relief, but not to give ourselves to make a more friendly world.

We let hardness come into business and indifference into social life. We go to the homes of our friends to attend their funerals, not to see them living. We put everything in life on a hard business basis and look out for ourselves. And the message out of the Word of God for Labor Day and all days is, "Sirs, ye are brethren; why do ye wrong one to another?"

It must be acknowledged that the Church has not given the proper leadership in this great movement for the betterment of those who do the world's hard work. The penalty has been paid for such lack of foresight and interest in men and women in hard places in life, and this generation has seen the Church on both sides of the Atlantic awake to its duty and its privilege of proclaiming that industry must be ordered according to the just and merciful principles of the gospel of Jesus Christ.

Those of us who are set to preach the gospel are not called upon to tell men how to conduct their business, but many of us are not as ignorant of practical life as some great business men think. We do know also how men and women who are doing the world's hard work feel and think, and for them we are bound to speak. The reproach of the Church for not being interested in the conditions under which the great majority live and work is being lifted.

We are committed to the democratic order in State and Church alike. Many of our people are disposed to make class distinctions in other ways than are accepted abroad, and it is worthy only of ridicule. It is the glory of our country that there is a better chance for people to come on to usefulness and comfort and to make for themselves a place in the world here than anywhere else. Lord Haldane said that not one in a thousand of boys in England could hope to enter one of the great universities, and in our own country there is not a boy of intelligence, character and diligence who may not make his choice among our universities and be gladly welcomed. Let men who work with their hands not draw off into a class, nor think of themselves as making a separate class in any way, but let them take their places in all the movements which make for the common good of the country and the community.

The rule of fairness and justice, of kindness and good will, must come into the ordering of industry, and there is no hope without it of getting out of contention and unemployment and disorder. The men who employ other men, the managers of corporations, must have an interest in those who work with them and for them. If it cannot have the personal character which it once had, it can be at least real and genuine.

The man who has come into the ownership or direction of a business and gathered about himself a group of men and women must feel a sense of responsibility for them and a desire to make of them a company of self-respecting, comfortably housed, well fed people with a good chance in life. He deserves not respect if he exploits them for his own self-advantage, that he make a fortune, build a great house, have a better automobile than his neighbors, belongs to clubs and an exclusive set which counts the world as belonging to them. He must stop thinking of labor as a commodity, or that he is to get all he can out of other people for himself. He must not make for himself a great house in the most attractive part of the town and forget the miserable houses and streets in which his people live. He must be patient, high minded, remembering what lies back of the feeling of resentment of those who are in hard places in life.

On the other hand, the wage-earners must accept the rule of fairness and justice, and for a fair day's pay do a fair day's work. Organized labor has its responsibility in never becoming the tool of selfish politicians, in never accepting the leadership of dishonest and self-seeking men, in maintaining a sense of duty to the whole country and community and a high ideal of citizenship. Organized labor, even as the Church or any other institution to prosper must command the respect, confidence and good will of the great company of fair-minded people. It must respect public opinion, as we all have to do. We all must cease to judge and act in the great questions and movements of life, with our own set, our own party, our own interests, our own Church in mind, while we try to look at things from the other man's standpoint also, and are fair and friendly in all that we do.

"No right-minded man can stand for the existing industrial order, nor for the conduct of organized labor, without qualification. The Church is in the world and is the only organization in the world having for its supreme end the maintenance of morals, manners and religion, and they all stand together or fall together. So the message of the Church must be to all men, whatever their position, of the unchanging and eternal principles of good religion in the ordering of every part of human life.

"It is a time of turmoil and unsettlement, of anxiety and fear as to what may be coming on the earth. A new world is in the making, and they who are trying to bring back the old order and set the world going again as it was are sure to be disappointed. The message in the midst of all the conflict and confusion is, 'Sirs, ye are brethren; why do you wrong one to another?' Why should not men and women, whatever their calling and place in life may be, with courage and great hope set themselves to the making of a world in which dwelleth righteousness?"

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE HOME FOR BOYS AT COVINGTON, VA.: A CORRECTION.

Mr. Editor: An unfortunate impression has been created relative to the Home for Boys at Covington. I beg to be allowed to correct this in the next issue of your paper.

Owing to the failure of the Nation-Wide Campaign to yield a full response to its appeal for funds, the Presiding Bishop and Council has been unable to meet the demands of many institutions whose askings had been approved. Among these is the Home at Covington.

A number of subscribers to the Nation-Wide fund, who were particularly interested in the Home, in order that the Home might be saved and the children fed, designated sums aggregating a little more than $25,000 as a relief fund. It was this $25,000 **alone** that the Home has as yet received in any sense from the Nation-Wide funds.

Later the Presiding Bishop and Council, with a view to bringing the above action of the subscribers into harmony with the policy of the Presiding Bishop and Council, and also with a view to having these donations properly credited to their diocesan quotas, formally appropriated to the Home **this same twenty-five thousand dollars.** This resulted in the impression that a second $25,000 had been received by the Home. As a matter of fact, this represented simply the $25,000 specially designated by interested subscribers and already alluded to.

At the recent meeting of the Presiding Bishop and Council in the city of Washington, in response to an appeal of a joint committee from the dioceses of Southern Virginia and Southwestern Virginia, a second $25,000 was appropriated upon certain conditions. Thus the impression appears to prevail that the $25,000 designated by subscribers and the $25,000 appropriated by the Presiding Bishop and Council (which action was in reality merely a matter of bookkeeping), and the $25,000 conditionally appropriated by the Presiding Bishop and Council constitute a total of seventy-five thousand dollars which the Home has received.

The object of this letter is definitely to contradict this erroneous impression.

As a matter of fact, the Home has received only the one sum of $25,000, this being the sum designated by the subscribers and later appropriated by the Presiding Bishop and Council, but expended by the Home prior to the action of the Presiding Bishop and Council.

The point I wish to make clear is this: that no part of the $25,000 conditionally appropriated by the Presiding Bishop and Council at its meeting in Washington has as yet been paid. This, however, has been due to the fact that the Executive Board of one of the dioceses concerned has not met since this action was taken. Hence the "conditions" have not been complied with.

In the meantime the Home is suffering. I wish to bespeak for the Home the good will of our people and to express the hope that it may receive their generous support.

ROBERT C. JETT,
Bishop of Southwestern Virginia.

Roanoke, Va.

THE "KU KLUX KLAN."

Mr. Editor: The recent revival throughout the country of "night riders," many of whom wore the garb of the famed "K. K. K." or "Invisible Government" of Reconstruction times, must needs give rise to serious thought on the part of the truly loyal and patriotic people of the United States.

There was a time in the history of our Southland when an ignorant, gullible and easily led race of aliens, to whom popular government had never been known in their African jungles, was being manipulated by vicious and unscrupulous persons of the Caucasian race for their devilish purposes. The ideals of Anglo-Saxon civilization were ruthlessly trodden under foot, and those who for centuries had been accustomed to be ruled by "due process of law" were at the mercy of foul harpies who flocked from the four corners of heaven to batten on the rich pickings presented by an overturned civilization. Then it seemed to some, by no means all 100 per cent. Americans, that the only way to circumvent that destruction which was fast engulfing their loved homeland, was by playing upon the notorious credulity of the ignorant black and the cowardly fear of the vicious white man, they could prevent their wreaking upon defenseless ones their diabolical intentions —then was born the real "Ku Klux Klan."

But are we threatened by any such condition today? Shall we, after nearly fifty years of "white supremacy," thirty of which years the rule of the white man has been absolutely unquestioned, shall we now openly and before the world make confession that we are unfit for the regular and constituted processes of government? A thousand times, no! Shall we who pride ourselves on our ability to rule in an orderly manner, and therefore deny to our colonial possessions in Porto Rico, the Philippines and Virgin Islands, the right to govern themselves as they were wont; shall we, while forcing upon them our theories of government, surreptitiously invoke their own methods of fear in government and have an "Invisible Government" on the style of a Villa or Aguinaldo, thus putting into the discard that ordered and orderly system of government which has been the glory of the Anglo-Saxon race?

The evidence of lawlessness, incipient it may be, but none the less alive, is before us, and every "K. K. K." is a sign-post along the way we are traveling. Sooner or later this lawlessness will have to be dealt with or there will be a welter of blood and a riot of rapine, fire and murder.

To repeat, there is no excuse for the existence of an organization with ironclad oaths binding its members to secrecy, whose purpose is to make and administer laws unlawfully, other than the open and acknowledged failure of the courts and the courthouse and local officials to do their duty with impartiality and fear of none save God alone. If that is the case, there should be a thorough house-cleaning and the electorate see to it that only good men and true are chosen to make, interpret and administer the laws of our country.

W. S. SLACK.

Alexandria, La.

A COMMENT ON DR. MANN'S WARNING TO THE CLERGY.

Mr. Editor: In the Churchman of September 10 a warning by Dr. Mann appears concerning a swindler who cleverly tries to get money from the clergy by a long-distance telephone trick, or some other ingenious device.

This man is probably one Walter H. Hale, who was liberated from the New Castle County workhouse in June after serving a two years' sentence for robbing me in the same way. I gave wide publicity to the story of my own case at the time of its occurrence, and as a result the man was arrested a few days later in Massachusetts and there imprisoned for six months as punishment for swindling the rector of the church in Pittsfield by the same trick.

Walter H. Hale is apparently an incurable crook. When we had him extradited from Massachusetts to Delaware after the prison term there was completed, he was put on trial for "larceny by trick," and sentenced to two years in the workhouse. As a prisoner he behaved extremely well. I myself kept in touch with him and did him a number of kindnesses. He wrote me frequent letters and professed himself to be a changed man and anxious to live straight when he was liberated.

A brother offered him a home and employment, but apparently he never went near his brother, but started again at once upon his career of fraud.

Within one month he was heard of from Detroit, where he had impersonated Warden Plummer, of the Newcastle County workhouse—posed as a prison reformer—called at the Detroit penitentiary and was shown through the building, criticized certain of their methods, and cited the Delaware institution as a model of what should be done. Incidentally he tried to get the Michigan warden to cash a $300 check for him, but he did not succeed. During his stay in Detroit he put up at the Hotel Statler, registered as Warden Plummer, of Delaware, and left owing a very considerable score. He was later tracked to Philadelphia and detained for examination, but, unfortunately, was not then subject to any charge under which he could be indicted in the State of Pennsylvania, and was consequently liberated.

The man is at large, and was heard of on Saturday last as trying to extract money from a clergyman in Reading, Pa., by his old trick. The clergy especially should be on their guard. "Hale" is an alias, and he has evidently adopted a new one. He is approximately thirty years of age, tall, of fair complexion, looks consumptive, impresses one as an educated man, and seems to have an unending fund of information concerning the clergy of our Church.

My advice to any clergyman who may be approached by him is that he secure his arrest if possible, and conviction under a charge of "larceny by trick." He is a menace to the community and unfit to be at large. For his own sake, as well as that of other people, he should be returned to prison as soon as possible.

FREDERICK M. KIRKUS.

Wilmington, Del., Sept. 12, 1921.

THE PRAYER FOR THE DISARMAMENT CONFERENCE.

Mr. Editor: I am using the prayer authorized by Bishop Harding, given on page thirteen of the Southern Churchman of September 10, for the Peace Conference, and especially for disarmament; but I leave out the word "righteous," where the petition is for all **righteous** governments. I suppose the prayer excludes such governments as are Prussian in character; but they are the very ones that need our prayers most. I am reminded of General Ewell's reply to the ministers of Carlisle, Pa., when asked if he would object to their using the prayer for the President of the United States. "Certainly not," said the general; "I know of no one who needs your prayers more. I wish to attend church myself."

BERKELEY MINOR.

Charlottesville, Va.

LET ME NOT FORGET.

When I forget Thee, like a sun-parched land,
Which neither rain nor dew from heaven hath wet,
So my soul withers, and I understand
Wherefore Thou gavest me this high command
Not to forget.

When I forget the death which is my life,
How weak I am! how full of fear and fret!
How my heart wavers in a constant strife
With mists and clouds that gather round me rife,
When I forget!

Ah, how can I forget? And yet my heart
By dull oblivious thought is hard beset,
Bred in the street, the meadow, or the mart:
Yet Thou my strength and life and glory art,
Though I forget.

I will remember all Thy love divine;
Oh, meet Thou with me where Thy saints are met,
Revive me with the holy bread and wine,
And may my love, O God, lay hold on Thine,
And ne'er forget.

And not today alone, but evermore,
Oh, let me feel the burden of the debt—
The load of sorrow that the Master bore,
The load of goodness that He keeps in store,
And not forget.

—Walter C. Smith.

The Great Commission.

LETTER FROM CHINA.

American Church Mission, Nanking, July 28, 1921.

Since our last letter not a great deal has happened which is of unusual significance. Just the plain every-day life of a mission station with its routine work, all of which, however, is shot through with the desire and aim of strengthening and building up our Christians, and interpreting the spirit of our religion to those outsiders with whom we can get in contact.

Of course we had a great farewell reception for our Chinese priest, Mr. Chung, when he left for his new charge in Shanghai. As a rule these farewells are called "Hwan Sung Hweis," meaning a Joyful Farewell Meeting, but our people decided that the usual name did not express the spirit of the occasion, so they called it a "Chu En Hwei," meaning a Meeting for the Departing Benefactor. There were several hundred people present, and the usual speeches of appreciation and good wishes, but when Mr. Chung gave his parting exhortation to his people at least two-thirds of the audience sat with tears running down their face, a thing I have never before seen in China, and a remarkable tribute to the worth of Mr. Chung and the place he had won in their affections.

For some weeks after Mr. Chung's departure things were very discouraging. In the inevitable readjustment of the work and in the duties of the Chinese helpers, jealousies cropped up and discord arose, and it looked as if we had a very serious time ahead. Then we had news of the coming of Mr. J. M. Hickson, the English healer, who was to give us a two days' mission. In the week of prayer in preparation for this mission there was a noticeable spiritual awakening among the Christians, and especially among the workers who were at odds one with another. The wonderful manifestation of God's power seen in the healing service greatly moved our workers; they laid aside their personal jealousies and grievances and have worked in harmony and with renewed zeal ever since. This healing mission was a great success from every point of view. The many remarkable cures effected made one feel as if he were living in the early days of the Church—blind received their sight, the deaf their hearing, the dumb spake and the sick were made whole again. There was absolutely no emotional excitement, but rather a quiet realization of Christ's presence and power in our midst. And the spiritual blessings received far surpassed the physical. As a result more than ten heathen who were healed have become enquirers and are to be admitted catechumens next month. The other missions in the city which united with us in these services were equally blessed.

On Trinity Sunday I had the privilege of baptizing twenty-nine men and boys, and on June 26 Bishop Graves confirmed a class of thirty-one, men and women and students from our boys' and girls' schools. One of this class was an old gentleman over seventy who for many years had belonged to one of the strictest of the Buddhist sects, but is now a most zealous Christian.

Our schools closed on July 9, and we graduated our first class from the Girls' School, three students, one of whom enters the Bible Woman's Training School at Soochow in the fall. There were five members of the graduating class in the Boys' School. Of these eight graduates six are communicants of the church. That week I invited the two schools and their friends to take a trip to New York via the reflectoscope route, and it was most amusing to see and hear their amazement at the tall buildings and great bridges of that wonderful city. This reflectoscope I brought back with me from my furlough, and it is going to be a great asset to our work.

The next week we had a social for our Sunday schools, held on my lawn, and allowed each pupil to bring a small friend. Manners were not to the fore when the refreshments were served, and it was comical to behold the dismay of some street gamin when in the attempt to make the largest possible haul from a plate piled with candy he discovered that he was knocking more off on the ground than he was getting into his hands; one possible way of teaching the futility of greediness. We hope some of these little guests will later enter our Sunday school and maybe learn better ways.

We are pushing negotiations for the purchase of the Chinese building mentioned in my last letter, and hope to complete the deal in a few weeks, a very expeditious business deal as such things go in China. And what a Godsend it will be to our work. As things work out one sees God's leading through them all. Just as this purchase began to be settled our landlord of the building where we have a street preaching hall, reading room, offices and workers' residence, gave us three months' notice to vacate. If this purchase were not possible we would be forced to close all that part of our work because no other place could be rented for that purpose.

Politically, poor China seems to be going from bad to worse. This summer many of the provinces are in the throes of civil war, with the prospect of two or three more being added to the number very soon. All due to militarist leaders striving among themselves for power and pelf, or to wreak their hate upon some rival, and the poor people have to eat the bitterness. One can see no end to it all.

However, we have every cause to be hopeful for the future of our work, provided the workers are faithful and the support is forthcoming for the work that has to be done. Pray for us all that we may be enabled to enter into all the doors of opportunity which are opened to us.

J. M. B. GILL.

MARKING OF ARCHDEACON STUCK'S GRAVE.

No doubt many people have been thinking during the past months of the lonely grave at Fort Yukon, where the body of Archdeacon Stuck was laid to rest last October. Every one will desire that this resting-place of a hero of the Church should be worthily marked. Knowing Archdeacon Stuck's convictions about such matters, it has seemed best not to send to Fort Yukon any monument in a conventional form. It was therefore decided that the Archdeacon's grave should be marked by a Celtic cross made of concrete.

The design for the wooden mould was accordingly forwarded to Dr. Burke at Fort Yukon. Sufficient cement was already on hand. The white men and Indians gladly agreed to give their labor. A bronze tablet has been designed and forwarded to Fort Yukon to be set into the shaft of the cross above the snow line. This tablet bears the record of Archdeacon Stuck's birth and death, and, in English and in the Indian tongue, the words—

"Well done, good and faithful servant."

The cost of this rugged and appropriate memorial at the Archdeacon's grave is $325. This is considerably less than would have been the case if a stone had been shipped from this country.

Bishop Rowe has asked the Secretary of the Department of Missions to give Archdeacon Stuck's friends an opportunity to provide this tribute of their affection and admiration. Those who desire to act upon Bishop Rowe's suggestion may communicate with Dr. John W. Wood, 281 Fourth Avenue, New York City.

BRINGING IN THE KINGDOM.

The first move of a church awakening to the need of some change in social relations will not be "back to Christ." He is not in the rear, "no inspiration comes from the rear." He is in front, "climbing up new Calvaries ever with the cross that turns not back." The first request of such a church will be for a higher valuation of prayer and for greater efficiency in praying. "Lord, teach us to pray." And there is no reason to suppose that He would replace the prayer He gave His disciples by any other form. His first petition—for "Hallowed be Thy name" is an ascription rather than a petition—would be today, as it was then, "Thy kingdom come." That kingdom was always first in Christ's thoughts, whether He was praying or preaching. "Seek first the kingdom of God," He said to those to whom He was counselling. Ideal conditions are to be sought. They cannot be imposed on the world. They will come when they are so appreciated as to be looked for, prayed for, worked for. "The kingdom for which Christ prayed has a triple meaning," says Professor Harnack. "First, it is supernatural. It is a gift from above, not the product of our ordinary life. Second, it is purely a religious blessing, an inner link with the living God. Third, it is the most important experience a man can have."

That kingdom, it was once thought, was synonymous with the Church. There are little sects that so teach still. But the kingdom for which Christ prayed, wherever it is, is the kingdom in which the King is the Father. "Our Father," He begins. The glory of this King is not official, but personal. It is paternity, fatherhood. It is the kingdom in which all subjects who recognize the fatherhood are in filial relation to their Father. "This lifts all humanity above heaven and earth." "It is the assertion of the infinite worth of each individual person." They all counsel and co-operate with Him. Their labor is not enforced; it is glad and joyous. They who have this filial relation toward Him are in a fraternal relation toward each other. "All ye are brethren." The law of the jungle, the battle field and the forum, is to give way among these brethren to the law of the home. Love for the Father is most fully expressed in doing something for each other. In that kingdom one will is supreme, and all other wills are to be in harmony with it. "Our wills are ours," freedom; "our wills are ours, we know not how," mystery; "our wills are ours to make them thine," harmony.—Charles Wood, D. D.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor.

DEALING WITH THE DELINQUENT.

An unusual thing happened the other day in the State of Virginia. A man who was working as a prisoner in a road camp was granted a pardon by the Governor and he refused to accept it, saying he would rather remain and serve out his term than to accept the clemency of the Governor.

His friends in Richmond had been very busy in his behalf, and had visited the Governor, had done what is required by the Executive in such cases, and that is to secure the recommendation of the trial judge and prosecuting attorney. In fact, a lot of trouble had been taken for this young man, and then he refused pardon.

Unusual, wasn't it?

However, it was not quite so extraordinary as it sounds.

The Governor of Virginia has often heard, no doubt, the phrase, "Temper justice with mercy," and he has often acted on it, too, to the writer's knowledge, but he has also added two more important words to that old expression. He tempers justice with mercy **and wisdom.**

This Executive has shown mercy in granting many pardons, and he has exercised wisdom in making practically all of these pardons conditional.

The distinction and importance between a plain pardon and a conditional one is not always understood by the public, and in order to make it plain it is necessary to discuss the situation of the man who is in jail or the penitentiary, and in doing so let us remember that there is no class of persons in whom Christian people should take so great an interest as in those who have gone so far wrong and in such a flagrant way as to have been convicted of crime of a nature that entails a prison sentence, for, as St. Paul puts it, "this is a true saying and worthy of all men to be received that Christ Jesus came into the world to save sinners." These ex-convicts are certainly dear to the heart of our Lord, therefore anything that can be done to help to save them is of vital importance.

Some people, some Church people, seem to think that because a man has sinned so grievously as to have to serve a jail sentence, that he is beyond hope, and that having sinned to that extent once he is sure to do so again, and those who do much work with such persons must honestly admid that there is good reason for this general opinion.

The fact is that having once committed a crime creates a tendency in a man to do that same thing over again, just as a person who has had pneumonia once is more likely to take it again, but this very tendency toward weakness should only inspire us with a greater solicitude.

Now the time when this weakness and tendency to relapse is the greatest is when a man first leaves the penitentiary and is becoming accustomed to his restored freedom, and is trying to re-establish himself in respectable circumstances; that is the time of the hardest struggle, and when he most needs a friend and to realize that there is some one to whom he is definitely responsible.

This brings us to the wisdom of the policy of the conditional pardon. Under such a pardon a man is required to comply with certain conditions, usually to report regularly to a probation officer, who, if he is the right type of man, will try to secure work for his ward, and do everything possible to help and uphold him, but who will also have the authority to return him into custody, if it becomes necessary to do so.

Thus it will be seen that a conditional pardon does not mean freedom, but only a stepping-stone to freedom under wise guidance.

This accounts for the refusal of the prisoner that we first referred to to accept a pardon. He did not want to have to report regularly and give an account of his conduct to a duly authorized o cer. He may feel that his experience in a road camp will be sufficient punishment to keep him straight without any further supervision, or he may not be planning to lead the kind of life over which he will desire to have any supervision.

Some States have sufficiently realized the importance of this method of semi-freedom as to have well established parole and probation systems, which, to some extent, entirely displace the old method of imprisonment for all offenders.

In Massachusetts, for instance, on September 30, 1919, there were 15,303 on probation and only 2,896 in prisons, while on the same date in the State of Virginia there were 1,500 on probation, mostly children, and 2,690 in prisons, penitentiary and road camps. From these figures we see that out of a criminal population of about 18,000, over 15,000, or five-sixths, are on probation, while in Virginia, with a criminal population of about 4,000, there are over 2,500, or five-eighths, in confinement. Now these figures have a dollar and cents value as well as humanitarian. According to a reliable authority on this subject, it costs about $25 per year to supervise a man on probation, while it costs $202 to maintain a man in the penitentiary. Therefore, the 18,000 criminal population of Massachusetts costs the State $967,567, while the criminal population of about 4,000 in Virginia costs the State $580,880, or with less than one-fourth as many criminals in Virginia as there are in Massachusetts, it costs her more than half as much to support them.

It has been the policy of the Governor of Virginia so to exercise his pardoning power as to build up the probation system in the State, so that its advantages will become sufficiently apparent to encourage more favorable legislation along these lines, for probation gives the offender an opportunity to prove to the world and to himself that he would rather live the square life than degenerate into a mere crook. It holds out a helping hand. It aids in putting a person on his feet, starts him anew and guides his footsteps until they are well along in the right road.

On the subject of this method of preventive dealing with criminals. Sir Evelyn Ruggles Bryce, for many years director of prison administration in England, says:

"England, I believe, stands alone in its adoption of the system of preventive detention—one of the most notable reforms of recent years for dealing with the habitual criminal. The success of the system, so far as it has gone, goes far to justify belief in the virtue of indetermination of sentence. Public opinion may not be ripe for this yet, as applied to ordinary crime, but the system which preventive detention illustrates—namely, the careful observation of the history, character and prospects on discharge by an advisory committee on the spot, with a view to the grant of conditional freedom, furnishes in a different sphere an interesting example of the value of 'individualization.'

"The strict condition of release is that a man places himself under the care and supervision, not of the police, but of a State association, organized and subsidized by the government, but entirely controlled by a body of unofficial workers, who keep him under strict but kindly supervision, provide him with employment and lodgings, but unfailingly report him to the authorities if he fails to observe any one of the conditions on which freedom has been granted."

"One broad deduction is that so long as the classical conception of punishment remained—that is, the mechanical application of the letter of the law to an abstract type of offender—no great impression was being made either in the number or character of offenses. Statistics varied from year to year under the influences of special circumstances; but the great stage army of offenders in all the categories continued its unbroken array, with a monotonous regularity, and it seemed almost a mockery to talk of social progress, when, in the background, was the silent, ceaseless tramp of this multitude of men, women and children, finding no rest but behind prison walls, and only issuing thence to re-enter again.

Church Intelligence

Work of the Commission on the Ministry.

The Commission on the Ministry of the Presiding Bishop and Council has undertaken and accomplished a difficult and important task in preparing a list of the best books on the theological studies required by the canons of the Church for candidates for Holy Orders.

It is significant of the finer spirit of the Church that a body of men representing such widely divergent types of churchmanship should be able to come to a unanimous agreement on such a list of books.

The list covers the following subjects: Holy Scriptures, Church History, Christian Missions, Doctrine, Christian Ethics and Moral Theology, Liturgics, Ecclesiastical Politics and Canon Law, and Ministration.

It was prepared by a special committee of the Commission on the Ministry who by extensive correspondence secured the best expert opinions. The list, as drawn up by the committee, was then submitted to the entire Commission, and after some changes approved book by book.

Such a list of books should be of great value to candidates for Holy Orders, especially those unable to attend a theological school. It should also prove helpful to men already in Orders in continuing their studies. It will also be suggestive to not a few of the more thoughtful laymen. The fact that the Presiding Bishop and Council are publishing this list of books as an issue of the Bulletin, thus placing it in the hands of every clergyman of the Church, is evidence of the value they attach to it.

Copies of this list, when issued, may be had on application to the Department of Religious Education, 289 Fourth Avenue, New York, or to the Executive Secretary of the Province of New England, the Rev. Malcolm Taylor, 1 Joy Street, Boston, Mass.

Hobart College Fund.

Preparations are now being made for the opening of an active campaign for the $600,000 needed to complete Hobart College's Million Dollar Centennial Fund. The first step will be a campaign in the Diocese of Western New York with the active support of Bishop Brent, Chancellor of Hobart College.

Bishop Brent has designated October 2 as Hobart Sunday and the week following as Hobart Week in all the parishes of the Diocese. On Hobart Sunday a pastoral letter from Bishop Brent, calling upon the communicants of the Diocese to support the college that has served them for a hundred years, will be read from every pulpit. Nation-Wide Campaign committees will co-operate.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Noon-Day Prayer at the Diocesan Offices.

On Friday, September 16, Bishop Brown inaugurated a custom of having noon-day prayer at the Diocesan Offices, 400 Old Dominion Trust Building, Richmond. One end of these offices has been fitted up as an oratory, and hereafter from day to day the members of the diocesan staff will devote ten or fifteen minutes at the noon-day hour to the holding of these mid-day services of prayer, for missions, for religious education and for social service. This has been for many years a cherished custom both at the Church Missions House in New York and also in many parts of the mission field. Now that the offices of the Diocese of Virginia have become well established and the growing diocesan staff insures the daily presence of at least a few, this beautiful custom is being commenced. Clergy and laity who find it opportune to drop in at the noon-day hour will be most cordially welcomed.

Plans for the Work of the Nation-Wide Campaign.

Under the revised Canon of the Diocese, at the recent meeting of the Council in Charlottesville, the conduct of the Nation-Wide Campaign was placed under the Board of Apportionment of the Diocesan Missionary Society. This Board consists of twenty members, of which the Bishop is chairman and the Rev. G. M. Brydon secretary.

The Board of Apportionment held an important meeting on Tuesday, September 13, at the Bishop's residence, with a full attendance of members. The plans for the carrying on of the work were outlined by a preliminary committee, which had been working on them previous to the meeting, and were approved by the Board. A committee consisting of the Rev. G. M. Brydon as Executive Secretary, and the Rev. Messrs. W. D. Smith, D. D., W. H. Burkhardt, and W. E. Cox, was appointed as the Executive Committee of the Nation-Wide Campaign for the fall work. This committee has already sent to every clergyman in the Diocese and to the parish Nation-Wide Campaign chairman of every vacant parish, a folder outlining the plans of the campaign, and a blank for report to the Diocesan Office of the parish organization.

One of the chief features of the campaign in the Diocese will be the cottage prayer meetings for discussion of selected topics bearing on the campaign, and for intercession. The plans will include the districting of every parish in such a way that all members of the parish will be included in these cottage meetings. The literature for the meetings has already been prepared and will be in the hands of the parish chairmen in ample time.

Nation-Wide Campaign Meetings.

A meeting of the clergy of the Valley Convocation was held in Christ Church, Millwood, the Rev. B. D. Chambers, rector, on Thursday, September 15, at which time the fall plans for the carrying on of the work were outlined by the Rev. G. M. Brydon, the Executive Secretary.

A meeting of the clergy and representative laymen and laywomen from the parishes in the Rappahannock Convocation was held in St. Peter's Church, Oak Grove, the Rev. Thomas P. Baker, rector, on the same date, at which time the plans of the campaign were outlined by the Rev. W. D. Smith, D. D., and Miss Louisa T. Davis.

Similar meetings will be held in the other convocations as follows: In Richmond, on September 29th; in the Albemarle Convocation, at Ivy Depot, September 27-29; and at various points in the Piedmont Convocation from October 2-6. Due notice of these meetings will be sent to all the clergy in these respective districts.

SOUTHERN VIRGINIA

Rt. Rev. B. D. Tucker D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Improvements in St. Paul's, Berkeley.

St. Paul's Church, Berkeley, Norfolk, the Rev. R. R. Phelps, rector, which has been closed for repairs and improvements for several weeks during the summer, will, it is expected, be ready for services by next Sunday. The interior of the church has been redecorated and otherwise improved, the entire cost of the work being $1,500.

St. Andrew's, Norfolk: It is expected that the New St. Andrew's Church, Norfolk, the Rev. M. B. Marshall, rector, will be ready for worship early in October. All of the interior decorations have been finished, the handsome stained glass and memorial windows have been placed and the big electrically operated organ installed.

The Rev. Walter Archbold, D. D., of St. Andrew's Church, Princess Anne, Somerset County, Md., has accepted the call to the rectorship of St. Peter's Church, Brambleton, Norfolk, and expects to take charge October 1. Dr. Archbold is a native of England, and was educated at Trinity University, Toronto, Can., and at Cambridge University, England. He received his degree of D. D. from St. John's College, Annapolis, Md.

The Rev. Charles H. Holmead, formerly rector of St. John's Church, Wilmington, Del., was instituted rector of Trinity Church, Norfolk, on Sunday, September 11, by Bishop Tucker, who also made an address. Mr. Holmead was the preacher at the morning and evening services, large congregations being present at both services to greet him.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Clergy Return From Vacations: Work Resumed.

Several of the clergy of the Diocese have returned to the city just in time for their services on Sunday, September 18, having taken their vacations later in the summer. Dr. C. Ernest Smith, rector of St. Thomas' Church, has recently returned from a six weeks' visit to England, where he visited his daughter, Miss Marcella Smith. Miss Smith is studying art in St. Ives, and has already gained the distinction of having four of her pictures hung in the Royal Academy. The Rev. Charles E. McAllister, rector of St. Matthew's Church, Hyattsville, was in his chancel on September 18 also, for the first time since his return from his vacation. Dr. Robert Talbot, rector of St. Paul's Church, and the Rev. James H. W. Blake, rector of Christ Church, Georgetown, both of whom were in Blue Ridge Summit, Pa., have also returned to their charges. The Sunday schools are becoming reorganized and many of the choirs are getting to work also. Activity in the Church in Washington seems out of the question in the summer time, and while the absence from the city of so many of the people justifies this to a large extent, it is unfortunate that so little Sunday school provision is made for the many children who stay in town all summer. Fortunately, there are a few Sunday schools that remain open, and it is to

be hoped that others will gradually come to follow their example.

Washington Church people are glad to see announcements of the services of St. Paul's Church, Alexandria, in the Washington Saturday evening papers. Dr. Hall, the new rector of St. Paul's, is well known to the Church in Washington, and these announcements beside those of the Washington churches emphasize the fact that Dr. Hall, after all, has not gone so far away. Washington and Alexandria are so near each other geographically that there is great opportunity for each to profit by greater co-operation with the other. Alexandria Church people and clergy are sometimes present at diocesan meetings in Washington, and are always most cordially welcome.

M. M. W.

WEST VIRGINIA

Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

The Rev. A. B. Mitchell is giving three services a month to St. John's Church, Rippon.

Mr. Gehri, a student of Gambier Seminary, Ohio, who has been in charge of Trinity Parish, Shepherdstown, since the last week in June, leaves the first of October.

The Northwestern Convocation convenes at Grace Church, Elkins, W. Va., the Rev. E. Nelson MaConomy, rector, the last week in September. The rector and officers of the Convocation have their plans well under way and a splendid program has been prepared.

Peterkin Hall, the large academic hall which Miss Duval has erected as an addition to St. Hilda's Hall, Charles Town, is nearing completion, and contains a large assembly hall, music hall, various class-rooms, art and music-rooms and a laboratory. The formal dedication will be on All Saints' Day, when there will be a large gathering of the friends of the school.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.
Rt. Rev. K. G. Finlay, D. D., Coadjutor.

Christ Church, Raleigh, to Hold Centennial Observance.

Christ Church, Raleigh, the Rev. Milton A. Barber, rector, will observe its one hundredth anniversary with appropriate ceremonies, beginning Sunday, October 9, and continuing through Wednesday, October 12. The program includes three great services on Sunday, with the Rt. Rev. Thomas F. Gailor, D. D., as the chief speaker, and Bishop Cheshire will give personal recollections or sketches of former rectors the same evening. Monday night Marshall De Lancey Haywood will read a historical review of the parish since its formation, and Captain S. A. Ashe will contribute reminiscences. Tuesday the beautiful chapel adjoining the parish home will be consecrated; and in the evening the choir will render Whitney Coomb's "Ancient of Days." Wednesday night a reception for the members of the parish and friends will be held. Christ Church is one of the historic parishes of the Diocese, and a roster of its members since its formation would include the names of patriots and soldiers, Cabinet officers, governors, diplomats, jurists of renown, and men eminent in every walk of life. Preparations are in active progress for the centennial, and former members scattered over widely separated sections are expected to make this a time of home-coming to the old mother parish. The great Confederate Bishop-General Leonidas Polk and Bishop John Watrus Beckwith, of Georgia, were both reared in Christ Church Parish, and Bishop John Stark Ravenscroft was its first rector.

Diocesan School for Boys to Open Shortly.

St. Nicholas' School, the new Church School for Boys for the Diocese of North Carolina, will open shortly in Raleigh. It will begin as a day school, to develop into a first-class boarding school in the near future. Plans for proper buildings are already under way. The principals are the Rev. I. Harding Hughes, for several years teaching in schools in New England, preparing for this work, and his father, the Rev. Dr. N. Colin Hughes, whose work in his school at Chocowinity is well known.

MARYLAND

Rt. Rev. J. G. Murray, D. D., Bishop.

Lay Cornerstone of Church of the Messiah.

The cornerstone of the new Church of the Messiah, Baltimore, was laid by Bishop John G. Murray, Monday, September 12. The old Church of the Messiah, known for so many years in the business district of Baltimore, where many famous preachers have addressed mid-day Lenten congregations, was sold last year and has been converted into a moving picture theatre. With the proceeds the rector, the Rev. Peregrine Wroth, D. D., and vestry selected a site in a rapidly growing section on the outskirts of Baltimore City, and have planned a very complete set of buildings, including the church and parish house. The old Messiah was formerly Christ Church, and when the new Christ Church was established uptown the old church remained with the new name. By reason of this association, as well as because of long personal attachment, the Rev. Dr. Edwin Barnes Niver, now chaplain in the United States Navy, and for twenty-five years connected with Christ Church, both as assistant and as rector, delivered the address. Dr. Wroth has been longest in service of any clergyman in the Diocese, and is today one of the most active and vigorous of the clergy, full of vision for the future. To commemorate this new enterprise and also as a testimonial of their affection, the vestry of the Church of the Messiah have just given their rector an automobile.

The Carry On Committee of the Nation-Wide Campaign is planning to meet the challenge of the present conditions of the Church's treasury—first by a mass meeting for Church people in the city of Baltimore on Sunday night, October 23. Bishop Murray will preside. The Rev. Dr. James E. Freeman, of Washington, will be the speaker. During the remaining months of 1921 every effort will be made to reach all the parishes of the Diocese, with the hope of maintaining the good record which Maryland made last year.

Two large parishes in Baltimore still remain vacant. Christ Church lost the Rev. Mr. Huston, who went to San Antonio, Tex. The Church of the Ascension gave its rector to be Missionary Bishop of the Hawaiian Islands. The Rev. Christopher P. Sparling comes from the Diocese of Washington to take charge of the Church of the Prince of Peace, Baltimore. St. John's, Hagerstown, is also without a rector, the Rev. S. Hilton Orrick having recently resigned.

R. F. H.

GEORGIA

Rt. Rev. F. F. Reese, D. D., Bishop.

Centennial Essay Contest.

Rules for a diocesan essay contest in connection with the Centennial plans have just been issued. The contest is open to any member of the senior and junior departments of the Church schools, and the subject is "The Missionary History of the Church." The first prize for the seniors is $10, second $5; the first for the juniors is $5, second $2.50. The contest will close on November 15, and the winners will be announced in the Church schools the first Sunday in Advent, November 27.

Laymen Assist Rector in Services.

At the Wednesday evening service of St. Paul's Church, Augusta, lay readers are assisting the rector, the Rev. G. Sherwood Whitney. The rector reports that the laymen are learning to say something in fifteen minutes, which "is not an easy thing to do." The congregations in this parish during the month of August have been most satisfactory, witnessing to the fact that very few seem to be taking vacations from religion during the hot weather.

Christ Church Mission, Augusta, located in the mill section, where the rector of St. Paul's is in charge, is having increasingly large congregations. Mr. Whitney holds service every Sunday evening and is assisted by some of the lay readers of his parish. On a recent Sunday the congregation was 50 per cent. larger than usual, and the attendance at the Church school that day was sixty. The church building is soon to have a new roof costing $300, of which amount $200 is already in hand.

E. D. J.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

An Unusual Condition.

At the first fall meeting of the Tuesday Lunch Club of Christ Church, Williamsport, held Tuesday, September 13, in the parish house, the rector, the Rev. Charles Noyes Tyndell, called attention to a situation which he considers places Christ Church Parish in a unique position, the parish having in its membership five young men who are preparing to enter the ministry. Three of these young men—Clifford L. Stanley, who is leaving Thursday to enter the University of Virginia; Harold E. Miller, who will enter Hobart College, Geneva, N. Y., next week, and Hugh M. MacMullan—were present. Dr. Tyndall said that he had watched the progress of these young men, and that it was the happiest moment of his life to see them preparing to dedicate their lives to Christian service.

In commenting editorially on this

(Continued on page 23)

Family Department

SEPTEMBER.

1. Thursday.
4. Fifteenth Sunday after Trinity.
11. Sixteenth Sunday after Trinity.
18. Seventeenth Sunday after Trinity.
21. St. Matthew.
21, 23, 24. Ember Days.
25. Eighteenth Sunday after Trinity.
29. Thursday. St. Michael and All Angels.
30. Friday.

Collect for Eighteenth Sunday After Trinity.

Lord, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh and the devil; and with pure hearts and minds to follow Thee, the only God, through Jesus Christ our Lord. Amen.

St. Michael and All Angels.

O everlasting God, Who hast ordained and constituted the services of angels and men in a wonderful order; Mercifully grant that Thy holy angels always do Thee service in heaven, so, by Thy appointment, they may succour and defend us on earth; through Jesus Christ our Lord. Amen.

For the Southern Churchman.

My Plea.

Anna B. Bensel.

I would be patient, Lord,
Unfretful and still:
Waiting Thy plan for me,
Work out Thy will.

Strengthen my faith, I pray,
When dark clouds shall roll.
Let Thy peace cover me—
Folding my soul.

So keep me patient, Lord:
Unswerving in trust.
Then may I win the Life—
Springing from dust.

The Sign of the Double Cross.

In his ragged clothes and battered hat, he stood in the rain and studied the marks on the gate-post. The marks were merely two little crosses, scarcely visible, and might have been carved by a boy with a jack-knife. To this unkempt creature the marks were indisputable evidence of danger. They were a warning sign, and the hieroglyphics of beggardom said plainly: "Cross dog; cross woman."

There was nothing about the house that indicated such a condition. It was not big; but it was neat and tidy and the yard was well kept. Moreover, there was no dog in sight.

It was the last house on the street, and his was the hunger of a man who has tramped a whole day through the rain with nothing to eat; so this unkempt creature was most reluctant to pass it by. Every door in the town had been closed to him. Everywhere his pleading for a bite to eat had fallen on deaf ears. Even his offer to work was not heard. Impending starvation made him desperate, and he decided to run the risk.

He entered the gate and shambled around the house to the back door.

His eyes were on the alert for the dog that must certainly slide from under the porch and pounce upon him. Great was his surprise to find his passage from the gate to the kitchen door unhampered.

Greater still was his astonishment when his timid appeal for "a bite to eat, ma'am, please," was given a sympathetic ear by a kindly, sweet-faced woman.

He appended his request with the assurance that he would gladly work to pay for whatever was given to him.

The woman directed him to the woodhouse, telling him that when he split enough wood to pay for his meal he might come in and eat.

It was queer—this remarkable show of hospitality. And with a remembrance of the warning sign full upon him, the man took the precaution to ask: "Where is the dog, ma'am, please? He might attack me."

"We have no dog," the woman answered.

No dog! The man was surprised, but said nothing. He set industriously to his work, and when done he had split a big, round pile. Then he entered the house, and the woman invited him to a chair at the kitchen table, where a lot of tempting eatables were set for him.

He dropped his battered hat at his feet and slid into the chair, scarcely raising his eyes. He was young and muscular, and had it not been for his ragged attire and unshaven face he would have been good-looking.

The woman eyed him pityingly. There was a sparkle in his steel-gray eyes, a peculiar shapeliness and bigness about his head, with its mass of brown curls, that did not belong to the ordinary tramp. "He's some mother's boy to whom fortune has been unkind," she thought, as she went back to her sewing in the sitting-room and left him to his meal.

Just as he eagerly clutched the cup of fragrant coffee, the inner door opened and there was a patter of little feet on the floor. In an instant a pair of merry brown eyes gazed up into his face, and a four-year-old boy's voice piped out, "Hello, man!"

The man shifted uneasily in his chair, but made no reply. Anyhow, he was very hungry and it annoyed him to talk.

The boy kept his eyes upon the man. He had never seen a piece of beef attacked so viciously except by a half-starved dog. He waited some little time for a reply, and, getting none, walked up boldly and touched the stranger on the arm with the grave remark, "Say, man, I said, Hello!"

This demanded a reply, and the man tried to give it, but his mouth was full, and the best that he could do was to smile and nod.

This pantomime led the boy to make the further enquiry, "Can you talk, man?"

The tramp grinned over his plate and replied instantly, "A little bit."

Amply satisfied and with the unquestioning confidence of childhood, the boy dragged up a chair and seated himself at the other end of the table. "My name's Robert, but they call me 'Boy Blue,'" the little fellow volunteered, looking into the stranger's face. "What's your name?"

"Mine is Ralph, but they call me 'Brakerod Kink,' the man replied with a smile.

"Why do they call you that?" asked the little fellow.

"It's a long, long story," the tramp replied, his eyes to the floor.

"I like stories," the boy remarked.

"But this one is too long," the man declared. "Tell me why they call you 'Boy Blue.'"

"'Cause I'm like Boy Blue was. Don't you know who Boy Blue was?"

"No, who was he?" the stranger asked innocently.

"Why, he's the little boy who lost his sheep," quickly answered the lad. Then he quoted:

"Where's the boy who lost his sheep?
He's under the haystack fast asleep."

The tramp beamed upon him admiringly.

"It's fun to sleep under a haystack," prattled the boy. "I slept under one once. I was out to Uncle Mark's. He lives on a farm. Did you ever sleep under a haystack?"

"A few times," the tramp confessed with evident amusement.

"Wasn't it nice? All except the cockle burrs. They got in my hair. Did they get in yours?"

"Just a few of them," the man answered.

"Mamma had a dreffful time getting them out of mine. Did your mamma take them out of yours?"

The smile left the man's face and he compressed his teeth fiercely, as if the question hurt. His only reply was a nod of his head.

"The other Boy Blue runned away. So did I one day when I was naughty. That's when I was out to Uncle Mark's. Did you ever run away?"

"Once," said the stranger simply, as he gazed forlornly out of the window. His hunger seemed suddenly to leave him, and the good breakfast was half forgotten.

"Your mamma came after you?" The little fellow opened his eyes wide and gazed into the man's face. He did not see the tears that glittered on the stranger's cheek. When no answer came to his question, he passed it over and prattled on. "It's awful nice to be hugged up tight by your mamma when you've runned away and she's found you, isn't it?"

The man lifted the coffee to his lips and choked on the hasty draught. Tears dripped into the cup, but he drank on, unmindful of them.

The boy excused the refusal to answer in his belief that the choking was genuine, and continued his chatter.

"'Cause I was a bad boy when I runned away, I was afraid my mamma would not love me any more. But it seemed she just loved me more'n ever after that. I was awful sorry I had been naughty, and I told her so and asked her to forgive me. I promised I would never run away again; and she forgave me and kissed me, and I felt so good I cried. It's funny how mammas can make you cry by being good to you, but they can. Didn't you cry when your mamma was good to you the time you runned away and she found you?"

A smothered groan burst from the stranger as he pushed his plate from him and guiltily dropped his head. "She hasn't found me yet," he muttered.

In the little fellow's breast beat the happy heart of a child, but he was filled with the intuition that something was wrong. "Then you must be lost," he conjectured, his big eyes opening apprehensively.

The downcast look on the stranger's face assured the lad that his premonition was true.

"Could you find your way home if you'd try real hard?"

"I guess I could," the man said.

"Then you'd better try. Your mamma will be awful worried. Mammas are funny that way. You just tell her that you're sorry, and promise her that you'll never run away any more. Won't you try it?"

The stranger sat motionless. His breakfast, half eaten, was getting cold before him. But this, after all, was the sort of good he craved. What his starving soul most needed was the nourishing food of a mother's love and a mother's devotion. He gazed in silence out of the window, his mind busy with retrospect. He could feel the warmth of the gaze from the baby face across the table. At last, with an apparent effort, he arose from his chair.

"Is you goin' to see your mamma?" the little fellow questioned eagerly.

"Yes, my little man," he answered resolutely. He reached for his hat and walked around to where the boy sat.

The lad's mother came from the other room and looked in at the door just as the stranger stooped and lightly kissed the little fellow's cheek.

"Good-by, Boy Blue," said he. "You've made a new man of me. I will go home to mother."

"Good-by," the boy replied. "I hope you'll find her all right."

The stranger passed out of the door and down the walk, not with the shambling, hang-dog air of a beggar with which he had approached the house only a short time before, but with the brisk step, the erect head and square shoulders of a man. He paused long enough at the gate to use his knife on the warning sign. "It's all a mistake," he muttered. "This is no house of the double cross." He scratched out one of the crosses and shaped the other into the form of a crude figure with wings. Instead of the former warning, the sign now read, "An angel lives here."—Selected.

Helen Hunt Jackson's Faith.

Helen Hunt Jackson was not only a great writer, but a deeply religious woman. The following exquisite poem reveals her character as, by faith, she walked with the Master:

Blindfolded and alone I stand
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope:
Yet this one thing I learned to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still,
Unfathomed purpose to fulfill,
"Not as I will."

Blindfolded and alone I wait,
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless law are ordered still
"Not as I will."

"Not as I will!"—the sound grows sweet
Each time my lips the words repeat,
"Not as I will!"—the darkness feels
More safe than light when His thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all His love fulfill—
"Not as we will."

The Gift of One Language.

Wordsworth tells us that our birth is but a sleep and a forgetting. The new birth is an awakening and a remembering. At Pentecost the converts rubbed their eyes and said to each other, "Here we are after the nightmare, back in our Father's home, where we have all things in common." It is significant that they began at once to drop their labels. They came to Jerusalem, as foreigners come to America, filled with local patrioitsm, but in Christ they were no longer Parthians and Medes and Jews and proselytes. It is only a side reference that tells us that Paul belonged to the tribe of Benjamin and who knows whether Luke was a Gentile He was a beloved physician, with 100 per cent. loyalty to Paul, the prisoner, and Paul's Master. Whatever he had been by nationality, he was now a true man among men.

Becoming all things to all men is not easy. What was miracle at Pentecost became humility in the great apostle of the nations. With infinite self-restraint, he behaved as a Jew to the Jews and a Greek to the Greeks. Deliberately he got into touch with labor by working as a tent-maker. Here was loving your neighbor as yourself—here was looking also on the things of others. It was an eager, concentrated, winning look. The man, lame from his mother's womb, had never been regarded with such a piercing attention as that devoted to him by Peter and John. The one language of Christ was also the most intense language and the spiritual intuition of the apostles stopped the very heart-beats of Ananias and Sapphira.

Universal, intense, simple—that was the speech of the Spirit. The idea that we talk and write well when we use long words is not of Christ. An evil church in Corinth hoped to display spiritual gifts by praying in an unknown tongue, and even today a great communion holds forth the message in ancient Latin. Much theology is almost as hard to comprehend, and there is a wisdom of words that makes the cross of Christ of none effect. As Paul told Timothy to let no man despise his youth, so on his own behalf, he let no man despise a child-like gospel. In the presence of God let the syllables be few—one is enough for sin. For as our Saviour still stands at the door of those hearts which He loved unto death, He is content with a brief knock—merely a knock—which however leaves a stain of life blood from wounds on a hand not yet healed. That knock arrests our notice, and those who listen as John did for the voice will hear a sound of many waters, many tears—a language known the whole world over—flowing with infinite patience and sympathy through every cranny of human experience—and gathering volumes unto itself until the voice of the Lord shall cover the earth as the waters cover the sea.—P. W. Wilson, in The Church We Forget.

A Door Opened.

Before the bank three or four persons are waiting for the great doors to be unlocked. How heavy and strong they are! You might dash yourself to pieces against them and they would not give so much as a fraction of an inch.

A clock begins to strike. At the ninth stroke a clerk appears behind the door and on the inside of the heavy plate-glass window hangs a card bearing the words, "The Bank Is Open." Then he turns a key in the lock of the doors and, drawing it out again, returns to his work. The people outside press up the steps. The foremost person puts his shoulder against one of the leaves of the door. It swings slowly back, and the people enter the opened door—opened, not by the shoulder of the man without, but by the key of the man within.

As I passed on down the street I thought of the sign hanging there in the window, announcing that the bank was open. The doors indeed were shut, but the bank was not. Any one with business there was free to enter. He could push confidently against the closed doors, for he knows that the clerk always turns the key at nine o'clock, and that the turning of the key opens the bank.

The doors of opportunity are much like the doors of the bank. The Master holds the key to every door. He urges us to go forward to service and accomplishment, though again and again the doors appear to us to be closed. But really they are not shut against us. Christ has said, "Behold, I have set before thee an open door." He does not mean that He has removed every obstacle from our path. He does mean that He has turned the key in the lock and that what we could not do before we now can do. The door is opened, but we must approach it in faith and set our shoulder to the task of pushing it back so that we can enter.

How many times we come to the doors of opportunity and, finding them apparently closed, have turned away discouraged; whereas if we had only had faith and courage we should have found that the door would swing open before us if we made any genuine effort.—Youth's Companion.

Love and Social Service.

When a mother loves, though she be a queen, she becomes interested in soap and water, sheets and blankets, boots and clothing and many other mundane things. And when the Church loves she will have something to say about rents and wages, houses and workshops, food and clothing, gardens, drains, medicine and many other things. Where is the Church's mother-love? Where is her fierce mother-wrath, as she sees the children trampled in the mire? It is easy to go to church, and to abstain from drinking, swearing and gambling, but it is not easy to love. Love brings labor, and sorrow and self-sacrifice. Love sometimes says, "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow Me." This is not like going to a home missionary meeting and giving the price of a meal to the collection. It is leaving beautiful houses, and pictures, and gardens, and music, and going into mean streets and dirty dwellings. It is leaving congenial friends and joyous fellowships for service among the unfortunate, unattractive, and perhaps depraved. It is giving where you cannot hope to receive in return. There is the sweat of heart and of brain, the carrying of sickness and sorrows. To your own cares and troubles there is added the unspeakable trouble of the multitude.—Thomas Tiplady.

The cheery caller tried to persuade old Aunt Martha not to dwell upon her troubles, telling her she would feel happier if she ignored them. "Well, honey," said the old lady, "I dunno 'bout dat. I allus 'lowed when de Lord send me tribulations He done spec' me to tribulate."—Boston Transcript.

For the Young Folks

For the Southern Churchman.

The Running Brook.

Theodora C. Cox.

"Water drops, whirling round and round,
Where do you hurry so?"
"We go to mills where food is ground,
Many a mile below."

"Why do you hasten around the rocks?
Why can't you stay with me?"
"We water grass to feed the flocks
Between here and the sea."

"But, if you are going to work,
Why do you dance and skip?"
"To do His will we never shirk,
We enjoy every trip.

"You should, my small, inquiring friend
Smile—not just when you play,
But, work or play, unto the end
Of every single day."

The Maid of Honor.

Polly stood and gazed at the pretty clothes laid out on the bed all ready for her to put on. She wondered if Cousin Mary Lillian, the bride, could possibly feel any more important and happy than she, the maid of honor, felt. She put out her hand and stroked first the white organdie ruffles of the dress, then the soft pink sash, and then the long silk stockings. All the time she was gazing at the satin slippers, slender, arched and shining. Surely, of all the lovely things, those slippers were the loveliest; even the bride's own slippers were no more charming. Polly clasped her hands.

"Oh, the beauties!" she cried.

She was still a little dazed when her mother came in to help her dress. It did seem strange, she thought, that a stout and somewhat over-grown little girl with straight dark hair should be about to turn into a white-robed maid of honor. But, though it was like magic, it was true.

Cousin Mary Lilian had always lived in Polly's father's house. She had no sisters of her own, and when she decided to marry almost the first thing she said was, "I don't want any bridesmaids, but I do want Polly for my maid of honor!"

When Polly heard that she had jumped up and down with delight.

"But the maid of honor will be bigger than the bride," some one remarked, and then the little girl's heart had sunk, for there was no denying that she was large for her age, and Cousin Mary Lilian was almost as little and light as a fairy. Dr. John, who was to be the bridegroom, said that if the wind blew hard on the wedding day he should have to put weights on his bride to keep her from blowing away.

Remembering all that, Polly stood very still with a stricken face. Then Dr. John came to the rescue. "If you try to find a maid of honor who is smaller than the bride," he said, "there won't be any wedding at all, and then what should I do?"

That settled it. Polly was safe. The very next day she went to town with mother and Cousin Mary Lilian to buy the organdie dress, the sash, the silk stockings—and the satin slippers. The slippers were the most important of all, Polly thought. They had buckles and rather high heels. Her mother was doubtful at first about the heels. "You mustn't wear them, you know, except at the wedding," she said.

"Oh, some one will find use for the slippers after that," Cousin Mary Lilian urged. "Let her have them just this once."

And so the slippers were ordered and became for a while the property of happy Polly.

As she stood and gazed at them on the day of the wedding her mother came in hurriedly.

"You must begin to dress right away, Polly," she said. "We've discovered that the train time has changed, and so the wedding has got to be put forward twenty minutes. Hurry, child; the bride is nearly dressed."

Polly was quite willing to hurry. She threw off her every-day dress, splashed hastily through her bath, brushed her dark hair, and in fifteen minutes was pulling on her stockings. She trembled with joy. How trim and slender those slippers looked, waiting on a nearby hassock; would the girls ever again laugh at her big feet and call her "Pudgy Polly "

"Hurry, Polly," her mother called. "I am ready to drop the dress right over your head."

"Coming," Polly said. "I've just got to put on my—"

She broke off in the act of putting on one of the slippers, for the door of her bedrom was suddenly flung open.

"Oh," said a voice, "the worst thing has happened! What shall we do?"

It was Lucy Brown speaking, one of the young neighbors who had come over to help the family get ready for the wedding. She looked scared and white.

"O, Lucy Brown," cried Polly and her mother at the same instant. "What has happened?"

"This," said Lucy, and held something up to their gaze—a strange-looking black and white object.

"What is it?" they cried again.

"It is the bride's slipper," said Lucy Brown solemnly.

Polly sat and blinked. The bride's slipper—that splotched and spotted thing?

Other girls came crowding in; they explained hurriedly, all talking at once. The slippers had been set aside on a table to keep them out of harm's way. In the bustle and confusion some one had knocked over an inkstand that stood near them; one slipper was untouched by the ink, but the other had been ruined. It was not a white slipper any longer, but something that looked as if it might have been rescued from the ash-barrel.

"Oh, poor, poor Cousin Mary Lilian!" Polly cried. "What will she do?"

One of the girls spoke in a frightened whisper. "She says she will not be married in black shoes or in old white ones either!"

"And of course she can't," the others echoed.

"But," said Polly's mother, "there is no shoe store within ten miles, and it is nearly train time."

"Then she will wait until another day." said Lucy Brown. "We can't make her change her mind."

With that they all turned and hurried away—all but Polly, the maid of honor, who still sat on the floor, ready to cry, with one slipper on and one slipper off. She was not thinking about herself, but about her cousin. The flowers were all in place, the minister had come, the people were waiting in the parlor; how dreadful to put off the wedding! What would poor Dr. John say? And all on account of a little pair of slippers! Polly blinked again.

And as she blinked, suddenly her glance fell on her own slippers.

"Oh!" said Polly. She sat perfectly still for half a minute and then she said, "O dear!"

For a thought had come to her—a surprising, overwhelming thought. Cousin Mary Lilian could easily wear Polly's shoes; Polly knew that, for she had often proved it. And here were the new slippers, white and speckless, and over in the room across the hall were those other slippers, and one was ruined. There was only one thing to do. - It was a hard thing, and the thought of it brought hot tears to Polly's eyes. But she scrambled to her feet, the slippers in her hand.

"A bride is more important than a maid of honor," she said with a sob, and away she went hurrying out of the room, pit-a-pat, in her white silk stockings. Well, it saved the day. When the bride looked up, her lovely face stained with tears, and saw Polly holding out the lovely slippers, she gave a little shriek of joy and grabbed her, slippers and all. No one had thought of Polly's slippers. They were the very, very thing.

"But poor Polly!" said Cousin Mary Lilian, radiant again as she pulled the slippers on her small feet. "What can she wear?"

"Perhaps she will have to give up being maid of honor," some one said doubtfully.

But some one else ran into the closet and found a pair of white canvas pumps, and presently Polly was putting those on in place of the white satin slippers.

"Every one will be looking at the bride, anyway," she said bravely. And the smile that Cousin Mary Lilian gave her was reward enough.

The wedding was a gay and happy one; no one dreamed how near it had come to being put off. The bride was beautiful, and every one spoke of the lovely color in the cheeks of her little attendant.

Two days later, with a letter from Cousin Mary Lilian, came a small package addressed to Polly. Deep down in the cotton wool that filled the package Polly found a little gold brooch; it was shaped like a very small shoe, and was set from heel to toe with tiny pearls. On the card attached to it was written, "For the best maid of honor that ever was, from the grateful bride and groom."

"My!" cried Polly, almost weeping with joy, "I'm glad I'm too big for my age!"—Nancy Byrd Turner, in Youth's Companion.

The Thing of the Most Worth.

There was once a very important king who was growing quite old and gray. He had three sons, Prince Proud and Prince Charming and Prince Great Heart, all fine, good boys, and for this reason it was hard to decide which should wear the crown when the king should not need it any longer.

Prince Proud was very important, and he stood up very straight as he held a standard beside his father's throne on days of the council. His eyes were blue and his golden hair was bright and shining in the sunlight. Prince Proud would make a very good king indeed, the court thought.

Prince Charming was very kind and thoughtful of the happiness and comfort of every one. Dressed in red velvet suit and with his brown head held high, he went about the throne room

upon the days of the council saying pleasant words to all the lords and ladies. It seemed to every one that Prince Charming would make a very gracious king.

Prince Great Heart was the youngest and smallest of the three princes, and sometimes it seemed to his father, the king, that he was strangely different from his brothers. Prince Great Heart once changed his beautiful blue silk suit for the brown cotton smock of a little plough boy, because, as he exclaimed, he wanted to see if the plough boy's clothes would fit him. On the days of the king's council, which, every one knew, were the most important days of all, it was often hard to find Prince Great Heart. He would be off with the little court pages, or talking to the plough boy, or watching the ways of the brown squirrels and red foxes that lived in the forest about the palace. "Little, wandering Great Heart will not make a king at all," said certain of the court, and at times his father wondered if, after all, they were not right.

One morning at sunrise, when the dew was like diamonds on the roses in the palace garden and the towers and battlements glistened with sunshine gold, the king called his sons into his bed chamber.

"I am growing older each day, my princes," he said, "and less able to rule over my kingdom. I must choose which of you will take my place. To do this I will test you. Do you start out at once, Prince Proud and Prince Charming and Prince Great Heart, and, taking with you only four days' food, search the kingdom for the thing of most worth. What this is you must discover, but whichever of you finds it and brings it to me shall wear my crown and rule in my stead."

So the three princes started out to find the thing of most worth. They were all greatly puzzled, for they had not the slightest idea what it would be. Prince Proud searched in the great city which was the capital of the kingdom, for he thought that everything of importance must be stored there.

Prince Charming went to the neighboring castles, for he thought that his friends would tell him how to find the thing of most worth.

But Prince Great Heart went away from the city and away from the court down to the fields where the little plough boy lived, and no one could tell what he was thinking, for Great Heart's thoughts were very strange.

It was a long and busy day for the three princes. When night came they hurried back to the palace, where the king waited for them on his great, shining throne. They knelt down at his feet, first, and then he bade them rise.

"Who has brought me the thing of most worth," the king asked of the three.

"I have," shouted Prince Proud.

"No, I have," smiled Prince Charming. But little Prince Great Heart did not say a word.

"We shall see," said the king. "Show me." He pointed to Prince Proud, who drew from beneath his cloak a gold casket. Opened, the light of a hundred precious stones flashed red and white and violet.

"It is the treasure of the oldest miser in your kingdom," explained Prince Proud. "He instructed me to bring it to you."

The king took the casket of jewels and laid it aside, shaking his head sorrowfully. Then he motioned to Prince Charming.

The Prince Charming came forward and held up a precious bit of filmy lace. It was as soft as a cloud and as fine as a spider's web and as beautiful in pattern as a snow-flake.

"One of the princesses made it with her own hands," Prince Charming said. "She will wear it when she is presented to you. I could find nothing more valuable."

The king touched the lace gently, but he shook his head again. "What has my little Great Heart brought?" he asked.

"Nothing," said Prince Great Heart, holding out two empty hands. "I had no time to search. I stopped at the plough boy's farm and helped him all day with the ploughing, for his father is sick and furrows must be dug for the wheat." Two tears welled up in Great Heart's eyes.

"Come nearer, Great Heart," said the king. He took Great Heart's little hand in his. In the palm was a hard, rough spot where he had held a plough handle all day.

"Prince Great Heart has brought me the things of most worth," said the king as he touched the spot tenderly. "He brings to the kingdom the marks of unselfish work."

So Great Heart wore the king's crown, and although at first it was very large for him, every one said that this did not matter in the least, for he would soon grow to it.—Carolyn S. Bailey, in "Stories for Sunday Telling."

Give and Take.

The family had wondered a little doubtfully about her coming—this cousin who was an only child in a somewhat more luxurious home than theirs—for a whole summer's visit.

"She can have everything her own way at home. Her things stay where she puts them, and she doesn't have to look at everything and wonder how many pieces it can be cut into," said Dorothy, a trifle enviously. "She never goes looking for ribbons or envelopes to find that some one else has borrowed them, or that her books have been pushed away from the window where she meant to study, and some one's work-basket has taken their place. She lives in a house where all her belongings 'stay put,' and she has a fine, big room to herself—I've seen it. She doesn't know a thing about living in a houseful of brothers and sisters."

But Florence, though her eyes opened wide at some things, seemed not at all disturbed by the teasing, the merry mischief, the borrowing and the sharing that went on around her. She was exceedingly easy to entertain—ready to go down to the brook to sail boats with the little boys, ready to play tea party with the little girls, or to plan and to help with a real tea party with aunt and the older girls.

"Well, Florence, what do you think of a big family by this time?" asked the grandmother when the visit was nearly over. "Will you miss having so many around you?"

"Oh, it's the beautiful give and take of it that I shall miss," said Florence. "I never had a chance to learn that before. I've heard girls say: 'Of course you can be lovely and sweet when you can have everything by yourself,' but that i only selfish sweetness. All the little jostles and upsets and learning to give part of the road to other people, and to have them think different thoughts from yours and say so without expecting you to be hurt or cross—grandmother, they make you stronger and broader, and what sweetness you have goes deeper. It's like." Florence laughed, "like training in a mental gymnasium."

The "give and take" of daily life is indeed valuable discipline. Learning to do it good-naturedly, to take one's share honestly in the things to be done and borne, and to claim no more than one's share in the things to be enjoyed, to get rid of supersensitiveness, and not to attach undue importance to matters that are not important, is fine drill in growing strong, sensible and unselfish. We all are not alike, and however much we may like our own pattern, we cannot make others over into it. We have to take our friends as they are, and like them as we find them. We must be quick to see their good points, make allowances for their weaknesses, and never forget that they are continually called upon to do the same for us. Whoever loves us at all must needs love us around many faults and peculiarities. The help we give and the help we receive, and our whole life's comfort and usefulness, depend upon our learning these lessons of human intercourse.—Selected.

For the Southern Churchman.

A Talk About Faithfulness.

Mary Graham.

"I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he was a faithful man, and feared God above many."—Neh. 7:2.

This was a great step in the way of promotion, from being the keeper of the palace merely, to having charge of the whole city of Jerusalem.

And why was it given to this particular man?

The answer is all summed up in this one word, **Faithfulness.**

No doubt there were other requisites; executive ability, the power of handling the men working under him, but these were useless unless accompanied by the other.

My dear boys and girls, there are many positions not requiring talents of a high order, and open to you today if you wish to fill them. But show me the position where this one quality of faithfulness is not the first requisite. The advantage of this trait of character over many others is that it can be cultivated; it is not necessarily inborn, like brilliancy of intellect or that other much talked of quality, executive ability. We often hear the expression, "He is a born genius, or a born leader," and you may naturally wish that some time you may hear at least one of those expressions applied to yourself. Although the first mentioned does not always make a success of his life, the second is pretty sure, given a fair chance, to rise to the top, in whatever walk of life he may have chosen.

It is the sad truth that the lack of the very quality which is the subject of this paper, has proved the downfall of many of those who were seated in high places.

It is vain for you to wish for brilliancy of intellect if you were not born with it, nor to covet a position of leadership, if you lack the natural qualities which would enable you to fill it. But there is no reason why you should not be the possessor of that one trait of character, faithfulness, which is sure to help you in any position, high or low, that you may be called upon to fill.

Then make up your mind that however humble the work you may at present have to do, you will do it thoroughly and do it well, to the very best of your ability. "He that is faithful in that which is least, is faithful also in much."

My Garden.

I have a little garden.
I planted lots of seeds
And watered them and watched them
And pulled up the weeds.
And now I have a pansy
And a pumpkin and a bean
And three tall hollyhocks
With leaves big and green,
And, best of all, a daisy
I found out on the hill.
I dug it up and brought it home,
And it is smiling still!

—Selected.

The Fight That Did Not Take Place.

The rude tests to which pupils used to put young teachers have furnished many a good story. Here is another. Ben, a young man of whom a contributor writes to the Companion, had just been graduated from college.

He took a country school to teach. The largest boy at school seemed to think that spelling was beneath his dignity and was surly and rebellious in manner. Ben for a while took no notice of the boy's rudeness, but one day he became so defiant that Ben saw the crisis had come.

"Tom, spell that word again, and spell it right," he said.

"I did spell it right."

"You know perfectly well what I mean. You spelled it correctly so far as the letters are concerned, but your manner was impertinent. You've got to spell that word again and spell it in a proper tone; otherwise you and I will go outdoors and fight. You are as big as I am, and maybe you can whip me; and if you do, of course I'll have to leave this school. But let me tell you something first. I'm poor, and I'm making my living here. I don't want to go, for I haven't money enough even to get home with. So if I fight I'll fight like a wildcat. Tom, spell that word again."

Tom spelled it in an acceptable manner, and that is why the rest of the boys missed seeing a fight.—Selected.

Sharers.

Worn lips upon His garment drank of life,
And even he who bore the Saviour's cross
Remembered is, while mighty kings of strife
Lie in forgotten tombs or idly toss
Upon the winds; the carven symbols fade
Where lichens toil the centuries away;
Alone remains immortally arrayed
The lives He touched in that dim yesterday:
So may we know His heading and His care
And in His changeless love forever share!

—Arthur W. Peach.

Mary Swail Taft, writing of life in India, has this to say about "the greatest sight in all India": It was not Mount Everest or the Taj Mahal. "It was a lone American physician, living alone in one of India's sacred cities. In Brindaban, on the Jumna, thronging with garlanded sacred cows, chattering sacred monkeys, vile priests, temple women to the number of eight thousand—a haunting nightmare of a city—she was carrying on her work. We had taken tiffin with her. Never can I forget that good-bye as she stood on the veranda of her bungalow. It seemed so impossible to leave her there, lily-faced, lily-souled, in that cesspool of iniquity, with not a single one of her own race. She answered the unspoken thought: "But these people are my people." Her life was a vow. With another she had said, "These people are my people till my God is their God." So the people call her a Sadher—a holy one—and when she lay sick unto death they hovered about the door saying, "I will not speak, only let me see her."

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Another Lie Nailed.

A foreign devil—the pleasant Chinese name for all persons of another race— is a rare sight in the interior villages of China; in some he is still known only by hearsay. The European or the American traveler who first enters a remote village excites much the same interest as "the wild man of Borneo" excites in a country town here. In Travel Mr. William A. Anderson tells how the natives of a certain village in North China received him and incidentally how he was the means of dispelling a most injurious rumor about the Anglo-Saxon knee joint.

Seated upon an old millstone in a shaded corner of the yard, he says, I became the object of a good-natured inquisition by the curious farmers, who casually came to me in ones and in twos until they felt it safe to be bold. Then an old man, wrinkled like the neck of a turtle and with eyes twinkling with humor and curiosity, darted forth an inquisitive hand and pinched me with his bony fingers. Instinctly I tightened my muscle, and he emitted a long and appreciative "Ah!" I was then politely requested to rise and sit down again. The request was made with such gentle earnestness that I complied.

"Ah!" said the old man again, nodding with satisfaction. "I thought it was a lie."

"What is the meaning of that?" I asked.

"I have always been told," he explained with a depreciatory air, "that foreigners had no joints in their knees. I see now that it must be a mistake, because you can bend yours."

My willingness to enlighten them made us all friends instantly, and they advanced upon me to examine my garments, remove my sun helmet to test its weight, try the leather of my shoes by scratching them, unbutton my coat to see if I wore an undershirt, ask the price of my clothes and enter into a violent altercation as to their advantage over the native garments.

The Christian Ministry.

I pressed the button at my neighbor's door.
But when I heard no sound I turned and stood
Irresolute. If I had moved a bell,
He must have heard it. Should I rap, or go?
But in a moment more my neighbor came.
"The bell is far, and very small," he said.
"You may not catch it, for the walls between;
But rest assured, each time you push the knob,
We cannot choose but hear the bell inside."
And what they told me of my neighbor's bell
Has cheered me when I knocked at some hard heart
And caught no answer. Now and then
I poured my soul out in a hot appeal,
And had no sign from lip or hand or eye,
That he I would have saved had even heard;
And I have sighed and turned away; and then
My neighbor's words came back;
"We cannot choose
But hear inside."
And after many days
I have had answer to a word I spoke
In ears that seemed as deaf as dead man's ears.

—British Weekly.

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Marriage notices not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Johnston: Departed this life on the 31st of August, 1921, MISS MARIA A. JOHNSTON, at the home of her sister, Mrs. W. H. Tinsley, in Salem, Va.

Goolrick: Entered into life eternal on the 13th of August, 1921, KEATING NELSON GOOLRICK, eldest son of Celia H. and the late William B. Goolrick, of Fredericksburg, Va.

"He is not dead, but only lieth sleeping
In the sweet refuge of his Master's breast."

"O blessed course so well and nobly run,
O crown unfading and so early won."

Tabb: Died at Gloucester, Va., Friday, September 9, CYNTHIA CLAXTON, widow of John Newstead Tabb and daughter of the late Henry Wythe and Ellen Foster Tabb, of "Auburn."

"Passed beyond all grief and pain,
Death for thee is truest gain."

Steptoe: JOHN OTEY STEPTOE, son of the late John M. and Hammie Leftwich Steptoe, of Lynchburg, died at the Buxton Hospital, Newport News, August 5, after an illness of twenty-four hours, age fifty-five.

The merciful Father spared him suffering, and he calmly and peacefully "fell asleep."

GARLAND E. FAULKNER.

Whereas, it has pleased our heavenly Father to take out of the world our brother and co-laborer, GARLAND E. FAULKNER, we the vestry bow in humble submission and take courage for the work which is before us.

Mr. Faulkner was one of the oldest members of the vestry in point of service, having been one of the little group who organized the congregation which later became Trinity Church. From the beginning his heart and soul were in the work of the church, and he gave largely of his time and his means to further its progress. It was his to know the struggles and the hopes of the little band of zealous Episcopalians back in '83 who set about to establish a church in the young town of South Boston.

His death is a severe blow to the church and the vestry; indeed to the whole community.

His mature judgment, ripening through years of experience, will be greatly missed; but joyfully and hopefully we enter into the rich heritage which he leaves us as he is lifted to the higher plane of life.

Resolved, that this expression of appreciation be given his family, and that a copy be sent to the town papers and to the Southern Churchman.

R. A. PENICK,
J. D. TUCKER,
J. C. HOWLETT,
D. H. LEWIS,
Rector.

ROBERT MOSBY PULLIAM.

Entered into life on the morning of July 26, ROBERT MOSBY, youngest son of the late Dr. Robert Mosby Pulliam, of Richmond, Va., and Emma Gold, his wife.

Educated in the public schools of his native city, he entered business at the age of fourteen. Continuing as a business man, he took up and made a great success of the general insurance business.

On the 11th of November, 1903, he was married to Ione, the eldest daughter of the late George Crutchfield. This was a union of peculiar closeness and unwaning devotion. Mutual confidence and affection deepened with the passing years.

To Robert Pulliam was given a sweetness and fineness that endeared him greatly to all with whom he came in contact; as a friend he was unfailing in loyalty and helpfulness, thoughtfulness and consideration. Charitable without ostentation, devoted to his church and faithful in his support of it. He gave willingly to every good cause.

During the last years of his life he was a continual sufferer, but no complaint was ever heard from him. He kept at his work to the end, brave, uncomplaining, enduring. His faith brightened and deepened to perfect assurance. Constantly on his lips during hours of suffering were the words of the twenty-third Psalm—and we, who loved him, know that now, guided by the Lord his Shepherd, all pain ended, he walks the "green pastures" beside the "still waters" and has entered into that haven wherein 'the angel faces smile which he had loved long since and lost awhile."

MRS. MOLLIE CAVE.

When the funeral of this noble and beloved woman was held at Madison, Va., every office, store and business establishment in the town was closed, as evidence of the esteem and affection in which all the people held her. It was an unprecedented mark of respect, one which Madison had never given save in the case of a public official.

Mrs. Cave died in her home at Madison August 29, after only a few hours of illness. The daughter of Captain George Bouton and Lucetta Nalle, his wife, she was born in Madison County July 7, 1850, and had spent practically her entire life in the county and the county seat. In 1870 she married Mr. William J. Cave, who at the time of his death in 1895 was Treasurer of the county. A widow with eight young children to educate, she assumed control of the property left her by her husband and soon made a brilliant reputation for her ability as a manager and in business. The eight children, who survive her, are: Misses Belle and Norma Cave and Mrs. James Hay, of Madison; Mrs. Lucio W. Hill, of Locust Dale, Va.; George B. and A. H. Cave, of Madison; W. W. Cave, of Pulaski City, Va., and Captain R. L. Cave, U. S. A.

Mrs. Cave's home was always the center of the best life of the community. Young people particularly loved her. Possessed of an acute sense of humor, intensely interested in everybody's happiness and having a keen understanding of human nature, she entered into the spirit of youth up to the day of her death. Pretense and affectation could not live in her presence. She saw straight into people and their problems, and, guided by that insight, enjoyed life to the full, finding happiness for herself and teaching others to find it.

She had a stern sense of duty from which she never swerved, and high ideals. And so closely did she live up to them that she made the rearing of her children and the management of her home an adornment of the community's life. With all her cares, she found time for charities and kindness. Whenever she heard of misfortune or sorrow, she went to its alleviation without waiting to be called. And on all civic and philanthropic movements, she was the first woman consulted as to their advisability before they were undertaken. Her poise, her sound judgment, her unselfish viewpoint were long a proverb throughout the county.

Mrs. Cave was all her life a devoted Episcopalian. Although living in a neighborhood where Episcopalians were few, and where, for other reasons, it was difficult to support a rector, it was due to her indefatigable efforts that, for most of the time, the Madison church had services regularly.

There was no phase of the town's life that she did not touch with an ennobling hand. There was no element of the population that did not feel the benefit of her influence. To all who knew her in her home she was the ideal Southern lady, full of good works, cultured, smiling, brave in all things, creating an atmosphere to come into which was to feel an impetus to better things. Her grave was banked high with flowers brought by those into whose lives she had carried the everlasting flowers of brighter hopes and braver hearts. Thus, we have not lost her, for she is one

"Of those immortal dead who live again
In minds made better by their presence."

J. H., Jr.

CHURCH INTELLIGENCE.

(Continued from page 15)

unique condition, the Williamsport Sun says in part:

"No one can overlook the fact that there must be a human influence operative to produce a condition of this kind, which is possibly unique in the history of the parish, if not in all religious history in Williamsport.

The influence in this case is supplied by the rector of the parish, Dr. Tyndell, who deserves the congratulations of all people of this city concerned about religious welfare and advancement.

This influence has been widely and strongly felt in this community for a number of years, but in no sense is it fraught with greater potentiality than in its leadership of five lives into a relationship with the greatest field for service open to mankind."

Personal Notes

The Bishop Coadjutor of Central New York, the Rt. Rev. Charles Fiske, D. D., should be addressed at 778 Genesee Street, Utica, N. Y., Bishop Fiske having removed from Syracuse to the recently acquired Episcopal residence in Utica.

The Rev. Paul L. Powles, of the Holy Comforter Memorial Church, Baltimore, has accepted the charge of St. George's Church, Farlee, Va., and entered upon his new duties the middle of September.

After October 1, 1921, the post-office address of the Rev. W. R. Savage, minister in charge of the Ashe County group of missions, will be changed from Jefferson, N. C., to Todd, Ashe County, N. C.

The Rev. Christopher P. Sparling, for several years rector of St. John's Church, Georgetown, D. C., has accepted a call to become rector of the Church of the Prince of Peace, Wallbrook, near Baltimore, Md., and expects to assume his duties October 1. Mr. Sparling has been active in the work of the Diocese of Washington, and in addition to his parish work, was teacher of sacred studies at the National Cathedral School for Girls, and from all of these he will be missed. No action has been taken toward securing a rector to fill this vacancy at St. John's Church.

The Rev. R. E. Gribbin, rector of St. John's Church, Wilmington, N. C., has accepted the rectorship of St. Paul's Church, Winston-Salem, N. C.

The Rev. A. W. Cheatham, of Lexington, N. C., has accepted a call to the rectorship of St. Stephen's Church, McKeesport, Pa., and is already at work in his new field.

The Rev. Thomas P. Baker has accepted the charge of Washington and Montross parishes in Westmoreland County, and entered upon his duties. His address is Oak Grove, Va.

The Rev. Henry Converse Parkman, rector of the Church of the Transfiguration, Baltimore, has also taken charge of St. James' Church, Indian Head, Md. This charge includes the U. S. Naval Proving Ground.

The address of the Rev. W. M. Gamble, rector-emeritus of St. Paul's Church, Manheim, Pa., is Ross-Ray, Glen Echo P. O., Md. He is serving as assistant at St. James' Church, Washington, and begins a course of study at George Washington University.

The Rev. Francis H. Stephenson has begun his work as rector of Trinity Church, Orange, Cal., Diocese of Los Angeles.

The address of the Rev. Charles F. Carson, who recently resigned the managing editorship of The Living Church, is West Allis, Wis.

The Rev. George Vest, rector of Rivanna Parish, Columbia, has accepted the call to Grace Church, Berryville, in succession to the Rev. Malcolm S. Taylor, and will take charge October 1.

The Rev. Harry St. Clair Hathaway, rector of St. John's Church, Norristown, Pa., was elected elder-general of the Society of Mayflower Descendants at the closing session of the triennial congress held at Plymouth, Mass., September 8.

The Rev. F. W. Pratt, lately a master at the Harvard School. Los Angeles, has accepted the rectorship of St. James' Church, San Diego, Diocese of Los Angeles.

The Rev. George S. A. Moore, of Michigan, has accepted appointment as managing editor of The Living Church in succession to the Rev. Charles F. Carson, resigned. Address, 1801 Fond du Lac Avenue, Milwaukee, Wis.

The Bishop of the Diocese of Los Angeles, the Rt. Rev. J. H. Johnson, D. D., will return from Europe early in November.

The Rev. William B. Everett, Jr., of Ballston, Va., has accepted a call to Piedmont Parish, Fauquier County, and will take charge October 1, with residence at Marshall, Va.

The Rev. Edwin Jan van Etten, rector of Calvary Church, Pittsburgh, is at present making a short visit to the Holy Land, and will return about the middle of October.

The Rev. N. C. Duncan, Archdeacon of Raleigh for over two years, has resigned to accept a call to Grace Church, Morgantown, District of Asheville, and takes up his new work this month.

Miss Charlotte E. Forsyth, formerly principal of Margaret Hall, Versailles, Ky., has begun work as Superintendent of Religious Education in the Diocese of Pittsburgh. Her address is Church Rooms, 317 Jenkins Building, Pittsburgh, Pa.

Ordinations.

The Rev. Frank Lambert was ordained to the priesthood Sunday, September 11, by the Rt. Rev. John G. Murray, D. D., Bishop of Maryland, in St. James' Church, Irvington, Baltimore. The Rev. William R. Webb, rector of the church, presented the candidate, and the Rev. Canon DeVries, of Washington, was the preacher. On the Thursday previous Mr. Lambert was married to Miss Barbara Murlless, of Hartford, Conn. Mr. Lambert will take up missionary work in Mobridge, S. D.

Deaths.

The Rev. Samuel Winfield Day, curate at Grace Church, Jamaica, L. I., passed away at St. John's Hospital, Brooklyn, on September 5, after an illness of two weeks. Funeral services were held in the church on September 7 by the rector, the Rev. R. T. Homans, and the body was taken to Chicago, where interment was made in Montrose Cemetery.

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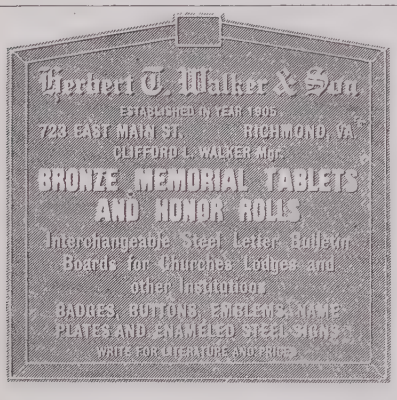
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Marvelous tenderness dwells in the heart of our Father. "Oh! the touch of His hand on mine!" There is sor row for sin in the tear of the truly penitent, and there is rich joy also, for the throne of infinite mercy has been found.

There is no earthly experience like that of standing near the cross and looking into the face of Him Who died for us. We feel instinctively that the God of Calvary understands, having been touched with the feeling of our infirmities. At Golgotha we learn something of a divine compassion with height and depth that no man can measure.

In the quiet hour of prayer one may draw very near the great Companion. We make a mistake when we attempt to do all the talking. If we listen closely we shall hear the message of a heart of infinite love.

Sometimes it requires a life tragedy, a soul-crushing sorrow, to make us really acquainted with our Lord. In such an hour we creep up to His side and we are soothed with a comfort greater than mother-love can give.

It is near the heart of God where we gain inspiration for consecrated service. We go forth with renewed faith and courage and love to feed the hungry, clothe the naked, give friendship to the strangers, console the sick and the prisoner and lead God's wandering and lost children back into the light and the peace of the Father's house.—United Presbyterian.



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Southern Churchman

VOL. 86 RICHMONDE, VA., OCTOBER 1, 1921. No. 40.

Rabonni

Lilla Vass Shepherd

Mine, for I know Thee Master, though transfigured,
Veiled as "the least of these" to reach my soul;
Mine by my grasp upon Thine Incarnation,
Feeble as one not yet made fully whole:
Mine by the long, long shadows on faith's sight,
Mine by the Touch, Beloved, in the night

Mine as my needs conceive, and I receive, Thee
Life but the emptied chalice of Thy choice;
Mine Thy baptism; 'neath Thy cross my station,
Where echoes through the years Thy prayerful voice;
Mine by the throbs life genders ere it wane,
Mine by the touch, the sovereign touch, of pain.

Mine at the dawning yet, to surely see Thee
Just at the breaking of immortal day;
Mine, face to face, it may be then to falter,
Dazed by Thine unveiled beauty with dismay;
Thine, oh Enfolding Love, revealed as such,
Mine then, to know Thee, by the remembered touch.

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Church loyalty does not demand fighting all who disagree with us. Living so as to make others want to be Christians is the wisest course.

The world waits to hear about Him from the lips and lives of them who know Him and have authority to speak for Him.

The cross is the center of the world's history; the incarnation of Christ and the crucifixion of our Lord are the pivot around which all the events of the ages revolve.

If we have not the realized presence of Christ, nothing can bring us together; if we have it, nothing can keep us apart.—C. A. Berry.

Beloved, let us love so well our work shall still be better for our love, and still our love be sweeter for our work. —Elizabeth Barrett Browning.

Christianity also teaches that to learn to rest, not only in moments snatched from our work, but by keeping our minds free from worry and anxiety, neither caring for the morrow nor fearful of the forgiven past, is to give ourselves the opportunity of drawing on that "ample re-supply" which comes to those who do not fear to expend their energy for others. Life will throb within and through us, but our souls will be in repose.—J. A. Hadfield.

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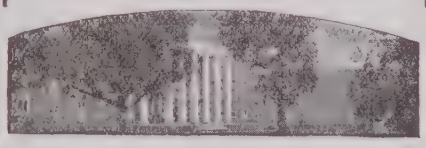
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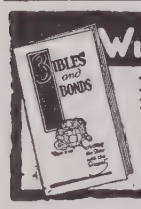
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VOL. 86 RICHMOND, VA., OCTOBER 1, 1921. No.40.

THE ABIDING GRACES

In both the old and the revised Hymnal there is a hymn by Bishop Christopher Wordsworth, which is a favorite with many, containing these lines:

"Faith will vanish into sight;
Hope be emptied in delight;
Love in heaven will shine more bright;
Therefore give us love."

In the old Hymnal, but omitted in the new, is another hymn for Septuagesima, in which the same erroneous idea is expressed:

"Here faith and hope and love
Reign in sweet bond allied;
There, when this little day is o'er,
Shall love alone abide."

Again we have in both Hymnals:

"Soon shall close thy earthly mission,
Swift shall pass thy pilgrim days;
Hope soon change to glad fruition,
Faith to sight, and prayer to praise."

This is certainly not in accord with a reasonable or scriptural conception of the future life. Can we imagine a soul entering upon a higher stage of spiritual life and a new realization of the infinite glory and blessedness of God to which it is heir, suddenly bereft of the faculty of faith in God and of hope in that progressive and unending fulfilment of life which dawns upon its apprehension?

And while this used to be a common interpretation, certainly it is contrary to the teaching of St. Paul in the passage to which all of these verses have obvious reference. "But now **abideth** faith, hope, love, these three; and the greatest of these is love" (1 Cor. 13:13). The Apostle has been speaking of certain "gifts" bestowed very abundantly upon the Corinthian Church for their use in witnessing to the gospel and strengthening their spiritual life; especially of that kind of faith that worked miracles, and gifts of knowledge, or apprehension of the facts of Christianity, of prophecy or preaching, and of speaking with tongues. Of these the Corinthians were very proud, but the apostle reminds them that these were but transient possessions and not essential parts of the Christian character, and were, at best, partial and temporary in their nature and operation. They and their uses would cease and pass away in the larger life and fuller vision that would come. He would have them desire and cultivate those gifts of God's Spirit which were permanent and essential elements in the Christian life and would remain with them forever—faith, hope, and especially love, the most characteristic and compelling of them all. The emphatic word in the verse quoted is "abideth"; in contrast with the "cease" and "be done away" of the preceding verses. The "now" is not temporal but logical; equivalent to "thus," "since these things are so."

Doubtless, however, the authors of the hymns mentioned had in mind some of the minor uses or operations of faith and hope in this present life rather than these graces themselves. Certainly many things which we now hope for will be immediately realized, and many things now apprehended by faith will be clearly seen, when we enter the larger life beyond the veil of flesh. But the faculty of faith and hope will not be lost, nor will they cease to be exercised. Rather will their powers then begin to be realized. The soul will still be finite; and eternity cannot be lived, nor infinitude explored, nor the fulness of the glory of God be exhausted, in an instant.

A familiar illustration may serve. Here is a boy in college. His work is hard and, at first, uncongenial. But he is animated throughout his course by certain qualities, capabilities and convictions which overcome all distaste and difficulties. Presently he leaves college with his diploma and his degree. His faith, hope and love, let us call them, have accomplished their work for him at college and have been vindicated by results. He goes out into a larger world of professional or business life with new ambitions and new responsibilities. He carries with him more than a certain amount of knowledge and a certain standing among cultivated men. The same qualities grown greater—disciplined faculties, worthy aspirations, enlarged capacities for receiving and working and living—these are the best things that college gave him and trained for him to take into his new life and put to larger uses. These "abide" when his text-books and most of what he learned out of them have been forgotten.

We should remember that every exercise of these cardinal virtues, making for their strengthening and development, adds both to our fitness for the higher life and our capacity for its enjoyment. They are permanent endowments of the renewed soul. They are immortal because the objects upon which they are fixed, as well as the Holy Spirit by whom they are inspired, are immortal.

Wisely does the Church teach us to pray, in the Collect for a recent Sunday, that God would "give unto us the **increase** of faith, hope and charity"; and links this aspiration with the very essentials of our religion, the love of God's will and the obtaining of His promises. And beautifully is the Collect illustrated by the story from the gospel which follows. Ten men that were lepers had faith and hope enough to cry earnestly for deliverance from their infirmity, the one need of which they were then acutely conscious, and to accept the Master's word, "Go show yourselves unto the priests," to receive official recognition of having been healed. The nine obeyed literally, and for them that was all. But one, when he saw he was healed, turned again to the Master, giving thanks and glory to God. The priests could wait, and his restoration to the society of men could wait; but this opportunity of further pouring out his heart before the Christ and gaining new revelations of His mercy and love must not wait. And Jesus was greatly pleased, and gave to this man the increase of faith and hope and love for an abiding possession of his soul.

G.

TWO PIONEER SOUTHERN BISHOPS

Edward L. Goodwin, D. D.

On January 27, 1803, James Hervey Otey was born in Bedford County, Va., almost under the shadows of the beautiful Peaks of Otter. He was the son of a frontier farmer, doubtless of small means, and we picture his boyhood as being chiefly marked by a determination to secure an education and to make use of it; for, despite the meagre facilities which must have been at his command, by the time he had attained his majority he had graduated at the University of North Carolina and was teaching school in Tennessee. A study of the Book of Common Prayer which had fallen into his hands won his allegiance to the truth of Christ as taught by this Church, and he received the sacrament of baptism at the hands of a young North Carolina missionary, the Rev. William Mercer Green, at whose consecration as the first Bishop of Mississippi he presided more than twenty-five years later. The spiritual destitution prevailing in the State of his adoption led him to consecrate himself to the sacred ministry, and he was ordained deacon in 1825 by Bishop Ravenscroft and priest by the same Bishop in 1827, within a few months of having attained the canonical age. Returning to Tennessee, he established a school at Franklin by which he supported himself and began his missionary labors over as large a territory as he could reach, being for a time the only minister of this Church in the State. By intense study he so cultivated his robust mind and developed his natural gifts that his power as a preacher became widely recognized, while his unflagging zeal overcame difficulties which would have daunted a weaker man. When a fever laid him low he would plead in his delirium, "Let me preach to these dying sinners! Do you not see them all around me perishing for the Bread of Life?" He established congregations in Nashville, Columbia and several other points which could be reached by hard riding between school hours. Within two years he was joined by two other clergymen, one of whom, the Rev. John Davis, a deacon, had been sent by the Domestic and Foreign Missionary Society on a salary of $200, their first missionary in the South. The other was the Rev. Dr. Daniel Stephens, from Virginia. These three organized the Diocese of Tennessee, which was admitted into union with the General Convention in August, 1829; there being then no canon prescribing the number of self-supporting parishes and the support guaranteed for the Episcopate which has since hampered the formation of new dioceses and militated against their self-development.



RT. REV. JAMES H. OTEY, D.D., LL.D.

At this time there was not a completed church building in the State, and the number of known communicants, judging from later reports, could hardly have numbered fifty. Bishops Ravenscroft, Meade and Ives visited the infant Diocese, ordained several deacons and administered confirmation at four or five places. By 1833 the number of clergy had increased to perhaps ten, with an equal number of organized parishes or missions, and these elected Mr. Otey as their Bishop. He was consecrated in January, 1834.

In the report of the Diocese to the General Convention in 1835 it is stated that, "By virtue of an act of the last Convention, the Bishop was enabled to dissolve his connection with the parish of which he was rector, and is now become our chief missionary. His support is derived from an assessment on the parishes." This action of Tennessee is noteworthy, since few of our early Bishops, even in the stronger dioceses, were thus relieved of the care parishes from which the greater part of their support was intended to come. Bishop Otey, however, was afterwards for a long time at least nominally rector of St. Peter's Church, Columbia, at which place had been established a flourishing female Church school. But that he was "chief missionary" at all times cannot be doubted. The Diocese boasted of "an Episcopal supervision equally affectionate and energetic," while the Bishop devoted himself to the most active labors covering the extent of the State. He was possessed not only of spiritual energy, but of a stalwart and sinewy frame fitted to endure the hardships of which he took little account. An oft-repeated story is told of him to the effect that on one occasion he was sleeping soundly in a rude tavern when a local gambler and bully entered the room and demanded possession of his bed, loudly threatening to throw its occupant out of the window unless it was vacated immediately. "All right, my friend," said the Bishop drowsily as he thrust a brawny arm from under the covers, "but before you throw me out, feel that." A glance proved sufficient, however, and he was left in undisturbed occupancy. In all his journeyings he was, of course, constantly engaged in the beloved task of preaching the gospel and in performing all the ministrations of the Church, not only as occasion offered, but as opportunity could be made, "both publicly and from house to house."

While Bishop Otey was thus being trained for his great life work the same Divine Providence was preparing for him a fellow-apostle to the Church of the fast-developing Southwest. Leonidas Polk was the scion of a prominent and wealthy family of North Carolina. Both his father and grandfather were officers in the War of the Revolution, and it was natural that a military career should appeal to him. While quite young he obtained an appointment to a cadetship at West Point, where his abilities enabled him to take a high stand. It was here that his attention was directed to the claims of religion and the Church as one of the fruits of the remarkable spiritual awakening in this institution under the chaplaincy of the Rev. Charles P. McIlvaine, afterwards Bishop of Ohio. Bishop Bedell has recorded an incident which, while familiar to some, is worth repeating here, because it illustrates both the intellectual and spiritual qualities of the future Bishop of Louisiana. It seems that Cadet Polk had been a somewhat careless student, and possibly his recent absorption in religious concerns had been allowed to interfere with his preparation for the class-room. An important examination drew near for which he found himself but poorly prepared, and he dreaded the failure which was in prospect, especially, as he confessed to the chaplain, because he feared it would discredit his recent confession of Christ in the minds of his fellow-cadets. In the course of the examination, to quote Bishop Bedell, "young Polk was called to the blackboard and a problem placed before him for solution. He was utterly at a loss. The process of reasoning required in the case seemed an utter blank. As he stood there, unable to demonstrate the problem, one can easily realize the agony of his mind. But he prayed most earnestly while he was thinking most intensely. Gradually light seemed to dawn. He began to reason in figures, and with the chalk in his hand began working towards a solution of which as yet he had no clear conception. At last he arrived at a result which seemed satisfactory. Still praying, when his turn came, as he went on explaining the process by which he had reached the result, he could see the examiners whispering to one another. With no little fear he listened to hear the verdict.

"'Mr. Polk,' said the professor in charge, 'where did you obtain that solution?'

"'Is it not right, sir?' was the reply.

"'Right?' said the professor; 'not only right, but the most beautiful demonstration ever given to the problem. It is new, sir. It does not appear in any of the books!'"

Having graduated with honors at West Point, Mr. Polk received a commission and served for a short time in the

army. But his conversion had been very thorough, and feeling called to the sacred ministry, he resigned to enter the Theological Seminary in Virginia. Upon leaving that institution a fellow-student wrote to him: "I parted today with a dear brother, Leonidas Polk, who has gone to be ordained. He is a superior man and much beloved here; as holy and devoted a man as any we had. I have confidence that he will be eminently useful." He was ordained in the Monumental Church, Richmond, in April, 1830, by Bishop Moore, and served as the Bishop's assistant in that congregation for nearly two years. When forced by ill health to retire, Bishop Moore bore witness to "the spirit of the most ardent piety and devotion to duty" which had marked his short ministry in Richmond. After his return from a voyage across the Atlantic to recruit his health he took charge of St. Peter's Church, Columbia, Tenn., and soon became conspicuous among the little band which rallied around the young Bishop Otey. Only about four and a half years later, at the General Convention of 1838, he was elected by the House of Deputies, upon nomination of the Bishops, for such was the provision of the canons of that day, Missionary Bishop of Arkansas, with jurisdiction of any other parts of the United States below latitude 62½ degrees where the Church was not yet organized. He was our second Missionary Bishop, Bishop Jackson Kemper being the first, consecrated three years before with a jurisdiction over the whole Northwest beyond the limits of the organized dioceses.

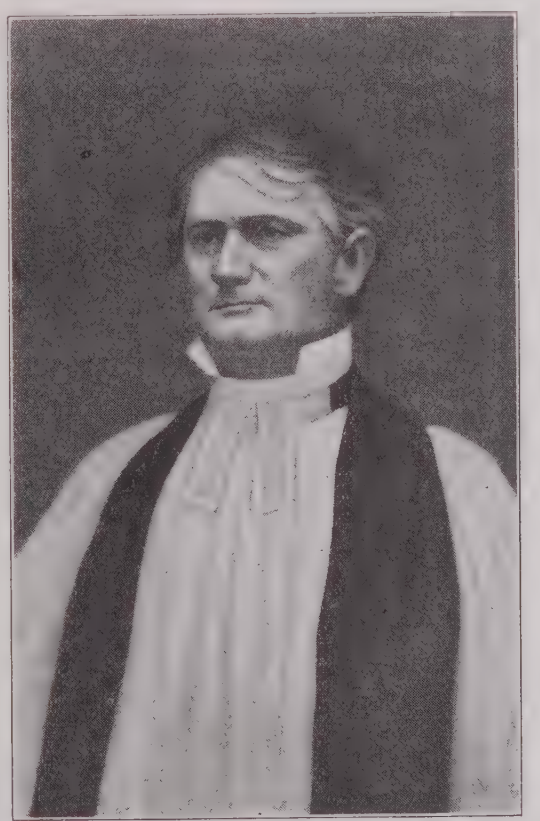
Mr. Polk's consecration, the first to be held west of the Alleghanies, took place in Cincinnati on December 9 of the same year. Bishop Meade presided, assisted by Bishops Smith, of Kentucky; McIlvaine and Otey, all young Bishops of like mind. It was on this occasion that an agreement was entered into between Bishops Meade, Otey, McIlvaine and Polk to pray specially for each other every Sunday morning. Among Bishop Meade's private papers were found written prayers, the joint composition of Bishop Otey and himself, for use in compliance with this compact; and in a letter to him from Bishop Otey, written long after, the latter says: "I never fail to remember you in my prayers every Sunday morning, according to a mutual agreement of many years' standing."

While the title under which Bishop Polk was consecrated was that of Missionary Bishop of Arkansas, it was not intended that he should confine his labors to that State, but that he should be open to the call of any Southern Diocese unprovided with a Bishop, and especially of Louisiana, for his services. Before his consecration, and excepting Bishop Otey, only two Bishops had visited the far Southern dioceses. In 1830 Bishop Brownell, of Connecticut, had visited Alabama, performed Episcopal services at Mobile, Selma and Montgomery, and presided at the Primary Convention of that Diocese, which was then placed under his nominal supervision. He made also some visitations in Mississippi. Again Bishop Brownell spent the winter of 1834-35 in New Orleans, and there was present at a convention of delegates from Alabama and Mississippi and the ministers and congregations in Louisiana "for the purpose of associating and joining in the election of a Bishop," according to a plan proposed by Alabama several years before. The Rev. Dr. Francis L. Hawks was chosen Bishop by this Convention. The General Convention of 1835 sought to further this plan by electing Dr. Hawks Missionary Bishop of Louisiana, Arkansas and Florida, but he subsequently declined both elections. Bishop Brownell again spent the winter of 1836-37 in New Orleans and performed some Episcopal services. Bishop Kemper made some visitations in the lower Mississippi Valley during the triennium of 1835-38.

Bishop Polk, therefore, entered upon a large field. On his first visitation he was engaged for nearly five months and traveled about 5,000 miles through parts of the States of Alabama, Mississippi, Louisiana, Arkansas and the Republic of Texas. Later he made more thorough visitations of all these States and explored the Indian Territory and the northern borders of Texas, preaching at frontier towns and army posts, holding pow-wows with Indian chiefs and ministering to isolated families of Church people and to such scattered congregations as he could find. He discovered open doors at every hand, and but for lack of missionaries the Church could have entered in abundantly.

At the General Convention of 1841 Bishop Polk resigned his Missionary Jurisdiction to become Bishop of the newly organized Diocese of Louisiana. In this State, as elsewhere, he was, and remained, immensely popular. He was a handsome man of commanding presence and military bearing, of fine intelligence and charming manners—a born leader. The new Diocese quickly responded to his administration by a vigorous growth, as did Alabama, which continued under his charge.

The Missionary District of Arkansas and the Indian Territory was then placed in charge of Bishop Otey, as though he had not enough to do in Tennessee and Mississippi, of which Diocese he was now regularly in charge as Provisional Bishop. He made long and laborious journeys throughout the District and also into Texas, following up the work of his predecessor and greatly strengthening that wide field. The report of two such visitations made in a single year and occupying four months for their accomplishment was published in the Journal of the General Convention by special resolution. But flesh and blood could not endure such superabundant labors. He resigned the Missionary District in 1844, and was succeeded by the Rev. George W. Freeman, who also was to have jurisdiction over our missions in Texas.



Rt. Rev. Leonidas Polk.

Thus for a number of years Bishops Otey and Polk divided the Southwestern field of the Church between them. Bishop Otey, besides his proper Diocese of Tennessee, made many visitations in Alabama and Louisiana and until relieved by Bishop Polk, was Provisional Bishop of Mississippi from about 1836 to 1850, Missionary Bishop of Arkansas and Indian Territory, 1841-44, and Provisional Bishop of Florida for several years about 1849-51. Bishop Polk was Missionary Bishop of Arkansas and Indian Territory, and acting Bishop of Alabama and Louisiana, 1838-41, then Bishop of Louisiana, which became his permanent Diocese, Provisional Bishop of Alabama, 1841-44, with frequent visits to the churches in Texas.

Of the later life of these stalwart and devoted brother-apostles, their labors in laying the foundations, so soon to be swept away, of the University of the South, their strong influence in guiding the action of the Southern Church during the stormy days of secession and in organizing the Church in the Confederate States, we cannot speak. They passed away during the dark days of the War Between the States; Bishop Otey in April, 1863, and Bishop Polk, driven against his will by the force of inexorable circumstances and by a strong sense of painful duty to resume for the moment his old profession of arms, dying at last a soldier's death but fourteen months later.

There is a power in public worship, in the utterance of common sorrows, needs, and hopes, in the prayer that is breathed and the praise that is sung in concert, not with the crowd that fills the sanctuary, but with the innumerable company of all ages who have drunk of the same spring and gone strengthened on their way, which they strangely miss who teach that worship is a worn-out compensation, and that only in the clear light of law can men walk and be blest. While man sins and suffers, while there is blood-tinged sweat upon his brow, while there is weeping in his home and anguish in his heart, that voice can never lose its music which brings forth the comfort and inspiration of the gospel, which tells the sin-tormented spirit the tale of the infinite pity, and bids it lay its sobbing wretchedness to rest on the bosom of infinite love.—J. Gregory.

THE CHURCH TOMORROW

III

The Rev. S. S. Drury, D. D.

After this third bulletin about a conference of boys to consider the Church's ministry and to replenish it ten years hence, I promise to print not another word until there is something tangible to report. The subject has been aired long enough. A group of clergymen and laymen will meet in October to make plans. Let friendly readers, therefore, be on the watch for a statement from this committee not later than November 15. Ideas from anybody anywhere will be warmly welcomed. Our next step is to assemble a small group, who will put something definite before boys and their parents, parishes and their vestries.

An anonymous post-card arrived this morning, calling in question the sentence in my last bulletin which ran: "On one point we all agree—we need more ministers." Our critic says, referring to a Church paper, "Nine priests looking for work. Many New York curates cannot secure parishes. Why all this hysteria about August, 1922?" Though I don't object much to anonymity, that word "hysteria" is galling, for nobody likes to be hysterical, specially in the Church's business. Before we venture to repeat the assertion that "there aren't enough ministers, and we ought to raise up more," and before we make country-wide plans to increase the ministry, this ghost of unemployed clergy ought first to be laid. Figures from our seminaries and articles in the secular press seem clearly to indicate that large portions of our republic suffer from closed churches and a lack of ministers. No man who happens to be pleasantly situated in the ministry should pick flaws in his brethren, nor is there room here to debate with a truly fraternal patience why nine clergymen can't get work. That there is restlessness among certain clergymen we know well. We expect that the New York curates above referred to could readily find parishes in rural New England or in the mission field if they wanted to go there. Is it over-harsh to ask the following question: Allowing for that occasional tragedy in all professional life, where the probably good man can't get work, how many tactful, diligent and godly ministers do you know who are out of employment? Note these qualifications and the necessity of all three in one man. There are clergymen who are hard-working and good, but whose lack of tact unfits them for leadership. There are ministers who are gracious and godly, but who seem to be looking for nice easy parishes, which do not or must not exist. And there are a few men who may be tactful and diligent, but whose personal history hasn't stood scrutiny. Supposing that the clergymen who advertise for work are unable to get it, and supposing further that there is no personal disqualification, should we let that condition, sad as it may be, deter us from laying plans to raise up fresh candidates for the ministry? We must go forward with it. Our needy Christian communities call for ministration. And the less insistent sense of need of rural communities shows the depth of the need. The suggestion that no more candidates should be raised up till the last ordained clergyman is placed to suit himself is a council of despair. Difficulties normally incurred after an enterprise is started are as nothing compared to the drag of the cry, "Why start at all?"

Not in a spirit of hysteria, but with sober conviction, students of society are noting that whatever may be said about today, ten years from now surely there won't be enough ministers to go around. Other professions are full. Why not the ministry? Last night I asked a teacher of medicine if his calling was as starved for candidates as mine. "Oh, no," he replied (I am not sure of these figures). "Columbia had six hundred applicants for its first-year class in the medical school and turned more than four hundred away." Just to let some sunlight of friendly criticism in upon our calling, let me here briefly hazard two reasons why our best young men shy away from the ministry.

(a) The scope for spiritual leadership is cramped. Clergymen are forced to be good-natured routineers rather than religious guides. The minister is the people's man—his actions perhaps a proper subject for their praise or blame. But is the minister often blamed for spending quiet hours in his secreted study preparing not Sunday's sermon perhaps, but reading and delving and thinking and praying himself into that clarified state so essential to spiritual guiding? Parishioners fritter away the energy of their leader in a dozen materialistic side issues. What man wants to see himself thus gently degenerating? These time-consuming chores do not cause the clergy to grow in grace or power. And what results? With shame I say it—the clergy are not radiant advertisements of their profession. We ministers are a real barrier to the increase of the ministry. But the blame is not all ours, not nearly all. The parish is to blame. Were the modern minister expected and allowed to fulfil his ordination vows, he would be achieving an enviable and attracting career.

(b) Wrong inducements are emphasized. Why should a man become a minister? Is it not intimated that the ministry is a gentlemanly job and that certain immunities are attached to it? In vain is that kind of a net spread in the sight of any bird of spirit. Such an inducement (seldom phrased of course) is as humorously purblind as the sermon a dear old English don preached in mid-summer to the bed-makers and goodies of his college. This learned cleric discovering about him the ancient retainers of the college, arranged for them a special service in the chapel. He preached on the vocation of the ministry. Just why, nobody knew. Pointing out the charm of Greek and the delights of Hebrew, he concluded by saying: "Moreover, the ministry leads to positions of great distinction and emolument, such as bishoprics." The picture of patient rows of bed-makers considering Hebrew and bishoprics is about as sane as the picture of our young men in America contemplating the ministry because of its ease. The Church has never grown by that method. Our Lord's call was ever to adventure and sacrifice. Tell a boy that a course is fraught with danger, and it attracts him. Tell a young man that a career involves sacrifice, and he hears it calling. But tell him that it is "handsome and out of the wet," and he will not consider it. At the conference of boys next summer, which we are planning, no young man ought then and there to be allowed to sign on for the ministry. We want young men who have not made up their minds pro or con about any career. We shall ask only for a hearing. And we believe that our Church can provide a goodly number of earnest young men from sixteen to eighteen, who will gladly spend a week in considering the career of the ministry.

So, then, first for a small central committee to get the whole plan in shape, and by a certain hard-headed practicality to rob it of "hysteria." (Yes, that word from our anonymous friend has gone home and should bear fruit!) The committee will decide where to have the conference and when to have it and how to finance it. Perhaps they will let me raise the money, for we should not expect vestries or individuals to pay for more than traveling expenses and a registration fee to validate attendance. The other costs, which might include one outstanding leader from England (not a college don!), the expenses of speakers, and the board of all who attend, should, in my judgment, be free. The committee may say **No.** I suppose it will amount to about $5,000. If this plan has got life in it and is based on sound principle, it won't take long to persuade people to invest in such a provocative cause.

Now no more talk for two months. Just thought and prayer and visions. We are committed to a difficult undertaking. It is going to tax our energy and patience. There will be "many adversaries." And yet as Christ loved the Church, we must, as He did, by painful service love it too. Difficult it will be to promote this cause, but the necessity of it all somehow gives its very difficulties halo and wings.

The Lord of heaven and earth blended our nature with His own; He took the manhood into God; He bound us up with Himself as one invisible being; He shared not only our State, but our nature and essence; He took from us a human nature that He give us a divine. And, remember, further, that this mystery of the God and man is a mystery for everlasting. As there ever has been, and ever will be, the eternal Son of God, so will there ever remain the eternal Son of man. This blessed union is incapable of dissolution; our immortality is suspended on its continuance; we could not have life eternal unless God were to be man eternal. The first fruits will remain with the rest of the harvest in glory.—W. Archer Butler.

It is Up to Us

E. M. G.

"Us" in this case does not mean some indefinite aggregation of persons, called "us" in a sermon or lecture for euphony. It means you, and it means me, and refers directly to our responsibility to God, the Church and our children, not to mention our neighbor.

The above title headed a little editorial in the Southern Churchman not long ago, which I quote in full below:

"Are the people of this Church of ours willing to contemplate its gradual extinction? Do we want the churches closed up, and the congregations scattered, because there will be no ministers?

"If not, what are we going to do about these facts?

"In the year 1916 there were 256 students in five typical seminaries of our Church; in 1920 there were 179, a loss of 31 per cent.

"Church papers can write about this as much as they please, but the situation will not be met until fathers and mothers begin to try to pray their own boys into the ministry, and vestrymen and other Church leaders try deliberately to pick out the best boys in the congregation and bring a personal suggestion to the ministry squarely up to them.

"It is not a question any more of what we think; but of what we are going to do."

Indifference and laxity are becoming more flagrant every day, and it is not often the fault of the young people. It has been well said lately that the very men and women who have (they think) repudiated Christ, and no longer believe, still abide by the Christian principles of conduct, and standard of morals, and live according to His teachings. But their children do not! The poor cihldren have gone seldom, or not at all, to church and Sunday school, they have had to meet spiritual and personal questions, such as arise in the life of each child that passes through youth to manhood, with practically no help. As a consequence, many girls who would have made fine women are incurably frivolous, with no respect for work, marriage or motherhood. Many boys are hopelessly material, with no respect for anything but the almighty dollar and the material comforts it will buy. They treat marriage lightly. They have no religion, and frankly avow the fact on every possible occasion and some impossible ones. And we sit back and talk about the "degenerate age."

It isn't a case for talking, but for doing. There is only one thing to do. Get the boys and girls into the Church, teach them some religion, get the young people interested and into the Church before they follow the dark path trodden by so many these recent years.

Educate all the fit men we can for the ministry. Seek those boys in your parish who are loved by their fellows, solid, straight-thinking, manly boys, and don't let a lack of religion on their part stop you. Teach them the religion, and prepare them for a call. Many will feel it.

The sensitive lad with religious leanings seldom gets any encouragement these days. I lately heard the headmaster of a boys' school say to a minister's son, "You had better go into business, where you can make some money; there isn't any money in the ministry!" And that man was born and bred in the Church, and the boy to whom he spoke has all the requisites for a successful minister, a leader of men, including a gift of speech.

Each member of the Church should first look into his own heart—have you no feeling that you ought to devote some time to God, to helping the sick, and weak, and sinful, to making the world a better place to live in? Did you ever think that though charity begins at home, it ought not to stop there? Do you know that a "hard, practical business man" often makes a splendid missionary or parish worker, and can be of incalculable benefit to his overworked pastor?

Do you feel that you would enter the ministry, could you find a way? Do you know of men who cannot take the courses in Greek and Hebrew, yet who seem gifted men, and leaders, and spiritual guides?

There is a school for such men. It is a new thing, organized to meet the great need for men, planned to develop men for the rural districts, for the small towns, for all parishes in need of ministers or helpers. The course is in no way made too light. Nealy all the Bishops in the American Church endorse it in glowing terms. All the deans of theological seminaries do, for it at once takes off their shoulders the burden of "irregular" students, and gives such men a chance to get their fundamentals in a school planned for the purpose, and later to go on and take the seminary course, if they desire. The school is at Monteagle, Tenn. It is called, in memory of one of the leaders of the American Church, the DuBose Memorial Church Training School. Ask your minister, or your Bishop.

A Recollection of the Rev. Dr. John Kershaw

J. D. E.

It was during the Christmas holidays of 1920 that I last saw Dr. Kershaw. The occasion was a casual stop of a day in Charleston on my return from a hunting trip in the "low country" of South Carolina. I had not seen him for several years, and welcomed the opportunity for meeting again, even for a little while, the venerable friend of my youth and early manhood. I say friend of my youth because, though he was a "gray-head" when I first remember him, and that was while he was still in Sumter, before the death of Dr. Trapier left the pulpit of St. Michael's open to which he was called, he was even then my friend. Never was there any one who had a sweeter gift for friendship! It radiated from his kindly, manly face with that luminousness that seemed to glow about the heads of the early saints. Among the most precious things in life are its inherited friendships. Dr. Kershaw's father, General Joseph B. Kershaw, of the Confederate Army, had been the friend of my father through the four long years of the great strife. He had continued so through the dark days of Reconstruction. As a cadet soldier of the last year of the war, John Kershaw had been my father's friend, and afterward, when the young warrior for the South had put on the armor and became a soldier in Christ's ministry, the friendship had passed on to me in my generation.

On that bright December day when I saw him last I had wandered alone through the old tombstones of St. Michael's Church-yard to the rector's study, and to my rap at the door came the cheery summons to come in. The never-failing smile and warm greeting made me welcome. He was seated at his desk writing, and I discovered that I had arrested him in his labors at the revision of **Dalcho's History of the Church in South Carolina.** It was a congenial but an onerous task to which he gave the devoted labors of his last years. Whether he was spared to finish them I have never learned. The scope of his work was merely to bring the old history down to date. He had been elected to the task, as he told me, by the Diocesan Council. I asked him if the work would bear any analogy to the monumental volumes of Judge O'Neill in his **Bench and Bar of South Carolina,** but he said that such would be beyond his strength which he felt was hardly up to the demands of his present effort. My rejoinder was that the happy solution would be for him to postpone such a plan until the time of his retirement from the active work of his parish, when as rector-emeritus he might dedicate his declining years to a task for which no one in the Diocese was so well fitted, by natural gifts or long associations, as he. There was some pleasant rejoinder, but the intimation that he was already beyond such a purpose. Then he told me that that day was his seventh-fourth birthday and the anniversary of his twenty-fifth year as rector of St. Michael's. It was easy to see that through his mind there were passing in review many of the experiences, some of the sorrows, many of the joys of that long life and service. He had seen much of life, had known some of its most poignant griefs, must have known many of its most precious blessings. Few men had been more beloved or had loved more unselfishly. The recollection of my half-hour with him has been a beautiful memory to me. The news of his death but a few months after could not fail to bring me pain.

I cannot refrain from reciting an incident which illustrates the character of the man—a character that made such an impress upon all those who knew him. I happened myself to be in deep distress. Like David, I felt "all thy waves and thy billows have gone over me." But "deep calleth unto deep," and answering the depth of my trouble came, uncalled, this man of God to comfort and support. To the dispairing reply which I made to his suggestion that I take my grief to God in prayer—"of what use can that be?"—he gently answered, "My son, it will bring you closer to God and you will learn to understand." It was but a flash in the darkness then, like a light across troubled waters, but it has, with passing years, become a beacon set on the rocks and marks a haven where I have found rest and security from many storms.

St. Paul tells us, in a few words, the qualities which ought to adorn old age—sobriety, gravity, temperance, wisdom. The old should be known among us for these things. They should be examples and guides to youth in the ways and works of godliness. To them we should look for counsel, for advice, for help, in the practice of a Christian life. Above all, they should be examples of piety, of reverent respect for all God's holy ordinances.—R. D. B. Rawnsley.

A CENTENARY HYMN.

To Commemorate the First Century of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

The Rev. Edward Henry Eckell.

Let myriad throats of pipe and voice
Lift up their anthems and rejoice,
Our years of missionary zeal
With solemn thankfulness to seal:
Accept, O Lord, the fruits we bring,
Nor scorn our humble offering.

Praise for the Church's pioneers,
Who sowed with mingled hopes and fears;
Praise for devoted woman's aid,
In sacrificial service paid:
Accept, O Lord, the fruits we bring,
Nor scorn our humble offering.

Praise for the strife of godly youth
To spread abroad Thy saving truth;
Praise for the piety at home
That prayed in faith, "Thy Kingdom come":
Accept, O Lord, the fruits we bring,
Nor scorn our humble offering.

Praise for official guidance wise
By laymen given the great surprise;
And children's gifts at Easter-tide,
A proof of self in Lent denied:
Accept, O Lord, the fruits we bring,
Nor scorn our humble offering.

Not yet to Thee all life is won,
Nor shines the cross 'neath every sun;
The task for us and ours is set—
Help, Lord, and be the challenge met:
Accept, O Lord, the fruits we bring,
Nor scorn our humble offering.

To Father, Son, and Holy Ghost,
Adored, obeyed, from coast to coast,
Let myriad throats of pipe and voice
Lift up their anthems and rejoice:
Accept, O Lord, the fruits we bring,
Nor scorn our humble offering. Amen.

Bishop Garrett's Early Days in Northern Texas

Confidence men from the East caused pioneer Texans to be wary of the well-dressed stranger who called upon them, which probably accounts for the embarrassing situations in which Bishop Alexander C. Garrett found himself during the early years of his work in the Diocese of Dallas. He arrived in Dallas during the last week of December, 1874, and began his work as Bishop of Northern Texas for the Episcopal Church.

From 1859 until 1873 Bishop Gregg was Bishop of the Diocese of Texas, but the field was so large and the population had grown to such an extent that it became necessary to appoint two new bishops. In Northern Texas there were 100,000 square miles, and according to popular belief, a population of more than 600,000 persons. In the census of 1880 it was found that there was a population of only 232,000 persons. The people of New York City, who had obtained the appointment of Bishop Garrett, were "very much exercised over this fact and demanded an explanation as to what disposal had been made of the other 400,000 persons," Bishop Garrett said.

The Rev. Silas Davenport was rector of St. Matthew's Cathedral, which was located at Elm and Lamar Streets, when Bishop Garrett arrived in the city. Dallas had a population of between 3,000 and 4,000 persons. Fort Worth claimed 1,500 and Weatherford had nearly 1,000 persons.

On his first trip to McKinney, Bishop Garrett said he was warmly received by a banker who met him at the train. He was taken to the banker's home, and on being shown to his room the banker bade him good-night, and, as he went out, locked the door. The banker was back early in the morning to unlock the door and to call Bishop Garrett to breakfast, and was extremely courteous. Services were held that day and the banker placed the Bishop on his train for Dallas. It was forty years after this occurrence before Bishop Garrett knew that the banker had thought him a confidence man from the East, with his long coat and cultured manners, and had locked the door on his guest to preclude any attempt on his part to get money or silver from the house during the night.

A condemned building was the first meeting place at Ennis. A rug was furnished by one citizen, a large box was placed in the building by another, and services were conducted in this improvised church.

A reception was tendered the Bishop on his first visit to Paris. The new rectory was the scene of the celebration. The building was a log cabin with two rooms which were separated by a narrow hall. In was first built for a blacksmith shop and later was used as a saloon. Its final use was as a "rectory."

"I was in one room," Bishop Garrett said, "and I became aware of a great deal of excitement in the other room. Presently a dignified man came through the door with a black bottle in one hand and a glass in the other. He offered a sip to all around him, and most of those present accepted the offer. I, however, refused on the grounds that I was an abstainer and had been so all my life. I thought it was a novel method of receiving the Bishop.

My bed had been placed near the fireplace to make sure that I would keep warm during the night. The chimney had sunk and leaned about five inches away from the roof. In the crevice a large amount of soot had collected. During the night a wind came up, and when I presented myself the next morning my hosts could not have told me from a negro."

A singular fact with regard to the church building at Paris is that he laid the cornerstone and preached the first sermon and last sermon in the building, which was burned several years ago. He preached at the morning service on Sunday and no evening services were held. The building was burned the following Tuesday.

In the early days Paris was the leading town of North Texas, and a visit there was considered a notable event.

In the early days of Bishop Garrett's work in Northern Texas there were only five clergy and one Bishop to care for the communicants in the 100,000 square miles.

Bishop Garrett will be eighty-eight years old in November, and will celebrate the forty-sixth anniversary of his service as Bishop of Dallas early in January. In Episcopal seniority he ranks next to Bishop Tuttle.

The Great Commission.

AN IMPORTANT CONFERENCE.

The first meeting of the International Missionary Committee, representing the missionary boards and societies of all home base lands, will be held at Lake Mohonk, September 30 to October 6. Sitting with the members from North America, Europe, Australasia and South Africa will be one missionary and two nationals from India, China and Japan respectively, these being the mission countries in which there are federated national Christian councils in position to appoint member-delegates.

The World Missionary Conference, held at Edinburgh in 1910, appointed a Continuation Committee, one of whose duties was to bring about the constituting of an international committee when that should become practicable. Because of the world war the Continuation Committee of the Edinburgh Missionary Conference necessarily became quiescent, and with the coming of peace the time seemed favorable for the establishment of such an international committee as had been contemplated at Edinburgh. A preliminary international gathering looking to this end was held in the summer of 1920 at Crans, Switzerland, and in pursuance of plans then projected the International Missionary Committee soon to meet at Lake Mohonk was constituted during the last year. The Edinburgh Continuation Committee was chosen in the first instance by the World Missionary Conference, and was self-perpetuating. The International Missionary Committee is composed of members chosen by the national federative missionary organizations, those for North America, for instance, being elected last January by the Foreign Missions Conference held at Garden City, L. I., and representing the mission boards and societies of North America.

Among the topics to be considered at Lake Mohonk are the following: "The Relations of Foreign Missionary Organizations With the Church in the Mission Field"; "The Relations of Mission Boards and Missionaries to Public Questions"; "The Present Crisis in Christian Education in the Mission Field"; "The Present Situation in Regard to Christian Literature in the Mission Field"; "International Missionary Co-operation: Its Possibilities, Limitations and Problems"; "The Call and Preparation of Missionaries in the Light of the Present Situation"; "Missionary Freedom and Government Regulation of Missionary Work"; "The Present Position of German Missions"; "Communications From Mission Boards With Reference to (a) the Missionary Situation in the Far East, (b) Conditions in Portuguese Africa."

The meeting will be presided over by the committee's

chairman, Dr. John R. Mott, of New York City, while Mr. J. H. Oldham, editor of the **International Review of Missions,** and Dr. A. L. Warnshuis, are the secretaries. The office headquarters of the committee are in London. Among the notable delegates from abroad to be present are Bishop King, Secretary of the Society for the Propagation of the Gospel of the Church of England; Sir Robert Williams, President of the Church Missionary Society of Great Britain; Dr. J. H. Ritson, Secretary of the British and Foreign Bible Society, London; Count Moltke, Denmark; Baron von Doetzelaer, Holland; Professor J. du Plessis, Stellenbosch, Union of South Africa; Dr. Karl Fries, Stockholm, Sweden; Bishop Uzaki, of the Japan Methodist Church; Dr. S. K. Datta, National Secretary of the Y. M. C. A. in India.

The North American members are the following: Mrs. William Boyd, Philadelphia, Pa.; Miss Belle H. Bennett, Nashville, Tenn.; Rev. Arthur J. Brown, D. D., New York City; Rev. William I. Chamberlain, D. D., New York City; Rev. S. H. Chester, D. D., Nashville, Tenn.; Rev. Stephen J. Corey, D. D., St. Louis, Mo.; Rev. James Endicott, D. D., Toronto, Ont.; Rev. J. H. Franklin, D. D., New York City; Principal Alfred Gandier, Toronto, Ont.; Rev. Canon S. Gould, M. D., Toronto, Ont.; President W. D. Mackenzie, D. D., Hartford, Conn.; John R. Mott, LL. D., New York City; Rev. Frank Mason North, D. D., New York City; Rev. C. H. Patton, D. D., Boston, Mass.; Mrs. Henry W. Peabody, Beverly, Mass.; Hon. N. W. Rowell, K. C., Toronto, Ont.; Rev. Paul de Schweinitz, D. D., Bethlehem, Pa.; Fennell P. Turner, New York City: Rev. Luther B. Wolf, D. D., Baltimore, Md.; John W. Wood, LL. D., New York City.

The Missionary Centennial Poster, prepared under the direction of the Department of Publicity, is off the press and is being delivered to clergy throughout the country for display in churches and parish houses. Two copies have been mailed to bishops and parochial clergy, while bulk shipments are being sent to diocesan headquarters for distribution to those parishes and missions without resident rectors.

The poster is a reproduction in colors of the Missionary Centennial seal which was designed by Mr. Hobart B. Upjohn, of New York City, the poster itself being the work of Mr. T. Leslie Thrasher, also of New York City.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

RECTORS IN FACT AND FICTION.

Mr. Editor: "Hepsey Burke" is the title of a recent book by F. N. Westcott, a brother of the author of "David Harum." Hepsey is a sister to David Harum. The story has to do with the life of the new rector in a country parish in New York State—the home of the original David Harum. Donald Maxwell is the young rector, and Sylvester Bascom is the senior warden of the church.

The book is written in a humorous vein, but has a serious lesson, in that it sets forth as fiction a combination of parochial happenings, often reproduced in actual life to the hurt of the Church, the shame of certain high-handed officials and vestrymen, and the injury of the usefulness of the rector; to say nothing of the injury which his feelings and his pride often suffer, together with those of his family.

It is because the autocratic and unchristian conduct of Sylvester Bascom, no less than the other matters that harass the soul of the Rev. Donald Maxwell, are not mere figments of a novelist's imagination, but have their counterparts in many a parish in real life, that this paper is written. The usefulness of many a hard-working rector and the very life of many a church has been marred for years by such men as Sylvester Bascom and such women as his daughter Virginia and Mrs. Roscoe Jones. In the interest of art and good taste the author ends the book happily, as the ugly traits of both warden and women are finally straightened out. In real life it is by no means always so, for these characters usually persist even unto death—and their spirit seems to haunt the Church long after they have departed.

Maxwell goes from the city to a village. He is greeted with this from the senior warden, "So you are the young man who is to take charge of the church. It is always difficult for a city-bred man to adjust himself to the needs and manners of a country parish. Very difficult, Mr. Maxwell; very difficult"! This is a good example of how not to welcome a rector. Cold water is good in its place, and the proverbial wet blanket may have its function somewhere in the realm of the useful, but that's another story. Fact is, the senior warden was not deferred to by the bishop in Maxwell's appointment to the mission, nor did Maxwell go daily or weekly to receive his orders from that dignitary, hence the latter's opposition as developed in the story.

Now, the word "rector" comes from the Latin, **rego-rectus,** to rule; but the average vestry either does not know its Latin or else imagines that the rector will be content to rule by proxy, every several vestryman being said proxy. In a number of cases there are vestrymen on hand to make an already hard road harder for the rector, and in hundreds of cases there is at least one, as in Hepsey Burke, who is a self-constituted lay pope, and not only makes things hot for the rector, but even mars and hurts the body of Christ, which is His Church. And unlike the story, in which Hepsey undertakes to reveal to the senior warden his true self in all its ugliness, there is usually no one in the parish in real life who has the temerity to call white white and black black to said warden's face! (It need not always be the senior warden, be it said, who makes the trouble.) It is a rare body of from three to twelve members that has not at least one or two unspiritual, unscrupulous souls bent on marring the harmony of the church. Too long has the Church press and too long have the authorities ignored these busy-bodies and allowed them to continue in office without censure, ridicule or even mere mention!

Maxwell, the rector, is forced out of the rectory, goes without his salary, and finally has to take up manual labor in order to make ends meet. The reader exclaims, "O, that is extreme! Nothing like that is ever allowed really to happen!" More's the pity, it does happen. The writer has known it to happen that clergymen have been ejected and their salary withheld, not for any real fault of the rector, but on account of the venom and ill-will of one or two or more vestrymen. If the Church papers would publish these facts, both Church and ministry would profit by it. But read "Hepsey Burke" and emulate her fine character.

THOS. F. OPIE.

Red Springs, N. C.

CONCERNING THE FEDERAL COUNCIL.

Mr. Editor: Your editorial in the issue of September 17 concerning the Federal Council is so gratifying that I cannot refrain from sending you a note of appreciation. It is heartening to know that we have such moral support, even if it does not result in immediate financial returns.

SAMUEL McCREA CAVERT,
Secretary Federal Council of the Churches of Christ.
New York.

Mr. Editor: I am very glad to see your admirable editorial for September 17 about our obligation to the Federal Council, and I hope the General Convention will take your advice and help share the load.

I have had the advantage of being a member of the Federal Council for several years, and have been greatly impressed with the value of its work. Like every human organization, it has its weak sides, but on the whole I think it is very valuable and the election of Dr. Robert Speer as President has been a great step forward.

ROBERT H. GARDINER.

Gardiner, Me.

SERVICES OF PRAYER FOR DISARMAMENT CONFERENCE: A SUGGESTION.

Mr. Editor: We should like to make the suggestion through your columns that on November 11, the opening day of the Conference on Disarmament, our churches hold special services of prayer and thanksgiving for the Conference. The delegates need our prayers. To Christians who look forward to the coming of the Kingdom of God here on earth, this Conference is one of the most momentous and one of the most critical events in the history of the world. Surely on this day Christians will meet together for corporate prayer. That they will do so seems so obvious that we hesitate even to write suggesting it.

W. WINTHROP SMITH.
FRANK GOOSTRAY,

Philadelphia, Pa.

We need strong men—Elijah-like, John-the-Baptist-like men in these "perilous times," and spiritual strength is incomparably the strongest, the most celestial, the most Christly of all strength.—A. B. Grosart.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor.

GOOD NEWS.

One form of social service work engaged in by St. Paul's Church, Augusta, Ga. (the Rev. G. Sherwood Whitney, rector), is providing entertainments for the University Hospital. Fifty societies of the city form the Hospital Auxiliary, each taking a week, known as "Service Week." The Woman's Auxiliary and the Bishop Elliott Society, the latter being the pioneers of this work at the hospital, during their week gave three entertainments, the first a reception to the nurses of both the University Hospital and the Government Hospital at Lenwood, at the home of one of St. Paul's parishioners on the Hill; the second serving ice cream to the patients in two wings of the University Hospital, and the third giving an automobile ride to the convalescent patients. Previous to this the men at the Lenwood Hospital were given an ice cream and cake party by St. Paul's Auxiliary, and in addition to this a committee goes once a week for a month, alternating at the two hospitals to sew for the wards.

The above item came in our news contributions this week. Not only is it "news," but it is such good news that we have stolen it for our page, because it is just in our line.

Nothing brings so much Christianity into the community as Church work of this character.

It is difficult to estimate the value of a church in a town that makes activities of this nature a part of its regular work.

A prayer or a sermon will appeal to a few hospital patients, but a saucer of ice cream will appeal to all except the critically ill, and an automobile drive is something that every convalescent will enjoy.

The reception for the nurses, too, is a splendid feature of this kind of work. Many of the young women in training are away from home, some, perhaps, for the first time, and are lonely, literally hungry for friends, the making of the right kind of acquaintances is a difficult matter, and often one of vital importance.

The example of St. Paul's Church, Augusta, can well be followed by our churches all over the country. In the larger places where there are several churches, and a corresponding number of hospitals and other institutions, such work can be divided by the formation of committees on co-operation, so as to prevent over-lapping, and bring about efficiency.

Nobody who is not familiar with institution life can realize what it means to have the interest of outside people, both for the sake of the inmates and of the workers. Often nothing is more acceptable than some form of addition to the menu, fruit, ice cream, or even home-cooked cake or pies mean more than we have any idea of, and the church that takes this sort of intelligent interest in those within our institutions is never forgotten by the ones who benefit thereby.

READJUSTING.

"There is an English church where a box hangs in the porch. It is used for communications for the pastor. Cranks put their notes in it, but occasionally it does fulfil its purpose. Recently the minister preached, by request, a sermon on "Recognition of Friends in Heaven," and during the week the following note was found in the box: "Dear Sir.—I should be much obliged if you could make it convenient to preach to your congregation on 'The Recognition of Friends on Earth,' as I have been coming to your church for nearly six months, and nobody has taken any notice of me yet."—Christian Register.

We quote the foregoing this week, because it is the time of year when churches are starting off again after their summer vacations.

In the autumn there are many readjustments. Either September 1 or October 1 is "moving day" in our cities. Moving their homes with some people means moving their church affiliation, so that at this season there are more strangers in our churches than at any other, and now is the time to concentrate on the practice of Christian cordiality.

The "coldness" of our churches toward strangers is almost proverbial. The clipping above quoted is probably only one of many instances of a similar character that might be cited.

Whose fault is it? And how can it be corrected?

It is only occasionally that the rector is to blame directly, for usually our clergy are glad to greet strangers and welcome them to their flock, if they know they are strangers and get an opportunity to speak to them. But generally people who come to a church for the first time sit very far back and slip out among the first to leave, so that it would take a very active clergyman to get to the front door in time to speak to them.

It is more often the fault of the strangers themselves. If they want to become a part of the parish, and have a share in the work of the church which they are attending, it is an easy thing for them to take the trouble to say so, and to wait a few minutes at the church door and tell the rector so.

But there is perhaps quite a large contingent who drop in at a church without any fixed intention of regular attendance, and the attitude of the congregation toward them will determine them as to whether or not they wish to become regular attendants or not.

Some may think that persons whose church interest is so slight as to depend on a cordial welcome are not worth cultivating anyway, but surely it is a very important thing to get such people interested and aroused to become active and not acquiescent church-goers and workers.

Yet, as we have said, it is almost impossible for the rector to beat them to the front door, so what is to be done? It is, properly speaking, the business of the vestry to assist the rector to do this very sort of work. It seems to be a general opinion that the duties of a vestry are almost entirely of temporal nature, but according to the Virginia canons (and we presume that there is something similar in every diocese), "it is the duty of the vestry to determine upon and elect a rector; to co-operate with him in promoting the spiritual welfare of his cure; **to use all earnestness in seeking with him to enlist new disciples** for the congregation of Christ."

One or two vestrymen can always sit as far back in the church as the strangers do, and with a little "earnestness" can get to the church door as promptly with a cordial greeting. Of course, it takes a little real Christian spirit to inspire enough activity of body and largeness of heart to do this. If every vestry had a committee on hospitality or cordiality, so that it would be somebody's business to greet strangers, finding out their addresses, church leanings, and so forth.

In conclusion, let us say a word to the strangers themselves. If you are interested in your church, or in the church in which you find yourself, don't wait for people to invite you into its activities, but **volunteer.** No rector or vestry committee can tell by your looks whether or not you want to do church work, so don't leave it all to their intuition.

The Church, founded by the Lord Jesus Christ and carried forward by His apostles through all the centuries, was established for the extension of His Kingdom throughout the entire world. It is the divine society for holding in prominence the great central fact and reality of the living Christ, His superhuman power in the conversion and complete transformation of men, and His right to lordship over all individuals, communities and nations throughout the wide world in the whole range of their life now and evermore. The Church is in reality the root and the trunk; every other beneficent agency and influence are but the outgrowth, the flowering and the fruitage of this great center of vitality.

If I were asked which I would wish to see planted first in any community, a Christian Church, or a Young Men's Christian Association, or a school, or a hospital, I would say with deep conviction, the Christian Church, because that would make possible and certain the ultimate and, perchance, the early establishment of all these other manifestations of the spirit of Jesus, of the application of His principles, and the communicating of His super-human power.—John R. Mott.

Church Intelligence

Still Another Decrease.

August shows another decrease in receipts on account of the Nation-Wide Campaign. The decrease for the month is only $2,165.76, but it brings the decreases of the last three months up to $192,887.35, and leaves our receipts to September 1 $2,300.86 below amount received in the corresponding period last year.

The Council, in making its appropriations, counted on an increase for the year of $200,000, and practically this entire increase was realized in the first five months. Now it is gone! Another $100,000 borrowed to carry on the work through August! We are now wondering if the missionaries' salaries can be paid at the end of this month.

Lewis B. Franklin, Treasurer.
Treasurer.

Help, or Millions Die.

There is famine in Russia—one of the most appalling tragedies of want known to history.

According to official reports, thirty-five million people are threatened with early starvation.

Out of this tragic misery twenty-five million women and children cry for bread.

We appeal to you to help us save these suffering millions.

Owing to our work of distribution in Russia being carried on through the American Friends' Service Committee—a non-political, non-sectarian and non-racial force of humanitarian workers already on the ground and actively engaged in relief service—we are in position to make your gift render quick and effective aid.

Do not wait. Hunger cannot wait. Send your contribution today.

American Relief for Russian Women and Children, 1400 Westminster Building, Chicago, Ill.:

Jane Addams (chairman,, Dr. Frank Billings, Judge Hugo Pam, Hon. Walter L. Fisher, Mrs. Raymond Robins, Rev. Herbert L. Willett, ex-Governor Edward F. Dunne, Bishop Charles P. Anderson, Mrs. Julius Rosenwald, Rev. John Timothy Stone, Mrs. Esther Loeb Kohn, Marquis Eaton, Mrs. Emmons Blaine, Judge E. O. Brown, Grace Abbott, Sidney Hillman.

Members of Committee of Fifty-seven.

(In order to find out whether this appeal involved any duplication of effort with the American Relief Administration headed by Mr. Herbert Hoover, we wrote to Mr. Hoover, and received the following reply.—Ed. S. C.)

"Your letter of September 19 to Mr. Hoover has been referred to this office for answer.

The American Relief for Russian Women and Children is an organization which is collecting funds for the American Friends' Service Committee (Quakers) for distribution of supplies in Russia. The Friends and the American Relief Administration are working in closest possible co-ordination in relief of Russia, and with the utmost harmony. They are both, as perhaps you know, members of the European Relief Council. The Quakers are making a public appeal for funds to enable them to continue and expand their work in Russia. Any assistance that can be rendered them will be aiding the most worthy cause that we now know of in foreign relief. We understand from the headquarters of the Quakers that this committee in Chicago is turning all funds over to them, and that it is an entirely praiseworthy and able organization.

American Relief Administration.
By FRANK C. PAGE,
Assistant Secretary.

Council of Advice, Department of Christian Social Service.

At the meeting of the National Conference of Social Service Workers of the Episcopal Church held in Milwaukee in June, a resolution was passed asking me, as Executive Secretary, to appoint a Council of Advice.

In compliance with this resolution, I have made the following appointments:

The Rev. Charles K. Gilbert, Secretary of the Social Service Commission of the Diocese of New York, 416 Lafayette Street, New York City.

The Rev. Robert P. Kreitler, rector of St. Luke's Church, 706 Jefferson Avenue, Scranton, Pa.

The Rev. Charles L. Street, Cathedral of Sts. Peter and Paul, 117 North Peoria Street, Chicago, Ill.

The Rev. Rufus D. S. Putney, rector of St. Philip's Church, Union and Maple Avenues, St. Louis, Mo.

The Rev. Raimundo De Ovies, rector of Trinity Church, Galveston, Tex.

The Rev. C. Rankin Barnes, rector of St. James' Church, 1205 Fremont Avenue, South Pasadena, Cal.

The Rev. William T. Renison, rector of St. John's Church, Stockton, Cal.

The list is by no means complete, and the team work we look forward to only beginning to be developed. It seems wise, however, to publish this incomplete list immediately, in order that the commissions and those interested may know where to turn for speakers and for counsel.

This Council of Advice will represent the department, will be in close touch with it, and can speak with authority of its plans and policies. On the other hand, it is hoped that the members of the Council will help in keeping the department in close touch with the field. They will welcome any suggestions or criticisms.

The Rev. William T. Renison represented the department at the Synod of the Eighth Province ;the Rev. C. Rankin Barnes will represent the department at the Synod of the Sixth Province; the Rev. R. D. S. Putney will represent the department at the Synod of the Seventh Province: the Rev. Charles L. Street will represent the department at the Synod of the Fifth Province; the Rev. Robert P. Kreitler at the Synod of the Third Province; the Rev. Charles K. Gilbert at the Synod of the Second Province.

Charles N. Lathrop,
Executive Secretary, Department of Christian Social Service.

The 100 Per Cent. Use of a Fund.

About the first of July the American Church Building Fund Commission reached a turning point in its history. For many years it has been able to supply the Church's demand for loans from its Permanent Fund. This fund, now totaling $672,707.41, has been paid out or pledged in loans to the Church, which potentially, therefore, has a 100 per cent. use of the same. In the future loans can, therefore, be promised only as payments are received from outstanding loans, and the fund will thus become purely a revolving fund limited to actual receipts. While the Church was attaining the full use of this fund a larger number of loans could yearly be granted than will again be possible until the Permanent Fund is enlarged by gifts, offerings and legacies of the Church. The demand for assistance in church building has never heretofore exceeded the commission's ability to help, but the time has now arrived when it might be well to recall that the original plan contemplated a fund of $1,000,000—a goal which the Church's multiplying needs in the erection of churches, rectories and parish houses render most desirable of realization. The commission is endeavoring to awaken interest in such an achievement by the wide distribution of an illustrated circular lately issued.

The last of the loans granted between the May meeting of the Board and July 1 amounted to $20,300. Grants and gifts made since the May meeting have totaled $13,050 given to sixteen dioceses.

The Corresponding Secretary, 281 Fourth Avenue, New York City, would be glad to supply literature to all who are interested in the increase of the Commission's Permanent Fund.

ALABAMA

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Birmingham Churches to Present Missionary Pageant.

The thirty-third annual convention of the Woman's Auxiliary in the Diocese of Alabama will be held November 1 to 3 at the Church of the Advent, Birmingham. The Birmingham churches will unite to present on a large scale at one of the evening sessions of the convention the Missionary Centennial pageant, "The Mission of the Church." The three speaking parts, the "Voice of Divine Mediation," the "Appeal of the Human Spirit," and the "Word of God," will be taken by the Rev. Middleton S. Barnwell, rector of the Church of the Advent; the Rev. Joseph T. Ware, rector of St. Andrew's Church, and the Rev. Oscar DeW. Randolph, rector of St. Mary's Church, respectively. The two missionary clergymen will be represented by the Rev. Edmunds Bennett and the Rev. Carl Henckell. Mrs. Joseph T. Ware, the general chairman and director of the pageant, is being most ably and enthusiastically assisted by chairmen representing the five Birmingham churches and the new mission at East Lake. There will be more than a hundred characters representing the various mission fields and nations. The choirs of the churches will unite in furnishing the pageant music.

PITTSBURGH

Rt. Rev. C. Whitehead, D. D., Bishop.

The Rev. George W. Lamb Leaves for New Field.

The Diocese has met with a serious loss in the departure to the Diocese of Pennsylvania of the Rev. George Woodward Lamb, for eighteen years connected with the Diocese, serving at the St. Mary Memorial, Pittsburgh; St. Luke's, Georgetown; Trinity, Rochester; Advent, Jeannette, and St. Andrew's, Pittsburgh. Since 1916 he has been the efficient secretary of the convention, and has held other positions of prominence in the Diocese, alternate deputy to the General Convention, and member of the Committee on Canons and of the Diocesan Historical Society.

His address is Church of the Advent, Hatboro, Pa.

J. C.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

The Woman's Auxiliary.

The annual meeting of the Virginia Branch of the Woman's Auxiliary will be held in the Monumental Church, Richmond, Va., on Wednesday and Thursday, November 2 and 3. Delegates will please send their names to the Chairman of Hospitality, Miss Kate F. Meade, 406 Seminary Avenue, Richmond, Va.

SOUTHERN VIRGINIA

Rt. Rev. B. D. Tucker D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Dedication of the Bishop Randolph Memorial Reredos at St. Paul's Church, Suffolk.

On Sunday morning, September 25, in the presence of a large congregation, several members of the late Bishop Randolph's family being in attendance, Bishop Tucker dedicated the handsome memorial reredos presented by the Randolph Society of St. Paul's Church, Suffolk (the Rev. John F. Coleman, rector).

The reredos consists of a canvas contained in beautiful oak paneling, the central figure representing Christ the Teacher. The figure of our Lord stands among the lilies, while above His head two angels are hovering. On His right in another panel stands a human figure with arms outstretched and eyes expectant, representing the Old Testament Dispensation, while upon His left stands another human figure, with arms folded and eyes shining with the peace and contentment that the Christ had brought to the world, representing the New Dispensation, both together setting forth expectation and fulfilment. Above these figures also hover two angelic forms, showing that the ministry of angels covers both periods as it did the life and ministry of Jesus.

In addition to the canvas, the paneling was extended the entire length of the sanctuary wall, and a credence table and alms bracket placed on either side of the Lord's table.

In the panel near the Bishop's chair is carved the following inscription:

"To the glory of God and in loving memory of the Rt. Rev. Alfred Magill Randolph, D. D., D. C. L., LL. D. First Bishop of Southern Virginia. Born August 31, 1836; died April 6, 1918 This reredos is presented by the Randolph Society of St. Paul's Church."

The Randolph Society was formed on September 2, 1890, and is therefore older than the Diocese itself. It was named for the late Bishop, whose interest in and sympathy with its aims and objects continued unfailing, and among its greatest treasures is an autographed photograph presented by the Bishop himself.



Bishop Randolph Memorial, St. Paul's Church, Suffolk, Va.

Diocese Takes Over Home for Girls.

On September 22 the Executive Committee of Southern Virginia made the Episcopal Home for Girls a Diocesan Home. This was done at the urgent request of the trustees, who agree to put the Home under the complete control of the Diocese. But the Diocese is not at present able to render the financial aid needed for changes and improvements. The Home began with the Nation-Wide Campaign in Greensville. Mr. and Mrs. George W. Feild have since given Walnut Grove, with seventy acres of land. The matron, Miss Edith M. Gage, "put herself on the plate" for the Home in the Nation-Wide Campaign, and this excellent work is being done in the rectory of Meherrin Parish. The Rev. Norman F. Marshall is also throwing his old-time energy, known to many, into the work of caring for these little girls. It is planned to run a small Home, but it is hoped to provide accommodations for many more than the present eight children now in the Home. Little more can be done, however, until changes have been made in the building. Mr. Marshall, who is rector of both Meherrin and of Emporia Parishes, in Greenesville County, lives at Emporia. The Home is near Purdy, but the post-office address is R. F. D. 1, Jarratt, Va. All who visit the place are struck with the happy effects of the place on the inmates.

SOUTHWESTERN VIRGINIA.

The Rev. Robert C. Jett D. D. Bishop.

The meeting of the Executive Board of the Diocese, which was held in Roanoke on September 13, was devoted largely to the consideration of work that is being planned and carried out in the development of mission stations and mountain work. Both clerical and lay workers are being placed in the mountain districts and provided, whenever possible, with "Diocesan Fords," which enable them to cover comparatively large areas and handle their work with efficiency and dispatch. An interesting feature of the meeting of the Board was the report of the Sub-Committee on Social Service, which recommended, among other things, the establishment of parish houses or rooms in connection with every church in the Diocese to be used as centers for church and social work in their respective communities. Another recommendation of this committee was the adoption, as far as possible, of a policy under which rectories in the country should be so constructed and equipped as to serve as models of comfortable, modern homes. Comprehensive reports were presented by committees in regard to the Summer School at Charlottesville and the Diocesan Parish Day Institutes, and it was the unanimous opinion of the Board that both of these should "carry on" again next year.

Executive Offices: The congregation of St. John's Church, Roanoke, has very kindly furnished, for the use of the Diocese, rooms in the parish house, No. 18 Elm Avenue, S. W. Here the work of the Diocese will be largely centralized. This will be the official headquarters of the Bishop, the place of meeting of the Executive Board, nu-

merous committees, etc. The office is in charge of the Executive Secretary of the Diocese, who will, under the direction of the Bishop and the Executive Board, handle the correspondence of the office and assemble and have on file data of various kinds in regard to the work in the Diocese. Any persons interested in the work of the Church in Southwestern Virginia and desiring information in regard to it may address the Executive Secretary, Box 1068, Roanoke, Va., who will gladly render any assistance possible.

T. A. S.

NORTH CAROLINA

Rt. Rev. Jos. B. Cheshire, D. D., Bishop.

Christ Church, Raleigh.

(We regret that owing to a mistake in the printing office, the account of the Centennial celebration of Christ Church, in last week's issue, was published as **South Carolina** news.)

Preparations for the Centennial celebration of Christ Church, Raleigh, the Rev. Milton A. Barber, rector, are rapidly assuming definite form, and the commemoration promises to be a memorable observance. Former members of the congregation scattered over widely separated sections are asked to manifest their love for the old parish by returning to Raleigh for this unique occasion. The celebration begins Sunday, October 9, and ends Wednesday night, October 12. Bishop Gailor is the special preacher on Sunday, and the announcement of his coming has been hailed with great satisfaction. Bishop Cheshire is the special speaker Sunday night, his subject being "The Former Rectors of the Parish." Monday the new chapel will be consecrated, and historical addresses by prominent laymen will be given at the night service. Tuesday the choir will give a musical cantata, and Wednesday night a large reception brings the celebration to a close. The rectors of Christ Church during the past hundred years have been Bishop John Stark Ravenscroft, who served from 1823 to 1828; the Rev. Charles P. Elliott, from 1828 to 1829; the Rev. George Washington Freeman, D. D., afterwards Missionary Bishop of the Southwest, from 1829 to 1840; the Rev. Richard Sharpe Mason, D. D., from 1840 to 1874; the Rev. Matthias M. Marshall, D. D., from 1874 to 1907; the Rev. Milton A. Barber, from 1907 to the present time.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rev. Herbert Shipman, D. D., Suffragan-Elect.

Standing Committees Confirm Dr. Shipman's Election.

It is announced by the Standing Committee of the Diocese of New York that the Standing Committees of thirty-six dioceses have confirmed the election of the Rev. Herbert Shipman, D. D., Suffragan Bishop-elect of the Diocese of New York. This constitutes the necessary majority of such committees. Confirmations have not yet been received from the necessary number of bishops.

According to the New York Times, the Rev. Dr. Stuart L. Tyson, of the Cathedral of St. John the Divine, has issued a statement denying a report which he said had been circulated that Dr. Herbert L. Shipman, Suffragan Bishop-elect, would decline to accept after his confirmation.

"A report has been widely circulated through the Church that Dr. Shipman intends to withdraw his name as soon as the bishops shall have confirmed his election as Suffragan Bishop of New York," Dr. Tyson said. "Dr. Shipman declines consistently to be interviewed, but I, who speak for him, desire to state that the report is without foundation. Dr. Shipman is a soldier; he has received his orders from the Church, and until those orders are countermanded he will obey them."

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Resignation of the Rev. Dr. Smith.

The Rev. Roland Cotton Smith, D. D., rector of St. John's Church for nearly twenty years, has tendered his resignation to the vestry, to become effective November 1. Dr. Smith was granted a year's leave of absence on account of ill health a little over a year ago, but failure to recuperate, as all had hoped he would, has necessitated his retirement from the active ministry.

Dr. Smith was graduated from Amherst College in 1882 with the degree of Bachelor of Arts, and was awarded his Master of Arts a year later. In 1885 he was graduated from the Episcopal Theological School, Cambridge, Mass., and was ordained priest the year after. His charges have been assistant rector of St. Peter's Church, Beverly, Mass.; assistant rector Trinity Church, Boston; rector of St. John's Church, Northampton, Mass., and rector of St. John's Church, Washington. The news of Dr. Smith's resignation has been heard with regret by all who knew him, and he will be deeply missed by the Diocese as well as by his own parish.

Brotherhood of St. Andrew.

The Senior and Junior Brotherhoods of St. Andrew, in this Diocese, began their fall activities and organization by a joint meeting at St. John's Church, Georgetown, on Friday evening, September 23. Addresses were made by the Rev. W. B. Dent, of Rock Creek Parish, Mr. F. A. Williams, of Philadelphia, field secretary of the Brotherhood, and Mr. Edward Shields. One of the subjects discussed was the coming thirty-sixth annual convention of the Brotherhood at Norfolk, Va., from October 12 to 16.

The Bishop of Washington returned from his vacation, spent at Saunderstown, R. I., on Saturday, September 24.

M. M. W.

EASTON

Rt. Rev. Geo. W. Davenport, D. D., Bishop.

Ordination.

On St. Matthew's Day, September 21, the Bishop of the Diocese ordained to the diaconate in All Hallow's Church, Snow Hill, Mr. John Marshall Wilson, a member of the parish. In the celebration of the Holy Communion, the Bishop was assisted by the Rev. Sidney A. Potter, the Litany was said by the Rev. Louis L. Williams, and Morning Prayer was read by the Rev. Alfred L. Jones, rector. The candidate was presented by the Rev. J. F. Kirk, of Baltimore, some time rector of All Hallows' Parish, who also preached the sermon. Mr. Wilson is a student at the General Seminary, but has been serving the Diocese as lay reader at North East. He will resume his studies at once.

The Southern Convocation has been called to meet at St. Paul's Church, near Marion, October 4 and 5, 1912. A large attendance is expected.

L. L. W.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Women of the Diocese to Conduct Clothing Shop.

The opening of a co-operative clothing shop for the benefit of social and religious work was announced by Miss Alice Ewing before a meeting of the Woman's Auxiliary of the Diocese held September 21 in Holy Trinity Parish House. The shop will be conducted by the women of the Diocese at 616 South Broad Street, adjoining the Pro-Cathedral of St. Mary, and the proceeds will be devoted to the social service, educational and missionary work of the Pro-Cathedral.

The Rev. Dr. George L. Richardson, vicar, is chairman of the committee in charge, and the temporary committee consists of Mrs. J. Willis Martin, Mrs. Philip M. Rhinelander, Mrs. William J. Taylor and Mrs. Alfred Stengel. Most of the clothing will be donated by the women of the Diocese, and a season's membership will cost $2.

Clerical changes in parishes and missions in the Diocese include the following: Rev. George W. Lamb, of Pittsburgh, goes to the Church of the Advent, Hatboro, October 1; Rev. George D. Harris, of Fall River, Mass., becomes rector of St. Mary's, Warwick; Rev. E. E. Durant, of St. Mary's Mission, Chester, goes to St. Cyril's, Coatesville, and Holy Cross, Bryn Mawr; Rev. Henry L. Phillips, D. D., Archdeacon of Colored Work, takes charge of St. Mary's Mission; Rev. Richard Bright, at St. Titus, Elmwood, in addition to his present work, takes charge of St. Monica's Mission.

Missionaries Visit Philadelphia: The Rev. Lloyd R. Craighill and Mrs. Craighill, of Anking, China, addressed the Foreign Committee of the Woman's Auxiliary of the Diocese at Holy Trinity Parish House at a meeting held September 21.

The Rev. William W. Steele, Archdeacon of Cuba, preached at St. Stephen's Church at both the morning and evening services Sunday, September 25.

Gloria Dei: Mr. Thomas Weston Sparks, for many years a member of the vestry and rector's warden of Gloria Dei (Old Swedes) Church, Philadelphia, died at his home September 17, at the age of sixty-seven. He was for many years identified with the social and business life of Philadelphia, and was a member of many prominent organizations and fraternities.

Mr. Edward S. Oliver, for thirty years a vestryman of Gloria Dei Church, has been appointed rector's warden, to succeed Mr. Sparks.

The Sunday school will soon celebrate its Centenial. More than $3,500 has been expended by the church in renovations.

R. R. W.

Family Department

OCTOBER.

1. Saturday.
2. Nineteenth Sunday after Trinity.
9. Twentieth Sunday after Trinity.
16. Twenty-first Sunday after Trinity.
18. Tuesday. S. Luke.
23. Twenty-second Sunday after Trinity.
28. Friday. SS. Simon and Jude.
30. Twenty-third Sunday after Trinity.
31. Monday.

Collect for Nineteenth Sunday After Trinity.

O God, forasmuch as without Thee we are not able to please Thee; Mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen.

For the Southern Churchman.

Today.

Our yesterdays, as last year's roses,
Have passed away;
Tomorrow, hovering cloud like o'er the horizon,
May never come our way;
The roses of a year ago, in silence long have lain,
Tomorrow's cloud of promise may not bring refreshing rain;
We cannot bring again the faded flowers,
We cannot count upon the future hours,
We only have today.

Only today to live, today to plan, to do,
So short a time to dream, to work and build,
And progress path pursue;
The morning hours speed quickly,
The noon day's warmth is chilled by lengthening shade,
And soon, too soon, the evening bell is sounded,
The day, like last year's roses,
In the dust is laid.

The day is gone, yet lives and deeds
'Spite of time's flight, live on;
In one short day a vision caught and shared,
May prove the goal and purpose of a century's run,
One noble deed performed in selflessness
May blaze the trail for countless pure crusades,
In one short day on Calvary the world was saved,
Because One, in all-giving love, atonement made.

So short a time, one day!
Yet in its space may be ignited flames
Whose light reach to eternity:
In its brief span the songs that we can sing
May still unrest and sooth through many a morrow,
Its cadence hovering like an angel's wing
To shield the tempted ones of earth,
And woo to peace some tumult of world sorrow.

Then use today, the present,
All today is ours! To grasp, to hold
And work our pattern in life's tapestry
For good or ill;
Today is ours to dream, to plan, to till the soil,
And sow into earth furrows
The grain or tares at will,
That make or mar tomorrow!

We have today, all of today for vision,
All of today is ours to plan, to do;
To build with those great ones of life the high roads,
To seek with earnest hearts the truth that unbars prison doors;
What though, ere long, the evening bell is sounded,
Brave souls who strive fear not the gathering night,
But calmly look with faith beyond its silence
And wait with peace the sure tomorrow's light.

A Cow-Bell and Procrastination.

Strange how some experiences of life stand clearly graven on our memory while others of greater import fade from recollection. One incident I remember as though it happened yesterday, yet fully a score of years have been spun into the roll of eternity since its occurrence. Though my dogs were the cause of it, I did not feel very bad. To be honest, I did a few grins under the shelter of my arms in the midst of it; and now that time enables me to see only its funny side, I verily believe there was a merry twinkle in the Bishop's eye as he kindly assured me I was not to blame. Of course, that was after it was all over. While it was going on the reverend gentleman was too busy to entertain humor.

Toward evening of an early winter day up in the Mackenzie River country I was on my way to join some Indians on a hunting trip. We had arranged to meet at the mouth of a certain small tributary, I having left them to go to a Hudson Bay post a hundred miles up stream for some white man grub. The trail had been bad and I and my dogs were tired and hungry. I thought I would never come to that tributary. I was sure some one had moved it. But no! suddenly the action of my team told me it was not far ahead.

Happy in knowing I would not have to camp alone another night, I tossed my dogs a cheery word and we were speeding over the last lap to comparative comfort when I heard a noise that sounded queer in that far-off region. I listened. I could hardly believe my ears; but, as I got nearer, I could hear plainly the b-lang, b-lang of a cowbell. "A cow-bell," I said to myself. "What is a cow-bell doing here" Of course, I knew what it was doing; what I meant was how did it come to be there. I thought of a white man and a horse, but who would bell a horse and turn it loose away up there at this time of year. I soon understood; for, as I turned a point, I saw the chief's eldest hopeful actively swinging an honest-to-goodness, full-grown cow-bell, its bass voice mingling with the shrill tenor of numerous camp-dogs.

Usually I would have been greeted with a joyful yelp from the young man, but now he was solemn as the father of all the owls of the North. What was the matter, I wondered?

"Lo, Neoch, what for you ring bell?" I shouted as I slid past.

"Bishop come. Make church," yelled the ringer as he belabored harder than ever the innocent air.

Pleased at hearing that I was to meet the Bishop, for he and I had met before and eaten out of the same frypan, I swung my team to the door of the chief's skin-house. The chief and I were "pertnurs."

"How do you do, Bishop Bompas?" I enquired with fitting decorum, for I saw that the chief's house had been prepared for worship; the Bishop sitting behind an improvised pulpit, or whatever it is that an Episcopal minister preaches from; my "pertnur" at his right, and the place arranged for the congregation—in fact, one or two were already seated.

It was almost dark now and the church was lit only by the fitful flames of the fire in its middle, so I dived out to my sled, with its dogs still harnessed, and got two candles which I placed one on each side of the Book lying on the pulpit. I did not wish to cause delay. I knew they would wait until I was seated. I also knew my "pertnur" to be inexorable as fate when "sarvise" was pending. I sat me in my corner and awaited proceedings. The "pews" were almost full now. The ringer was giving a last few spasmodic swings to the calling voice. The Bishop knelt. His congregation did likewise. Service had begun.

The code of the real dog of the North has one clause that his supposedly superior man would do well to follow; he has thorough respect for his neighbor's domain. He has a definite boundary surrounding the house of his master and never voluntarily crosses it. In this instance of my religion there were aliens right at the very gates of the house of Chief Joseph. True, they had been driven there by me, but that was a point to which the chief's dogs gave no heed. Hospitality was not in their curriculum. Besides, there was a feud between all the dogs in camp and mine; my team having come from a distant part of the country, and they had not yet been extended the paw of fellowship. I knew all this, but the urge of the occasion had kept me from taking time to guard against a very likely hostile demonstration. Even when I heard threats of war outside that sounded plainly above the voice of the good Bishop telling us about the loaves and fishes and the feeding of the multitude, I did not go out to insure peace. I fought against my better conviction and procrastinated—even if I did notice that some of the men in church were giving more attention to the angry voices outside than to the patiently relating voice within.

'Tis said that procrastination is the thief of time. The aphorism does not go far enough, for, in my instance, procrastination stole quiet and left turmoil rampant in its place. Procrastination seems to be quite a joker.

But to my story. The Bishop was right in the middle of the most interesting part of the immortal classic when the crisis came. Noises of many paws charging over well-trodden snow, a sled being overturned and dragged, and a perfect chorus of growls were heard; and the next moment the moosê-skin door was violently thrust aside, and my seared team, seeking sanctuary, with a pack of pursuers at their heels, charged pell mell into the skin-house. The dogs of war were loose.

Shall I ever forget it! The first to be overwhelmed by the wild rush was a lady who proudly wore the only calico dress in camp. After that no human eye could follow events in sequence. There was nothing but a mass of struggling dogs and brown humanity snarling and yelling. Men seized whatever first came to hand and used it to repel the intruders. Women and children continually screamed. Fire flew as combatants plunged into it. Soon all was darkness, for the pulpit with its twin lights went down; it being furthest from the door had stood the longest. The last I remember seeing

of the Bishop was where he had himself squeezed tightly against the wall of the house in an effort to escape harm. My "pertnur" had sprung into the midst of the melee at its first sight. I? Oh, I doubled myself into as small a compass as possible and sat tight in my little corner and let things seeth. I remember thinking that my dogs were concluding that their confidence in my protection was sadly misplaced, for, of course, they suffered from clubs with the rest. Discrimination was out of the question.

But the tide was turning. Yelps of surrender were heard and shaggy forms were dimly seen rushing for the open. At last only whimpering women and children and breathless men remained. The next thing to do was to tidy the place.

I went outside and righted my sled and pawed around in it until I found more candles. These were soon shedding their light over "the battle's wreck." The fire was replenished and the house put in order. Once more my "pertnur's" skin-home showed its wonted appearance. The Bishop was appealed to by his host as to whether he would continue "sarvice" or not. I believe the Bishop would have taken up the thread of his rudely shattered discourse—if even to a reduced number of hearers, had he not known I was supperless. Perhaps he thought I was hungry—I was. The good old Bishop had often been "there" himself. Again I went to my sled, secured and fed my dogs, and brought in some real white man grub, something rare up there; meat, fish and berries being almost the sole food of the natives.

While eating supper I apologized to the Bishop, who had joined me to the extent of drinking a cup of tea.

"I'm sorry, Bishop, that I was the means of spoiling your service. I ought to have taken care of my dogs."

He placed his hand on my shoulder. "Don't mention it, Mac. Tomorrow morning I shall hold service before I go," was his gracious reply.

I turned to my "pertnur." "That fine bell you got, Joseph."

"Oh, yes! Bishoo Bummas bring me from sailor man (Herschel Island whaler). Bishoo Bummas he say I make church all time now," Joseph concluded proudly.

But my procrastination was to cost me more than not hearing the finish of a sermon; the matter of the calico dress had to be adjusted.

Early next morning a teary squaw waylaid me and displayed something that looked as if it had been through a threshing machine. Too bad it had happened just when the Bishop was here, was the burden of her complaint.

"All right! I'll get you new dress from company next time I go to post," was my promise. And all was quiet along the Mackenzie.

The Bishop gave us an uninterrupted sermon, and, after handshaking all around, he rolled into his sled and slid on his way up river.

That was the last I saw of him. He died a few years later. But his memory still lives in the hearts of his people to whom he had given so many years of his life.—Scott MacCraig, in Alaskan Churchman.

The Influence of Jesus Christ.

In all human history and experience have men ever discovered a more uplifting moral force than the companionship of Jesus Christ?

Think of the transforming influence that He exerted, in the days of His earthly life, upon the characters of that little band of men and women who companied with Him among the hills of Galilee. Business men and tax-gatherers, fishermen and soldiers, women in their homes and women on the streets—all climbed to heights of which they had never dreamed, and this simply through the influence of this strange man they had come to love. They simply may not have been able to analyze, perhaps hardly even realize, what had happened to them; all they knew was that He had come into their lives, and that that had made all the difference.

And, after He had left the earth as a visible presence, this kind of thing went on happening. Indeed, the magic of His presence was even more potent than before. Those who needed Him, and longed for Him, found Him entirely available, even though not visible to their earthly eyes. And this discovery was always as sunlight flooding into darkened lives.

Here is, indeed, the very heart and score of Christian experience; and from generation to generation it has never failed. Into lives wearied by failure, bruised by pain and sorrow, barren of hope, empty of meaning and purpose, He comes, when the door is open, and the coming always turns the scale.

"Jesus Christ came into my cell last night," wrote Samuel Rutherford, in prison in Aberdeen, "and every stone of it glowed like a ruby." "Beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness"—these are some of Christ's exchanges.

Is there a man or woman among us who does not need this transfiguring touch on character and circumstance? Is there one of us who can afford to do without the proffered friendship of Jesus Christ?—E. S. Woods.

For the Southern Churchman.

The Brimming Cup.

M. K. L.

As to my eager lips
I hold Life's brimming cup
Guide Thou my trembling hand,
Oh! Saviour of my soul;
Lest in my blindness
I lose the best in it,
And find but bitter dregs
Are left within the bowl.

A Wedding Prayer.

Grant Thy grace to these Thy servants whose lives are being united before Thee, that they may be true helpers to each other, bearing one another's burdens, having compassion with each infirmity, walking together in faith and holiness and love. May their house be one in which Thou dost love to dwell in which they talk with Thee as with a familiar friend. Supply their temporal wants as may be best for them, and make them a blessing to others. Fill their lives with love for the best things in Thy world, and may they rejoice in each other and in Thee all the days of their lives. Whether in prosperity or adversity, in health or in sickness, may they always find in Thee their comfort and strength and their abiding peace. Amen.—Good News.

A Sunday school teacher had instructed her class that each child should repeat a verse of Scripture when the offering was made. The plate, containing many pennies, had gone down the line, when the child next to the last said, "The Lord loveth a cheerful giver," depositing a nickel.

Either the verses had given out or the child at the end of the bench was overcome at her neighbor's generosity, for she said, "A fool and his money are soon parted."

The Summons.

I want to go back to a place my heart remembers,
An old square house on the top of a sentinel hill,
Where slow Time loiters along however it will—
Blue Junes and gray Novembers.

There spring returns with the music of whippoorwills calling
And sudden violets where a slope is green
And smoke adrift on a south wind spicy and keen
When the slow, damp dusk is falling.

There autumn comes with a click of frost in the night,
And a hickory log and a lump of lightwood pine
Flame on the hearth and set the gloom ashine
With a riot of ruddy light.

An unkempt, ragged old guardian wall incloses
An arbor purple with grapes and a lone pear tree
And borders of mignonette and savory
And ranks of crimson roses.

There's a stream near by, where mellow-bugs dart and skip,
That chuckles aloud and talks in cheery tones
And brims a cool deep basin among the stones
Where dusty feet can dip.

The doors stand wide in the tranquil house on the hill,
And the wind walks down the hall and stirs a curtain—
The wind or a spirit, never I could be certain—
And the rooms are sweet and still.

Ripe acorns rain on the roof, a fairy din,
And wake me deep in the night-time over and over;
At many a dawn a cow gets into the clover
And rings the sunrise in.

A curly path through a field, a sagging rail,
A hole in a hedge, a mark on a sassafras tree;
The way that my boyhood went is blazed for me
In signs that cannot fail.

Nothing will hush this crying, whether or no!
My heart is fain for the miracle it remembers,
The beauty of old sweet Aprils and Septembers;
I cannot choose but go.

The long highways of the world are seven times seven;
Though a man should travel them all from shore to shore
And yet at the last find one old trail no more,
He has missed the road to heaven.

I will turn my back on the noisy markets of men.
O roses, wait in the sun by the garden wall;
O Angel, touch the curtains in the hall—
I am coming home again!

—Nancy Byrd Turner.

For the Young Folks

A Prayer for Morning.

The morning bright,
With rosy light,
Hath waked me from my sleep;
Father, I own
Thy love alone
Thy little ones doth keep.

All through the day
I humbly pray,
Be Thou my Guard and Guide;
My sins forgive,
And let me live,
Blest Jesus, near Thy side.

Oh make Thy rest
Within my breast,
Great Spirit of all grace!
Make me like Thee;
Then shall I be
Prepared to see Thy face.

To Father, Son,
And Spirit One,
Great God Whom I adore,
All glory be,
My God, to Thee,
Both now and evermore.

—Selected.

What Saved the Wishing Shoes.

They were pretty shoes, and the elfin cobbler had mended all four pairs very neatly. The fairly tucked them into her bag carefully, for they were wishing shoes and therefore very valuable; marvelous things happened when people put them on. She smiled at the thought how pleased her four little fairykins would be to get them back.

The Fairytown and Elfinville stage was about to start on its return trip. The fairy climbed into the vacant seat and settled herself comfortably. There were four other passengers: a younger fairly, a good-natured old dwarf, a jolly elf and a frowzy-looking bird. She noticed that all were in good spirits exxcept the cross-looking bird, who wore a big black fur collar and grumbled every time the coach went over a stone.

Now the first law of fairyland reads, "You must not grumble," and uncomfortable things begin to happen the minute anyone breaks that law. The other passengers begged their cross companion to stop, but he kept right on. Sure enough, in a few moments the stage began to slow down; it bumped and rattled and at length came to a dead stop. Then, worse of all, it fell to pieces. The wheels of water-lily leaves rolled away; the grasshopper engine gave a jump and disappeared altogether; the driver vanished with the rest. The coach had been made from an empty bird's nest, and all at once the passengers found themselves dreadfully tangled up with sticks and string. No one was hurt, but they were all a long way from home, and the outlook was discouraging. The bad-tempered passenger hopped up into the nearest tree and went to sleep; it was plainly his intention to fly home by himself as soon as he had rested, which showed that he was selfish as well as cross-grained and crabbed. The others picked themselves up and found a smooth brown stone where they could sit and talk things over.

"How very fortunate that I thought to bring this basket of luncheon," said the elf.

The fairy sighed. "There are four pairs of wishing shoes in this bag," she said, "but they are for my four children. Of course they would help us out, but as everyone knows, it spoils wishing shoes if anyone for whom they are not intended wears them."

At that the bird in the tree gave a croak. "Wear 'em anyway," he said.

The younger fairy stiffened. "We'll do nothing of the sort," she said sharply.

"Of course we will not," chimed in the elf.

So that settled the matter.

The old dwarf sat silent for a long time. At last he spoke. "If there is any truth in a tale I once heard," he mused, "then somewhere near this spot there is a huge turtle who crawled into a cool place and fell asleep and never has remembered to wake up. If we can find him, we might coax him to carry us home."

The rest of the company needed no further hint. They slipped down from the smooth stone and scampered round the woods, peering into every crack and cranny that they could find. They succeeded only in waking several very sleepy field mice who had never so much as heard of the turtle. But still the company kept on hunting.

The fairy with the wishing shoes stayed behind to take care of the luncheon. As she sat wondering what she should say to her children if any of the wishing shoes should be spoiled a tear rolled down her cheek and splashed on the stone beside her.

Now, tears are a great disgrace in fairyland, and so she hurriedly pulled out her kerchief to mop the tear up. As she rubbed she began to smile; the harder she rubbed the more cheerful grew her smile. By the time the others came back, hot and tired, the top of the stone was quite shiny, and the fairy was laughing.

"Why are you so joyful?" they asked. For their own part felt very doleful.

But the gay fairy only smiled all the more. While her companions were resting she danced merrily about; she found some bluets and made herself a collar; then she picked a water-lily leaf from a near-by pond and gave it to the other fairy to use as a sunshade. She seemed much pleased over something. The others privately thought that it was about time for her to take the wishing shoes out of her bag and put them to some use. Just as the dwarf had made up his mind to say so she suggested airily that they all climb up on the stone and dance the skipdink dance.

Her companions were annoyed with her, but since they could think of nothing else to do with themselves they adopted her sugestion. One by one they climbed back upon the stone, and there they danced as gayly as they could in so small a space. Soon they all forgot that they were cross and began to sing, and then a strange thing happened. The stone, which was really no stone at all, gave a lurch that came near throwing the astonished company to the ground. The fairy had set them to dancing on the back of the sleeping turtle! He had been asleep so long that the moss had grown over him, and he looked like nothing but a great rock. The fairy had made the discovery while she was rubbing away the tear.

The old turtle was astonished and somewhat offended at being awakened and began at once to run away. At least he went hurrying off as fast as he could. To be sure, it was not very fast, but the ground was rough and the fairy people had all they could do to keep from falling off. Presently they set up a wail of despair, for they realized all at once that the turtle was going entirely in the wrong direction. The more noise the fairy folk made the faster he thumped and bumped along.

"There is no use in trying to put on the wishing shoes now," gasped the fairy. "But if every one of you will hold mousy still I will try to persuade the turtle to stop."

Then the fairy leaned over and said something very softly in turtle language, and sure enough the turtle stopped at once.

They all scrambled down in a great hurry and said kind and polite things to the turtle; they even rubbed off the shreds of moss that hung from his sides. The fairy told him all that had been happening in the forest while he was taking his long nap. She also told him about her children's wishing shoes.

Being good-natured at heart, he let them climb on his back again and then he started off once more, this time in the right direction. He had slept so long, however, that whole forests of baby pine trees had grown up, and he was not sure of the way; the old dwarf had to move up and sit where he could give him directions. But it was a wonderful ride, and the chipmunks came running to see the strange sight. The sulky passenger in the tree waked as the turtle went past. He did not, of course, deserve a place, but his former companions moved up and made room

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for him. He seemed really softened by their kindness.

That night after the fairykins had put on their shoes and wished one wish apiece, their mother put them to bed in four big pink tulips and told them all about her adventures and how funny the old turtle had looked. The little fairies bobbed up and down in the nodding tulips and clapped their hands.

"Tell us," they begged, "what it was that you said to the turtle to make him stop."

"Guess," said the fairy.

They all guessed, but each one guessed a different thing, and all of them were wrong.

"Now go to sleep," said the fairy. "In the morning you may guess some more."

But the children would not be quiet. "Oh, tell us now," they cried.

"No," laughed the fairy. "Go to sleep!"

The smallest got up on his knees in the middle of his tulip. "Please," he begged.

His mother kissed him. "There, you have guessed it," she whispered. "It was—please."—Margaret Northington in Youth's Companion.

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Too Much for the Whistle.

When I was a child about seven years of age my friends one holiday filled my pockets with half-pence.

I went directly to a shop where toys were sold for children, and being charmed with the sound of a whistle that I saw on my way in the hands of another boy, I voluntarily offered him all my money for it.

I then came home, and went whistling over the house, much pleased with my whistle, but disaurbing all the family.

My brothers and sisters and cousins, understanding the bargain which I had made, told me that I had given four times as much for it as it was worth.

This put me in mind of what good things I might have bought with the rest of the money, and they laughed at me so much for my folly that I cried with vexation.

My reflections on the subject gave me more chagrin than the whistle gave me pleasure.

This little event, however, was afterwards of great use to me, the impression continuing on my mind, so that often, when I was tempted to buy some unnecessary thing, I said to myself, "Do not give too much for the whistle," and so I saved my money.—From Benjamin Franklin's Life.

Faith.

I don't understand the hills,
Or the bounding sea,
Or the laughing mountain rills—
How they came to be.
I don't understand the sun,
Or the twinkling star—
How they ever were begun,
But I know them are.
So with faith—its mysteries
I can't analyze,
Holding certain verties
Too deep for my eyes;
But I know this heart of mine
Rises from despair
Into joy and peace divine.
Knowing they are there.
—John Kendrick Bangs.

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For the Southern Churchman.

Sermons in Stones.

Theodora C. Cox.

Often had I been admonished that I must learn to control my temper. I had been making an earnest effort to do so. On this occasion, when I was ten years old, a playmate said, "Give me three shots, and I can put your doll's eye out."

"No!" I screamed. But she had not waited for permission, and her aim was true. One shot had done the work. Not only the eyes, but the whole head of Allen, my only boy doll, lay in fragments at our feet, as he flopped one-sidedly against the rock on which he had been gracefully leaning.

"You've killed him!" I screamed, and rushed at her. Dodging around me, she hid behind the very rock against which Allen lay, and I, rage-blind, for the moment lost her.

During that moment I spied the sharp, flat stone which had done the damage, and, pouncing upon it, said: "She killed Allen with this; I'm going to kill her with it."

Then the stone seemed to speak in words similar to some I had heard read from the Bible the night before. It said: "Let her that is without sin cast the first stone."

As I stood and looked dazedly at it, the stone slipped between my fingers and fell to the ground.

My playmate, coming from behind the rock, put her arms around me, saying: "I didn't know you loved your doll like that, Tiny. I'm sorry I broke it."

"Him," I corrected, as I stooped to gather the pieces into my lap. "Come help me bury him, Margaret."

"No," she objected. "We'll get a new head for him, and he'll be as good as new. Let's go skip stones. This is a fine skipper," and she picked up the same sharp, flat stone.

It was a good skipper. It skipped three times and landed on the opposite bank. Margaret waded over for it, and skipped it back. I sent it on another trip, and that time it got mixed with other flat stones near the other bank. Though the stone was lost, however, the sermon it preached has lasted. I remembered it, not only when I looked at the good-as-new Allen, but on many occasions when I really needed it.



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Marriage notices not exceeding, 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Steger: Entered into rest, at White Post, Va., on September 11, 1921, NANNIE TAZEWELL STEGER, daughter of the late Frank D. and Ida Ellett Steger, of Richmond, Va. She is survived by three sisters and one brother.

MRS. CYNTHIA C. TABB.

MRS. CYNTHIA C. TABB, daughter of the late Dr. and Mrs. Henry W. Tabb, of "Auburn," Mathews County, Va., and the widow of the late Captain John N. Tabb, of Gloucester, Va., fell asleep in Jesus, in her home at Gloucester C. H., September 9, 1921, in the seventy-second year of her age.

Mrs. Tabb, from her early life, was a devout communicant of the Episcopal Church; first of Trinity Church, Mathews, and after her marriage of Ware Church, Gloucester. She did what she could for her Saviour's cause, Whom she loved and served.

"Her hope was built on nothing less
But Jesus blood and righteousness."

She is survived by two sons, Dr. Harry A. Tabb, of Gloucester, and Mr John H. Tabb, of Washington, D. C., and one sister, Mrs. David P. Sanders, of Gloucester. These and numerous friends rise up and call her blessed.

"Blessed are the dead who die in the Lord; even so saith the Spirit."

L.

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Personal Notes

The Rev. Leslie Fenton Potter, formerly dean of St. Mark's Pro-Cathedral, Grand Rapids, Mich., has accepted the rectorship of St. Mark's Church, Frankford, Pa., succeeding to the vacancy caused by the death of the Rev. John B. Harding. Mr. Potter is an alumnus of Washington University and of the General Theological Seminary, and was ordained by Bishop Tuttle in 1894. He has been in charge of St. Mark's since last June.

The Rev. Frank A. Ridout, for four years rector of Holy Trinity and St. George's Churches, Accomac County, Va., has accepted a call to St. John's Church, Halifax (Houston), Va. After November 1 his address will be Halifax, Va.

The Rev. H. Fields Saumenig, rector of St. Peter's Church, Rome, Ga., has returned from a four months' trip abroad. He visited Italy, France and England and represented the Rome Rotary Club at the International Convention in Scotland.

The Rev. Allen Evans, Jr., assistant to Rev. John Mockridge, D. D., rector of St. James' Church, Philadelphia, has accepted a call to the rectorship of the Church of the Atonement, Morton, Delaware County, Pa., and he will also have charge of St. James' Mission, Prospect Park. He will assume his new charges October 1, succeeding the Rev. Charles F. Scofield, who has accepted a call to the rectorship of St. James' Church, Perkiomen, Pa.

The address of the Rev. Walter C. Roberts is Union Seminary, New York City, corner Broadway and One Hundred and Twentieth Street.

The Rev. Dr. Edwin A. White, rector-emeritus of Christ Church, Bloomfield and Glen Ridge, N. J., has changed his address to 9 Clinton Road, Glen Ridge, N. J.

The Rev. Goodrich R. Fenner has resigned as rector of St. Philip's Church, Uvalde, Tex., to accept the chaplaincy of the West Texas Military Academy, San Antonio.

Deaconess A. L. Ranson, of Sendai, Japan, returns October 1 to her home at Harper's Ferry, W. Va., for a year's furlough. Deaconess Ranson has served for many years in Japan, and her work has been most successful.

The Rev. Karl Morgan Block, rector of St. John's Church, Roanoke, Va., has, with his family, been spending the month of September at Orange Va., and Avalon, N. J. In his absence his pulpit has been occupied by the Rev. W. B. Lee, of Gloucester; the Rev. William Byrd Lee, Jr., of Blacksburg, and the Rev. Claudius F. Smith, the Missioner of the Diocese of Southwestern Virginia.

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The children of the foreign-born, the schoolmates of our children, are all too often growing up with but a veneer of Americanism, contemptuous of their own parents and ignorant of God.

The motto of our great country is "E Pluribus Unum"—out of one, many. The United States is, in fact, to-day made up of many races intended to become one, but are being kept aloof from one another. This is unpleasant, dangerous, un-American and un-Christian.

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"Do to others as they do to you" is the maxim of the world. "Do to others as ye would that they should do to you," is the precept of the kingdom of the Lord Jesus Christ.—A. G. Brown.

It is not religion that costs too much. Sins cost too much. Many taxes are caused by sins—our battleships, our armies, our jails, our lunatic asylums are due to sins.—Bishop-elect Shipman, of New York.

A little kindly deed in some life cast
Is never vain; its ripples running free
May widen with the years and touch at last
The shining beaches of eternity!
—A. W. Peach.

"Christ is the Life, and, therefore, Christ is the Resurrection. And the thing that we call death is but a film which spreads above, but has no power to penetrate into the depths of the relationship between us and Him."

Our Lord conquered sin and Satan for us, in order that He might conquer them in us; and that we might conquer them for Him, through His love constraining and His strength enabling us.—J. C. Hare.

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And close to our need His helping is."

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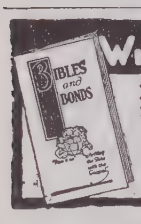
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x x x

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x x x

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x x x

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P. S.—Many times in the past we have been able to give helpful suggestions to men and women who were making their wills, and we cordially invite interviews on the subject, which, of course, are confidential.

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

VOL. 86 RICHMOND, VA., OCTOBER 8, 1921. No. 41.

THE POWER OF PUBLIC OPINION

As a man climbing a mountain will stop now and then at some clear space to catch his breath and look out over the widening view that spreads beneath him, and then goes on refreshed for the further climb, so it is a good thing that Christian people who are climbing up toward some ideal should stop to catch the encouragement of the revelation of their progress, and be glad in the sure fact that they are drawing nearer to their goal.

Last spring this and other Church papers appealed to Christian people to use their influence to strengthen all the forces which were trying to bring about an international conference on disarmament. At that time the situation hung in an uncertain balance. Those in Congress who were thoroughly in earnest about the conference seemed then in a somewhat lonely minority. There was much apathy, and some open and cynical disbelief. There were no clear indications that the administration had determined that such a conference should be called. Then began the slow and silent, yet ultimately irresistible, surging of public opinion. It rose like a tide. It sounded in newspapers everywhere. It found voice in churches, and lodges, and other associations of men and women. Finally came the great appeal from the Federal Council of the Churches that on a given Sunday all the churches and synagogues in America should sound the call for the conference. This, in large measure, was done, and petitions and letters in great number began to pour into Congress and the White House.

Doubtless, at the time there were a great many people who did what they were asked to do, but did it faintheartedly, and without real belief in its effect. "Who am I," men and women said to themselves, "that any word from me should bear effect? What good could a single letter from one private citizen do in a matter which concerns tens of millions in this country?" Yet, nevertheless, it was the message from thousands and ten thousands of individuals which blended into an irresistible force. Because the people wanted it, because the plain people told their representatives that they must support it, the disarmament conference is now assured. It will meet in Washington on November 11, the anniversary of the armistice. It will meet because the people willed that it should meet.

Some time ago we sent letters to a number of the leaders in the United States Senate. We wanted to find out at first hand whether it was true, as we believed, that the expression of the people of the churches had had a powerful effect in bringing the disarmament conference about. Here are three replies from three leaders of different senatorial groups. The first letter is from Senator La Follette, of Wisconsin, a Republican progressive. The second is from Senator Hitchcock, who was Democratic spokesman when President Wilson sought the ratification of the Treaty of Versailles and the League of Nations. The third is from Senator Borah, who was patron of the original resolution asking the President to call a disarmament conference.

I believe that the campaign for disarmament was very effective in bringing about the adoption of the Borah amendment to the naval bill.

I have always been a staunch advocate of the exercise by the people of their right of petition to Congress, and in my opinion it is a most effective means of bringing to the attention of their representatives their position on important legislation.

ROBERT M. LA FOLLETTE.

I have no hesitation in saying that the outspoken attitude of the churches of the United States on the subject of disarmament has been an important influence in bringing the matter to a head. I have no means of measuring the force of this church influence, and I cannot even tell you how many churches acepted the suggestion of those who originated the idea for action, but inasmuch as all the expressions from churches were of the same purport and there was no disagreement in church organizations, I am inclined to think that there has been a general assumption that all religious organizations favored disarmament, and this fact has had an important influence.

G. M. HITCHCOCK.

I have no doubt that the expression of opinion of the Christian congregations in America and the Jewish synagogues upon this important subject resulted in great good and helped most substantially to advance the cause.

I was greatly pleased when this action was taken, and too much credit cannot be given the churches for the part which they took in the cause.

WILLIAM E. BORAH.

From these letters a single message is plain. The will of the citizens at home can make itself felt in Washington. This nation will choose, and will do, what the people want and are in earnest to express.

Now that the conference is assured, it remains that Christian people should surround it with an atmosphere of challenging expectation. This is a subtle thing, but it is very powerful. If the people are thinking of this conference, and talking about it in every-day conversations, the newspapers will reflect this interest. The attention of the country will be centered upon the conference when it meets. The conference will know that. It will know that it must render an account, not to any little narrow clique, but to the great, sober judgment and deep desire of the whole people.

For all Christian congregations there is immediate suggestion in the request which has just been made to the President by the National League of Women Voters. He has been asked to call upon all the churches to hold services of prayer on the morning of November 11, when the disarmament conference convenes. It will be a mighty and inspiring factor in the right shaping of the conference if on that day multitudes of people are calling upon God to bless it and to guide it. As Christians we dare not do less; and there is a deep sense in which the utmost that any of our planning might arrive at could do no more.

THE MESSAGE OF THE BROTHERHOOD

When this number of the Southern Churchman comes to the hands of its readers, hundreds of men and boys will be turning their faces toward Norfolk for the great Convention of the Brotherhood of St. Andrew.

The Church needs the message which the Brotherhood symbolizes—the message of the disciple who became a witness-bearer for his Master to men.

The figure of Jesus came one day across Andrew's path and won his instant loyalty. Then Andrew did that thing which was so simple, and yet in its influence so immeasurable—he went and found his own brother and brought him to Jesus. He shared the new experience which had come to him. He called another into the fellowship with the Master Whom his own heart was resolved to be committed to.

How we do need that same spirit everywhere and always if the Church is to grow! We must have men whose first impulse, when the power of Christ has begun to mean something real to them, shall be to go and pass that power on to others. The spread of Christianity cannot be left to ministers or to any other supposedly special class. It must depend upon the fine naturalness of the contact of man with man wherever any Christian has gained something out of his Christianity which he knows his friends would be the better for.

One weakness in this Church of ours comes from the very definiteness of our ecclesiastical organization. We make much of the orders of the ministry, their historic authority, their dignity and importance. We ordain men to ministerial orders only after long training, and through a most solemn and impressive form. All this has its obvious values, which we do not need to emphasize; but it has its dangers too. Often there seems a great gulf fixed between the ministers and the laity. Men in the congregation imagine that since the spiritual leaders are such specially chosen and specially trained persons, therefore spiritual work must be a very unusual and difficult business. They think it calls for peculiar manners and methods which the ordinary man is not supposed to know about. So the laity generally leave anything that approaches personal recruiting of disciples for the Master wholly to the clergy. They are embarrassed at the idea that they ought to be seeking men and winning men to the fellowship of Christ.

But the truth which we need to have emphasized is that which the Brotherhood of St. Andrew has always proclaimed. That truth is the priesthood of all believers, interpreted in the vital contacts of every day. Not by ministers only, but by all those who know Him and love Him, must the Spirit of Jesus be mediated if He is to become the Lord of life. May God speed the Brotherhood in all its effort to make clear the naturalness of this ideal!

LATEST INFORMATION RESPECTING THE BROTHERHOOD CONVENTION

Final arrangements for the Norfolk Convention of the Brotherhood are now completed. The Convention days are Wednesday to Sunday, October 12 to 16. The outstanding features of the Convention will be three daily Quiet Talks on the Bible by the Rev. Dr. Griffith Thomas; Family Prayer, by the Rev. Dr. E. L. Woodward, Dean of Education of Virginia; an address in Convention Hall on The Church's Teaching Mission, by the Rev. Dr. W. A. R. Goodwin, of Rochester, N. Y.; the Convention Missionary Service, with Bishop Overs, of Liberia, and Canon Skey, of Toronto, as speakers; a service for the presentation of the Call to the Ministry, with Bishop Guerry, of South Carolina, and Rev. Dr. Hubert Carleton, of Chicago, as speakers; the preparation for the Corporate Communion, to be conducted by the Rev. G. Ashton Oldham, of St. Ann's, Brooklyn, and the charge to the Convention on Sunday afternoon, by Bishop Darst, of East Carolina.

An important part of the program will be the pilgrimage to Jamestown and Williamsburg, occupying all of Friday. A special steamer will be used in going to Jamestown Island.

One hundred automobiles are being secured, and as many of that number as are needed, or more, will meet the large party at Jamestown at noon, and take the pilgrims overland eight miles to Williamsburg, where a visit will be made to the famous College of William and Mary, once a Church college, and always one of fine character and traditions. Dr. Goodwin, formerly rector of Old Bruton Church in Williamsburg, after luncheon served in the college dining hall, will make a brief address there on some of the traditions and outstanding features of that splendid educational centre. President Chandler will welcome the delegates.

And finally, in the neighboring Old Bruton Church, the oldest building of any communion in the United States in continuous service as a church, a service will be held, and the present rector, the Rev. E. Ruffin Jones, will say something regarding its history. Recreation will follow, and late in the afternoon the fleet of motor cars will take the delegates the twenty-seven miles to Newport News, from which point they will cross in a steamer to Norfolk, arriving in ample time for supper and the evening service.

It is expected that as an informal part of the Convention program, representative speakers will be present to discuss the latest plans of the Nation-Wide Campaign, the Church Mission of Help and the Work Among the Foreign-Born. Bishop Davenport, of Easton, is announced for an address on the Work of the Church Among Seamen.



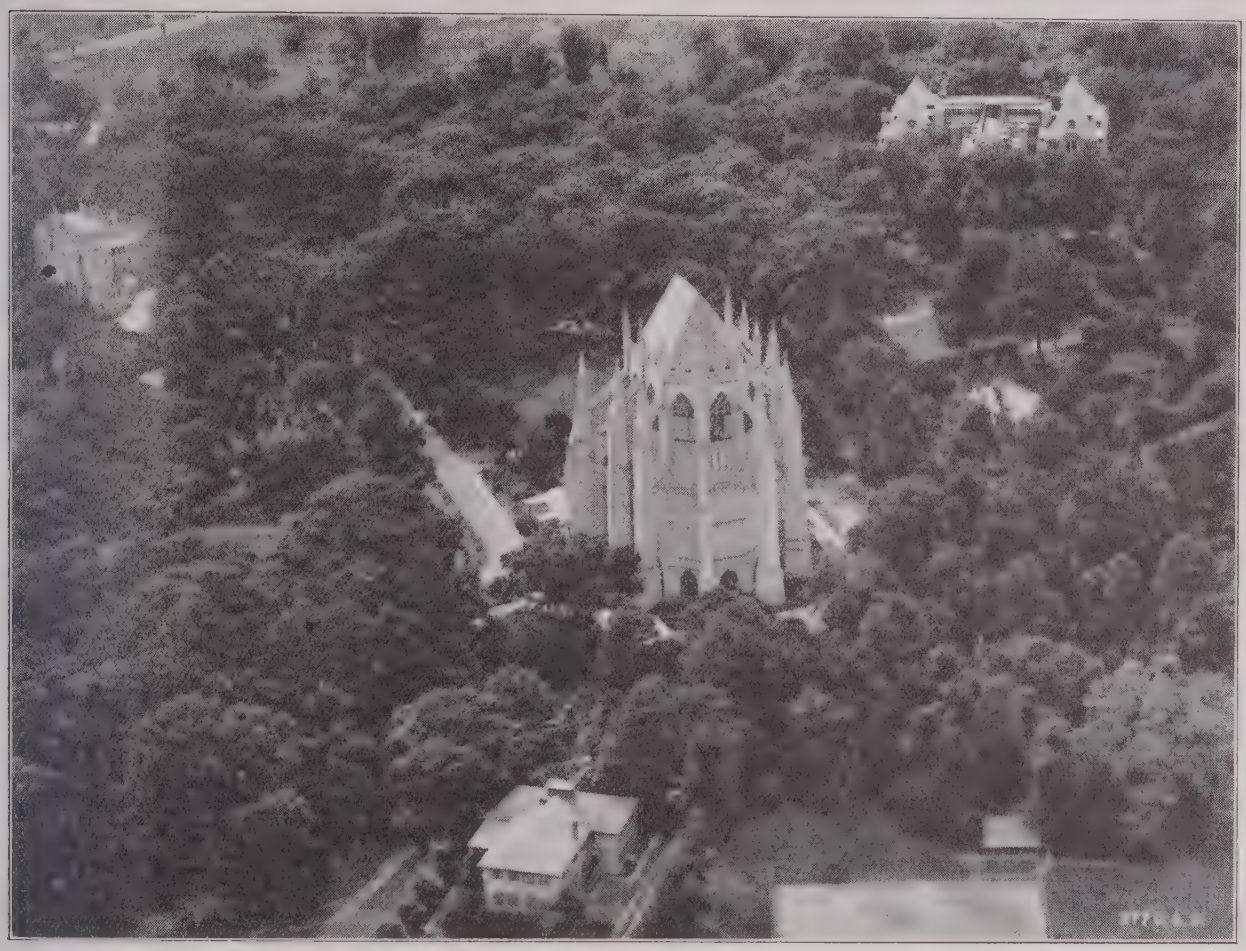
Rt. Rev. B. D. Tucker, D. D.,
Bishop of Southern Virginia.

On the Sunday morning will be the Corporate Communion as usual. It will be at Christ Church, and Bishop Tucker will be the celebrant. At 11 o'clock, in as many churches throughout the city as their rectors and pastors desire, laymen, and some clergy, of the Convention will make addresses of a general character on the common subject, "Am I My Brother's Keeper?" It is hoped thus to bring the challenge to personal service to as many Christian people of all creeds as is possible.

The Convention, contrary to the usual custom, will close Sunday afternoon instead of evening, with a general mass meeting in Convention Hall, where the memorial record will be read, the Convention's message to the Brotherhood adopted, and the charge to the Brotherhood given. The main Convention will have as its meeting place the large auditorium of the Ghent Club, situated in a beautiful outlying residential district. The principal services of the Convention are to be held in Christ Church, on the most beautiful in America, situated a few rods from the Ghent Club. The Church Boys' Convention, coincident with the main Convention, will have its hall and general headquarters in Christ Church Parish House.

Special rates and excursions have been announced from six different sections of the country, namely: New Orleans and Atlanta, St. Louis and Cincinnati, Chicago and Indianapolis, Detroit and Pittsburgh, Toronto and Buffalo, and Boston, New York, Philadelphia and Baltimore.

For immediate information regarding any detail, inquiries should be addressed to Mr. Robert M. Hughes, Jr., Box 317, Norfolk, Va.



THE WASHINGTON CATHEDRAL PARTIALLY BUILT.
View Toward the Sanctuary From the Rear.

THE NATIONAL CATHEDRAL AT WASHINGTON

By Canon DeVries, Ph. D., D. D.

Hitherto there has been no great building at Washington of commanding size and beauty to witness to Christ and to bring to the mind of visitors, as well as of residents, that we are a Christian nation dedicated not merely to material ends and earthly prosperity, but also to the service of God and of humanity, whose motto is "In God We Trust," and who ultimately draw our inspiration and power for endeavor and achievement not from natural resources or human strength, but from God Himself.

Washington Cathedral, as planned and under construction, aims to teach and inspire by the pure beauty and power of the building itself. At the present time the finished portion, the Apse, or eastern end, visible from many open spaces and high points in the city and nearby parts of Maryland and Virginia when illumined at night by flood lights, is an object of incomparable beauty, bringing many admiring visitors, as well as residents, to see it at close range, and a symbol and vision of the Heavenly City itsel. The exquisite gothic arches and pinnacles pointing heavenward, the flying buttresses, the effect of light and shade, the sheer height, the grace and proportions of the whole, turn men's thoughts to the highest things and to seek those things which are above. This is but one-fourteenth of the whole structure as planned, and the towers will rise many feet above the present fabric. The cathedral itself in its totality will therefore prove of rare beauty and power and inspiration.

But a cathedral is meant to witness to Christ and to help humanity, not only by means of its beauty, but also because it is a dynamic centre, a central dynamo plant, as it were, for all manner of activities for the promotion of religion, education and philanthropy in the community and in the nation. It is a power-house whence many spiritual currents radiate to keep lights burning and spiritual forces at work at points far and remote from the cathedral itself, just as trolley cars run, industrial plants operate, and electric lights shine far away from the central dynamo whence ultimately all their activity derives.

For instance, one of the clergy of a great Cathedral, assisted by his staff, is expected to be the guide, director and supervisor of the religious education work of a community and of a diocese, to make our Sunday schools effective agencies for the training of the children in religion and ethics, in ideals of character and service. He also leads in recruiting and training men for the ministry. Washington Cathedral being national in its aims and range, this clergyman is also busily employed in the religious education activities of the Province of Washington, and also those undertaken under authority of the General Convention and of the Department of Religious Education.

The Cathedral trustees have founded and maintain on the Close two great schools, one for girls and one for boys, attended between them by some 350 pupils. The plan here is to give a thorough, modern education, inspired by the principles of the Christian religion and aiming at producing well-founded and idealistic leaders for the service of the Church and the nation.

When the endowments are enlarged and the Cathedral's staff is completed, there will also be a clergyman expert in social service, who with a corps of assistants will devote himself to developing works of philanthropy for the benefit of the community and of the Province and the Church in the whole nation, in order to work towards the great aim of establishing the reign of justice and love in all human relations. Already one of the cathedral clergy has devoted a great deal of time to organizing and placing on a permanent basis the social service work of the Diocese of Washington, and, co-operating with the Bishop, aided in the establishment of a civic centre in one of the down town churches of Washington, in a neighborhood full of transient sojourners, and all manner of social problems. The neighborhood has so many men and women drifting in from all over the country and getting into personal and other difficulties in the national capital, that the work of this civic centre is little less than nation-wide in its benefits. This member of the cathedral staff,

also in co-operation with the Bishop, has been very active in various aspects of the provincial social service endeavors, and at times in those of the General Department of Social Service.

On the devotional and evangelistic side a cathedral staff, when complete, includes a clergyman with assistants who give their time and thought to looking out for teh weaker congregations and those in difficulties, and to individuals who need the consolations and the inspiration of religion. They conduct missions, quiet days and retreats, and missionary activities in the city, the adjacent counties, the province and the national Church are all within the purview of this officer of the cathedral and his helpers.

At the Cathedral itself many agencies and influences are maintained for the benefit of the community and of the many visitors and temporary sojourners at the national capital. It is absolutely a free Church. There are no rented pews whatever. In fact, there are no pews at all, but chairs, and worshippers are shown seats in the order of their arrival without other preference. The beautiful worship and superb music and faithful preaching by men prominent in the eye of the nation are at the service of all who may wish their benefits. It is no rich man's religious club. Here the poorest and the richest enjoy all the benefits of the ministration of the Word and sacraments of Jesus Christ, whether they can contribute a penny each or a thousand dollars in the offertory. It is also a free pulpit. Here great national and social questions may be handled by the preacher fearlessly and frankly. It is an advantage that the preacher himself is often a visitor, so that absolute truth without regard to its bearing upon the individual may be and is aimed at. * * *

The question is, What has been done? Well, a grand site consisting of forty-five acres has been procured and paid for. The Bethlehem Chapel of the Holy Nativity, the cradle of the Cathedral, as Bethlehem was of the Church, has been built. Two great schools, as before related, are in successful operation. A staff of six clergy is busily employed in maintaining the spiritual work of the Cathedral and in collecting funds for the completion of the project. Upwards of three million dollars have been raised. The Cathedral itself, at present prices, will cost upwards of eight million dollars, a fifth of what a modern battleship costs. A battleship goes to the scrap heap in fifteen years; cathedrals grow more beautiful each year and last through the ages. In fact, Sancta Sophia, at Constantinople, has been a place of worship, now unfortunately Mohammedan, for 1,400 years, and barring the ravages of men, will apparently endure for all time.

The actual building of the Cathedral fabric at Washington began in 1910 and proceeded more or less continuously until stopped by the great war. Operations will be resumed as soon as industrial conditions become more settled and prices more even, probably this coming autumn, and if the money comes in, will continue until the work is complete. If the funds are provided there are no structural or architectuarl reasons why the whole project could not be completed in five years. Some eight thousand people have already contributed in sums varying from a penny each to $600,000. It is hoped that with the endeavors now being made, contributions will be so general and so large that this great project can go forward rapidly.

The immediate program is to increase the membership of the National Cathedral Association to at least 100,000. The aim of this association is to give publicity to the fact and purposes of the National Cathedral; to enlist friends of the project all over the country; to hasten the building of this House of Prayer for all people by encouraging doners to make large and small gifts for the completion of the fabric; to raise $300,000 as soon as possible for the construction of the remainder of the foundations, and especially to pray to our Father in heaven for His guidance and aid in this undertaking. Local committees of the association have been organized in many parts of the country—North, South and west—and others are in process of formation. The aims of the association are sought for by the use of such means of each local committee can command.

All inquiries in regard to the Cathedral and the association should be addressed to The Dean, Washington Cathedral Offices, Mount St. Alban, Washington, D. C.

The National Cathedral affords the most appropriate place for the permanent commemoration in stone and in institutional work for the help of humanity, of the great service rendered by America and Americans in the war, and the Chapter of the Cathedral welcomes thank offerings for the men and women of America who served in the great war, whether in the army, the navy, the Marine Corps, the air service ,the Red Cross or in governmental activities of any kind, in order that they, together with the founders, fathers and saviours of our country, from George Washington onwards, may have a lasting memorial in the great House of Prayer now being builded in the capital of our nation. A Christian cathedral as a witness to Christ and a House of Prayer for all people is surely the most appropriate and the most heipful tribute that can be conceived of. Libraries, hospitals, universities, social service institutes, each can render real service to God and to humanity, but a Cathedral of great scope like that at Washington includes within its purview not only the aims of these institutions, but also the release and development of the only spiritual and effective force, the truth and grace that come from Jesus Christ, that can give men the will and the skill to make our institutions great, and to lead on the Church and the nation to high and permanent achievement for the glory of God and the help of man.

"Back to the Gospel"

W. H. Morse, M. D.

The conversion of Giovanni Papini, who is, perhaps, the greatest Italian writer of modern times, is a notable event and one that is full of promise. Described by an astute fellow-countryman as "the most characteristic representative of the ideal Italian patrimony," his indifference to religion has been the subpect of criticism both at Rome and among the Protestants. In vain have efforts been made for many years to gain his interest in religion. His brilliant articles in the Italian papers have always been heartily welcomed, and always the Roman Catholics and the Protestants have regretted his attitude toward the faith. Never a pronounced skeptic, never attacking the Vatican or the missionary efforts, he has simply observed an attitude of careless apathy.

But now a change has come. To the manifest astonishment of all, he came out in the **Resto del Carlino** in two articles in which he poured out his soul. The first of these described his experience. He wrote:

"Dismayed by the terrible tragedy of peoples, I have plunged headlong into the study of history. At last, finding that all the endeavors made by men to install an ephemeral happiness on earth had piteously failed, and had only succeeded in sowing tears and blood, it seemed to me that the sole escape from our misery was offered by the unheeded word of Christ. It was therefore that with a heart buoyed up with hope and love I approached the gospels. Nor was I deluded in that hope, for in the gospels I found certainty and peace. Thus, after an experience of chaos, I confess that I have returned to Christ and hope never to be separated from Him again."

His second article, in the same journal, was quite as striking:

"It is not enough," he wrote, "to change laws and forms of government. The souls of men must be changed, and this must be done without any delay. All the evils from which we are suffering come not from outside, but from within." Then, after continuing in this strain, he continued: "To change the whole face of the earth will be nothing, will help nothing, unless the soul of every one of us be renewed, remade, purified. The Kingdom of Heaven is within us. He who looks for it outside is blind, and a blind leader of the blind. There is a guide whence we might even today derive some of the principles to which we must perforce return if we do not desire to perish in the tortures of eternal despair. It is a small volume, divided into four little books, which was written eighteen or nineteen centuries ago. Everybody knows it, many read it, nobody follows it. It is called the gospel of Jesus Christ."

This pronouncement has been followed by another, from the Hon. Luigi Luzzati, one of the most eminent of Italian economists. To a large gathering of students and professors at Rome University, he urged that the economic problems of the present day should have a religious solution. Even an apparently remote question, such as that of foreign exchanges (although of such serious importance to Italy at present) cannot, he declared, be solved without a change of heart in the European nations.

More recently, speaking on the same problem, he said: "A few words from the Sermon on the Mount, rigorously applied, would in substance contain sufficient economic wisdom to solve the problem. All of the proposed solutions, though they are technical, presuppose an economic and moral uplifting of the nations that have come out of the war. The situation is such that a Francis of Assissi would be more useful to us, from the economic point of view, than either a professor of financial science or a delegate to the League of Nations. Unhappily, it is more difficult to create a saint than either of the other two!"

"Yes, indeed," says the Rev. Dr. Enrico Pons of Rome, "Italy's problem is at its root a religious problem, and many of her wisest sons recognize this fact. The Achilles' heel of our people is their lack of heart-religion, their culture that is for the most part pagan. Italian liberalism is gathering the fruits of fifty years of atheistic education. The Church is reaping the harvest of its formalism. Fundamentally, this acute crisis, political, economic, moral, is a religious crisis."

SHOULD THE CHURCH MOVE ITS HEADQUARTERS FROM NEW YORK TO WASHINGTON?

[At the last meeting of the Presiding Bishop and Council, there was presented by Dr. James E. Freeman, on behalf of the Bishop of Washington, a brief, urging the transfer of the administrative headquarters of the Church from New York to the national capital. To this brief Mr. Lewis B. Franklin replied with a statement setting forth the convictions and the reasons of those who believe that the headquarters should remain where they are. If the possibility of a transfer should be seriously considered, the ultimate determination would doubtless be shaped by the public opinion of the whole Church; and so it will be of interest to our readers to hear the arguments of the two sides.—Ed. S. C.]

Bishop Harding Says "Yes"

As the question of the future location of the headquarters of the Presiding Bishop and Council is now under consideration, I am venturing to set forth what seem to me some cogent reasons why the decision should be to choose for that purpose the city of Washington, the capital of the nation.

First, because as the political centre of the nation, of vastly increased and increasing importance since the great World War, Washington is drawing to itself daily the representative citizens of the country and of other lands. Here also are the members of the Congress and the Cabinet, and officers of the army and navy. The headquarters of the Church in Washington would be conspicuous and influential in a way not possible in any other city, not excepting the metropolis of New York.

Secondly. Other religious bodies are recognizing this fact. The Southern Methodist Episcopal Church has erected here a marble temple, representative of that communion. The Southern Presbyterians are planning a similar great church. The Baptists are building a national memorial to Roger Williams. The Presbyterians (North) are reported to be planning a central building here. In particular, this is the practical headquarters of the Roman Catholic Church. Here at the Catholic University the Bishops of that Church assemble every fall in council, and from here issue their pastoral letter. They have recently organized a Bureau of Missions, of Publicity, of Education, etc. They have had for years a Bureau of Indian Affairs, and one that keeps track of all actual and impending changes in the Federal offices. With monies derived from the last seven-fold drive in the late war, they have purchased many valuable properties, and the powerful order of the Knights of Columbus, using the same resources, are establishing night schools and buildings similar to the Y. M. C. A. More recently a National Council has been created composed of laymen, with organizations in every parish, designed to unite all their laymen in what we call Social Service work. In addition to the hundreds of acres they own in Northeast Washington, on which are the yearly increasing buildings of their University, are Trinity College for Women, the Paulist Fathers, a Monastery, many houses of Orders of Sisterhoods, and recently there has been reported the receipt of a million dollars for an Ecclesiastical Library, which is to be the greatest in America. Crowning all these is to be erected a great church costing ten millions of dollars, to be known as the National Shrine of the Blessed Virgin Mary, in which effort they are enlisting the women of their Church in the whole United States. Already the cornerstone has been laid, and building will be begun this fall. All the cement corporations have agreed to contribute whatever amount of cement is needed for the foundations. This will be in effect a cathedral, a sort of offset to our National Cathedral, the city of Washington not being a Roman See, but part of the Archdiocese of Baltimore. Nevertheless it is the potent centre of all their activities, and the Papal Ablegate lives here. To sum up, leading religious bodies have not only perceived that Washington is a strategic point for nation-wide activities, but are now acting upon this conviction.

Thirdly. Washington is neutral ground. It is the city of all Americans. It would be advantageous to the Church to have its headquarters in neutral ground. Many Bishops of the Church have expressed themselves as not only favoring such a move, but earnestly desiring it.

Fourthly. At this time it is possible to secure sufficiently large holdings of land in suitable locations at prices not prohibitive, for the erection and future extension of suitable buildings for the Church's work.

Fifthly. Washington is now a strong financial centre with banks of world-wide reputation, and connections with the great financial institutions in New York and elsewhere. All financial operations can be carried on here successfully.

Sixthly. Washington has railroad connections with the whole country, and people like to come here both for business and pleasure. Homes in desirable sections can be obtained at lower cost than in most great cities, and living expenses are no higher. The climate is delightful in the spring and fall, and the winters are milder than in the North, and hot spells in the summer seldom last more than a few days at a time, and there are very many delightful days.

The National Cathedral, now rising on Mount Saint Alban, will afford an incomparable spiritual atmosphere for the work of the Church's leaders. The churches of Washington, notably the Church of the Epiphany, which is strategically situated, will give hospitable welcome to meetings on behalf of Missions, Religious Education, Social Service, etc.

On behalf then of the clergy and people of the Diocese of Washington, I extend a hearty invitation to the Presiding Bishop and Council to make its headquarters in Washington, assuring you of our hearty co-operation in all things looking to this end, and also assuring you of our conviction that such a step will be of inestimable benefit to the Church's work.

ALFRED HARDING, Bishop of Washington.

Bishop's House, July 2, 1921.

Mr. Franklin Says "No"

Referring to the brief on behalf of Washington as headquarters for the Presiding Bishop and Council, submitted by the Bishop of Washington at the July, 1921, meeting of the Council, the first thing that occurs to me is that the brief does not make a definite suggestion as to the part of the city recommended for the headquarters.

Mount St. Albans, with its churchly atmosphere and its beautiful surroundings, would be an ideal site for any Church institution, and on account of the elevation it is very much cooler in that part of the city than in the business section. It is, however, very remote from the banks, railroad station and stores, and can only be reached by motor or by circuitous and slow street car lines, necessitating at least one transfer. In the immediate neighborhood there are no apartment houses and few dwelling houses, and if a move were to be made in the near future, it would probably be necessary for most of our staff to live several miles from headquarters. Many of the advantages of a location in Washington would seem to me to disappear if the headquarters were to be located in the business part of the city.

However, it is not so much with the advantages or disadvantages of Washington that I am concerned as with the difficulties of moving from New York. As Treasurer of the Council, I am naturally interested in the business details of the problem, and therefore approach the subject from this standpoint. My reasons for objecting to any move are as follows:

1. **Present Investment.** The Church Missions House, located at Twenty-second Street and Fourth Avenue, New York City, was built by private subscription in the year 1894. It stands on a lot eighty feet on Fourth Avenue by sixty feet on Twenty-second Street. The exact cost of the real estate and building is unknown, but the property is carried on our books at $414,226.84. While the building is not ideal for our present needs, it does serve the Church in a fairly efficient way as its national headquarters. For commercial purposes the building is practically valueless, and it is not likely that we would receive any return for the building itself in the case of a sale of the property. A bid for the property was recently made in the amount of $250,000.

2. **Banking.** While Washington has one or two fairly large banks, New York has them by the scores. With one bank and one trust company, particularly, we have had long-established relations and obtained most favorable treatment. The trust company which handles our trust funds is thoroughly familiar with every detail of them, and it will be a matter of great inconvenience and probably of additional expense to turn this matter over to any other institution. We are in almost daily communication with them as to details of the various trusts, and it is important that many of these transactions be handled in person or by telephone rather than by mail.

At certain times the society is a large borrower of money. Recently, I advised the president of one of our banks that we would need some money this summer on account of slowness of collections. Immediately he responded, "All right, I will give you a lien of credit in the amount of $300.000, to be used at your convenience on the unsecured note of the society." The possible loss of such financial support is a matter to be given serious consideration, and I believe we would be in danger of losing this support if we were to be located more than 200 miles away.

In conducting our business in all parts of the world, we are in constant need of foreign banking connections. In New York are located the principal American branches of the Chinese and Japanese banks, while the Bank of British West Africa also has a branch in this city. We are constantly doing business with these institutions. While, of course, foreign exchange transactions can be carried on in any city in the United States, it is a well-known fact that banks outside of the great centers do business with the New York banks and expect to make a profit on each transaction. There would, therefore, be additional cost in this part of our work.

3. **Legal Services.** For many years the firm of Davies, Auerbach & Cornell, one of the leading law firms of the United States, has attended to all of our legal requirements without ever rendering a bill for their services. The only expenses which the society is under are such expenses as are incurred by this firm. Hardly a day passes when, either by letter or telephone, we do not have some business to transact with them, and it is estimated that we have an average of twenty-five will cases in process of adjustment at all times. In this firm we have the assistance of experts who are perfectly familiar with all details required in the settlement of estates, and have full knowledge of the Domestic and Foreign Missionary Society and its work. It is, of course, imperative that our legal business be transacted by a firm located in the same city as our central office, as frequently it is necessary that affidavits be prepared, signed and delivered without delay. In view of the fact that the society is a New York corporation, it is advisable to have New York counsel.

4. **Shipping.** The Missionary Society handles a vast amount of trans-oceanic shipments. We ship well over 500 cases of goods a year to the foreign field. Facilities for making purchases of the goods needed by our missionaries are admittedly greater in New York than elsewhere. These goods are delivered without packing at the Missions House, and are there crated, banded, sealed and marked, and shipped direct to the steamer from the Missions House. Were we located outside of New York, it would be necessary to have all such goods sent to a warehouse in New York, and we would probably have to avail ourselves of the services of a shipping broker to handle all of this work. Charges for brokerage and storage would be large, to say nothing of the freight on goods which would be bought outside of New York and shipped to the warehouse.

5. **Transportation.** Almost all of the missionaries leaving for foreign fields must necessarily come to the Missions House for a final conference before their departure. The boats for all Latin American points and for Liberia leave from New York, and a visit to Washington would, in many cases, involve extra travel.

6. **Missionary Centre.** The brief in behalf of Washington speaks of the activities of certain religious bodies in making Washington a great religious centre. Despite the facts submitted, it is nevertheless true that New York is today, and probably will remain, the missionary centre of the Protestant churches in the United States. Here are located the great Central Office buildings of the Presbyterian and Methodist Boards and the headquarters of many others, with whom we are in frequent consultation and from whom we obtain much help in the prosecution of our work. The various interdenominational missionary conferences which are held from time to time are almost always held within two blocks of the Church Missions House. Other great charitable organizations, such as the General Board of Religious Education, Rockefeller Foundation, Sage Memorial, United Charities, Red Cross, Y. M. C. A., and others have their national or international headquarters here in New York.

7. **Centre of Population.** While neither Washington nor New York are located near the centre of population of the United States, New York City is centrally located with regard to the membership of the Episcopal Church. It is the geographical centre of a district containing nearly one-half of the congregations, more than half of the self-supporting parishes and more than three-fourths of the communicants of the Church.

8. **Personnel.** The Missions House staff of approximately 125 persons, including the officers, have for the most part had long training in the work. They are serving the Church, not primarily for the payment received for their services, but because they are deeply interested in the work. A very large proportion of them would not be able to sever their family ties and make new arrangements for living in Washington without a very large increase in salary. It is estimated that this salary increase alone would amount to over $25,000 per annum, in addition to which we would lose many of our most loyal and devoted co-workers, because of their inability to make the move under any circumstances.

LEWIS B. FRANKLIN, Treasurer.

By Whose Power Did Christ Rise?

E. L. G.

We recently called attention to verses in certain of our hymns which give a once common but certainly erroneous interpretation of a favorite passage in the New Testament. There is another hymn, found in the hymnal of 1871, omitted in the revision of 1892 and reappearing in the last revision, which contains a single line equally unfortunate in its implication. It is the otherwise fine old Easter hymn beginning, "Come see the place where Jesus lay," the second verse of which contains these lines:

"O joyful sound! O glorious hour,
When **by His own Almighty power**
He rose and left the grave!"

Of course it was Christ who rose from the dead, as we confess in the Creed. But with singular emphasis the apostles testify that He was raised by the power and will of God the Father. "Whom God hath raised up." "God, that raised Him from the dead." "Christ was raised from the dead through the glory of the Father." 'Who was raised for our justification." No less than thirty times is this explicitly stated, and never, unless once in the form of a parable, is it said that Christ raised Himself.

It is a matter of no little significance when considered in connection with the death of Christ for our redemption. "He died for us." "Christ died for our sins." With a fulness of meaning that eludes our perfect apprehension, this is true. The utter reality of that death for sin is best understood by the cry wrung from His soul in the thick darkness of the cross; "My God, my God, why hast Thou forsaken Me?" How perfectly and humanly He became "obedient unto death" is shown by His last words: "Father, into Thy hands I commend My spirit!" He "who His own self bare our sins in His own body on the tree" committed both Himself and His cause "to Him who judgeth righteously." Did the sacrifice avail? Had propitiation been made, and were sin and death overcome? It was not for Jesus, but for "God, the Judge of all," to make answer and Himself to attest the fact in the most significant and incontestable manner possible. And this He did, both for Jesus and for all for whom Jesus suffered death, when He raised Him from the dead, "having loosed the pangs of death; because it was not possible for Him to be holden of it" since the power of sin and death, under which Jesus had died, was in His death broken and destroyed. Thus the Father set His seal of acceptance and finality upon the finished work of His Son, and gave to His people the assurance of forgiveness and life and victory in the Christ, when He raised Him from the dead and gave Him glory.

As we think of it we simply cannot imagine our Lord, having so "emptied Himself" as to become man and obedient unto death, grasping again "His own Almighty power," as though in impatience or distrust, and seizing upon His own vindication. "Wherefore also God highly exalted Him, and gave unto Him the name which is above every name."

To compare our frail humanity with all the hosts of the starry heavens is to emphasize our weakness. "What is man?" That is the material view. The Bible view is that man is made in the image of God. For a limited time he is lower than the angels, ultimately to be crowned with glory and honor. The fact of his affinity for and his fellowship with God raises him to a place apart. The image is moral; the power, a free will; the destiny, the beatific vision in the paradise of God.—Bishop Ferris.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor.

UNEMPLOYMENT.

This is a subject about which we hear and read so much that we weary of it. It is indeed a tiresome topic, but that does not detract from its importance.

It means food, clothing, shelter, if it is solved, to thousands of people here in our own beloved country. It is well worth conferring about and trying to solve.

It is almost impossible for the average person who is not a laborer to realize what idleness means. Suppose your salary or your entire income were cut off altogether for two or three months. How many of us could stand such a dislocation of our finances?

This is just what is happening to some three million men in our country today, and it will require the utmost efficiency in co-operation among relief organizations to keep people from starving during the coming winter. It will not do to have any overlapping or duplication of effort, or the consequences will be disastrous. It is not a matter of ease or comfort, but of life and death.

WHO IS WATCHING YOU?

The writer has a friend whose outlook on life is very circumscribed; indeed, it only includes about thirty feet of a city street.

She is an old lady confined to her room, which is in the third floor back of a large city house. As she can only see ten yards or so of street, she gives it closer attention than she would if she had more of the world to feast her eyes upon.

It is a paradox of life that very often those who cannot see very much see more than those who see a great deal, because they think upon what they do see and absorb the full significance of things that are only a passing incident to others.

People who pass through life in a self-centered atmosphere who are not alert to what is going on around them, are those of whom our Saviour said, "Eyes have they and see not, and they have ears, but do not hear." There are thousands of such people who only half live, because they are so busy thinking about their own affairs, wondering how this real estate deal will turn out, or whether they can't get a little more money out of that piece of property, or something of that sort, that they entirely miss many of the little things of life.

It isn't always the men of business who are guilty of this abstraction in their own affairs either, for it may be what to put into next Sunday's sermon that keeps us from seeing our brother's need.

One sometimes wonders if it wasn't this sort of self-concentration that caused the priest and the Levite to "pass by on the other side," heedless of the suffering of that bleeding and wounded traveler on the Jericho road upon the occasion which has made a certain Samaritan so famous as the first apostle of Christian social service.

But let us get back to our old lady in her third-story back bedroom, observing the thirty feet of street, which is all of the great world that she can see. One day she noticed a group of street-sweepers with their long-handled, stiff-bristled brushes pushing the dirt in the gutter into tidy piles to be hauled away by another division of city cleaners, who would toss these same piles into their carts as they came along.

While these municipal house-cleaners were working in their overalls at this somewhat menial task, a band of gaily and fashionably dressed young girls passed on the sidewalk. They were chattering and laughing, as such bright young things full of life and good spirits are wont to do.

Suddenly a look of recognition flashed across the face of one of these gay maidens, and she stepped off the sidewalk into the street with an extended hand and a smile to greet cordially one of the sweepers, who was evidently an old acquaintance. The man thus recognized took off his hat and put forth a rough, hard hand that was none too clean, with a look of gratified pleasure that was so unmistakable that it reached to the third floor back window where our quiet observer sat.

After a cheerful greeting and a few friendly words this pretty damsel rejoined her companions and the gay group passed on up the street and out of the world of the watcher at the window into the universe of the great outside. But the rough laborer leaned upon his brush and looked after this bright, beautiful person with a look of pleasure on his face that lingered like the rays in a sunset sky after the great orb that produced them has passed out of sight.

It was a pleasant little drama that was played there upon that thirty feet of the stage of life to the audience of one. It was only a little act of kindness performed there in the quiet street upon the impulse of the moment without any intention of making an impression upon a great multitude of people, yet that one keen, unseen witness saw it, and felt its beauty and significance, and related it to the writer of this page, who now passes it on to our ten thousand or more readers, so that we see that that little Christian deed was unwittingly performed in the sight of a great concourse of people more numerous than many church congregations; and who knows, perhaps its rehearsal here will, by God's grace and help, inspire others, many others, to similar little thoughtful expressions of Christian kindliness. This little incident shows us how far-reaching may be our thoughtless acts.

No one can estimate the value of yielding to a good impulse that produces the bestowal of a little Christian love upon another. It influences the lives of both the giver and the recipient, and a great throng of unseen observers.

Its effect, however, by no means ceases with its consequences upon the lives in this world, for who shall say that it is not just these things that form the material of the future home of our souls?

When our Saviour gave us that blessed assurance that "in My Father's house are many mansions," He implied, too, that that house would be large enough for each one of us to find therein a separate room which it would be our privilege to furnish, and is it not an inspiringly helpful thought that every time we think a loving thought we hang a beautiful picture upon the wall of that room in our Father's house; and when we let that loving thought grow into a friendly greeting (like that recorded here), we put a handsome rug upon the floor of that room; and when we encourage those considerate thoughts and kindly words to grow to their natural fruition in unselfish deeds, then are we adding useful furniture to our room.

After all, is not Christian social service the constant furnishing of the future habitation of our souls?

A final and greatest consideration of all is that some day we shall entertain in this little home of our souls an Honored Guest, for does He not tell us that He stands at the door and knocks, and that if we will open unto Him, He will come in and sup with us, and dwell with us in a "mystic sweet communion"?

Sometimes as I go about the doubt arises whether the commendable willingness of a clergyman to care for the parish property, even to paint the building, make the furnace fire, and mow the church lawn, may not be depriving laymen of practical opportunities of service, and may not tend to confuse certain minds as to the true work of a priest. Undoubtedly he is right in not being fastidious and aloof from material needs; yet the apostles, when the right time came, pointed out the danger of over-much serving of tables.—Bishop B. Brewster.

Church Intelligence

Opening of the DuBose Memorial Church Training School.

In the beautiful Chapter of the Holy Comforter, on the grounds of the school, at Monteagle, Tenn., were held the opening exercises of this new institution, which has come into being in response to the dire need for a ministry for rural and general mission work.

The Rev. W. M. DuBose first addressed the friends of the school, gathered in such numbers as to fill the chapel to overflowing, on "The Inception of the School," calling attention to the necessity, precedents for and advantages of this training school, paying a tribute to Mr. Claiborne in passing, and ending with a prayer for a blessing on the work just beginning.

Bishop Green, of Mississippi, spoke on the "Organization of the School," calling attention to the system of education and culture of which this is the latest branch, other institutions connected with it being St. Andrew's School, St. Mary's-on-the-Mountain, the Emerald-Hodgson Hospital, and other establishments for the furtherance of religion, health and knowledge in the mission field. He stressed the fact that this school will not clash with existing institutions for the training of clergy, but rather aid and supplement them in its special department. He spoke of the fitness of this memomial to the beloved Dr. W. P. DuBose.

Bishop Green also read a few of the many telegrams and letters bearing good wishes and congratulations on the opening of the new institution.

Mr. W. A. Sadd, president of the Chattanooga Savings Bank, and president of the Board of Trustees of the school, spoke feelingly, from a layman's standpoint, of fifteen years' realization of the need for more clergy, especially trained to take care of missions, rural and suburban churches and missions.

Bishop Knight's address was brief, and he made a special trip, leaving other important duties, to speak at this opening.

The Rev. Mercer P. Logan delivered his inaugural address, giving an outline of his own missionary experience in several localities, paying tribute to Mr. Claiborne, who has done so much in his particular field—the mountain districts—and to others who have been instrumental in advancing the work of the Church.

The Holy Communion was celebrated by the Rt. Rev. William Mercer Green.

Music for the service was in charge of Miss Gladys Fry, of New Orleans.

After the service an informal luncheon was served outdoors, under the beautiful trees of the campus, to all assembled for the opening.

During and after luncheon some informal talks and announcements were made, various old friends of the school being called on to speak.

There are thirty applicants for admission to the school, which was planned to accommodate twelve or fifteen. These men are of the best type, successful in secular endeavor, and give promise of having more than usual ability for the ministry.

Episcopal Theological School.

Important changes in the curriculum of the Episcopal Theological School, Cambridge, Mass., under which students are permitted to elect a majority of their courses, were announced on September 26 by the dean, the Rev. Dr. Henry Bradford Washburn, in connection with the opening of the fifty-fifth academic year.

Registrations indicate that there will be more than twenty students in residence at the school this year, a resident enrollment twice as large as that of last year.

The new curriculum makes possible a greater use of the facilities of Harvard University with which the Episcopal School is affiliated, and gives its students the fullest opportunity, in the words of President Lowell, of Harvard, "to know everything about something and something about everything."

Hobart College.

With the largest enrollment and the largest entering class in its history, Hobart College opened formally on Friday afternoon, September 23, when Dr. Bartlett and Dean Durfee welcomed the old men and the new. Also, the hundredth year of Hobart's history opened at the same time.

All records are smashed, as it was hoped they would be, not only for enrollment, but for new men entering. The Centennial year opens with every omen favorable. The Hobart corporation is now directing and the Hobart faculty is teaching by far the largest number of students ever.

SOUTHWESTERN VIRGINIA.

The Rev. Robert C. Jett D. D. Bishop

Getting in Touch with "Scattered Communicants."

The Bishop is most anxious to get in touch with all "scattered communicants" in the Diocese. The idea is this: There are in this Diocese numbers of persons who are members of the Episcopal Church or definitely interested in the Church, and yet are so situated that it is impossible for them to be connected with any regularly organized congregation. It may be that some are located in places where they are too far removed from any Episcopal Church to attend services. Undoubtedly there are many such persons in these thirty-two counties. Others there may be the nature and hours of whose work are such as to retard and to a certain extent discourage their Church life. The Bishop wishes to offset these disadvantages and to bring all of these persons into intimate contact with the life of the active, working Church in this Diocese, hoping to achieve this end through personal letters, Church papers and literature of various kinds and by other methods that will develop from time to time. The first step necessary is to obtain the names and address of these members and friends of the Church. Assistance is asked of the persons themselves or any acquaintances of theirs who may learn of this movement that is being inaugurated. The Bishop earnestly desires this information and will sincerely appreciate the aid of those who will furnish it, whoever they may be. Correspondence in this connection should be addressed to the Rt. Rev. Robert C. Jett, Box 1068, Roanoke, Va.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

N.-W. C. Mission Services.

Mission services, preparatory to the Nation-Wide Campaign, will be held in the Diocese from October 16 to 19 at four churches, each of which will be the mission church for a certain section of the city. In this way neighboring parishes will work together, and all will have an opportunity to attend the services. The churches in Group I will attend the mission at Epiphany Church, and the missioner there will be the Rt. Rev. T. D. Bratton, Bishop of Mississippi. Services for Group II will be held at Christ Church, Georgetown, for which the missioner will be the Rev. Walter Mitchell, D. D., chaplain, Porter Military Academy, Charleston, S. C. The Rev. W. Russell Bowie, D. D., rector of St. Paul's Church, Richmond, Va., will be the preacher for the mission held at St. Stephen's Church, where services will be held for Group III. Group IV will go to St. Mark's Church, and their missioner will be Rev. Robert A. Seilhamer, D. D., Pawtucket, R. I.

The missions open on Sunday night, October 16, and continue through October 19.

For the Junior Brotherhood of St. Andrew.

The Parish Guild of St. Andrew's Church made doughnuts on Tuesday, October 4, and the proceeds of their sale will be used to send delegates from the Junior Brotherhood to the convention of the Brotherhood of St. Andrew in Norfolk, Va. The women of St. Andrew's Parish have made doughnuts everey Tuesday during the winter for several years, thereby reducing the church debt materially.

The Sunday School Institute of the Diocese of Washington will be held on Wednesday, October 19, at Epiphany Parish Hall.

M. M. W.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.
Rt. Rev. K. G. Finlay, D. D., Coadjutor.

Council of Colored Churchmen.

The twelfth annual Council for the Colored Churchmen of the Diocese convened in the Church of the Epiphany, Summerville, September 21-22, opening with the celebration of the Holy Communion and a sermon by the Rt. Rev. William A. Guerry, D. D.

The Bishop in his sermon stressed the importance of the missionary work of the Church, and urged the clergy and delegates to adopt the Church's program for the celebration of the one hundredth anniversary of the founding of the Domestic and Foreign Missionary Society of the Church and the Jubilee of the Woman's Auxiliary.

The Bishop was assisted in this service by the Rt. Rev. H. B. Delany, D. D., Bishop Suffragan of North Carolina; Archdeacon Baskervill and the Rev. John B. Elliott.

Immediately after this service the Council went into organization, and Bishop Delany read his annual report to the Council, which was a review of the visits made by him in our Diocese during the past year. The Bishop's report was inspiring and encouraging, and showed that progress was being made throughout the Archdeaconry both numerically and financially.

Throughout the Council subjects of deep and vital interest to the growth of the Church and the religious development of the people were discussed by the clergy and laity.

In the afternoon of the first day of the Council, Archdeacon Baskervill made his annual report before the Council, in which he said "that during these days of lawlessness and mob

violence our Christian responsibility is tremendous and imperative. We must stand up as Christian heroes for righteousness and peace. There is no place for retreat or surrender. . . .

"Brethren of the clergy, I strongly beg you not to become discouraged at occasional disturbances between the races. As ministers of the gospel of Jesus Christ, we are not to be pessimists, but optimists. We are not to be preachers of strife and hatred, but preachers of righteousness, of love and peace on the basis of the religion of Christ."

The Bishop of the Diocese spoke in glowing terms of the Archdeacon's address and offered the following resolution:

"We, the clergy and laity of the Colored Council of the Diocese of South Carolina, wish to express our very deep and heartfelt appreciation of the generous gifts received from friends of the colored work both within and without the Diocese.

We desire to place on record our unqualified endorsement of the splendid work of our devoted Archdeacon. His labors in the Master's service are worthy of all praise, and we pray God's richest blessings upon his work and pledge him our unbounded support."

On the afternoon of the second day the Rt. Rev. K. G. Finlay, D. D., Bishop Coadjutor of the Diocese, delivered a stirring address on the Nation-Wide Campaign, which was well received.

The Council closed with a special service on Thursday, at which time the Rev. M. A. Hollins, of the A. M. E. Church; the Rev. A. W. Ambler, rector of St. Paul's Church, Summerville, and Bishop Guerry delivered convincing addresses.

The Woman's Auxiliary held its annual meeting at the same time as the Council, and the reports showed marked progress in the work. Mrs. William P. Cornell, President of the White Branch, delivered an interesting address at the meeting.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

Preaching Mission.

A most successful mission came to a close Sunday, September 11. It was under the direction of the Church of the Holy Comforter, one of the smaller churches of Atlanta, with the Rev. G. W. Gasque, rector, as the preacher.

The mission was conducted in a big tent located on one of the principal streets near the center of the parish, not far from the church. It was well advertised over a territory of more than two thousand population.

The first service was addressed by the Rev. William A. Lee, D. D., student secretary of the Georgia Y. M. C. A. Other addresses were made by Mayor Key, Professor W. A. Sutton, City Superintendent of Schools; Dr. C. B. Wilmer, rector of St. Luke's Church, and others. At the closing meeting the Rt. Rev. H. J. Mikell, D. D., Bishop of Atlanta, was the preacher.

The attendance at all the services was exceptionally good. Especially was this true of the Sunday night services. Several ministers of other denominations were in attendance.

With the exception of the second Sunday night, the meetings were informal. The Prayer Books from the church were brought to the tent and distributed at nearly every service. In hundreds of cases this was the first time that they had ever seen a Prayer Book, and a few asked for a copy to take home with them.

On the second Sunday night the regular evening service was carried out with the minister and vested choir. It was astonishing how heartily the people of all denominations entered into the service.

Of the many results of the mission one was the breaking down of a great deal of prejudice against the Church held by hundreds in the community who knew little or nothing of the Episcopal Church. Mr. Gasque, being very tolerant himself, and extremely tactful in all that he said, hundreds of friends were made for the Church. He received several invitations to preach in other churches in the city.

NEWARK

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor

Four bequests to the Diocese of Newark have just now been announced: Mr. DeWitt Cook, the late Senior Warden of Christ Church, East Orange, has left $10,000 to his parish church; $5,000 to St. Barnabas' Hospital, and $5,000 for the Diocesan House. Mr. Rudolph Levi, beside remembering his synagogue and the Hebrew Home for the Aged, has left $1,000 for St. Barnabas' Hospital.

Several big building projects are being carried out: a new rectory for Trinity Cathedral Church, Newark; a new chapel at Lincoln Park; a new church at Woodcliff, on the Palisades.

The Diocesan Church Extension Fund, with subscriptions of one dollar or more from about four hundred persons, to be paid in response to calls from the Bishops and Board of Diocesan Missions five times in the year, has recently made possible the building of the churches at Woodcliff and Lincoln Park. It has helped toward the purchase of rectories at Oradell, Ramsey, St. George's, Passaic, and Westwood, and the purchase of land at Mountain Lakes and Fort Lee. This Bishop's Church Extension Fund has gone on steadily through many years and has made possible fifty or sixty needed church buildings.

TENNESSEE

Rt. Rev. Thos. F. Gailor, D. D., Bishop.
Rt. Rev. Troy Beatty, D. D., Coadjutor.

Dr. Phillips Accepts Call to Columbia, S. C.

The Rev. Henry D. Phillips, D. D., chaplain of the University of the South, Sewanee, Tenn., and Professor of English Bible in the same, has accepted a call to become rector of Trinity Church, Columbia, S. C., and will enter upon his new duties January 1, 1922.

Dr. Phillips, who is the son-in-law of Bishop Reese, of Georgia, is a graduate of the University of the South. The honorary degree of Doctor of Divinity was conferred upon him by Oglethorpe University, Atlanta, in 1920. Upon his graduation in 1906 Dr. Phillips founded the Church Settlement and Training School for Settlement Workers at LaGrange, Ga., and remained in that work, which he made eminently successful, until September, 1915, when he became chaplain of Sewanee. He has been very successful in his work with the students.

The Rt. Rev. Troy Beatty, D. D., will be in residence at Nashville, Tenn., after October 1, 1921.

The Rev. J. M. Maxon, rector of Christ Church, Nashville, Tenn., has been elected president of the local Ministerial Union, as a tribute to the efficient work he has done, not only as rector of Christ Church, but in prison reform and other social work.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Fiftieth Anniversary Observed.

The fiftieth anniversary of Trinity Church, Chambersburg, the Rev. Harvey P. Marks, rector, was observed on Sunday and Monday, September 26-27. The Rev. Francis C. Woodard, a former rector, preached at the services, and Mr. Thomas J. Brereton read a carefully prepared and complete history of the parish. Monday was signalized by the meeting of the Archdeaconry of Harrisburg, which took advantage of the occasion for its meeting. At the evening service addresses were made by Rev. Mr. Woodard, Rev. Dr. Swentzel, of St. Luke's, Brooklyn, who was rector there about forty years ago, and who left that parish for St. Luke's, Scranton, and in the absence of Judge Gillan, the minister of the Reformed Church, spoke, conveying the good feeling of the Christian people of the city to the congregation of Trinity Church. Bishop Darlington made the final address.

Addresses were also made by Archdeacon Dorwart and the Rev. Mr. Robinson, secretary of the Archdeaconry, and Executive Secretary Judd.

L. F. B.

PITTSBURGH

Rt. Rev. C. Whitehead, D. D., Bishop.

Church Normal School.

An innovation in the Diocese is the inauguration of a Church Normal School, under the leadership of Miss Charlotte F. Forsyth, Diocesan Superintendent of Religious Education. The aim of the school is to help those who are teaching in the Sunday schools, and those interested in preparing themselves to teach. The schedule provides for two terms of five weeks each, the first term during October and November and the second term during January and February. Each term will consist of five intensive sessions on five evenings of successive weeks, to be held in two centres, that together will cover the territory fairly well, Calvary, Pittsbugh, and Christ Church, North Side, on Tuesday and Wednesday evenings. The program will be divided into periods, the first covering opening devotions and instructions in the principles of teaching for all enrolled, and the second period will be devoted to grade conferences and superintendents' conferences.

Conference on Nation-Wide Campaign Program.

The September meeting of the Clerical Union was held in Calvary Church and Parish House, Pittsburgh, on September 19, in conjunction with a conference on the Nation-Wide Campaign program for the year 1921-2, conducted by the Rev. L. G. Wood, one of the field secretaries of the Presiding Bishop and Council. The Bishop and about thirty-five of the clergy were in attendance, and the meeting was a most helpful and successful gathering.

The Pittsburgh Assembly of the Brotherhood of St. Andrew held its autumnal meeting at Christ Church, Pittsburgh, on Thursday evening, September 22, beginning with shortened Evening Prayer, followed by supper in the parish house. In the evening an address was made by the Rev. A. Whitfield Cheatham, the new rector of St. Stephen's Church, McKeesport.

A meeting of diocesan and parochial officers of the Woman's Auxiliary was held on September 23 at the country home of the president, Mrs. Charles Baily, at Oakmont. There were ninety-four delegates in attendance, and the meeting was characterized by much interest and enthusiasm. Plans were made for the winter's work, and all the personal boxes in the diocesan allotment from New York were placed. Plans are also under consideration for the observance of the fiftieth anniversary of the Auxiliary in October, and envelopes are being distributed for the ingathering in behalf of the Emery Fund. The money required for the erection of the Mrs. Ormsby Phillips Memorial House for Dr. James and other women doctors in China has been furnished, and the Auxiliary is now making preparations for the furnishing of the house.

J. C.

SOUTHERN VIRGINIA

Rt. Rev. B. D. Tucker D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Trinity Parish, Portsmouth.

Sixty five of the leading men of the business, professional and city government, the presidents of the Rotary and Kiwanis Clubs, the director of the Y. M. C. A., together with the clergy of every denomination in the city, were present at a banquet served on Friday, September 23, in the parish house by the ladies of the church, to the new rector of Trinity Parish, the Rev. C. H. Holmead. The Rev. Dr. William A. Brown, rector of St. John's Church, Portsmouth, was the toastmaster. The new rector was presented by Mr. J. Davis Reed, Senior Warden of the parish. Two former rectors were present and greeted him, the Rev. Newton Middleton, now of Norfolk, and the Bishop Coadjutor of the Diocese, Dr. Thomson. Among those extending felicitations to the new rector were the Rev. Father Joseph Magri, of St. Paul's Roman Catholic Church, and Rabbi G. J. Bacaret, of the Jewish Church, together with the pastors of the Baptist, Methodist, Presbyterian and Congregational Churches. The Rev. Dr. Covington, of Old St Paul's, Norfolk, brought greetings from the See city of the Diocese. The new rector responded to the greetings, a good musical program was given, and thus passed into history one of the most memorable instances in this historic parish, which dates from 1761.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rev. Herbert Shipman, D. D., Suffragan-Elect.

Helping the Unemployed.

Old St. Mark's, in the Bowery, is leading all other New York churches in a bread line for the unemployed. About one hundred and fifty per day, two meals, are now being fed. Many of these men are former service men. At one employment bureau nearby ninety-eight jobs were secured in one day. A weather strip firm, fitting up houses for the winter, offers employment, but maintains it can get few men. The work is not difficult, but is somewhat dangerous.

A proposition is now made, and likely to be acted on favorably, to use $200,000 raised two years ago as a start toward the erection of a memorial hall, to give employment to service men now out of work. According to the charity societies, conditions in New York are not quite as bad yet as they were in 1914. In August of that year, and of 1915 almost 3,000 families were under care of the societies. This past August the number was 1,951. The New York authorities warn that the winter months may vastly increase the number. It is stated that war wages have made possible considerable savings, so that if one member of a family is out of work, suffering does not follow.

Investigation of restaurant charges made lately reveal profits of 200 per cent. For example, eating places that used to furnish a common sandwich for five cents were found to be charging fifteen cents for the same, or smaller. A few of the great eating places in the financial district, some of which fed five to eight thousand persons each noon, have reduced to the five-cent level again, due in part to pressure that has been exerted through publicity.

C.

WEST VIRGINIA

Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

Meeting of Convocation.

The autumn meeting of the Northwestern Convocation in the Diocese was held in Grace Church, Elkins, the Rev. E. Nelson Maconomy, rector, September 27-29. The opening service took place on Tuesday evening, when the Rev. James L. Fish, rector of St. Andrew's Church, Wheeling, preached. The dean, Rev. R. E. L. Strider, rector of St. Matthew's Church, Wheeling, was indisposed and unable to be present, and Bishop Gravatt, at the request of the members, presided at the meeting on Wednesday morning, and the following sessions of the Convocation. The best interests of the Nation-Wide Campaign were discussed, and the outlook was considered encouraging, though the fact was recognized that there is still much to be done during the remaining portion of the year. Following this meeting a service was held, with sermon by the Rev. J. T. Carter, rector of Christ Church, Clarksburg, which was followed by celebration of Holy Communion, Bishop Gravatt being the celebrant, assisted by the Rev. W. Meade, of Trinity Church, Moundsville. Luncheon was served at 12:30. Mr. Maconomy had very thoughtfully invited the ministers of other churches in town to join the members of the Convocation at lunch, and after all had partaken of the excellent things served by the ladies, the visitors and others present were given opportunity to offer expressions of good will and their views on various matters affecting the Church life of all. A business session was held in the afternoon, and after some matters continued from the morning had been disposed of, the Rev. Guy H. Crook, rector of Christ Church, Williamstown, who had been appointed essayist, read a paper on Church History. After Evening Prayer an address was given by the president of Davis-Elkins College, Elkins, Mr. James Edward Allen, his subject being, "The Church's Debt to Education." The business session on Thursday morning was occupied principally in the consideration of the best way to reach certain outlying portions of the territory within the bounds of the Convocation. Several of the rectors present undertook to do some missionary work in the districts mentioned by the Bishop. The Bishop was glad to report that all the organized parishes in the Diocese were supplied. Morning Prayer was read, and the Rev. John S. Alfriend, rector of St. Paul's Church, Weston, preached. The rector and vestry and the ladies of the church received the thanks of the members of the Convocation for the ample provision and most satisfactory arrangements they had made for the meeting of Convocation.

J. L. F.

GEORGIA

Rt. Rev. F. F. Reese, D. D., Bishop.

A Diocesan Institute for instructing leaders for holding parish conferences was held in Savannah September 27 and 28, conducted by the Rev. Louis G. Wood, field secretary, this marking the opening of the fall activities in the Diocese for the Nation-Wide Campaign. Ten clergy, appointed by the Bishop, attended the institute, and beginning the first week in October, will hold conferences in thirty-five parishes and missions, allowing two days for each place.

St. Paul's Church, Augusta (the Rev. G. Sherwood Whitney, rector), feels great happiness over the announcement made recently that Mr. Claude M. Hobart will enter a theological seminary as a candidate for Holy Orders. Mr. Hobart has a wife and four children, who will live with him at the DuBose Memorial School, Monteagle, Tenn., where he will take his training.

St. Paul's has organized its Sunday school along the lines worked out by the Department of Religious Education. On the second Sunday in September the rector held a service adapted to the children, and gave an address on the subject of "School Time."

Section B of the Woman's Auxiliary of this parish, at its first fall meeting, heard a report of the money expended during the year, and for a young branch it made a remarkable showing. All of the money came from personal offerings of the members. The Bishop Elliott Society has voted an offering of $25 toward the support of a child in the Children's Home, in memory of Mrs. Estelle Hollingsworth, who organized the society and founded the Home.

E. D. J.

ASHEVILLE

Rt. Rev. J. M. Horner, D. D., Bishop.

The Ashe County Missions have been fortunate in hearing recently the Rev. John H. Griffith, Archdeacon of Asheville, who, by his forceful sermons, has caused the mountaineers to be aroused to thoughts of higher things as seldom before, and crowds have been to hear him, denominational lines obliterated.

Last year the Archdeacon had several most helpful missions in the Ashe group of stations, and, promising to return this year, he has held a service, with sermon at St. Mary's, Beaver Creek; Holy Trinity, Glendale Springs; the Jefferson and West Jefferson sta-

tions; and at St. Matthew's Church, Todd, two sermons, all powerful appeals to lead the better life. The congregations were large, the itinerary extending over a period of five days, beginning the fifteenth Sunday after Trinity, and much good is bound to result from such preaching.

At West Jefferson the Baptist Church building was kindly loaned him. At Jefferson he preached in the Methodist Church building to the Jefferson High School, a promising young institution of learning under the auspices of the Methodist Church, this at the earnest request of Principal Scott, of the school.

LOS ANGELES.

Rt. Rev. Joseph H. Johnson, D. D., Bishop.
Rt. Rev. W. B. Stevens, Ph. D., Coadjutor.

The work of the Seamen's Church Institute at the Port of Los Angeles is progressing satisfactorily under the national organizing secretary, the Rev. William Weston. It is hoped that the renovated building may be opened within two or three months. The increase in shipping makes such a work an immediate necessity.

A joint meeting of members of the Social Service Commission of Los Angeles and Arizona was held on Tuesday, September 13. Bishop Stevens and Bishop Atwood, the chairmen of the two diocesan commissions, and a number of clerical and lay members were present. The Rev. T. C. Marshall, the chairman of the Los Angeles Commission, presided, and the Rev. H. C. Smith, chairman of the Arizona Commission, told of the work and ideals of his committee.

Trinity Church, Los Angeles, the Rev. A. F. Randall, rector, was robbed on August 12. Communion wine, money and a large electric fan were stolen. The furniture of the church was considerably damaged.

The Convocation of Los Angeles held a picnic at Newport Beach on Tuesday, August 23. Visitors were present from various parts of Southern California. The "master of ceremonies" was Bishop Sanford, of San Joaquin. Addresses were made by the Rev. Messrs. T. C. Marshall, A. G. H. Bode, J. A. Evans and J. D. H. Browne.

WEST TEXAS

Rt. Rev. Wm. T. Capers, D. D., Bishop.

A Conference for Sunday School Teachers.

A conference for the teachers of the Sunday schools of San Antonio was held in St. Mark's Parish House September 19 to 23 inclusive. Those who are qualified to judge pronounce it a great success. The attendance averaged sixty and the enthusiasm was unusual.

Miss Edna McNeil, assistant superintendent of St. Mark's School, deserves much of the credit in that the plan originated with her, and she gave of her time and interest abundantly towards carrying it out. All the clergymen in charge of parishes in the city were consulted and promised co-operation. It was this community interest and work that enabled the promoters to carry out the plans.

Each evening at 6 o'clock a supper was served in the Parish House, for which a charge of 20 cents was made. These suppers were in charge of different organizations of St. Mark's Parish —the Mothers' Club, the Girls' Friendly Society, the Daughters of the King, the Parish Aid Society, and St. Margaret's Guild. At exactly 6:45 a devotional service of fifteen minutes was held. A few verses of a hymn were followed by prayer and a short address. On Monday the Rev. S. Arthur Huston, rector of St. Mark's Church, spoke on the Teacher; on Tuesday Bishop Johnston gave a story illustrating the sowing of the right kind of seed in the right way; on Wednesday Bishop Capers gave an excellent talk on Consecration; the Rev. Benjamin Bean, in charge of St. Luke's and St. John's Churches, spoke on Prayer at the Thursday service, and on Friday the Rev. L. B. Richards, rector of Christ Church, gave a most helpful talk on teaching children to worship.

Promptly at 7 o'clock the classes began. There were fourteen of them, taught by experienced teachers in the different parishes. At 7:45 the bell rang for a return to the assembly-rooms, where appropriate music for the different grades in the school was sung. The meeting was closed each evening with a benediction pronounced by one of the clergy. At the end of the last session those who had been attending the conference were entertained with a children's party by the Kempsonian Society, the young people's organization of St. Mark's Parish. It is hoped that the conference will become an annual affair and take the place of the periodical group meetings for instruction which have been held in the past.

H. W. B.

MICHIGAN.

Rt. Rev. Chas. D. Williams, D. D., Bisho

An Unusual Service.

One of the most interesting and unusual services ever held in the Diocese of Michigan will occur on Sunday evening, October 9, in St. Paul's Cathedral, when twenty laymen of the Diocese, who have been training for the past several months in lay reading, will be definitely set apart by the Church to carry on their reading work in the churches of the Diocese, in addition to their regular secular occupations. The service will be in charge of Bishop Charles D. Williams, assisted by the Dean of the Cathedral and the Archdeacons of the Diocese.

The Lay Readers' League was formed under the auspices of the Church Club several months ago, and a course of study for the men who were willing to help the work of the Church in holding services at missions and out-of-the-way places where there were no clergy, was laid out. A number of instructors, including the Rev. Messrs. H. K. Bartow, C. L. Ramsey, Warren L. Rogers, W. N. Washington and Mr. Francis MacKay, director of the Cathedral choir, were secured to give the instruction.

During the summer months the lay readers held services under the direction of the various Archdeacons, and in many places relieving the regular clergy for their vacations.

WYOMING

Rt. Rev. Nat. S. Thomas, D. D., Bishop.

A Remarkable Deanery Meeting: A Lynching Prevented.

The Rev. J. J. Dixon, dean of the Bighorne, asked the Rev. William H. Haupt, of Lovell, to join him at Basin, from whence in a Ford they went to Thermopolis to assist the Rev. H. H. Daniels in a harvest festival in St. Andrew's Church. The church was packed, and after a well rendered choral Evensong, the dean preached the sermon.

The following morning, Thursday, September 23, the three drove across to Meeteetse, eighty-five miles, reaching there at 4 P. M. On the way they stopped at a ranch on Gooseberry Creek, where Mr. Haupt had spent a night on his trip across the State five years ago, that Mr. Haupt might pay his respects to a very aged couple who had at that time entertained him. The old man had died and his widow removed, but he found a child whom Mr. Daniels had baptized on one of his trips to the oil fields, so Mr. Daniels renewed the acquaintance and reported the family to the rector of Park County on our arrival at Meeteetse.

St. Andrew's, Meeteetse, was well filled for the service, which was read and sung by the rector and Mr. Daniels, with Mr. Haupt at the organ, the dean preaching the sermon. The clergy then adjourned to a room in the hotel, and were just beginning a discussion of their problems when there was heard a great cry, "Help. Murder. They're killing me; help." Rushing to the street, we found a great commotion and a crowd collecting, and, a man screaming as above. Some one said, They are killing the professor, and we rushed to his rescue, thinking perhaps the school teacher had gotten in bad. Mr. Haupt, rushing up to the men, said, "What is the trouble here?" A young man poked a gun in Mr. Haupt's face and said, "You keep out of this. I'm taking this fellow to make him confess before my wife, and then I am going to take him out and shoot him. All of you keep back and out of this." We found it was a fakir and fortune-teller who had made the town, and that he had not only insulted many girls and women, but had committed all manner of crimes. The law does not provide a just punishment for such characters, but we could not allow this young man to carry out his threat and bear such a memory all his life. Mr. Daniels had married this young man and woman a few months ago, and it was mainly through his efforts with that of the young officer that finally he was induced to hand over his gun and allow the crook to be returned to jail.

The dean, the rector, Mr. Daniels and Mr. Haupt appealed to the crowd to let the law take its course, and their plea prevailed. But we could not but thank God that Meeteetse had no saloon, nor was any liquor available, for in that case nothing would have saved the disgrace of a lynching. When the crowd had dispersed the under-sheriff slipped off to Cody with the prisoner and lodged him in the county jail.

At 7 A. M. Friday Mr. Haupt, assisted by the rector, celebrated the Holy Communion, and the dean drove them to Basin so they might get home for their Friday parish services.

Except for the unhappy incident, this was a most unique and helpful deanery meeting. And many of the Meeteetse people said that if it had not been for the clergy the lynching could not have been prevented, and we felt that God had guided the dean in planning out this very thing, and to Him be the glory given for His grace.

The weather was ideal and the roads dry, although much cut up and bumpy in spots. As the park is closed the roads are being graded, and that made some hard driving. Nearly 250 miles by auto from Wednesday noon to Friday noon across almost mountains and valleys, up and down canyons, from

(Continued on page 23)

Family Department

OCTOBER.

1. Saturday.
2. Nineteenth Sunday after Trinity.
9. Twentieth Sunday after Trinity.
16. Twenty-first Sunday after Trinity.
18. Tuesday. S. Luke.
23. Twenty-second Sunday after Trinity.
28. Friday. SS. Simon and Jude.
30. Twenty-third Sunday after Trinity.
31. Monday.

Collect for the Twentieth Sunday After Trinity.

O, Almighty and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which Thou commandest; through Jesus Christ our Lord. Amen.

For the Southern Churchman.

A Blessed Hope.

G. B. Slye.

To greet the opal-crested dawn
A lonely cock the silence thrills,
As though the fleeting years were naught
And Peter wept 'mid Judah's hills.

If o'er the Master's patient face
A shadow passed for Peter's sake,
May I not trust His tender love
This faithless heart of mine to take?

Detour.

PART I.

The Fitch family found for themselves, as thousands of other families have discovered, that what was a good salary and even a degree of luxury two decades back was far removed from affluence when the great war ended. Mr. Fitch had the same comfortable salary he had enjoyed before the war, but he was inclined to call it uncomfortable as he pinched and turned to make ends meet, while Mrs. Fitch was sure the gray hairs were rapidly multiplying for her as she did her own work and saved in every way possible. In the old days the washing and ironing had been put out, the cleaning done by a woman who came by the day, and there was a faithful "hired girl" in the kitchen, but everything was changed. The faithful hired girl was forelady in a factory at a salary that made Mrs. Fitch rejoice with her, even though she sighed for the old days when help was possible, and the woman by the day was now hiring her own work done if it was possible to coax any one to do it, while the washerwoman was running a restaurant for a big manufacturing plant and "making a nice thing of it," to quote her own words.

But one thing had not changed through the changing years, and that was the habit of friends and relatives dropping in to stay for a meal or a few days. The Fitch children, Bob, the soldier son; Marjorie, the young lady daughter who held a responsible and lucrative position in the bank, as the newspaper put it, and even seventeen-year-old Nell still retained their intimate associates, while Mr. Fitch and his wife seemed unable to break with the old-time instincts of hospitality. In consequence the prospect of debt loomed higher and higher in the Fitch horizon as the months came and went, though Mrs. Fitch worked miracles in turning and making over garments and each young person in the family contributed substantially to the housekeeping funds.

One day as Mrs. Fitch was wrestling with the "cheap cut," which is the idol of housekeeping experts in saving money, but the bane of those who try to follow the directions laid down by the said experts, Aunt Hannah Bruce came to spend the day, bringing a basket laden with hickory smoked ham, fresh eggs, a can of home-made maple syrup, a loaf of bread so big that Mrs. Fitch had to take the carving-knife later to saw across its huge bulk, a jar of cottage cheese, a roll of butter, honey, the last of the carefully pitted apples, crisp parsnips from the garden already beginning to show signs of spring, horseradish grated and ready for use, a big jar of apple butter and even a solid head of white cabbage from the same pit where the apples had been stored. Aunt Hannah was the only one of the numerous guests who ever came with such gifts, but today she had outdone herself.

"Sally," she said to Mrs. Fitch as that lady joyfully put away the miscellaneous collection of much bone, gristle, fat and flabby meat that comprised the cheap cut, and prepared to give her family a surprise with Aunt Hannah's good things; "Sally, I'm not one to mince words, as you know. I want you folks to come out and take charge of my farm while I go to California this spring to see Mattie. Her husband writes that she is homesick for me, and I know I'm homesick for her. I can't bear to leave my things in the hands of hired help, even if there was such a thing as hired help these days, so I want you to move out. You can rent your house here furnished till I get back, and you can have half the butter and eggs and chicken money all summer. It will make a nice outing for Joe and the children, though you'll have to work pretty hard. Now, what do you think of it?"

"It is so sudden," said Mrs. Fitch hesitatingly. "It is certainly very kind of you to offer us your home, Aunt Hannah, and I appreciate it, but I'll have to see what the rest say."

Shrewd Aunt Hannah wanted her scheme to go through, so she insisted upon helping Sally Fitch with the meal, though that lady would have been better pleased to attend to things herself. Aunt Hannah, in true country fashion, recklessly opened all the canned things she had brought, piled the cream thickly on the cottage cheese, and generally wasted the good food, in the opinion of Mrs. Fitch, who would have kept back some of the luxuries for a later date. However, Aunt Hannah knew her business, as later proved.

"To the country! And eat things like these three times a day all summer!" said Ned, heaping the apple butter on a thick slice of bread. "Me for the country!"

"Me too!" said Bob. "Gee! This ham tastes like more, mom!"

"How will I get back and forth to work?" asked Marjorie cautiously.

"We'll buy a second-hand auto," said Mr. Fitch. "I shall be very glad for the country all summer, as I am beginning to feel the confinement of the office."

"No need to buy an auto," said Aunt Hannah briskly. "There's Dobbin and the surrey. It may not be so swift as a new-fangled automobile, but it's sure."

The Fitch family discreetly said nothing, but they inwardly felt that Dobbin would not be called upon to carry them back and forth over the three miles that intervened between Aunt Hannah's farm and town. Through all the excitement and planning Mr. Fitch felt vaguely that his wife disapproved of the plan, but it wasn't until later that he was able to hear her views.

"It will be such a temptation for folks to drive out, Joe," she said half in tears as they talked things over that evening. "I'm ashamed to tell it, but the burden of hospitality is growing upon me just as the confinement of the office is growing upon you. I've thought it all over, and all we gain from the rent of this house will be eaten up by the cost of that auto and the additional company. I heard Nell telling Dick Noble about the plan this evening, and Dick said at once that he would drive out with his folks at least twice a week for a picnic. Don't you see that we will be overworked with the care of the garden and cows and chickens besides the company?"

The Fitch family moved out on a Tuesday in early April, and on Friday twenty young folks descended upon them for supper. "We knew you didn't really have to move anything but yourselves," they said gaily, "so we came to cheer you in your loneliness. We brought our suppers along so we would not make a bit of trouble. We knew the first week would be hard for you away from town."

It was a delightful evening, so the long table was spread on the porch and everybody lent a hand. "Mom," whispered Bob, "haven't you got something to help out with. Somehow things look kind of skimpy on the table."

Mrs. Finch glanced at the neat piles of lettuce sandwiches, the tiny cakes from the bakery, the two dishes of salad, the deviled eggs—one apiece—the festive heap of oranges and bananas, and decided that her son was right. From the store of things left by the thrifty Aunt Hannah she contributed a platter of country ham, sliced thinly, and delicious bread, sliced thickly, country butter, a big fruitcake, honey, preserves, pickles and thick cream for the hastily made pot of chocolate.

"Some fairy must have touched our spread with her wand!" remarked one of the young ladies as she noted the additions to the feast. "It is quite transformed. Think of such richness for you folks the whole blessed summer. I don't think it's quite fair that we are not all so well favored."

"We'll invite ourselves out frequently," said a young man. "I always did believe in the doctrine that the rich should share with the poor." They all laughed and the Fitch young folks hastened to say that their friends would always be welcome, but poor Mrs. Fitch could not bring herself to second the invitation as heartily as in the old days. However, nobody noticed her hesitation, so gay was the crowd on the big back porch.

(To be continued.)

Lord, where Thou art our happy dead must be,
And, if with Thee, what then their boundless bliss!
Till Faith be sight; and Hope, reality;
Love's anchorage is this.

—G. W.

An Armenian in America.

"How does it feel to be an Armenian in America?" asks a thoughtful friend. I stare at him. Does he wish to change places with me just once? "Write it, if you can't tell me," he urges. Yet even while I write these lines I wonder if he will really read what promises to be so painful.

Being an Armenian—an Armenian anywhere—gives one strange feelings. My mind is torn by the conflict of opposing emotions growing out of my racial inheritance and my living experience. Fear struggles with courage; pain with the will to endure; worry with optimism; depression with buoyancy; sorrow with faith; despair with hope; overshadowing death with promising life.

The injection of my friend's question into such a consciousness makes me gather my life into a shifting scene in which we Armenians, bleeding, wounded, murdered, outraged, drowning in the sea of barbarism, beaten by the waves of civilized cruelty, call out to the multitudes dwelling on the shore of security.

We cry the story of our life-long suffering, of our murdered manhood, our outraged womanhood, our dying babies, our tortured mothers, our crucified leaders. We cry in anguish and pain. We show our wounds. We call for help. The crowd on the shore throw out some handfuls of pennies which fall leaden into the waters. Our cry has not been understood.

Perhaps that band of strangers will be stirred by the story of our marvelous history of heroism. We tell of our struggle for liberty through the ages, of our martyrs who are countless, of the ever-undaunted courage of our men and women, of our undying faith in the triumph of right, and our unfailing hope of human goodness. Again we have failed to thrill the crowd upon the shore.

What has happened to the people who look out at the Armenian sea of suffering? They are incomprehensibly unresponsive. They seem almost motionless. We detect, however, a slight movement. It seems to spring from an emotion like that described in a cartoon published in a well-known American magazine, showing a gaunt figure of Armenia disturbing the peace of a fat Congressman, who, handkerchief to his eyes, exclaims, "Get out; you are breaking my heart." Yes, there almost seems to be a slight movement, a turning of the back to avoid a harrowing picture.

The scene gives way in mind to a question that stands out in letters of living fire: Has the world a heart? Alas! this is Armenia's eternal and unanswered question. People who appear great and noble talk about the heart of the world. Do they really believe in it? Are they sincere? Have virtue and love of human valor died? Is there only the false and pretentious?

The suffering that comes from feeling that we live in a shallow and isolated world is more tragic than the danger of impending death. For death we have always met fearlessly, but it is life—good, brave, real, serious life—which Armenia craves; and the time when she feels her wings broken is not when the enemy is out killing and plundering, but when she finds her friends turning their backs to avoid the painful picture. To be an Armenian in America is to be bitterly disappointed. To this country, this America so beloved, so rich, free, happy, it seems impossible to impart the sadness of an Armenian's life.

But why do I suffer? Haven't I the privilege of living in America, a privilege envied by others of my countrymen? Haven't I all the opportunities of an American? All this I have—freedom, position, opportunities, friends—but the happy smile of an American I can neither achieve nor buy. I walk about like one in a dream, my head heavy, my throat choked, my spirit crushed. I go to church and the minister reads from the old prophet of Israel, "How doth the city sit solitary that was full of people! She is become like a widow, that was great among the nations! Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow." I do not comprehend the application of the words. I keep asking myself, "Isn't it of me that the minister speaks? Is there any one else in the congregation who has lost his country, even as did the prophet?" I review the desolate cities of Armenia, its burned homes and ruined churches, its solitary hills and deserted streets. The rest of the minister's words are lost to me. As I walk out I cry silently to the passing crowds, "Is it nothing to you, O Americans, that I suffer, that my people are murdered, that my country is destroyed, that the virgins of Armenia die in shame in Moslem harems, that our children are starving, that our youth are still falling in the field so sacred to you, the battlefield of liberty? Is it nothing to you?"

I go to a concert, and the singer begins Mignon's passionate love song for her country, "Connais-tu le pays on fleurit l'oranger? C'est la, c'est la que je voudrais vivre, aimer, aimer et mourir." A desire to sob aloud seizes my whole being. I want to run away from the audience sitting there politely and smiling while they listen, they who cannot understand. I cry silently once again, "Is it nothing to you who have a country that I have none?"

I go to the mountains and the memory of the green hills of Armenia takes me back to its present valleys of tears. I leave the mountains and run away to the beach in despair. The gay crowds marching up and down bring to me the dark picture of columns of women and children marching up and down the plains of Armenia in search of herbs for food. I attend a dinner party and note the luxurious gowns and wasted food, and I am forced to think of the rags in which the once wealthy and beautiful women of my land are now clad. I pass through the streets where American children play, pretty, happy, careless, and in my vision rise the rows of our orphanages with their pale, solemn-faced babies. The bright side of every situation points out to me with unmistakable clearness the other, the darker side, the Armenian side, and so, confined in my Armenian being, I cannot step out into the freedom of America. I wait, still I wait for America to break my chains.

This is how it feels to be an Armenian in America.—Aghavnie Yeghenian, in the New Republic.

Aqua Regia.

In the chemistry class we learned how acids act on different substances. Sometimes they make a mixture that explodes or bursts into flames. Sometimes they eat up the substance to which they are applied. Sometimes they act slowly, showing that they do not have much power over what has been exposed to their action.

In the course of our experiments the professor gave us a bit of gold and told us to dissolve it. We tried one acid after another, but none had any effect on the gold. We left it all night in the strongest acid we had, but in the morning it was just as it had been the night before; we might as well have tried to dissolve it in water. We tried combinations of different acids, but still the gold remained unaffected. Finally we told the professor that we thought gold could not be dissolved.

He smiled. "I knew you could not dissolve the gold," he said. "None of the acids that you have there will attack it; but try this," and he handed us a bottle labeled, "Nitro-muriatic Acid (Aqua Regia)."

We poured some of the contents of the bottle into the tube that held the piece of gold. And the gold that had resisted so easily all the other acids quickly disappeared in the royal water. The gold at last had found its master.

The next day in the class-room the professor asked, "Do you know why it is called royal water?"

"Yes," we replied; "it is because it is the master of gold, which can resist almost everything else that can be poured on it."

"Boys," said he then, "it will not hurt the lesson today if I take time to tell you that there is one other substance that is just as impervious as gold; it cannot be touched or changed, though a hundred attempts are made upon it. That substance is 'the sinful heart.' Trial and affliction will not break it down; riches and honor will not soften it; imprisonment and punishment will not master it. Even education and culture will not dissolve the sinful heart and purify it of its dross. There is but one element that has power over it—the blood of Jesus Christ the Saviour, the aqua regia of the soul. Your souls are precious, infinitely more precious than the gold you have been working with. Do not trust your souls to the action of these other influences. They cannot touch or change them. But bring them under the blood of Jesus Christ and the sin of your soul will be dissolved away in the precious blood of the Son of God."—Youth's Companion.

Let the Nations Be Friends.

Lord God, the Friend of all mankind,
The smoke of battle makes men blind,
We can but grope in dim dismay,
Till clouds of war dust clear away.
Bring us to where Thy splendor streams
Fulfil in us thy prophet's dreams.

Let friendly flags be far unfurled,
Be hushed the quarrel of the world.
God's leaders can no more afford
The pagan swagger with the sword.
War attitudes but anger men,
And make them burn to fight again.

Gaunt hunger, death, and sorrows cry,
And lift pale hands against the sky.
Why burden more this labored breath?
Men have no time to play with death.
God knows we have enough to do,
To heal the world and build it new.

If cursing hate is burning yet,
If men there be who can't forget,
Then let love's fires flame hotter still,
Till they shall burn away the ill;
Let taunts and threats and boastings cease,
Let all the nations come to peace.

By love and trust must men grow great,
And live to put wars out of date.
Let armaments dissolve with rust,
And let mad sabers waste in dust.
White hands of peace in this new day
Must wash the stains of war away.
—New York Christian Advocate.

For the Young Folks

For the Southern Churchman.

Michaelmas.

Virginia Castleman.

Little Lynn and I one morn
Strayed beneath the evergreens—
Hemlock, spruce, with boughs bent down,
Making for us fairy scenes.

First we played with sticks and cones
In the shadow of the trees,
Built us fences of the twigs—
Childlike, soon he tired of these.

Then we wandered with delight
Down the rippling brooklet way,
To the flower-garden bright—
Marigolds, petunias gay.

By the lily pond we paused.
There the yellow poppies blow,
And the water-lilies rare,
'Mid the floating leaf-isles grow.

And I decked my little knight
With the prettiest posies there—
Starry flowers, purple-hued
Michaelmas' daisies fair.

May St. Michael and his host
Guard him, little child of grace,
Guide aright his wavering feet
Till they reach the heavenly place.

For the Southern Churchman.

Why We Celebrate October 12.

Mary Graham.

"America was discovered by Christopher Columbus on October 12, 1492." For 426 years this has been regarded as a historical fact of importance, marking an era, perhaps, but in the light of recent events we have come to attach a new significance to it. The discoverer was seeking a route to India and happened upon a new world. Little did he realize the import of his act. His indomitable spirit seemed indeed to be led on by an impelling destiny, and thwarted in one attempt to obtain the necessary equipment for his undertaking, he immediately made another effort to accomplish his purpose. He at last enlisted the interest of Isabella of Spain and succeeded in setting upon the voyage, the outcome of which we have long known as the Discovery of America. Now we have sensed it as Liberty seeking for a place to live.

As plants often need a complete change of soil in order to live or to continue their growth, so there were many principles and beliefs struggling for an existence in the old world to which this new country offered an opportunity for free and unrestrained growth and fruition. There came to America from all the countries of Europe those who sought refuge from religious persecution and opportunity for the enjoyment of civil liberty. And while for a time the old persecutions and narrowness were felt, yet the freedom sought for was realized to a great extent, and at least there were sown the seeds which have since produced the fruitful tree of Democracy.

The atmosphere of the new land seemed to give life to the principles of liberty, equality and fraternity. The mother countries, still cramped by the old ideas, did not realize the growth attained by liberty in the new world, and when England, influenced by the autocratic mind of her Hanover king, George III, sought to deal oppressively with the United Colonies, she found here a new spirit with which she had not thought to reckon. Magna Charta had been transplanted in new soil, and had grown into a Declaration of Independence, and Democracy had become a virile growth.

Shortly after America won its freedom from the old ideas, France arose, too, and threw off the yoke of tyranny, and England's monarchy became more and more limited, until today they claim they are more of a democracy than we are. But in Germany autocracy entrenched and fortified itself with militarism, and determined to hold to the old belief in the divine right of kings, and to the old maxim that might makes right. And so presumptious is the nature of autocracy that it has sought and claimed great things for itself to the unspeakable sorrow of those who have been called upon to exterminate it. It has grown there in Central Europe and tried to spread itself like an obnoxious weed until it has been necessary for the world to uproot it or be overrun by it.

We of America had enjoyed for so long the fruits of that liberty for which our forefathers shed their blood, that we were slow to realize the meaning of the conflict across the sea. We asked what they fought each other for, and what 'twas all about. But gradually we comprehended that some of the old things our forefathers had left in Europe were still living there, and threatened the existence of the very things which made life worth while, and to which we had long been accustomed. Our manhood realized that we must go to the rescue or be found wanting, and doubtless fall victims to the same evil. The Allies had suffered long, and began to wonder if America were really dead or asleep. But we had so long enjoyed other ideas that we were slow to comprehend the mind of the Hun. When we did understand its diabolical intent we were not slow in making preparations, and the message was sent that we were coming.

It was a great day when Pershing arrived in France, and his words echoed back, "Lafayette, we are here!" Since then the fields of France have been redeemed from the destroying pest, and Belgium has been made to hope again. We have gone from victory to victory. The American forces have fought with a spirit which could only have come from the joy of breathing freedom's native air, and we realize as never before the God-given blessings of democracy.

The Make-Believe Kitten.

Dora was barefoot at last, and her feet felt as if they had been going to school all the year and were just turned out for vacation. The first thing those feet did was to run down to the lane and pad up and down in the wheel tracks there. Dora thought it great fun to make long rows of tracks in the clean, deep sand.

But in a little while her feet began to feel hot and prickly. She sat down on the green bank to give them a rest, but she went on making tracks in the sand, this time with her fingers instead of with her feet. She discovered that by putting her fingers close together against the end of her thumb, as if she were squeezing the seed out of a ripe cherry, she could make funny little tracks exactly like those of a kitten.

Dora had always longed for a kitten of her own, and so it gave her a good deal of pleasure to pretend that the tracks belonged to a real kitten.

She leaned over and pressed her fingers carefully into the sand. "Here goes my kitten," she said. "Now he's walking slip, slip, slip; and now he hears me call, and away he goes, running pad, pad, pad." Then she made some deep tracks set far apart. "And here goes my kitten running clipper, clipper, clipper when he sees a saucer of cream."

Dora named the invisible kitten Puffkins, and every day she pretended to play with it. After a while the kitten tracks left the lane and went everywhere, up and down the road, through the soft earth in the garden, and even up to the front door. The make-believe cat seemed so real that the little girl could hardly believe that it didn't really belong to her.

One morning Dora made a line of little tracks all round the kitchen door: then she called, "Kitty, kitty!" and set out a saucer of milk by the doorstep. After that she went out to play in the fields.

To her great astonishment she found when she came back that the saucer was empty. The tracks were still there, and beside them were tracks on the doorstep, dusty tracks that Dora had not made. She stood looking in astonishment from the empty saucer to the dusty tracks.

Her face grew red and hot. Some one, she decided, had seen her playing with the imaginary kitten and had made the new tracks and emptied the saucer just to make fun of her. Tears came into her eyes. It had been such a happy game, not like having a real kitten of course, but still she had enjoyed it. And now the pleasure was all spoiled.

Dora stood still for a moment or two and then turned and ran across the yard to the big lilac bush that was always her refuge when things went wrong. She crept under the sheltering green boughs and sat there in a forlorn little heap.

It was so warm and fragrant under the lilacs that before long she fell asleep, and while she slept she had a dream. In the dream Puffkins was a real kitten, gray and fluffy; he came across the yard, mewing gently, and looked at her through the lilac blossoms.

"Mew, mew!" he said. Then he lifted a velvet foot and thrust it through the leaves. "Mew, mew!" he cried again.

Dora yawned and stretched. "Oh, such a lovely dream!" she sighed without opening her eyes. "If only it had been true!"

And suddenly it was true! A beseeching voice, the very voice of Puffkins, said again, "Me-e-ew!" Dora's eyes flew open, and right there before her was a fluffy gray head pushing through the leaves right under a big purple blossom. The fluffy head was followed by two paws and then by a little thin, gray body.

"Oh, here you are!" cried Dora. "Here you actually are, you blessed Puffkins!" She scrambled to her knees and caught the kitten in a loving grasp. "Only you are not puffy enough," she went on; "you are thin; your little ribs stick out."

Dora knew what is the best things

for ribs that stick out, and so in exactly three minutes Puffkins was drinking his fill of good, warm milk beside the kitchen step. When he had finished he curled up in Dora's lap and began to pur. As he purred he told her how he had been a stray kitten for a long, long time and had heard her calling and had come into her yard, and how the first saucerful of milk had been, oh, so little, and how much he hoped he was going to be allowed to stay.

Dora did not understand the whole story, but she understood that last part of it. "Of course you are going to stay, you gray Puffkins," she said, "forever and ever. And now come straight along out into the sandy road and make some real true kitten tracks for me!"—Youth's Companion.

Dr. Katt.

The kittens four of Mother Puss
Were out of health one day;
Their tongues were white, their eyes were red,
They would not eat or play.

She sent at once for Dr. Katt,
Well known for being wise;
He felt their pulse, he saw their tongues,
And looked into their eyes.

"'Tis catalepsy," then he said,
"But not a case severe;
And some slight signs of cataract
About their eyes appear.

"So keep them dosed on catnip tea,
And you may be assured
No other treatment they will need,
And they will soon be cured."

Now Mother Puss was so much pleased
With Dr. Katt's advice,
She paid his bill, and gave him then
A jar of pickled mice.

—Register.

What Your Name Means.

"We had the jolliest time at Arthur's house," said Richie. "His brother George showed us our names in the back of the big dictionary and read what each one means. Ours are ever so nice, better than Winifred's and Arthur's, even. What is mine, Dorothy?"

"Richard means 'rich-hearted,' or generous. Dorothy is 'gift of God.' Arthur means 'high' or 'noble.' Winifred is 'lover of peace.' George says that is why she always feel so sorry if we quarrel."

"George's name is right too," spoke up Richie. "It means a sort of farmer, and you know George wants to have a big ranch when he is a man. Do names mean just what the dictionary says, mother? Some of the meanings are so queer."

Mother smiled. "It is interesting to know what one's name is supposed to represent, and a fine meaning name may help us to be the fine, kindly person that makes it true. But the meaning we ourselves give to our names is more important than what stands after them in the dictionary. According to the dictionary, Elmer is a name that means 'noble,' just Arthur does. I have met several strong, true gentlemen who bore that name, but I still have a dislike for it because the first Elmer I knew was a mean, cowardly, untruthful, bullying boy."

"How did you come to choose our names?" asked Dorothy.

"The dictionary meaning helped us to decide on yours, because neither your papa nor I had known any Dorothy especially well, but you don't need to ask where Richie got his. Uncle Richard has made that one of the most beautiful names in the world to everybody that knows him. Most people received the names we have because some other George or Tom or Alice or Katherine or Dorothy was so good and kind that our parents hoped their sweet new baby would grow to be like that boy or girl or man or woman. One's name is a very special treasure, you see."

"I should say it is!" exclaimed Richie. "I hope I'll never spoil Uncle Richard's name for anybody. I'd like to make some mamma want to give her little boy the same name because I've helped to make it sound pleasant to her."—Child's Gem.

Babs and Betty.

Babs and Betty had been sent on an errand. Each one was to bring home a pint of milk in a little pitcher. Babs was to get a pint of cream, and mother told them to hurry as fast as they could without spilling the cream and the milk. Everything went well until the trip homeward. Then Babs said—or was it Betty?—"Don't get so close to me. Walk on the other side of the pavement." Then Betty—or was it Babs?—answered: "You have all the room you need! Get on the other side of the pavement yourseelf!" Then—dear me, no one knows even yet how it all happened, but somehow or other the milk was spilled, and the cream was spilled, and two crying, angry little girls arrived home with empty pitchers. Babs said it was all Betty's fault, and Betty said it was all Babs' fault, so mother could not tell at all, but she rather suspected that both little girls were to blame. She did not scold, however. Busy as she was, she sat down in a rocking chair in the kitchen and began to tell a story! Betty and Babs were surprised at that because they thought they would both be sent to bed for the rest of the day, but mother did not send them to bed unless she couldn't think of anything else to do. "Once there was a bear that was sent on an errand for dinner. His mother told him to bring home a pig for the evening meal," said mother, and all the tears on Betty's face and on Babs' face began to dry at once. "That same day a little fox was sent on an errand, too. He was told to bring home a chicken for dinner," continued mother. "Both of them trotted to do the errands. The bear caught a pig right away, and started home with it. The fox found a chicken, and he started home, too. On the way back they had to cross a stream. There was no bridge to walk on, but there was a good, strong log. On that log there was room for just one animal at a time. Right in the middle of the log the bear and the fox met, and neither would turn back to let the other one cross. They stood there and said perfectly dreadful things to one another, and they scolded and quarreled, but neither one would budge, although it would have taken just a few minutes to be polite about it."

"Weren't they silly to—" interrupted Babs, and then she stopped and said no more.

"Why didn't they—" began Betty, but she did not finish her sentence, either!

Mother paid no attention to the interruptions, except to bite her lip to keep from laughing. She just went on with the story.

"After a few minutes, when neither one would give up—splash! In they fell into the water, and away went the pig, and off flew the chicken—and that night neither the bear family nor the fox family had any supper." Mother stopped a minute, then she added slowly: "Here is a quarter and here are two little pitchers. I wonder if—" but she did not finish her sentence, either, for two little girls were flying up the road, laughing, and so sorry for their naughtiness. And that time the milk and the cream came back without one single drop being spilled!—Belfast Witness.

On the Wings of the Dandelion.

Once upon a time Mary told a naughty little lie to two of her neighbors, and her mother, hearing of it, was terribly shocked.

"Oh, but it won't go a bit further, mother, dear," Mary said.

But her mother gave a sad little sigh: "I see I shall have to teach you a lesson," and Mary's heart sank—for this sounded uncomfortably like a bad punishment! But her mother pointed to a fuzzy white-headed dandelion gone to seed in the front lawn:

"I want you to pick it, Mary; then, carrying it upright, I want you to run all the way down the street and back to me."

Mary sang a little tune, for this seemed a jolly, nonsensical punishment!

So she picked the dandelion and went dancing down the street with a merry hop-skip-and-jump, while away blew the fuzzy white seeds. When she came back to the porch her cheeks were pink and her eyes twinkling; but her mother's face was solemn.

"Now go back down the street, dear, and pick up every one of the seeds. Hurry!"

But Mary couldn't hurry—slowly she meandered across lawns and sidewalks, looking, and looking, and looking; but somehow those little seeds had all mysteriously disappeared.

The wind must have thought it a clever game to scatter them throughout the neighborhood, for try as she might, she found only two of the countless bits of dandelion floss.

Big salty tears rolled down her cheeks as she laid them quietly in her mother's lap.

"You see, Mary dear, that your story has spread all over the neighborhood as quickly and mysteriously as the dandelion wings have done, and however hard you may try, you can never bring it back home again. For a word once spoken is gone forever."—Exchange.

When Mother Plays With Me.

Sometimes when it is raining hard,
My mother plays with me;
She makes believe she's keeping house
And I'm her company.

And when I knock upon the door
She says: "Come in, sit down;
I'm very glad that you have come;
When did you get to town?"

And then we talk about our 'fairs;
How fast the children grow;
"What! had the measles, did you say?
You did not let me know."

Then, when we've had a cup of tea,
It's time for me to go.
I say, "Good-bye, dear Mrs. Brown;
I have enjoyed it so."

And so I like a rainy day,
When mother plays with me,
And makes believe she's keeping house,
And I'm her company.

—Isabel McKenzie.

The Barber Who Became A Knight.

The story of the barber Arkwright is a merry tale of a man who seemed from the first destined to succeed. He took up Hargreaves' work, but not his hard lot, for the fates had spun for this clever lad had a bright thread of golden success.

The youngest of a family of thirteen children, Richard Arkwright was early put to the trade of a barber. "I shall prove all my life that thirteen can be a lucky number; I'll be the best barber in London," he vowed.

He went at his work with a will. "The fairest shave in merry England for a penny," was his watchword in a day when men of the razor were charging twopence. Over the entrance to his basement shop he hung his sign bearing the challenge of his motto.

But not for long was he content to live by cutting beards and the rate of shaves. "My real chance lies in the way of wigs," said Master Dick. And in the day when all the rich and great coveted finer locks than nature had given them, he managed to furnish the fashionable wigmakers with the best hair a magic dye that was in itself a fortune.

See how one thing leads to another. In his travels about the country in search of fair locks and curling ringlets, this alert and enterprising barber became interested in the new spinning-jenny and its work.

"There is just one trouble," he heard a weaver declare; "the jenny's threads are not strong enough for the warp; so the foundation of our coton goods must be made of linen."

"That seems a poor sort of contriving," said Arkwright. "Now I have never been one to content myself with half-way measures. Perhaps you weavers will have to call in a barber to finish you off—give you a good clean shave," he added, with his merry laugh.

But he set himself to the task seriously, so seriously indeed, that his wife, who was something of a shrew, declared, "You'll starve your poor family scheming when you should be shaving!" And she proved how much in earnest she was by breaking into bits the queer contrivance he had managed to put together. But the spirit of the inventor was not so easily broken.

"The time has come for me to work under another roof," he said, with calm determination, "for my attempt shall go on in spite of all the shrews in England!"

We are not told if this shrew was tamed. We only know that she failed to put a check on the inventive zeal of Richard Arkwright. He went on with his experiments, more resolved than ever to solve his puzzle. Engaging the help of a clever clock-maker, he developed a machine called the "water-frame," which, driven by water-power, carried the carded cotton through pairs of turning rollers, each succeeding pair revolving more rapidly than those before, until at last it drew out a yarn strong and firm enough to be used for the lengthwise, or warp, threads. English cotton cloth could now hold its own; and to this day we find in the large cotton-mills both in England and America the lucky barber's method of drawing out strong threads for the warp, while the principle of the spinning-jenny is employed in the production of the weft, or woof, threads.

Now, the one-time barber had a chance to prove himself not only an inventor, but also an excellent business man. He did not leave it to others to reap the benefits of his invention. Going to Nottingham, he became the ruling partner in a manufacturing firm which before long produced the first British calico—and a fortune for the enterprising Arkwright.

"Water-power, wisely employed, and a genuine business talent together made the barber's fortune," it was said. It was, however, something more than these that went into the building of this successful man's prosperity—something that might be called four-square man-power. When he harnessed his will to a task, it seemed as if he could move mountains.

One thing that perhaps more than another indicates the measure of the man was the way in which he set himself to the study of grammar when nearing the age of sixty. "When I was but a small lad, I was put to work. If then I was too young to earn my living, I am now too old to learn to write and spell correctly." So the great "captain of industry," whose business cares occupied all his working hours, took time from his small allowance for rest to atone for the shortcomings of his early schooling.

To a friend who wanted to know why one of the richest men of the realm should vex himself with such tasks, he said, "That man is indeed poor who does not know or care where he lacks."

The barber, turned inventor and manufactured, amassed a fortune of hal fa million pounds—vast wealth for those times—and was made a knight for his services to his country.—Mary Parkman in St. Nicholas.

For the Southern Churchman.

The Rest of Night.

Martha S. Pinckney.

Thank Thee, our Father, for the blessed rest of night;
For the kind mantling darkness
That wraps Thy tired, wayward world in sweet forgetfulness.
Thanks for dewy restfulness,
And the sweet dreams that come like messengers from those we long to see;
Or waft us on the clouds of fantasy far from the day's reality
Hallowed be Thy name
For the deep draft of strength to meet the dawn
And the new chance for better work another day.

The Katydids.

Just as soon as summer gets fairly settled, as we say, the grasshopper family makes its appearance. Its members all wear green, of a shade that closely resembles the vegetation upon which they feed. Grasshoppers, locusts, and katydids all have a close relationship and resemblance.

The common field grasshoppers have long antennae, or feelers, and look very much like jointed toys as they hop about in the grass. They are very lively little insects, as you find when you pass through one of the grassy fields in which they live. On very hot days in August the locust grasshoppers are exceedingly muscal. And whenever we hear their loud, wheezy call, especially in the forenoon, we are apt to prophesy that the day will be an especially hot one.

The grasshoppers have some cousins that have long horns and quite well-developed wings, that live mostly in the trees upon the foliage of which they feed, and they may be heard conversing sociably together as you pass their tree homes in late summer or early fall.

They sing mostly at nightfall, and generally from the tops of trees, where they insist upon telling that "Katy did," in very positive tones. These insects differ from birds in the production of sounds they make, by rubbing their wings together instead of using their vocal organs.

Where a number of katydids get together in late August or early September, if you should happen to be walking along the roadside near their tree homes nightfall, you would be apt to hear them loudly declaring that "Katy did," but no matter how long you might linger, you would never hear them assert that Katy didn't. So we must suppose that Katy is a very obedient little insect and always does just as she is told.—Our Dumb Animals.

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A Large Room.

"Thou hast set my feet in a large room," said the Psalmist. And life would be a large room if we only gave God His rightful place within it. How we need to recover the sense of the spaciousness of life that we are in danger of losing. What a little, insignificant, circumscribed thing we make of our lives, yet how great, how divine, they really are. We walk along the dusty streets, with high man-made barriers on either side, beyond which we cannot see, above which we cannot rise, and we forget that outside of all this lies the great world in which our little street is but a worm's track upon the sand; forget that beyond our narrowness is the wide room of earth, sky and sea in the midst of which God would have us live and serve.

God speaks to the Christian churches and bids them break down their walls of exclusive and narrow privilege, that they may air their stuffy interiors with the breath of human fellowship. God is speaking to the political forces of America and of the world calling them forth from their pitiful houses narrowly reared and roofed with partisanship and self-seeking, to view the needs of mankind in the clear light of moral and bounden duty. God is calling the nations today out of their unwholesome and gloomy caves, to catch a vision of world service and opportunity. He is speaking, too, to individual men and women, calling upon us to come forth out of our shells of selfishness and smug indifference, to look upon our work no longer as drudgery to be done somehow, we care not how, but as a sacred and solemn trust; to regard our fellowmen not as fields for rich exploitation, but as opportunities for deathless service; to open our eyes and see that life is not a mean and groveling thing, but a noble and lofty destiny; and then because life is noble to go forth and be noble, and righteous, and useful, too. God would set the world's feet today in a large room.

Is your life a spacious room or a narrow cell? Is your life hampered and mean and small? It is not so essentially. It is only our own smallness of soul that makes it seem so. We have banished God; that is the trouble. Give Him His rightful place and all will be different. Believe in God with all your heart, trust Him, serve Him, and He will lift you out of life's meanness, that in the midst of life's large room He may firmly set your feet.—Exchange.



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Coleman: Entered into eternal rest on the morning of August 29 at Saluda, N. C., ALBERTA HILSMAN COLEMAN, widow of Samuel Taylor Coleman, of Macon, Ga. Surviving her are her four children and their families—Mrs. Frank Hawkins, of Atlanta, Ga.; Samuel T. Coleman, Gray H. Coleman and Mrs. Alfred Willingham, of Macon, Ga.

Briggs: Entered into life eternal on September 28, 1921, at Smithfield, Va., MARION, age ten years, the only daughter of William J. and Florence Briggs. Interment at Courtland, Va.

"She has wandered into an unknown land
And left us dreaming how very fair
It needs must be, since she lingers there."

RESOLUTIONS.

At a meeting of the vestry of South Farnham Parish, Essex County, held in St. John's Church, at Tappahannock, Va., on Thursday, the 22d day of September, 1921, the following resolutions were offered and unanimously adopted:

Whereas, it has pleased our heavenly Father to call our beloved rector, the REV. WILLIAM NELSON MEADE, from us and his earthly labors to the rest that remaineth to all the people of God, we, the vestry, bowing in humble submission, and deeply lamenting in common with the whole community, the loss which we have sustained in the death of our rector, who so faithfully and earnestly preached the gospel of our Lord Jesus Christ, and administered the sacraments of the Church for nearly seventeen years to this people, and whose labors were so abundantly blessed, take courage in the inspiration of his unselfish life, and joyfully and hopefully we enter into the rich heritage which he leaves us.

Inspired with the love of our heavenly Father, Mr. Meade devoted his entire life to the service of his church and his fellowman; inspired with the love of our heavenly Father, he nobly died, leaving a memory which is truly a gentle and touching benediction to his church, his family and to his community.

Be it therefore resolved, that we mourn the loss which his congregation, the whole Church in the Diocese, and his family have sustained by his death; that a copy of these resolutions be recorded in the register of this vestry, a copy be forwarded to his family, to the Southern Churchman and to the Tidewater Democrat.

E. L. W. FERRY,
J. C. PHILLIPS,
WM. A. WRIGHT,
Committee.

IN MEMORIAM.

CHARLES EDWARD SHEPHERD.

After a brief illness, our friend and co-laborer, CHARLES EDWARD SHEPHERD, entered into life eternal on Sunday morning, September 18, 1921.

Mr. Shepherd was a faithful and loyal member of St. Andrew's Church for a number of years and until his death, a vestryman for fourteen years, treasurer of the church and secretary of the Sunday school; also a member of the choir. There was no movement for the advancement of the kingdom or welfare of mankind in which he was not intensely interested and active. Of a warm and genial disposition, affable and courteous, capable and industrious, he radiated a spirit of optimism and hope, and it was always a privilege and pleasure to have him as companion and co-worker. No task was too arduous nor journey too long if to be of service to his fellowman. In the hour of need he was sympathetic, and freely ministered to the comforts and necessities of those in trouble.

In the death of Mr. Shepherd, the church has lost an earnest and devoted member, the vestry an active and enthusiastic worker and wise counsellor, and the Sunday school and choir a zealous laborer. While his spirit has passed on to his heavenly home, the memory of Mr. Shepherd will ever live in the hearts of his fellow-vestrymen.

Well done, good and faithful servant; enter thou into the joy of thy Lord.

Be it therefore resolved, that we, the vestry of St. Andrew's Church, convey to the family of our deceased friend and brother our heartfelt sympathy and condolence, with the prayer that our heavenly Father will supply His Holy Spirit to comfort and strengthen them in this sad hour and guide and sustain them through life.

Be it further resolved, that a copy of these resolutions be sent to the family of Mr. Shepherd, that they be spread upon the minutes of the vestry, and published in the Southern Churchman and the News-Leader.

Vestry of St. Andrew's Church,
R. H. SARVAY,
F. E. SCOTT,
CHAS. J. NEWELL,
Committee.

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Church Intelligence.

(Continued from page 15)

cottonwoods to pines and cedars, deserts, irrigated valleys, only partially indicates the scenery of three days' jaunt to get the clergy of the deanery together. The snow-covered peaks could be seen, but at some distance. Did it pay? Yes.

W. H. H.

Personal Notes

The Rev. Robert McCutchen has recently entered upon his duties as rector of the church at Del Rio and Brackettville, Diocese of West Texas. Mr. McCutcheon comes from Holy Trinity Mission, Zamboanga, Philippine Islands.

The Rev. Azael Coates, of Philadelphia, has accepted an appointment to Manhein and Mount Hope, Pa., Diocese of Harrisburg.

After October 8 the address of Bishop G. Mott Williams will be care Morgan Harjes & Co., 31 Boulevard Haussmann, Paris, France. Bishop Williams is undertaking a visitation of the American churches in Europe.

The Rev. R. O. Mackintosh has succeeded the Rev. Goodrich R. Fenner as rector of Uvalde and Montell, Tex. Mr. Mackintosh has been serving the church in the Rio Grande Valley and has organized the work at Mercedes, Dena, McAllen and Mission.

The Rev. O. E. Newton has accepted a call to St. Stephen's Church, Clifton Heights, in the Diocese of Pennsylvania, and expects to begin work there in a month or two.

The Rev. Lee L. Rose, after a year in North Carolina, returns to Central New York to assume charge of parishes in Elmira Heights and Horseheads.

The address of the Rev. P. Parker Phillips, D. D., is changed from Alexandria, Va., to 2131 Florida Avenue, N. W., Washington, D. C.

The Rev. C. A. G. Heiligstedt, formerly rector of Grace Church, Ottawa Kan., has taken charge of St. John's Parish, Parsons.

The Rev. Steven D. Thaw has accepted the call to St. Paul's, Harrisburg, Pa., and will enter upon his work there November 1.

The Rev. R. M. Hardman, a retired priest of the Missionary District of South Dakota, is spending the winter at Llano and is giving the communicants of this mission the ministrations of the Church. Mr. Hardman at one time was priest in charge of Beeville and Kenedy.

Mr. Sidney L. Morgan, of Pittsburgh, is studying for Holy Orders in the Missionary District of Wyoming, and is in charge of the work at Hanna, under the direction of Dean Thornberry.

The Rev. B. Dennis has given up his work at San Marcus and Lockhart, Tex., and has returned to his home in Virginia.

The Rev. U. B. Bowden, of Yoakum, Tex., has been in poor health for several months, and has been with his son, the Rev .Paul Bowden, at Warrenton, Va., and other members of his family near Sewanee, Tenn. His health is much improved, and he will soon return to his work.

The Rev. Albert Martin celebrated the twenty-fifth anniversary of his rectorship of Trinity Parish, Yazoo City, Miss., on Sunday, October 2.

The Rev. Julius C. H. Sauber, civic chaplain of the Diocese of Pittsburgh, was married on September 17 in Boston to Miss Theodora Burnham. They are now at home, 2625 Tilbury Avenue, Pittsburgh, Pa.

Ordinations.

The Rev. Gordon M. Reese was advanced to the priesthood on Sunday morning, September 25, in Trinity Church, Houston, Tex. The Rt. Rev. Clinton S. Quin, Bishop Coadjutor of the Diocese of Texas, ordained the candidate, and those who joined in the laying on of hands were the Rev. Messrs. Charles Clingman, L. Valentine Lee, T. J. Windham, Harris Masterson and George Ossman. The Rev. Charles Clingman, rector of Trinity Church, preached the sermon and the Rev. L. Valentine Lee presented Mr. Reese. The Rev. Mr. Reese is Secretary of Young People's Work in the Diocese of Texas, and is also young people's pastor of Trinity Church, Houston.

On the Eighteenth Sunday after Trinity, in Christ Cathedral, Salina, Kan., Vernon Alban Weaver, Samuel Francis Lyons and Francis Core Reynolds were ordered deacons by Bishop Mize. The sermon was preached by the Bishop, and the candidates were presented by Archdeacon C. E. Maltas. The Rev. Mr. Weaver will be stationed at Concordia, Kan., the Rev. Mr. Lyons at Anthony, Kan., and the Rev. Mr. Reynolds at Hays, Kan.

On the Eighteenth Sunday after Trinity, September 25, in St. Paul's Memorial Church, San Antonio, Mr. Claude Robert Parkerson was ordered deacon by the Rt. Rev. William T. Capers, D. D., Bishop of the Diocese of West Texas. The candidate was presented by the Ven. B. S. McKenzie, Archdeacon of the Diocese. Mr. E. D. Williams, who is soon to be ordered deacon, acted as Bishop's chaplain; the sermon was preached by the Bishop. This ordination is of more than usual interest to the Church, and especially to the members of the Brotherhood of St. Andrew, for Mr. Parkerson served the Church during the war as one of the Army and Navy Brotherhood secretaries with great faithfulness and ability in the camps of Oklahoma and Texas. Mr. Parkerson has served the Church for nearly twenty years as Church army evangelist in England, as a S. P. G. Catechist in the Diocese of Saskatchewan, Can., and as a lay worker in Nebraska and Wyoming before coming to the Diocese of West Texas. At the close of the war Bishop Capers took charge of St. Paul's Memorial Church, which is situated right at the centre of Fort Sam Houston, as the Bishop's Church for army work, appointing Mr. Parkerson as his lay assistant with license to preach. Mr. Parkerson has shown exceptional ability in reorganizing the work of the parish, and has greatly endeared himself to the members of the congregation and men of the army by his faithfulness and devotion to duty. Mr. Parkerson, who has been at St. Paul's Church three years, has been appointed by the Bishop to continue as vicar. At the same hour of the ordination at St. Paul's, a brother, Mr. Leonard Stanley Parkerson, was being ordered deacon in Oxford Cathedral, England, by the Lord Bishop of Oxford. The Diocese of West Texas is most grateful to the Brotherhood of St. Andrew for sending Mr. Parkerson into the Diocese. Another Brotherhood war work secretary is soon to be ordered deacon (D. V.) on St. Andrew's Day, who has rendered most faithful service to the Diocese for the past year. Two more such men are needed for the work of the Diocese, and if the Brotherhood of St. Andrew can furnish them, the Diocese will be grateful.

On Wednesday, September 28, at Trinity Church, Victoria, Tex., occurred the ordination to the sacred order of priests the Rev. Louis A. Parker by the Rt. Rev. W. T. Capers, D. D., Bishop of the Diocese, who also preached the sermon. The following clergy were present: The Rev. Messrs. George W. Smith, of Cuero; H. R. Remson, of Port Lavaca; M. A. McKevgh, of Goliad, and D. A. Sanford, lately of Amarillo. The Rev. Mr. Parker has been engaged as worker for the Near East Relief for two years at least. He is to sail from New York on October 12, and after visiting several countries in Europe, will proceed to Armenia, and to other countries where relief is needed.

Deaths.

The Rev. George Pomeroy Allen, rector of St. Mary's Church, Ardmore, Pa., died at his home in Ardmore September 21, at the age of seventy-six. He had been ill all summer, but had recovered sufficiently to preach the Sunday before his death.

Mr. Allen was born in Philadelphia, and was graduated from the University of Pennsylvania and the Philadelphia Divinity School. For twenty-one years he was rector of Trinity Church, Bethlehem, Pa., which he resigned to come to Ardmore in 1900.

The funeral Friday at the church was attended by many members of the congregation and many friends along the Main Line.

One son, Major Alfred R. Allen, M. D., was killed in action with the Seventy-ninth Division in France in 1918.

The Rev. George H. Houghton Butler, who resigned in May, 1912, after sixteen years in charge of St. Mary's Mission in Sherwood Park, Yonkers, N. Y., died Saturday, September 10, in a hospital after a protracted illness. Funeral services were held at St. Stephen's Church, in West Sixty-ninth Street, New York.

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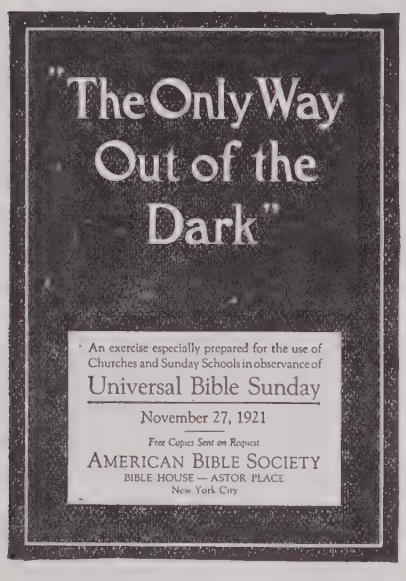
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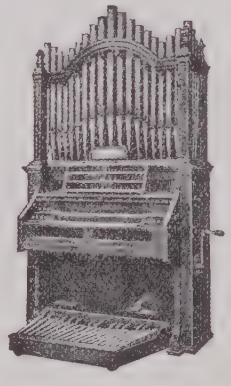
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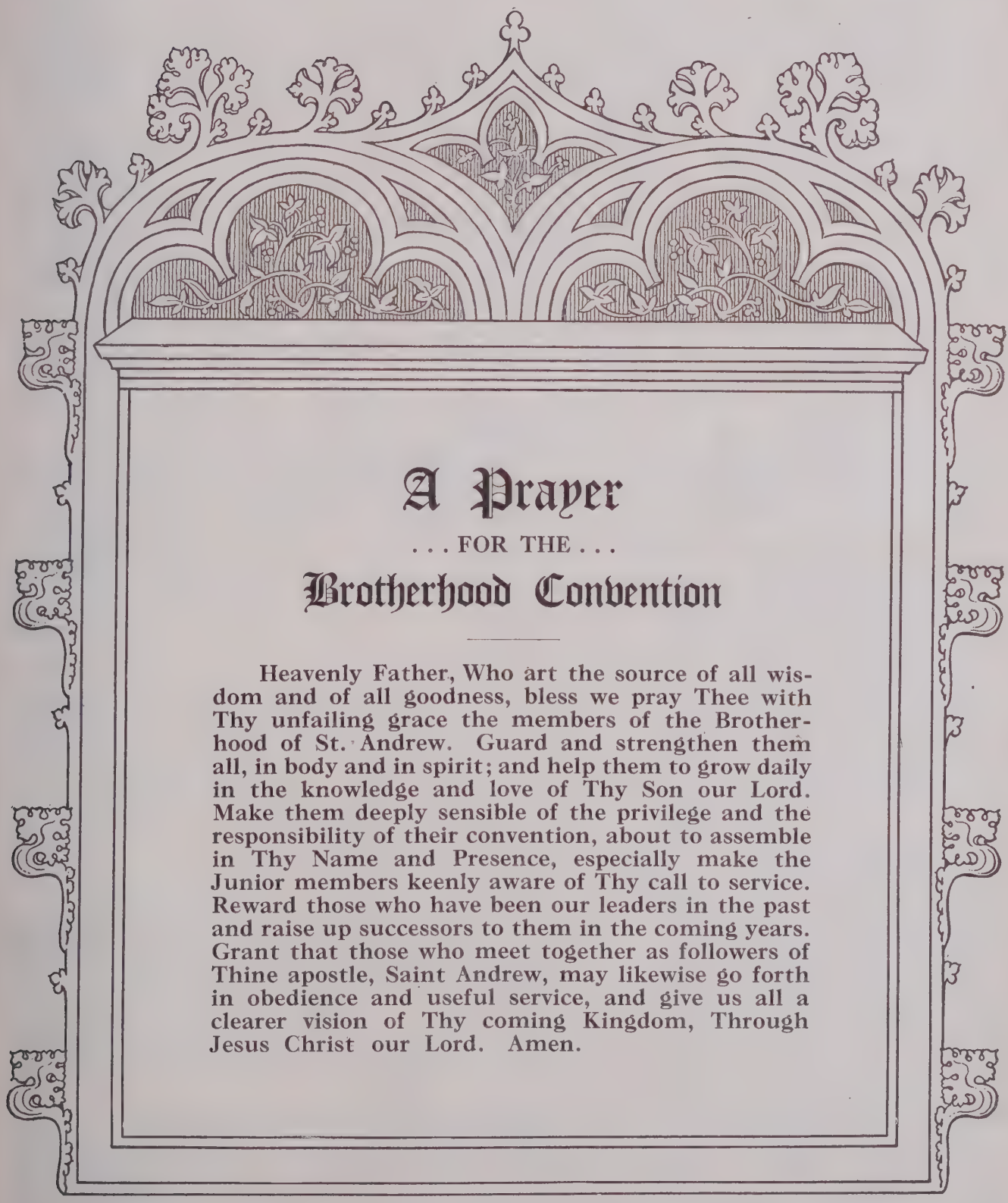
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How in the world can we expect the worldly, the non-Christian, to take the Church seriously, if her own members do not even the same? What is more unreasonable than to expect men to be true to the ideals set forth by Christ Jesus, when by our open, public and avowed deeds we disclaim their worth! —Christian Advocate.

Our wills must be in following Christ, or it means nothing. All true obedience begins, not in the outward action, but in the inward spring of all activity; that is, in the will. We must will to do His will, if we would follow Christ. We become obedient within before we are obedient in the outward act. The moment for action may not have arrived, but the time for willing to be obedient is always present.—Ruskin.

We are purposed for union with our Lord. The Scriptures resound with this teaching from end to end. Every call in its pages is a call to a rectified communion with our Maker. That union has been broken, and broken by nothing but sin. And if peace is to be regained, the union must be restored. It must be the union of will with will, my will lifted like a sail, while the breath of the Lord blows upon it, moving my life in an appointed way. It must be the union of heart with heart. God and man sharing common sorrows and common joys. This is peace. Man's life moving in God's life is frictionless communion.—J. H. Jowett.

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Up to our means, a very different thing!
My business is not to remake myself,
But make the absolute best of what God made.
—Robert Browning.

Mercifulness manifests itself in two ways: first, in patience and forbearance toward those who do wrong, leniency toward those who fail; and, secondly, in ministrations of kindness and love to those who are in need. The first of these manifestations is negative. The other phase of the quality is active and positive.—Rev. J. R. Miller, D. D.

Do not look forward to what might happen tomorrow; the same everlasting Father who cares for you today will take care of you tomorrow and every day. Either He will shield you from suffering or He will give unfailing strength to bear it. Be at peace, then, and put aside all anxious thoughts and imaginations.—Francis de Sales.

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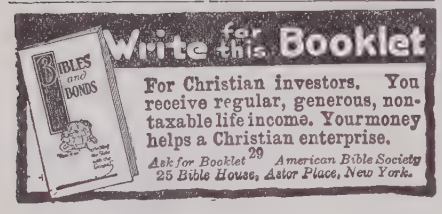
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Southern Churchman

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VOL. 86 RICHMOND, VA., OCTOBER 15, 1921. No. 42.

AN ANNOUNCEMENT

With the utmost gratification we are permitted, on behalf of the Southern Churchman Company, to announce that from this issue the Rev. W. Russell Bowie, D. D., becomes editor of the Southern Churchman.

The change in editorship thus indicated is more nominal than real. For more than seven years Dr. Bowie has been a most valued helper in the conduct of the paper. It was he who suggested, and for several years edited, the department dedicated to Christian Social Service under the title of Christianity and the Community. After giving up this department to Mr. Montague when he went to France in 1918, he gave, after his return, valuable aid in securing special articles for publication, and continued to write occasionally for the editorial page; but only within the last two years has he consented to have his name appear as associate editor. Since that time, however, the leading editorials week by week have been generally, and for the past twelve months almost exclusively, from his pen. They have attracted wide attention, and our readers are already so well acquainted with his excellent work that he requires no introduction from us save this acknowledgment of our indebtedness for his generous assistance. The intellectual equipment, the literary talent and the even finer spiritual qualifications which Dr. Bowie brings to his larger task justify us in anticipating renewed prosperity and usefulness for the Southern Churchman, the editorial control of which now passes entirely into his hands.

The Rev. R. Cary Montague will continue upon the editorial staff with enlarged duties. To him as well as to Dr. Bowie, to his faithful and efficient secretary and assistant in the office, and to the business staff, the retiring editor would express the grateful appreciation he feels for their co-operation so loyally given, and especially for their readiness in supplementing his service during a prolonged period of ill health. Moreover, he is spared the pain of saying Adieu to them or to our readers, for while, at his own request, he is relieved from a burden of responsibility he is no longer fitted to bear, an honorary place has generously been assured him with the opportunity to continue such service as he is able to perform.

May the blessing of God abide upon the Southern Churchman and upon all who conduct it or contribute to the fulfilment of its mission!

EDWARD L. GOODWIN.

THE CHURCH'S MISSION

We have sometimes seen, even in Episcopal addresses, allusions to the calling, or duty, or responsibility of the Episcopal Church which would seem to indicate that in the minds of the writers there was something quite special or peculiar about it. We recall a sermon preached before the General Convention some years ago, by a good Bishop from the mid-West, in which he defined the present mission of this Church in a fashion that seemed to us very narrow and uncatholic indeed. The idea seemed to be that under existing conditions we were set to minister to certain choice people and to guard what we have, which was something peculiarly our own and in constant danger of being mislaid or forgotten. Certainly some such notion lurks in the minds of many, whether it finds expression in words or not.

Bishop Phillips Brooks made but one address to his convention during his short Episcopate, but in that he presented, quite incidentally, a much broader conception of what the Church is for. He said:

"Probably it was inevitable that we should come to take somewhat the same view of ourselves that others have taken of us. Certainly we have done so in some degree. With all our self-appreciation we have lived in a limited notion of what it is possible for us to do. We have been at once bold and timid. We have been burdened with self-consciousness. We have dwelt upon what we have called the "mission of our Church." The real mission of our Church is nothing less than the eternal, universal mission of the Church of Christ, which is the preaching of righteousness, the saving of souls, the building of the Kingdom of God. All mere special commissions and endowments are matters of method, and ought to be much less kept before our consciousness and much less set before the world.

"We are too much in the habit of asking, when a new town or city is offered as a possible field for an Episcopal Church, whether there are any "Church people" there, as if that name prescribed a special kind or order of humanity to whom alone we were to consider ourselves as sent. The real question ought to be whether there are human creatures in that town. We are sent to the human race. That larger idea of our mission must enlarge our spirit and our ways, and make us fit to bear our part in the broad salvation of the world. . . . The Church is bound to seek men; not merely to stand where men can find her if they wish, but to go after them and claim them. . . . We need more and not less boldness and assurance of what we are and what we have to do."

Many years ago we heard an essay read before one of our Convocations on an appointed subject which was something like this, "How shall we bring the distinctive features of our Church to the thoughtful attention of the people?" The conclusion of the essayist, as we remem-

ber, was to the effect that "We don't have to." He was of the opinion that if our Church was faithful and diligent in her appointed business of preaching the gospel of God and bringing souls to the knowledge and obedience of Christ, her distinctive features were sufficiently attractive and convincing to take care of themselves. So we have always believed. The Church that brings a man to the feet of the Master to receive the riches of His forgiveness and grace will always find that man loyal also to herself and appreciative of her excellencies; and if he has not been so brought his allegiance is hardly worth having. A really good mother does not have to insist that she is the best and wisest mother in the neighborhood; her own children will believe that by a happy instinct, and will defend their faith against all comers. Let her bring her many sons and daughters to their birth and all the rewards of motherhood will be multiplied unto her.

It seems to us that the thought of the Church and her ministers needs again and again to be recalled to their primary and essential mission. It is so easy to take the chief things for granted and to become wholly occupied with the secondary and even with the comparatively trivial. The days in which this Church in this country had its most rapid and substantial growth were the days when men were **sent forth to preach.** That was their mission, other things were subsidiary, and she lost power when, as Bishop Brooks said, she became self-conscious and burdened with a sense of some peculiar method or deposit of her own. Did not St. Paul have somewhat this idea in mind when he was deciding the question about the comparative value of spiritual gifts for the Church at Corinth? After insisting that none was of any value without love, he determines the matter in favor of the gift of preaching—telling forth the message of God. And the reason seems to be that while the other "gifts" were helpful for themselves, prophesy was good for those outside, who filled the place of the unlearned. "He that speaketh in a tongue edifieth himself, but he that prophesieth edifieth (buildeth up, margin) the Church." The whole chapter, the fourteenth of First Corinthians, might well be studied, **mutatis mutandis**, with this thought of the Church's true mission in mind.—E. L. G.

THE SOUTHERN CHURCHMAN AND DR. GOODWIN

The Southern Churchman has had a long history; and all which has been noble in that history has been woven from the gift of godly souls. The paper has never been endowed with money. It has had a loyal group of Churchmen who, as its stockholders, have helped it at certain periods when the way was difficult. But for a far larger part of its career it has had neither subsidy nor gifts. It has therefore not always presented what ideally we should have desired in its mechanical make-up and the other material things which indicate large expense. But we trust that it can claim a better thing. It has sought to bring the message of a living Christianity, and of loyalty to the strong simplicity of a Church which must speak in the voice of the different generations the unchanging message of the Christ.

In the record of the Southern Churchman no man has served it with finer devotion than the editor who now retires from his more active responsibilities, though as long as God gives him to us he shall never retire in his counsel and help. Edward L. Goodwin comes of a family conspicuous both in this and other generations for its representatives in the ministry. He represents the flowering of that beautiful ideal of the Christian home which, when once it is realized, brings forth lives ready for the service of the Master whom the most sweet and intimate relationships have from childhood helped to make real. He represents all which is best in the churchmanship that has been native to the old Commonwealth where first the liturgy of the Church of England was used upon the shores of this new world. In ripeness of scholarship, in just and generous sympathies, in steady loyalty to the finest evangelical conception of the Church, he has given to the Southern Churchman for these last seven years its personality from his own.

When the apostles went up to the temple and found the lame man at the beautiful gate, it is recorded that Peter said: "Silver and gold have I none, but such as I have give I thee. In the name of Jesus Christ of Nazareth rise up and walk!" Like those apostles, the Southern Churchman has not been able usually to give to the Church the things which are bought with silver and gold; but through Edward L. Goodwin, and the men who have preceded him, it has spoken in the name of Jesus. It has said to those who halted, "Rise up and walk." It has encouraged the spirits of the lame in faith to go in new and thrilling gladness through a Beautiful Gate.

The best thing that we, who seek to carry on the work of Dr. Goodwin, aim for is to be able to speak with authentic reality in that Name by which he speaks.

W. R. B.

CHRIST IN THE WORLD.

The call of the hour is to make all men see that the world's great need is Christ. The problem not alone concerns the church-goer, but more especially those who have gotten off the path of righteousness, and who wander idly through the shallow labyrinth of materialistic notions that pervade the world today.

Before the latter can be reached, the Church must take stock of itself, both pulpit and pew. Can it meet the test of God? Do ministers of today act as if getting the gospel of Jesus Christ to the public is the most important thing in life? Does the average church-goer attend Sunday services from force of habit, or because his body and spiritual self hungers for the Word of God?

Each man can answer for himself, and in so doing, perhaps, explain one reason for the "missing flock." That reason is psychological. It concerns the heart.

The modern salesman knows it by the business maxim: First sell the product to yourself, before you attempt to sell it to others. Only then will you be able to instill into your listeners that what you say regarding it you actually believe.

The action of the Church and its members does not always meet this test. Many ministers annually take vacations of from two to three months in length. Members of churches excuse themselves from attendance at services on excuses that are neither here nor there. Such actions may appear as mere trifles to those within the fold, but it often strikes a very different chord in those whom the Church is attempting to reach.

It stresses the point that the Word of God, to believers themselves, is not always to be interpreted as the most important thing in life. If it were, say non-church-goers, how can a minister excuse himself from his duties for two and three months at a time; why do church members absent themselves from services with the slight excuse of this day and age?

Here, indeed, is a morsel of thought for reflection. What dominates the thought of a people dominates their action. If the Church, both pulpit and pew, does not reflect the importance of the gospel of Jesus Christ, not alone on Sundays, but week-days as well, how can they persuade other people to believe that that message is the greatest thing in the world?—Editorial Minneapolis Journal.

THY BROTHER.

O gentle man, the common man is yet thy brother, and thy gentleness should make him great, infecting him with thy humility, not rousing in him the echo of a vile unheavenly scorn. Wilt thou, with thy lofty condescension, more intrinsically vulgar than ever his ugly self-assertion, give him cause too good to hate thy refinement? It is not thy refinement makes thee despise him; it is thy own vulgarity, and if we dare not search ourselves close enough to discover the low breeding, the bad blood in us, it will one day come out plain as the smitten brand of the galley slave.—Selected.

THE BEGINNING OF THE CHURCH IN AMERICA

By the Rev. Corbin Braxton Bryan, D. D.

[Editor's Note: This week hundreds of men and boys of the Church, assembled for the National Convention of the Brotherhood of St. Andrew at Norfolk, will go together to Jamestown, and after that to Williamsburg, once the capital of the colony of Virginia. At Jamestown they will stand upon the ground where first the worship of the Church of England began upon these shores, and at Williamsburg they will visit one of the oldest and most beautiful of the colonial churches. In order that this great company of men and boys of the Brotherhood, the far-scattered congregations which they represent, and the readers of this paper generally, may appreciate the rich interest of the scenes which they will visit, the Southern Churchman prints this week the historical articles, which follow.]

The importance of the settlement at Jamestown lies in the fact that then, at last, the English race began to come into permanent possession of their portion in the New World, and to shape the destiny of this continent. They were belated in so doing, but when they came they brought with them principles, civil and religious, which in the circumstances they could hardly have brought sooner; and to which, under God, they owe the supremacy they have achieved.

For two generations the power of Spain, armed with the exhaustless wealth of the Indies, and directed by the fanatical minds of the Emperor Charles V and his son, Philip II, bent upon the aggrandizement of the Kingdom of Spain and of the Church of Rome, had threatened the civil and religious liberty of every Protestant power in Europe. During that period any settlement of Englishmen in America had proved impossible. It was all England could do to maintain her independence at home, and assist others struggling in the same cause. This she did throughout the long reign of Elizabeth, giving assistance and a refuge for the French Huguenots, and fighting the battles of the Dutch against Spain in the Netherlands. At last, in the overthrow of the Armada in 1588, the liberty of England was assured; and upon the accession of James I peace was established between Spain and England, and a better opportunity was thereby afforded for the settlement of an English colony in America. But though peace had been declared, war was in the hearts of both nations, and many of the English who, under Elizabeth, had been fighting Spain for years, went over to the Netherlands, and continued the fight there in behalf of the Dutch.

In the meantime the great question of religion, on which all the rest hinged, had been determined, and so a colony could be established homogeneous in faith as Protestants; and no sooner was the peace declared than the minds of the English turned again to Virginia.

The Colony of Virginia is sometimes conceived of as a mere commercial and mercenary venture, in which "to get the pearl and gold" was the chief idea; and those who founded the colony are represented, as for the most part mere adventurers, without principles either political or religious. Doubtless "the pearl and gold" was the only idea with many "adventurers" who stayed at home, and adventured a subscription to the company's stock, and also of many "planters" who adventured themselves into the wilds of the New World. But the conception and purpose of those who planted and maintained the colony was of the broadest and most far-reaching character. There were already buccaneers, English, French and Dutch in plenty in the West Indies; and the fear that Virginia would be just one more nest of pirates haunted the Spanish mind. But the mature determination and purpose of those who received the King's Letters Patent for this colony was the spread of the English dominion, carrying with it English liberty, and the English Church into the New World, and there to contest with Spain her claim of the Western Hemisphere. Their Letters Patent guaranteed to the colonists and to their heirs forever all the liberties, franchises and immunities of Englishmen, born and abiding in England. The third article of their Letters Patent reads: "We, greatly commending and graciously accepting of their desires for the furtherance of so noble a work, which may, by the providence of Almighty God, hereafter tend to the glory of His Divine Majesty, in propagating of Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God, and may in time bring the infidels and savages living in those parts to human civility and a settled and quiet government; do," etc.

In the instructions given to the colonists, it is provided that the President, Council and ministers shall "with all diligence, care and respect provide that the true Word and service of God and Christian faith be preached, planted and used, not only within every of the said several colonies and plantations, but also as much as they may amongst the savage people who doe or shall adjoin unto them, or border upon them, according to the doctrine, rights and religion now professed and established within our realm of England."

A most important characteristic of the Colony of Virginia is that it was founded before those divisions, political and relgious, arose which brought on the great civil war in the reign of Charles I. The colony was shaped and directed by the most liberal and advanced statesmen of their day; and as it developed they sought and gained for Virginia more liberty than James I finally approved; and on this account he revoked the liberal charter granted in 1612. But the character of the colony remained that of a representative English Colony, and, from the first, Englishmen of all opinions allowed in England came naturally to Virginia, and they continued to do so. It represented the integrity of Old England and not a sect or faction of any sort, civil or ecclesiastical. They brought no grievance, they nursed no bitter memories, they were infected with no morbid tendencies, but only such as are common to men. It was a genuinely representative piece of Old England set down in the New World—ranging in rank in the first company of colonists from "Gentlemen," like "Master Edward Maria Wingfield" and the "Honorable George Percy," a brother of the then Earl of Northumberland, down to "Nat Peacock" and "Dick Mutton," "boyes," as we still call our nondescript young servants. And among them all moved that man of God, their minister, the Rev. Robert Hunt, whose unselfish fortitude and endurance, as well as his "good doctrine and exhortation," more than once reconciled them in their difficulties among themselves; "chiefly by his own devoted example, quenching those flames of envy and dissension."

All agree in praising him. John Smith calls him "an honest, religious, courageous divine; during whose life our factions were oft qualified, and our wants and greatest extremities so comforted that they seemed easie in comparison of what we endured after his memorable death."

It is recorded of him that during the six weeks the ships were kept in sight of England, "all which time Master Hunt, our preacher, was so weake and sick, that few expected his recovery. Yet, although he were but twentie myles from his habitation (the time we were in the downs), (from which we infer that his home must have been in Kent), and notwithstanding the stormy weather, nor the scandalous imputations (of some few, little better than Atheists, of the greatest ranke among us) suggested against him, all this could never force from him so much as a seeming desire to leave the business, but preferred the service of God in so good a voyage, before any affection to contest with his godlesse foes, whose disastrous designes (could they have prevailed) had even then overthrowne the business, so many discontents did then arise, had he not, with the water of patience and his godly exhortations (but chiefly through his true devoted examples) quenched those flames of envie and dissension."

On Sunday morning early, the 26th of April, corresponding to the 6th of May, as the calendar is now corrected, the colonists entered Chesapeake Bay, and landed on the southern shore.

It was the third Sunday after Easter, and if on the ships or on the shore that day the service was read, as it is probable that it was, the appropriateness of the epistle for the day, beginning with 1 Peter 2:11, and warning them "as strangers and pilgrims," to practice self-discipline, to submit to authority, and live in love, must have impressed those who heard it.

To this same point they returned three days later, on Wednesday, April 29, the day after they had found the channel at Old Point, and knew that they could enter the river. Then, after the revered fashion of old Christian explorers and discoverers, they set up a cross at the spot of their first landing, and called that place Cape Henry.

After two weeks of exploration and examination, of which an interesting account is given by George Percy, they finally determined upon an island adjacent to the north bank of the river and forty miles from its mouth.

To this place they came on May 13, and the next day, Thursday, 14, all hands were brought ashore and set to clearing ground for their settlement and making ready timber for their stockade fort. This stockade was triangular, "having bulwarks at each corner like a half-moon, and four or five pieces of artillery mounted in them." The side next the river was 420 feet long and the two other sides each 300 feet long. A road ran all around

on the inside next the stockade, and next to the road and facing inwards were the cabins occupied by the colonists. In the open space in the middle of the triangle stood the guardhouse, the storehouse, and when it was built, which was within a few weeks, the church. The settlement was at the upper or western end of the island.

"Now," to quote Captain Smith, "because I have spoke so much of the body, give me leave to say somewhat of the soule; and the rather because I have been demanded by so many how we began to preach the gospel in Virginia, and by what authority; what churches we had, our order of service, and maintenance of our ministers; therefore, I think it not amisse to satisfie their demands, it being the mother of all our Plantations, intreating pride to spare laughter to understand her simple beginnings and proceedings.

"When we first went to Virginia, I well remember, we did hang an awning (which is an old saile) to three or four trees, to shadow us from the sunne; our walles were rales of wood; our seats unhewed trees till we cut plankes; our pulpit a bar of wood nailed to two neighbouring trees. In foule weather we shifted into an old rotten tent; for we had few better, and this came by way of adventure for new.

"This was our church till we built a homely thing like a barne, set upon cratchets, covered with rafts, sedge and earth; so was the walls. The best of our houses (were) of like curiosity; but the most part far much worse workmanship, that neither could well defend (from) wind nor raine. Yet we had daily Common Prayer, morning and evening; every Sunday two sermons; and every three months the Holy Communion, till our minister died; but our prayers daily with an Homily on Sundaies we continued two or three years after till our preachers came"—that is, the next preacher to come after the death of Mr. Hunt.

Here is a true picture of the beginning of Church life in America. The pioneers, working in the summer heat, building a fort, clearing ground, planting corn, getting out clapboard and specimens of timber to send back to England, with sassafras roots and other crude products of the land.

Sunday comes, and they leave their tools, but still taking their arms, they gather under the "old saile" to shadow them from the sun while they hear the familiar words of Common Prayer, and the cheering exhortations of their man of God.

There, doubtless, the first celebration of the Holy Communion was held on Sunday, the 21st of June, 1607, corresponding to July 1 in our calendar. It was the Third Sunday after Trinity; and the next day the ships were going back to England. Note again the appropriateness of the epistle, 1 Peter 5:5, etc.: "All of you be subject one to another, and be clothed with humility, for God resisteth the proud and giveth grace unto the humble. Humble yourselves, therefore, under the mighty hand of God that He may exalt you in due time. Casting all your care upon Him, for He careth for you."

THE CHURCH BUILDINGS AT JAMESTOWN

By the Rev. Corbin Braxton Bryan, D. D.

The first church building of the Church of England in America was set up on Jamestown Island by the hands of the first voyagers and colonists, a few weeks after they had landed in 1607. It was "a homely thing like a barn, set upon cratchets, covered with rafts, sedge and earth."

This poor little building of logs, covered with turf and sedges, lasted only about six months. Early in January, 1608, just after Newport's return from England, bringing supplies of men and provisions, the town caught fire and the reed thatching of the huts and church made a fire "so fierce as it burned their pallizadoes (although ten or twelve yardes distant) with their armes, bedding, apparel and much private provision. Good Master Hunt, our preacher, lost all his library, and all that he had but the clothes on his backe, yet (did) none ever see him repine at his losse." Newport came to their help, and while the men were repairing the storehouse and other buildings, Newport's mariners rebuilt the church, probably on the site of the old one; and this is the second church built, and, like the first, it was a hurriedly-constructed and poor affair.

These two churches are the only ones which Captain John Smith knew in Virginia, for he returned to England in October, 1609. Hunt had then been already some months dead.

It witnessed the horrible "starving time" of the winter and spring of 1609-10, and saw the abandonment of Jamestown in June, 1610, when Sir Thomas Gates and Sir George Somers found the colony at the last gasp, and took them aboard their ships to carry them back to England—a bitter trial after all that had been endured. And evidently it was God's will that Virginia should be tried, but it was not His will that she should be abandoned. When the ships were actually going down the river, word came to them that Lord De la Warr was lying at Old Point Comfort with abundant reinforcements and supplies. Virginia was not abandoned, but rescued in the nick of time. With the coming of Lord De la Warr and a well-selected company of emigrants, a new and more hopeful era opened for the colony. As for the church, although only two and a half years old, it was already in very bad condition. But De la Warr, a deeply pious man, took much pains in repairing it. Strachey gives a bright picture of the church and its worshippers: "The Captaine General hath given order for the repairing of (the church) and at this instant many hands are about it. It is in length three score foote, in breadth twenty-foure, and shall have a chancell in it of cedar, with faire broad windowes, to shut and open as the weather shall occasion, of the same wood, a pulpit of the same, with a font hewen hollow like a canoa, with two bels at the West end. It is so cast as to be very light within, and the Lord Governour and Captaine General doth cause it to be kept passing sweete, and trimmed up with divers flowers, with a sexton belonging to it; and in it every Sunday we have Sermons twice a day, and Thursday a sermon, having true (two?) preachers which take their weekly turns; and every morning at the ringing of a bell about ten of the clocke each man addresseth himself to prayers, and so at foure of the clocke before supper. Every Sunday, when the Lord Governour and Captaine General goeth to church, he is accompanied with all the Counsailers, Captaines and other Officers, and all the Gentlemen, with a guard of Halberdiers, in his Lordship's Livery, faire red cloakes, to the number of fifty, both on each side and behind him: and being in the church his Lordship hath his seat in the Quier, in a green velvet chair, with a cloath, with a velvet cushion spread on a table before him on which he kneeleth, and on each side sit the Counsel, Captaines and officers, each in their place, and when he returneth home again he is waited on to his house in the same manner."

Here is great punctilio and formality; but withal De la Warr Somers and Gates were men of profound piety. Religion was not a matter of ceremonies and services with them, but was the foundation of their lives. They were of the sort that "next to God loved a good fight," but they loved both truly, and God was ever first.

In 1617 Captain Argall arrived in Jamestown, and served as deputy governor. He found the church which De la Warr had renovated again in ruins, and services being conducted in a storehouse. Some time during his tenure of office—i. e., between 1617 and 1619—a new church was built at Jamestown, "wholly at the charge of the inhabitants of that cittie, of timber, being fifty foot in length and twenty feet in breadth"; and this time the site was removed, and the new church was placed to the eastward of the old stockade (outside of it) and in the midst of or ajacent to the rueful graveyard, where so many victims of hunger, heat, cold, fever, and massacre lay buried. It was erected upon a slender cobblestone and brick foundation, only the length of one brick in thickness. This foundation was discovered by the careful explorations of the Association for the Preservation of Virginia Antiquities in 1891, and lies within the foundations of the next building, that is, of the one the tower of which is now standing. This slender foundation of the church, built between 1617 and 1619, is the oldest structure which has been discovered at Jamestown. It was within this little building that the first House of Burgesses met in July, 1619—the first representative body of English lawmakers to assemble in America. And "forasmuche as men's affaires doe little prosper where God's service is neglected, all the Burgesses stood in their places, until a prayer was said by Mr. Bucke that it would please God to guide and santifie all our proceedings to His own glory and the good of the Plantation." Then the small, but august body of Burgesses was organized, and the first laws passed in America by a representative body were then enacted for the regulation both of the Church and of the State.

How long this little building, the third church, lasted and was used, we do not know, but in 1639, January 18th, the statement is made in a letter from the Governor, Sir John Harvey, and the Council in Virginia, to the Privy Council in London, that "Such hath bene our Indevour

herein, that out of our owne purses we have largely contributed to the building of a brick church, and both masters of ships, and others of the ablest Planters have liberally by our persuasion underwritt to this worke." As this letter was dated January 18th, it may be that the church was finished that year, but there is no definite statement as to this.

The same letter makes mention of the first brick house at Jamestown, which was the residence of Secretary Richard Kemp. It was but sixteen by twenty-four feet in dimensions, but Governor Harvey speaks of it as "the fairest ever known in this country for substance and uniformity." This fourth church, built by Governor Harvey, stood and was used until September, 1676, when it was burned along with the rest of Jamestown by Nathaniel Bacon and his men. But it is most probable that the tower and walls stood, and that when Jamestown was partially rebuilt between 1676 and 1686, that the original tower and walls built by Harvey about 1639, were repaired and used. Thus repaired, the church continued to be used for many years. After 1699 the meetings of the House of Burgesses were no longer held in Jamestown, but removed to Williamsburg, and the residents at Jamestown became very few, and the congregation of the church at Jamestown was correspondingly diminished.

The last minister in the old church was certainly Bishop James Madison, who served the parish from 1785 to 1812. The old church was in ruins before 1812, and the last services in the parish were held in a brick church a few miles off on the road to Williamsburg, called "The Main" Church—that is, the church on the main land as distinguished from the island. This church has now disappeared.

The font of the old church and its interesting communion vessels were taken to Bruton church, in the new Colonial capital at Williamsburg, where they are still carefully preserved.

The old tower has kept its lonely watch for more than an hundred years. After long and inexcusable neglect it is now strengthened and guarded. Long may it stand. The principles, the heroic perseverance, the sufferings, which the very ground of Jamestown brings to mind, together with the imperishable fruits and blessings which went out to the New World from this first English settlement, have their fittest monument in the tower of the church which, in the providence of God, was appointed to bring the everlasting gospel to these shores.

OLD BRUTON PARISH CHURCH IN WILLIAMSBURG

By the Rev. W. A. R. Goodwin, D. D.

Bruton Parish Church bears witness to the continuity of the life of the Church established at Jamestown in 1607. The history of its beginning and early life lies in that period of obscurity occasioned by the destruction and loss of the written records of the church and the county courts of Virginia. From what remains we learn that in 1632 Middle Plantation (subsequently Williamsburg) was "laid out and paled in" seven miles inland from Jamestown in the original county of James City, and shortly thereafter a parish bearing the plantation name was created. In 1644 a parish in James City County, called "Harrop," was established, which, on April 1, 1648, was united with Middle Plantation Parish, forming the parish of Middletown. In 1674 the parish of Marston (established in York County in 1654) and Middletown Parish were united under the name Bruton Parish. The source from which the name was derived is suggested by the inscription on the tomb of Sir Thomas Ludwell, which lies at the entrance of the north transept door, which states that he was born "at Bruton, in the county of Summerset, in the Kingdom of England, and departed this life in the year 1678."

There was a church building in Williamsburg in 1665, which in 1674 had come to be known as the "Old Church." This fact is established by an entry in the vestry book of Middlesex Parish, which directs that a church be built in that parish, "after the model of the one in Williamsburg." How long this building had been in use is not known, but it had grown old in 1674, at which time the new vestry book opens with the order under date, "April ye 18th," that a "new church be built with brick att ye Middle Plantation." Land sufficient for the church and churchyard was given by Colonel John Page, together with twenty pounds sterling to aid in erection of the building. The beginning of Church life in this building, the foundations of which were unearthed during the excavations made in 1905, is noted in the quaint entry under date "November ye 29th, 1683: Whereas, ye Brick Church at Middle Plantation is now finished, It is ordered yt all ye Inhabitants of ye said Parish do for the future repair thither to hear Divine Service and ye Word of God preached; And that Mr. Rowland Jones, Minister, do dedicate ye said Church ye sixth of January next, being ye Epiphany."

The records of this period tell of the "old Communion Table," which is to be removed to the minister's house and there remain; of the purchase of a "Ring of Bells"; of fees paid in tobacco for registering official acts, and for digging graves in the church aisle and chancel, and of "ye sum of Sixteen Thousand Six Hundred and Sixty-Six pounds of Tobacco and Caske," to be paid annually to Mr. Rowland Jones, minister. Colonel John Page has accorded to him "the privilege to sett a pew for himself and family in the Chancell of the New Church," while the rest of the congregation is made subject to the order "that ye Men sit on the North side of the Church and ye Women on the left." Later on it is ordered that "Ye Gallery be assigned for the use of the College Youth" of William and Mary, to which gallery there is to be "put a door, with a lock and key, the sexton to keep the key."

Bruton Parish Church, upon the removal of the seat of government from Jamestown to Williamsburg in 1699, succeeded to the prestige which pertained to the church of the capital of the colony. From this time there grew about the church an environment of ever-increasing interest, and about it gathered an atmosphere which, with the passing years, has caught and reflects the light of other days.

The county road which ran by the churchyard, marking the inward and outward march of English civilization, now rose to the dignity of the Duke of Gloucester Street. The newly-designed yard and gardens of the Governor's palace swept down along the east wall of the church. In spacious yards adjacent rose the stately homes of the Virginia gentry who had resorted to the capital. Nearby towered the walls of the College of William and Mary and the halls of the Virginia House of Burgesses, and facing each other on the open green stood the Court of Justice and the octagon Powder Horn. The church had become the Court Church of Colonial Virginia. His Excellency, the Governor, attended by his Council of State, and surrounded by the members of the House of Burgesses, gave to the church an official distinction and a position of unique importance.

The old brick building of 1674 soon became inadequate to the needs of the situation, and in 1710, during the rectorship of the Reverend Commissary James Blair, D. D., it was determined that a new church should be built.

This building, which was completed in 1715, has remained continuously in use and has well withstood the rough usages of war and the devastating touch of time. Its ministers, as shown from contemporaneous records, were, without a single exception, men of superior culture and godly piety. Most of them were Masters of Arts from the Universities of Oxford and Cambridge, or full graduates of the College of William and Mary, and that they served the cause of Christ with devotion and fidelity is attested in every instance by resolutions of the vestry.

Official distinction was recognized and emphasized in the church. To His Excellency the Governor and His Council of State was assigned a pew elevated from the floor, overhung with a red velvet canopy, around which his name was emblazoned in letters of gold, the name being changed as Spotswood, Drysdale, Gooch, Dinwiddie, Fauquier, Lord Botetourt and Lord Dunmore succeeded to office. In the square pews of the transepts sat the members of the House of Burgesses, the pews in the choir being assigned to the Surveyor-General and the parish rector, while in the overhanging galleries in the transepts and along the side walls of the church sat the Speaker of the House of Burgesses and other persons of wealth and distinction, to whom the privilege of erecting these private galleries was accorded from time to time.

With the approach of the American Revolution the services in Old Bruton assumed a tone of tenderness and thrilling interest, unique in character and fervent with power. Men, as they listened to the proclamation of the gospel of redemption, saw clearer the vision of liberty and felt a deeper need of the guidance and help of God. Washington makes mention in his diary of attending services here, and adds, "And fasted all day." A contemporaneous letter, written by one of the congregation to a friend in London, tells of the intensity of grief and the

depth of feeling manifested in the service held by order of the government when news reached America that Parliament had passed the "Stamp Act." The church, it was said, would not begin to hold the people who thronged to attend the service. These people loved old England, and were bound to her by material interests and by ties of blood. They wanted to continue to honor and obey the civil authority, and to pray for their King, and they thronged to these services in old Bruton to express their faith and devotion and the passionate longing of their lives for justice, liberty and peace, and today the old church is hallowed by the memory of these prayers which rose from bleeding hearts to our fathers' God and our God, through the Liturgy which we use and love the more for these associations by which it is hallowed and enriched. In the eventide, when the parting glory of the day falls like a benediction and lingers in the old church, the old scenes come like a vision before the illumined imagination. Upon bended knee we seem to see that noble band of patriot legislators—Nelson, Wythe, Harrison, Braxton, the Lees, Cabells, Cary, Carr, Carrington, Carter, Nicholas, Norvell, Richard Bland, George Mason, Edmund Pendleton, Peyton Randolph, Patrick Henry, George Washington and the rest, and the walls seem again to echo back their supplication to the King of kings—"We beseech Thee to hear us, good Lord."

The old Prayer Book, which bears the inscription, "Bruton Parish, 1756," bears witness through erasures and marginal insertions to answered prayers. The Prayer for the President is pasted over the Prayer for King George III., while the prejudice engendered by the passions of men is evidenced by a line run through the words "King of kings," and the marginal insertion, "Ruler of the Universe." The Bible of this period is also preserved, together with the old parish register, containing the name of George Washington eleven times, and telling of the baptism of 1,122 negro servants within a period of twenty-five years, with many pages of the record of this period missing.

Besides these, the church is the inheritor and custodian of other sacred memorials of the past. The old Jamestown baptismal font and communion silver are still in use at Bruton Parish Church, together with a set of communion silver, made in 1686, given by Lady Gooch to the College of William and Mary, and a set bearing the royal arms of King George III.

It seems almost incredible that the need of a Sunday school room should have led the congregation in 1840 to yield to the spirit of innovation and destroy, as they did, the interior form and appearance of the church, but at this time a partition wall was built across the church; the high corner pulpit, the colonial pews and the flagstone chancel and aisles were removed; the chancel, which enshrined the graves of Orlando Jones, progenitor of Mrs. Martha Washington; the graves of the Blairs and Monroes, and of Rev. Dr. William H. Wilmer, was removed from its ancient place in the east end of the church and affixed to the wall of partition, and the interior of the building furnished and decorated in modern style with money secured by a church fair.

The work of restoration inaugurated on May 15, 1905, by a sermon preached by Rev. Beverley D. Tucker, D. D., now Bishop of the Diocese of Southern Virginia, has been planned and executed with absolute fidelity to Colonial type and historic verity, with the endeavor to reproduce the form and feeling of the past. The foundations and roof timbers have been renewed; a shingle tile roof covers the building, and an iron and concrete floor safeguards it from dampness and fire. The tower woodwork, together with the clock originally in the House of Burgesses, have been restored, and the bell, engraved, "The gift of James Tarpley to Bruton Parish, 1761," again rings out the passing hours. The high pulpit with overhanging sounding boards stands again at the southeast corner and is a memorial to the Rev. Commissary James Blair, D. D., and the other clergy of the Colonial period. The chancel has regained its place in the east, and, with the aisles, is paved with white marble in which are set tombstones appropriately inscribed to mark the graves discovered during the process of excavation. Of the twenty-eight graves found in the aisles nine were identified by letters and dates made by driving brass tacks in the wood of the coffin. Among the graves thus marked with marble slabs are those of Governor Francis Fauquier, Governor Edmund Jennings, and Dr. William Cocke, Secretary of State.

The Bible given by King Edward VII and the lectern presented by President Roosevelt are in memory of the three hundredth anniversary of the establishment of the English Church and English civilization in America.

Preserved and restored, the old church is typical of the strong and simple architectural designs of the Colonial period, and a witness to the faith and devotion of the nation builders. Rising from amid the sculptured tombs of the honored dead who lie beneath the shadows of its walls, old Bruton stands, as the Bishop of Southern Virginia has said, "The noblest monument of religion in America."

"A link among the days to knit
The generations each to each."

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

WANTED: A CLERGYMAN FOR WORK IN ALASKA.

Mr. Editor: Bishop Rowe has written me, asking me to endeavor to locate, or help him locate, a clergyman for the work at Fairbanks, Alaska. As a Southern man who has served five years in that field, I should like to lay it especially before some of the younger clergy of the South, in the hope that one of them may be moved to give at least five years to that work. Mrs. Lumpkin and I count the five years we spent in Fairbanks as five of the happiest we ever lived. We learned much. We met and grew to know and love many of the splendid types of manhood and womanhood that the North produces. While one will not find a great city in which to serve, they would find a field which gives opportunity for every expression of a clergyman's life. Our people there want it. The Guild has held together for two years, doing their work, and keeping up their interest. They are praying that a man be sent to them. The present judge of the Federal Court will probably be a Churchman; the past one was, and is now the elected head of the new Alaska Agricultural College and School of Mines, located at Fairbanks. We have a number of other outstanding men and women there. They need and want the ministrations of the Church. If this should stir the interest of any clergyman to volunteer, I shall be glad to give him all the information that I can, and I am sure that Mr. John W. Wood, of the Board, would likewise be glad to help him to any knowledge he may desire of that field.

(Rev.) H. H. LUMPKIN.

116 West Washington Avenue, Madison, Wis., Sept. 26, 1921.

THE CHURCH'S PRESENT CRISIS.

Mr. Editor: Let the clergy come to the front in this matter of the Church's crisis. Say that out of five or six thousand clergymen we have four thousand who would, beginning with the first of October, give a tenth of their monthly income for the following four months. Say the average would be ten dollars per month, this would mean forty thousand dollars for each month; this multiplied by four would make by the last payment, the first of January, one hundred and sixty thousand dollars. If the clergy will take the lead, there is no telling what the laity will do! Hard? Well, suppose it is? The Church cannot be forsaken. Think of the missionaries abroad and those in the home field (the latter, and possibly the former, would, of course, be contributors), and is not this enough, to say nothing of the other interests, to stir the soul to its very depths of any one who loves the Church?

MARTIN DAMER.

Nampa, Idaho.

(Are not our clergy already doing this, not only four months, but twelve months out of every year? We are sure that it is a rule with very many of them.—Ed. S. C.)

"SIGNS AND WONDERS."

The signs that follow the missionary today have just as much evidence of a divine presence and of divine forces at work with Him as those seen by the early Church. When we heard of some bitter Moslem turning to worship the Son of God, or some proud Brahmin, counting all things lost for the excellency of the Knowledge of Jesus Christ the Lord, or some poor pagan cleansed from loathsome vice and superstition, are we not face to face with facts which are just as truly "signs and wonders" as those which were wrought in apostolic times? And they can easily be explained in the same way.—H. E. Fox.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor.

COMMUNITY FAIR.

Has it ever been Fair Day in your parish, Mr. Country Parson?

If it hasn't, it should be pretty soon. A church fair is one of the finest ways of arousing interest in the church, bringing country people together, and generally encouraging rural people to take more interest in the parish activities.

When we say "church fair" we do not mean a bazaar or sale, but a real fair with exhibits and blue ribbons and red ribbons and prizes just like a State or county fair, except that it is given under the auspices of the church, with various committees of the congregation in charge of the numerous departments.

We present a picture this week of some of the exhibits made at the fair given a few weeks ago by Emmanuel Church, Brook Hill, Va., Rev. E. E. Osgood, rector.

We quote from the program, thinking that it may be helpfully suggestive to others who want to try something of this sort:

RULES AND REGULATIONS.

1. ENTRY REQUIREMENTS.
   (a) Eligible applicants shall be members of Emmanuel Parish congregation, or of the neighborhood.
   (b) All entries shall be made not later than September 15.
2. RULES FOR EXHIBITS.
   (a) All exhibits shall be in place not later than 10 A. M. September 29.
   (b) All exhibits shall remain in place until the conclusion of the fair.
   (c) Exhibits entered for prizes shall be subject to the regulations of their department.
3. PREMIUMS AND REWARDS.
   (a) All prizes shall be awarded on the individual worth of exhibits.
   (b) There shall be only one prize of material value offered for each kind of exhibit.
   (c) A blue ribbon may be awarded in place of a second prize if so determined by the judges.
4. JUDGES AND JUDGING.
   (a) There shall be two judges for each exhibit.
   (b) Should there be a tie a third judge shall be called in to decide.
   (c) Judges shall be selected with the view to strict impartiality in their decision.
5. DEPARTMENTS.
   (a) There shall be five departments designated as A, B, C, D, E.
   (b) Department "A"—The Flower Festival.
   Department "B"—Farm Products.
   Department "C"—Housewives.
   Department "D"—Arts and Crafts.
   Department "E"—Poultry.

PROGRAM FOR EACH DAY.

Thursday.

1:00 P. M.—Opening.
2:00 P. M.—Demonstration of Exhibits.
3:30 P. M.—Addresses by Prominent Speakers.
5:00 P. M.—Field Games.
6:30 P. M.—Refreshment Hour.
8:00 P. M.—Pageant—"The Community Spirit."

Friday.

1:00 P. M.—Demonstration of Exhibits.
3:00 P. M.—Addresses by Prominent Speakers.
4:30 P. M.—Field Games.
6:00 P. M.—Refreshment Hour.
8:00 P. M.—Minstrels.
9:00 P. M.—Indian and Gypsy Shows.
10:00 P. M.—Closing.

The program in this case was first arranged for one day, but the interest was so great, and so many more exhibits came in than were expected, that it was found best to extend the whole thing over two days.

Emmanuel Church has a large parish house, and it was filled with a splendid exhibit of farm products, preserves, pickles, breads, cakes and all kinds of handcraft work.

The pageant, "Community Spirit," was written by Mrs. Osgood for the occasion, she having taken a special course in pageantry at Wellesley College last summer. It was given in the open air, where a gentle slope with a wooded background made a natural amphitheatre; such places are easily found in the country, and make a beautiful background for bright-colored costumes. The latter can be procured at very moderate cost by getting ordinary white cheese cloth and dying it the desired colors.

Of course, all of this means work and planning, but real constructive work is what most of our Church people are eager for.



Exhibits at Community Fair, Emmanuel Church, Brook Hill Virginia.

Church Intelligence

Send Gifts Now for Lepers' Christmas.

Of the thousand or more leper people in the United States, there are many to whom the ministry of "holiday greetings" would bring untold brightness. The "Federal Hospital, No. 66," for the exclusive use of the leper people of the United States, has at last been located through the purchase by the government of the Louisiana Leper Home, comprising a tract of land of more than four hundred acres. All that medical skill can do in their behalf will be provided. Would you like to add to their comforts by joining other friends in making a Christmas shower in their behalf? If so, drop a card to W. M. Danner, American Secretary to the Mission to Lepers, 156 Fifth Avenue, New York, and ask for a letter as to what would be most acceptable and when and where to send. Thousands of other leper people living in the leper homes connected with the Mission to Lepers in many lands would eagerly welcome holiday messages from friends in this land.

The most needed articles are soap, blankets and sandals. (Bandages, medical supplies, food and clothing, of course, are always in demand.) The articles should not be sent if it is possible to send money instead, as special arrangements are being made to secure the articles on the ground.

The society makes an urgent appeal for these gifts so that every worker among the lepers, and every leper under the Christian care of the mission, shall know they were remembered by the people in America at Christmas time.

Offerings for this lepers' Christmas Day are now being received and acknowledged by Mr. Fleming H. Revell, Treasurer, the American Mission to Lepers, 156 Fifth Avenue, New York.

Bible for Disarament Conference.

The New York Bible Society announces that word has been received from President Harding that he will be glad to accept a Bible presented by the Society for the disarmament conference. The Bible is beautifully bound in morocco and with large type. It is one of the finest copies of the Scriptures published, and will be engrossed on the outside within a panel, as follows:

"This Bible is presented to the conference for limitation of armaments, and is dedicated to the promotion of good will among the nations by the New York Bible Society. November 11, 1921."

ALABAMA

Rt. Rev. C. M. Beckwith, D. D., Bishop

Body of Corporal Henckell Brought From France.

Church rectories bore their toll of sacrifice in the World War in common with all other homes. It was the sad duty of receiving the body of his son, Corporal Emil Henckell, from the War Department, which took Rev. Carl Henckell, of Grace Church, Birmingham, Ala., to New York recently. Mr. Henckell is one of the Alabama diocesan missionaries. Corporal Henckell, who was just twenty-five, was killed on July 26, 1918, at Chateau Thierry. He was a member of the One Hundred and Sixty-seventh Infantry. His lieutenant colonel wrote to his father:

"Emil was attached to my staff as a member of the intelligence section, a body of men picked for their bravery and intelligence. No braver man ever wore the uniform of our country than your son. He was with me almost daily, and I feel that I am in a position to know. It should be a great consolation to you to have given to our country so brave a man, one who made the supreme sacrifice with a smile on his face. He never showed the slightest fear in the face of danger. He was given the most dangerous assignments, filling them with honor and credit to himself and our regiment."

WEST VIRGINIA

Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

The Eastern Convocation.

The fiftieth semi-annual meeting of the Eastern Convocation of the Diocese of West Virginia was held in Trinity Church, Shepherdstown, September 20-22.

The opening service on Tuesday evening was well attended, and the sermon by the dean, the Rev. A. B. Mitchell, was heard with interest and profit by a good congregation.

On Wednesday morning there was a celebration of the Holy Communion by the Bishop of the Diocese, and a sermon by the Rev. Conrad H. Goodwin. Mr. Goodwin reviewed the work of the American Church during the past one hundred years of her life, and plead for larger vision and greater effort in the fulfilling of her mission.

The evening service on Wednesday was particularly a laymen's service, and the Rev. Robert B. Nelson, of Winchester, who was good enough to come over and help, spoke on "The Relation of the Church to the Community as a Challenge to Laymen," and his address was an inspiration to all for a more practical application of Christianity to the social life of the community.

After Morning Prayer on Thursday the Rev. Dudley Boogher, of Martinsburg, preached from John 17:19, "For their sakes I sanctify myself," emphasizing the need of personal sanctification as a means and preparation for better social service work.

The closing service of Convocation, always missionary in nature, was held on Thursday evening, at which time Archdeacon Chrisman spoke on "The Need and Opportunity for Extending the Church in the Diocese." Mr. Chrisman's first hand knowledge of conditions in the troubled mining sections of the State enabled him to present with force the need for Church extension in those sections of the Diocese, and her wonderful present-day opportunity to fulfil her mission. At this service the dean, in well chosen words, expressed the appreciation of Convocation for the delightful hospitality accorded by the good people of Trinity Church and of Shepherdstown. The delightful luncheons served on Wednesday and Thursday at noon in the College Hall shall long be remembered by the members of Convocation, and by the women of the Auxiliary in attendance at the convocational meeting.

The two afternoons of Convocation were devoted to business sessions. Parochial reports showed progress in the work generally, and an encouraging outlook for the fall and winter. On Wednesday afternoon the Rev. S. Roger Tyler, of Huntington, chairman of the Nation-Wide Campaign for the Diocese, outlined the plans of the Central Committee for the fall campaign, and urged their enthusiastic adoption in the parishes of the Diocese. At this session the annual election of officers was held, the Rev. Dudley Boogher, of Martinsburg, being elected Dean; the Rev. A. B. Mitchell, of Charles Town, Secretary, and the Rev. Conrad H. Goodwin, of Charles Town, Treasurer.

At the Thursday afternoon session plans were made for the extension of the work and for a larger representation of laymen in the work and sessions of Convocation.

Simultaneous with this session the annual meeting of the Woman's Auxiliary was held in Trinity Church. This meeting was largely attended by representatives from the various branches of the Convocation. Its splendid attendance and interesting program bore testimony to the wise planning and untiring efforts of the convocational secretary, Mrs. A. B. Mitchell, of Charles Town.

Dudley Boogher, Sec.

SPOKANE

Rt. Rev. Herman Page, D. D., Bishop.

Bishop Herman Page is now provincial head of the Church for the Eighth Province. The honor was conferred on him at the recent Synodical meeting of the Eighth Province at Salt Lake City. The Eighth Province, which takes in all of the district west of the Rockies, is probably the largest of the eight provinces into which the United States has been divided. The Synodical meeting was attended by some fifteen active bishops, as well as many of the clergy and laity.

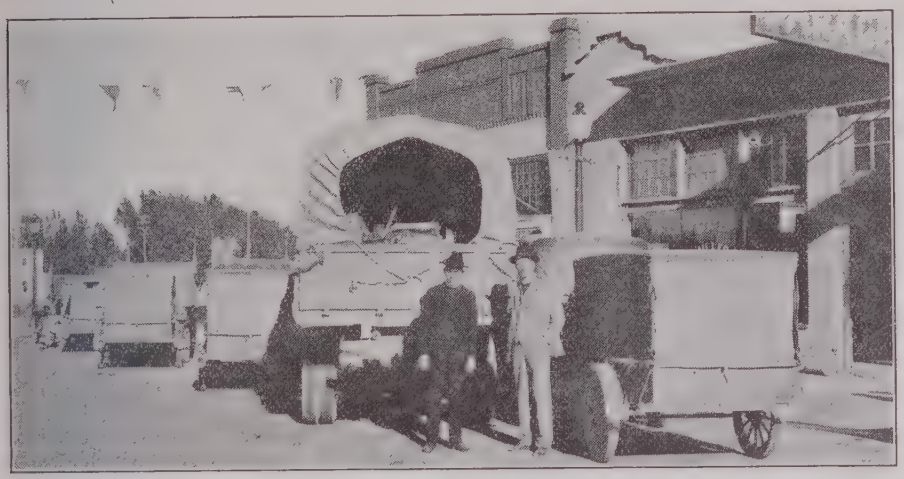
The Spokane Church Normal School, which is under the Department of Religious Education, of which the Rev. B. A. Warren, of Walla Walla, is chairman, has commenced its work under the superintendency of the Rev. H. I. Oberholtzer, Director of Religious Education for both the District of Spokane and the Diocese of Olympia. The principal is the Rev. Lindley H. Miller, vicar of St. Peter's, Spokane, whose special work will be that of instructing on "Child Nature." The faculty consists of local Church school teachers, with the assistance of Deaconess Christable Corbett. The course will consist of two periods of five evenings each, meeting on Monday evenings at All Saints' Parish House, Spokane.

A most successful Sunday School Institute was held at Wenatchee recently, and lectures given by the Rev. H. I. Oberholtzer, of Tacoma, and the Rev. Herman Riddle Page, of Okanogan.

The new parish hall of St. David's Church, Lidgerwood, Spokane, is now completed, and being a much-needed accommodation, will help to advance the work of this mission, of which the Rev. John G. Larsen, vicar of Epiphany, Hillyard, is in charge.

Archdeacon George H. Severance has returned to the District with his bride, and will make his headquarters at Spokane, and in the taking up of his various appointments, will be assisted by the Rev. Turpin Daughters, formerly of Ritzville, and the Rev. Henry J. Gurr, formerly of Chelan, who will both make their home at Spokane. Mrs. G. H. Severance attended the Deaconess Training School at Philadelphia, and is well qualified to render such assistance to her husband as occasion may require.

W. A. A. S.



Part of Scott caravan outfit, with two of the Idaho clergy, the Rev. Messrs. B. C. Easune and Charles G. Baird.

IDAHO.

Rt. Rev. F. H. Touret, D. D., Bishop.

The Church Welcomes Homesteaders.

The Rev. Charles Glenn Baird, minister in charge of the Church of the Ascension, Twin Falls, recently went to the neighboring town of Buhl on a very unique mission. It was to extend the welcome of the Church to twenty-eight families of homesteaders who have arrived on the Roseworth tract in Southern Idaho to make their home. These families compose what is known as Scott's Modern Caravan, and the colony is made up almost entirely of families from Brooklyn, N. Y. The trip from the eastern seaboard has been made in automobiles, making a striking contrast to the prairie-schooner caravans which came to the mountain West a half-century ago. The journey required seven weeks, and covered 3,400 miles. Mr. Baird made a religious census of the members of the caravan the very evening on which they arrived in Buhl—the nearest town to the Roseworth project—and discovered ten Episcopal families out of a total of twenty-eight. Our Church has the largest claim upon them of any of the churches, and it is quite likely that a small church building will be erected at Roseworth in the near future. Though he is stationed forty miles away, the Rev. Mr. Baird, with the enthusiastic support of the Bishop of Idaho, will make every effort to give regular ministrations to this group of pioneers.

St. Mark's Church, Moscow, located at the seat of the University of Idaho, has recently spent over $400 on repairs to the rectory and parish house. The fund was raised entirely by the women of the parish. The parish plant is now fairly well equipped to minister to the large number of Episcopal students who are attending the University this year. But out of a total of eight hundred and fifty students—the largest enrollment in the history of the institution—eighty-eight are communicants of our church, or more than one-tenth.

ERIE.

Rev. Jno. C. Ward, Bishop-Elect.

The Rev. John C. Ward Consecrated Bishop of Erie.

In Grace Church, Buffalo, N. Y., in the presence of a congregation which packed the church to the doors, the Rev. John Chamberlain Ward was consecrated Bishop of the Diocese of Erie on September 22d.

More than one hundred and twenty-five bishops and other clergy attended the services, and the scene presented was one of great beauty as the long procession made up of the choir, color guard, wardens and vestry of Grace Church, lay members of the Standing Committees of Erie and of Western New York, the clergy, the visiting bishops and the consecrators, entered the church. A thrilling tribute to the new Bishop was the presence in the procession of twenty former service men in uniform representing the army, navy and marine corps, acting as a guard of honor to the colors borne by Sergeant Clifford Raines, formerly of the One Hundred and Eighth Infantry, with Private Emil A. John, the Bishop-elect's secretary, formerly of the Seventh United States Infantry, and Able Seaman Charles Purcell, as color guards. The sight of these former comrades brought vividly to mind the battle-torn fields of France, when Chaplain Ward was severely wounded while ministering to the men of his regiment, where his bravery under terrific fire won for him the American medal of honor and the British military cross.

The consecration service began promptly at 10:30 o'clock, the Rt. Rev. Daniel S. Tuttle, D. D., LL. D., presiding. Co-consecrators were the Rt. Rev. Cortland Whitehead, D. D., Bishop of Pittsburgh, Pa., and the Rt. Rev. Boyd Vincent, D. D., Bishop of Southern Ohio; presenting bishops, the Rt. Rev. David Lincoln Ferris, D. D., Bishop Suffragan of Western New York, and the Rt. Rev. Wilson R. Stearly, D. D., Bishop Coadjutor of Newark, N. J.; preacher, the Rt. Rev. Charles Henry Brent, D. D., Bishop of Western New York; attending presbyters, the Rev. Walter Russell Lord, rector of St. John's Church, Buffalo, and the Rev. Martin Aigner, D. D., of Franklin, Pa., president of the Standing Committee of Erie; deputy registrar, the Rev. Walter North, L. H. D., of Buffalo, registrar of the Diocese of Western New York; master of ceremonies, the Rev. Benjamin S. Sanderson, rector of St. Mark's Church, North Tonawanda, N. Y., assisted by the Rev. Messrs. Henry F. Zwicker and Charles R. Allison.

At the close of his sermon, Bishop Brent turned and addressed Bishop Ward. "I put before you," he said, "an exalted opinion of your new office, because I know that you would not be satisfied with any other. It will be a comfort to you in your new office to know that what you will do is simply what you have always been doing. Long years of pastoral service have set your character. It will never change, except that it will evpand in your new work. Your cup is full. May the Good Shepherd's kindness and mercy follow you always, and may you live in the house of the Lord forever."

The certificate of election was read by the Rev. Albert Broadhurst, Secretary of Diocese of Erie; canonical testimonial, by the Rev. John B. Hubbs, D. D., chaplain of Hobart College; evidence of ordinations, by the Rev. Charles H. Smith, D. D., rector of St. James' Church, Buffalo; the confirmation by the Standing Committees, by Turner W. Shacklett, Treasurer of Diocese of Erie; the canonical testimonial of the bishops, by Rt. Rev. W. H. Overs, Ph. D., Missionary Bishop of Liberia.

Following the services luncheon was served in the parish house, at the conclusion of which Bishop Ward was presented with the Episcopal ring, the gift of the Buffalo clerics, the Ministerial Association of the Archdeaconery of Buffalo. The presentation speech was by the Rev. Dr. Charles H. Smith, president of the Buffalo Clerics.

MICHIGAN.

Rt. Rev. Chas. D. Williams, D. D., Bishop.

Michigan and the Missionary Centennial.

The Diocese of Michigan and Detroit should play a large part in the celebration of the one hundredth anniversary of the Foreign Missionary Society of the Church, which is being observed throughout the country during September, October and November.

The first service by an organized religious body held in Detroit was conducted by the Rev. A. W. Welton, of the Episcopal Church in 1821, the first year of existence of the missionary organization. It was held under the auspices of the First Protestant Society. The Rev. Mr. Welton came to Detroit from New York, and after a ministry of about a year died, and was buried in the churchyard, then located near the corner of Jefferson Avenue and Randolph Street, and now one of the prominent districts of the city.

Services of the church were held from time to time at the old Indian Council House on Jefferson Avenue, near Randolph Street. It was at this place the first St. Paul's Parish was subsequently organized in 1824. It was not a building suitable in many respects for Church worship, nor was it ecclesiastical, but it was the cradle of the Episcopal Church in Michigan, and as such it will always be remembered.

St. Paul's was the first of the organized parishes of the Episcopal Church in the Northwest. It has been closely associated with affairs of more than local interest, and it has been the starting point of agencies for Church extension not only in Michigan, but in regions beyond which once belonged to the Diocese.

Plans are under way in most of the churches of the Diocese of Michigan to present the Centennial pageant. Special sermons have already been preached in many places, and the celebration will culminate in special services with appropriate sermons which will be held on November 6 in practically every parish in the Diocese.

I. C. J.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Richmond Convocation.

The seventy-fifth convention of the Convocation of Richmond will be held in Christ Church, Richmond, Va. (the Rev. B. N. de Foe Wagner, rector), on Tuesday and Wednesday, October 25 and 26. The Convocation will open with a Quiet Hour on Tuesday, conducted by the Rev. L. B. Franck, of Roxbury, Va., and the last service will be on Wednesday evening, with an address on the Nation-Wide Campaign.

The Rev. W. Russell Bowie, D. D., celebrated his tenth anniversary as rector of St. Paul's Church, Richmond, on Sunday, October 9, with a special service of thanksgiving for the good accomplished by the congregation in all branches of Church work during his ministry. In reviewing the work of the parish for the past decade, Dr. Bowie said the membership of the historic church had almost doubled since then, and missionary gifts had increased from $2,000 annually to $30,000, and also spoke of the plans of the church for the future.

SOUTHWESTERN VIRGINIA.

The Rev. Robert C. Jett D. D. Bishop

Work Among Indians.

On Saturday night, October 1, Bishop Jett visited the Indian Mission near Amherst. Two hundred and sixty-seven Indians were in the congregation at this service. The Rev. Thomas D. Lewis, assisted by the Rev. Thomas Howell, presented a confirmation class of eleven persons. The preparation of this class was largely shared by Miss Isabelle Wagner, the missionary in charge of the mission. Miss Jane Boyd Neely, of Portsmouth, Va., on October 1 took up her duties as assistant to Miss Wagner, who is greatly cheered and encouraged in her work by having Miss Neely with her.

Amherst: On Sunday morning, October 2, at Ascension Church, Amherst, the Rev. Thomas D. Lewis presented a class of five for confirmation. Mr. Lewis has here an exceptionally large Bible class for men, and also one for women. The work of the church at Amherst is unusually promising under Mr. Lewis' administration. Sunday afternoon, at a service at St. Mark's Church, Clifford, another point under the charge of Mr. Lewis, a class of three was confirmed. Sunday night the Bishop preached the sermon at a community service, held in Ascension Church, Amherst, this service being attended by members of other denominations, as well as the regular congregation of the church.

The work in the Archdeaconry is making excellent progress under Archdeacon Rich. A portion of this field was recently assigned to the Rev. M. Paul S. Huntington, with residence at Norton, Va. Mr. Huntington is progressing finely with his charge, and is not only gathering an excellent congregation, but is building up a Sunday school of great promise. A reception recently given Mr. Huntington by his people was largely attended by his own parishioners, ministers of other denominations and friends of his congregation.

T. A. S.

SOUTHERN VIRGINIA

Rt. Rev. B. D. Tucker D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

For the Emery Jubilee Fund.

To the Clergy and the Congregations of Southern Virginia:

My Dear Brethren:

The Church is preparing to commemorate, during the month of October, the fiftieth anniversary of the organization of the Woman's Auxiliary to the Board of Missions.

I, who have lived through this half century, can bear witness to the wonderful work which that organization of the consecrated women of the Church has done for the furtherance of Christ's kingdom. The growth in the mission field and the increased interest in the progress of the gospel is largely due to the Auxiliary. God only knows what it has meant to our faithful missionaries to have back of them the sympathy, the prayers and the active support of our women.

I would ask our people to meet in their churches on Sunday, October 30, to give thanks to the Almighty God for the blessed service of the Woman's Auxiliary, to pray for the cause of missions, and to make as an expression of gratitude to God for His blessing on the Church, a liberal contribution to the fund, which has been named in honor of the Misses Emery, to whose many years of faithful service the Board of Missions and the Woman's Auxiliary are largely indebted.

Where it is practicable it would be well to have, in connection with the commemoration the service of the Holy Communion. It would also help if the clergy would set before the people the work and the claims of the Woman's Auxiliary.

Praying for God's blessing upon the commemoration, I am,

Faithfully yours,
Beverly D. Tucker.
Bishop of Southern Virginia.

GEORGIA

Rt. Rev. F. F. Reese, D. D., Bishop.

The Synod of the Fourth Province to Be Held in Savannah.

The Synod of the Fourth Province will meet in Savannah, Ga., October 25 to 27, opening with a service of Evening Prayer at St. John's Church, the evening of the 25th. The speakers will be the Rev. R. Bland Mitchell and the Rev. W. C. Sturges, D. D., from the Mission House; the Bishop of Tennessee and the Rev. Bernard Iddings Bell, of St. Stephen's College; Mr. Richard I. Manning, of South Carolina; the Rev. Charles N. Lathrop, of the Department of Christian Social Service; the Rev. S. B. Strong, of Asheville; the Rev. James M. Maxon, of Tennessee, and the Rt. Rev. H. B. Delaney, of North Carolina.

The Provincial Council of the Church Service League will be in session at the time of the Synod, meeting also in St. John's Parish Hall. As this is the first meeting of the Council, the program has been arranged so that each organization will have its meeting before the combined group of women, reserving only its elections for a meeting which is distinctly of its own delegates. Miss Nannie Hite Winston, of Kentucky, Provincial chairman, will preside over the general meetings, and each Provincial president of the national organizations will preside in turn. Addresses will be given by Miss Grace Lindley, from the Missions House; there will be a conference on the "Position of Women in the Church," and Mrs. W. J. Loaring Clark, of Tennessee, will lead one on "Parish Co-operation and Federation."

On the Sunday previous to the Synod, October 23, four parishes in the Diocese besides Savannah will be visited by bishops, who will preach on Religious Education. The Bishop of Mississippi will be at St. Mark's Church, Brunswick; the Bishop Coadjutor of Mississippi will be at Grace Church, Waycross; the Bishop of East Carolina will be at St. Paul's Church, Augusta, and the Bishop Coadjutor of Tennessee will be at St. Andrew's Church, Darien. In Savannah the pulpits on that Sunday will be filled as follows: Christ Church by the Bishop of Kentucky, St. John's Church by the Vice-Chancellor of the University of the South, St. Paul's Church by the Bishop of Southern Florida, and St. Michael and All Angels' by the Bishop of Florida.

A pre-Synod conference on Religious Education will be held in Savannah Sunday afternoon, October 23, and Monday afternoon and evening. Lectures for the officers, teachers and senior pupils of the Church schools will be given by the Rev. Gardner L. Tucker, Provincial Secretary of Religious Education, Miss Mabel Lee Cooper, and the Rev. W. A. Jonnard, of Tennessee.

E. D. J.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

The Churchman's League.

Meetings of the Churchman's League of the Diocese of Washington will be held again this year on Tuesday evenings in the Assembly Hall of the Cosmos Club, according to an announcement made by the President, Dr. Marcus Benjamin. The first meeting will be October 25, when the Bishop of Washington will be the speaker, taking for his subject "Some of the Lessons of the Lambeth Conference."

Memorial Service to Chaplain Pierce.

The people's open-air evensong at the Washington Cathedral on Sunday, October 9, was a memorial service to Chaplain Pierce, U. S. A. The preacher was the Bishop of Washington.

To Raise Standard of Church Music.

The District of Columbia Chapter of the American Guild of Organists is planning a series of free organ recitals during the coming season in Washington by well-known organists from other cities. The object of such a series is to raise the standard of church music and increase music appreciation in the community. The project will be financed by a recital fund to which many Church people have already subscribed.

At the twenty-fifth annual convention of the Sunday School Institute of the Diocese, the principal addresses will be made by the Rev. Samuel S. Drury, of Concord, N. H., and Dr. James E. Freeman, rector of Epiphany Church. Conferences, exhibits and open discussion will consume the larger part of the program.

Five boys, who are members of the Junior Brotherhood of St. Andrew's Church, will be sent to the convention of the Brotherhood in Norfolk by the church.

A new rectory has been purchased by the congregation of the Chapel of the Transfiguration. The Rev. John J. Queally is the rector.

M. M. W.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rev. Herbert Shipman, D. D., Suffragan-Elect.

Bishops Confirm Dr. Shipman's Election.

The Rev. Dr. Herbert Shipman, rector of Heavenly Rest Parish, was confirmed in record time by the Bishops for Suffragan Bishop of New York, following affirmative action by a majority of the Standing Committees. Immediately word was received from Bishop Tuttle, concerning action of the Bishops, the Bishop of New York sent congratulations, and during a single day many friends called and others wrote and telephoned. Speaking of the strain, Dr. Shipman observed that when it was all over he realized how he had had no rest this summer worth mentioning. He gave warm words of appreciation of the efforts of his friends, chief of which was the Rev. Dr. Stuart L. Tyson, of Princeton. The Rev. Dr. Tyson stated that he felt sure his last pamphlet addressed to the Bishops had marked effect in the quick response.

It is stated that the Heavenly Rest Parish has made no effort to secure a successor, pending decision about its present rector, but it is also stated that so great is the need for work in the Diocese, which only a Bishop can do, that no delay will now be had in making arrangements for the consecration. That will take place, it is expected, in the Cathedral and not in Heavenly Rest Church, although it is remembered that in the church in question many diocesan events have taken place. The convention that elected Bishop Greer was held there. With the vacancy at Heavenly Rest two of the largest parishes of the Diocese are vacant, the other being St. John's, Yonkers, the mother parish of that city.

Churches Begin Fall Work.

St. Mary's, the Rev. Charles B. Ackley, rector, has converted the Sunday evening service into a Bible class, in which Sunday school lessons for the coming week are taught by the rector. A social time follows, at which efforts are made to bring in strangers and get them acquainted. Men and women are being utilized for parish visiting, not on one occasion a year, but regularly. A group conference has just been held, three sessions, in order to suit the convenience of all. Charts were presented illustrating the entire work of the parish, local and general. Calvary Church, the Rev. Dr. Theodore Sedgwick, is bringing in laymen each Sunday morning, just preceding the sermons, in ten minutes to tell the people about the Nation-Wide Campaign and other features of Church work. Holy Communion, the Rev. Dr. Henry Mottet, is having a careful canvass of its down town district made, the Federation of Churches assisting it. St. Paul's, Poughkeepsie, the Rev. Dr. F. S. Smithers, has just held a conference of parents and their sons, twelve to sixteen, with a view of getting parents and sons better acquainted with each other than they often are. No mention was made of candidates for the ministry, but the conference had that matter as one of the aims. The new rector of St. Mary's, Bronx, the Rev. Frank R. Jones, long with the City Mission Society, has begun work with a canvass of the community, a highly congested one.

Mass Meeting Planned by Church Club.

The Church Club plans a mass meeting in Carnegie Hall on Friday evening, November 18, at which Bishop Manning will preside and give the principal address. He will present the work of the Diocese and its needs. The club has appointed a committee from among its own members in and for each parish. Singing will be an important part of the program.

C.

(Continued on page 22)



New Packard-Laird Memorial Library, Virginia Theological Seminary.

Virginia Seminary Opens With The Largest Number of Students in Its History

The Virginia Theological Seminary, Alexandria, opened on September 21. The opening sermon was preached on September 25 to the Seminary and to the Episcopal High School by the Rev. Arthur B. Kinsolving, D. D., an alumnus of both institutions. The new students matriculated at the first faculty meeting on September 29, when the student body was addressed by Dean Green on the subject of "Loyalty." Thirty-three new students have been enrolled and twenty seven old students have returned, making a total enrollment of sixty. This is the largest entering class and also the largest number of students which the Seminary has ever had in the ninety-nine years of its history. These sixty students come from twenty-four dioceses and represent almost every section of our country and Church. Twenty-six colleges and universities are represented in the present student body. This college roll is not only interesting, but it is a most encouraging sign for the future of the ministry. It includes Oxford, Cambridge; Trinity College, Toronto; Harvard, Yale, Columbia, Princeton, Trinity College, Hartford; Cornell, Lehigh, St. Stephen's, Pennsylvania State, University of Virginia, William and Mary, Washington and Lee, Randolph-Macon, University of North Carolina, North Carolina State College, Charleston College, University of Texas, Southern Methodist University, Gallaudet College, Kenyon, Ursinus, St. John's, Maryland, and University of North Dakota. Almost all of the students have had considerable college training, and twenty-four of them hold academic degrees, chiefly from the leading colleges of America. The average academic training is probably higher than it ever has been.

Another very encouraging fact is that a large number of older men are to be found among the new students. The average age among them is, in fact, twenty-eight. A number of these men are coming into the ministry from business or professional life, and a number were in war service. They will thus bring to the ministry a wide and varied lay experience—always a most valuable asset. One or two of these older men certainly, and possibly others, have come into the ministry as a result of their lay work in the Nation-Wide Campaign.

The Seminary has recently made a number of material improvements. A large number of the alumni were present at the opening of the beautiful Packard-Laird Memorial Library last June. The library is now in use and is already proving most helpful. The dormitories have all been repaired and repainted and modern shower baths put into each of them.

The handsome gift to the Education Society last June by a generous friend in a neighboring State is enabling the Seminary to care for the great increase in students in a way that would otherwise have been impossible.

The Virginia Seminary is thus facing the future with renewed hope and courage, under the wisely conservative yet progressive leadership of its popular, trusted and beloved dean, "whose praise is in all the churches," and who is supported by a loyal and united faculty. The Seminary is endeavoring to be faithful to its high traditions and glorious heritage. It is striving, as it has always done, to put in the first place vital, personal religion and the true Christian missionary spirit. It is also striving to improve its scholarship and to adapt its curriculum to the needs of this new time. And with such a policy supported by a splendid Board of Trustees and by a large body of loyal alumni, the Seminary hopes to increase its service to the whole Church.

Family Department

OCTOBER.

1. Saturday.
2. Nineteenth Sunday after Trinity.
9. Twentieth Sunday after Trinity.
16. Twenty-first Sunday after Trinity.
18. Tuesday. S. Luke.
23. Twenty-second Sunday after Trinity.
28. Friday. SS. Simon and Jude.
30. Twenty-third Sunday after Trinity.
31. Monday.

Collect for Twenty-first Sunday After Trinity.

Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ our Lord. Amen.

Collect for St. Luke's Day.

Almighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist and Physician of the soul; may it please Thee that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of Thy Son, Jesus Christ our Lord. Amen.

Christ With Us.

"Inasmuch as ye did it unto the least of these, ye did it unto Me."

I cried aloud, "There is no Christ
In all this world unparadised!
No Christ to go to in my need—
No Christ to comfort me and feed!
He passed in glory out of sight,
The angels drew Him into light:
Now in the lonesome earth and air
I cannot find Him anywhere.
Would God that heaven were not so far
And I were where the white ones are!

Then from the gray stones of a street,
Where goes an ocean drift of feet,
I heard a child's cry tremble up,
And turned to share my scanty cup.
When lo, the Christ I thought was dead
Was in the little one I fed!
At this I drew my aching eyes
From the far-watching of the skies;

And now which ever way I turn
I see my Lord's white halo burn!
Wherever now a sorrow stands,
'Tis mine to heal His nail-torn hands;
In every lonely lane and street,
'Tis mine to wash His wounded feet—
'Tis mine to roll away the stone
And warm His heart against my own.

Here, here, on earth I find it all—
The young archangels white and tall,
The golden city and the doors,
And all the shining of the floors!

—Edward Markham.

Detour.

PART II.

Mr. Fitch helped his wife wash the dishes and put the kitchen to rights as the young folks joyfully deserted the porch to explore the premises. "It isn't so much the work as the lack of conveniences," she said almost tearfully. "You see the things we used tonight were all made by Aunt Hannah, who never has much company, and when they are gone I'll have to keep things on hand for emergencies. I know dozens of families who are situated as we are, and there is no way out of it all. We own our home and do not want to leave it, but the increased cost of living and trying to maintain old standards is weighing families down. We cannot explain to our friends that we are too poor to entertain them, but that is really the case. The time is coming when we will have to replenish the house with bedding and linens and dishes and utensils, to say nothing of clothes and shoes, so the problem becomes more acute every day."

"Indeed it does," agreed her husband. "I had hoped that the little income from the cows and the chickens out here would help some, but the cream jar is empty and we ate up nearly all the food Aunt Hannah left us. I fear we will realize that it is quite as expensive to live here as in town, except for the rent of our house."

The agent had not been able to find a satisfactory auto for the modest price Mr. Fitch could pay, so old Dobbin had been carrying the four Fitch town residents back and forth a week. Mr. Fitch, Bob and Marjorie went to their respective tasks daily, while Ned had to attend high school five days in the week. It was slow jogging along in the old surrey behind the fat family horse, but there was no other way out of it.

"Now what do you think they've done?" cried three voices in unison as the surrey drove into the farm yard two hours late one beautiful evening.

"I'm sure I don't know, but the supper is dried up and I've been worried greatly about you," said Mrs. Fitch.

"A traction engine broke through the bridge over Eagle Creek, and now they've decided to put in a new bridge instead of repairing the old one. That means that we'll have to go five miles out of our way and detour through a cow pasture and over the worst mud road in this section, the folks told us," explained Mr. Fitch. "No use looking for an auto till that's done."

"And we'll have to start at six in the morning with this old plug to get there in time," said Bob gloomily.

"And it means that supper will be late every evening, mother," said Marjorie. "Let's go back to town."

"We can't," said Mrs. Fitch faintly. "The house is rented till September at least, and we've given our word to Aunt Hannah."

"As soon as the weather gets settled I'm going to walk to town," announced Ned. "I can walk three miles faster than Dobbin can go eight."

"How will you get across Eagle Creek when there's no bridge, wade or swim?" asked his brother.

Ned wilted, but presently he consoled himself that school would be out in June, so he need not endure the agony of riding behind the ancient horse long. "The worst of it all is that none of the kids will be able to get out here till that bridge is repaired," he said discontentedly. "They all have machines, and no machine could get over the road we traveled this evening.

"Well, we'll have to make the best of it," said Mrs. Fitch cheerily. Her son's words had aroused hope in her breast. "Come on in and eat what is not dried up, and tomorrow I'll have the meal later."

Next morning a gloomy party started off in the surrey. It was two hours before the usual time, because the unfamiliar road and many bad places in it made it necessary to allow for such difficulties. "I hate to leave you alone here all day, mother," said Marjorie. "It will be such a long, long day."

"Don't worry about me," said Mrs. Fitch cheerily. "I need a rest after my strenuous winter."

By mid-summer there was little time for grumbling, but the gloom had deepened in the hearts of the Fitch young people. They rose earlier than they ever rose before in their lives to help with the garden, the bees, the cows and the chickens so that Mrs. Fitch might not be overburdened, but they felt sure that they would never consent to go to the country again as long as they lived. They reluctantly attended services in the little country church, and even entered into the few country good times half-heartedly. Mrs. Fitch was enthusiastic in thinking the neighbors lovely people, and Ned had a good time fishing and swimming with boys of his age when he could get away from his many chores, but for the most part the summer was not a success, according to the young folks. There was always something to prepare to carry to town to sell, or to get ready for the huckster from a neighboring town, who made the rounds of the neighborhood twice a week, or something to do in the garden, and day after day there was the tedious drive behind shambling Dobbin over the round-about way necessitated by the building of the new bridge.

"I got a raise!" announced Bob briefly one September evening. "Greatest surprise in the world."

"And I have the offer of a better place," said Marjorie proudly. "Mr. Delavin stopped me today on the street and asked me if I'd consider a place in his office at twenty dollars more a month than I've been getting at the bank. I was surprised like Bob, and yet since I think it over there have been signs of something coming. Mr. Delavin is a stockholder in the bank and he's been watching me pretty closely all summer. They've given me extra things to do, and I thought it was hardly fair, but they say I'm so much more careful than some of the others that they like me to do the responsible things. At first I was foolish enough to be rather resentful, but now I know it is a compliment to be asked to do the big things."

"I can tell you both why you are succeeding," said Mrs. Fitch. "It's this summer on the farm that's doing it."

"Why, mother, this summer has been the greatest handicap of my life," said Bob promptly. "I never felt so out of things since I was in France, as I have out here in this wilderness."

"That's exactly what the summer has been to me—a handicap," said Marjorie. "Mother, dear, if it hadn't been for the thought of you toiling out here alone I'd have deserted long ago and boarded in town."

"Nevertheless, your mother is right," said Mr. Fitch quietly. "And we both know that it is the detour that has accomplished such wonders in our lives. I feel better fit for work today than I have for years past, and we are getting on our feet financially. Dr. Jacobs told me only last week that your mother would have been in a sanitarium if we had not come here. The excessive hospitality and attempts of the modern woman to keep pace with the ideas of ten years ago, he says, are filling insane hospitals and rest cures with patients. I can never be thankful enough to Aunt Hannah for the offer of her farm this summer."

"And when we go back to town it will not be to our home on Elm Street," added Mrs. Fitch. "Housekeeping and home-making are for the purpose of

making the members of the family successful and healthy and happy, and I've found this quiet summer that one can go at a slower pace—detour from the high road, if you please—and still arrive at the desired end. We will take a smaller house where living is cheaper, and give up forever the struggle to maintain the standards of other days."

"Well, I've noticed, mother," said Bob thoughtfully, "that many of the fellows are cool to me since they get nothing out of being friendly, as the saying goes. Of course many of them are just as nice as ever, but there is a noticeable falling off among many who used to come to our house."

"All these wonderful things have gone to my brain," said Marjorie. "I'm so sorry I've been disagreeable and selfish when I might have enjoyed the whole summer. O yes, I forgot to tell you; I had a card from Cousin Lottie, saying that Aunt Hannah would not be home until October. Let's have a real vacation until that time and make up for all that is past. Father and mother have no need of repentance, but the rest of us have."

"When I show you my bank account from the sale of produce, you'll see why I have enjoyed the summer," said Mrs. Fitch. "Every bill is settled and we have adjusted ourselves to the changed conditions to our profit, all because that engine crashed through the old bridge and made a detour necessary."

"I shouldn't wonder if many other people have found in the round-about path of life, when the apparently straight road was closed to their feet, the happiness and success they never dreamed was waiting for them by the rough trail just as we have had a profitable summer wasting our time, as we thought, jogging along behind old Dobbin," said Mr. Fitch. "I do hope that bridge will not be in before we leave the farm. I want the time spent on the long trail to think out some more of life's problems."

"If they do finish it, I move that we stick to the rough road through the woods," said Marjorie. "It is a great pity I didn't see the beauty and profit of the winding path through pasture and woods before this, but I want at least a month to do some thinking myself before we go back to town."

"Second the motion!" said Bob rather huskily. "I've got some thinking to do myself, and that detour will help me settle the difference between true hospitality and overworking the best mother in the world for all time, I hope. And now I'm going right out to give Dobbin some extra oats and all the sugar mother will spare to make up for the mean things I've said about him, while he's been helping me climb the ladder of success without knowing that he was doing it."—Hilda Richmond, in Presbyterian Banner.

Love of Service.

The disturbances in the Near East have heightened rather than checked the desire for service on the part of American men and women. During the first four months of the year there were four hundred and eleven applications made by letter or interview at the national headquarters. Of the total number applying, one-third of them filled out formal blanks.

The reason for this percentage is not lack of enthusiasm on the part of the applicants, but the strictness of the requirements now being made for overseas workers. Only specialized personnel are being taken on, and no others are encouraged to fill out the forms. This policy of engaging only experienced nurses or teachers or transportation experts is in keeping with the general plan of the organization to conduct their administration on the most efficient and economical lines. It is very heartening to find that the office is flooded with applications from men and women who have attained more than ordinary success in their professions, and who are volunteering their services at an only nominal salary.

Of these four hundred applicants only two were appointed during the four months covering the time in which the statistics were made out. Ten others were sent over, but they had all had their applications in for some time.

Of the last three workers to be sent out, on August 4, one was an expert accountant who had done special work with the Red Cross in Poland, Russia and the Ukraine, one was a transportation man, who had directed that service for the Red Cross in France, and one was a surgeon.—The New Near-East.

For the Southern Churchman.

Life.

John E. Shea.

A stone of huge, unshapely form,
Left in the desert, how or when,
No chronicle of time might tell;
Came man—placed tent beside that stone:
With chisel, hammer wrought he well,
Out of the bulk, much chipped away,
Emerged an image, human-like.

Time passed, and to that place came change.
A skull was there, and many bones
Lay scattered on the earth around,
Where beasts had mauled them for their food.
The man of stone still upright stood.
"Can these bones live again?" was asked,
"Or life to this stone creature come—
Since it survives the wrecks of time?"
And heard there was a Voice, which said,
"He that once lived, though dead, shall live."

Music's Catholicity.

Music has an indispensable value in the religion of today, because it is catholic in character. It appeals to all men; it crosses boundaries and fences as if they were not there; it unites and draws together souls of all types.

In the music of the Church, the Church is most catholic. Too often our creeds divide us into hostile groups; our forms and institutions become fences to keep us apart; even the sacrament of communion, sacred memorial of the Christ we all adore, shuts us one from another. It is when we sing that we are all one. A Protestant congregation might be shocked if its minister brought a Roman Catholic priest into the pulpits to participate in the worship. But it sings with joy Faber's hymn, "There's a Wideness in God's Mercy," forgetting that the writer was a Roman Catholic. Congregations which might protest were a Unitarian minister given part in the service find only heart-satisfaction as they sing Oliver Wendell Holmes' great Sunday hymn (as he called it), "Lord of All Being, Throned Afar."

Even more marked and wonderful than the wide appeal of hymns is the catholicity of music itself. It is a great universal language, needing no translation. Tolstoy writes a great tract, and it is sealed to all save those who know the particular language in which he writes. But Tschaikowsky writes a symphony, and it goes at once to men of every tongue and type with its immortal message of beauty. Christians in Africa and Asia sing words utterly unintelligible to us; but we hear the tune, and our hearts join with them in the emotions and experiences awakened b "Jesus, Lover of My Soul," or "Rock of Ages, Cleft for Me."

Surely the music of the Church has a mighty, a unique, value in the religious life of this day, through this wonderful catholicity which characterizes it. The world, so deeply in need of God, the race of man, bowed down beneath a load of misery and pain and hatred which only the grace of God can lift; the social life of this nation, marred by class-spirit and race prejudice, and industrial cleavages, call for a Church heartily one, a Church that shall count unity, catholicity, brotherhood, the greatest of essentials; a Church that shall be content with the test Christ Himself applied, "Hereby shall all men know that ye are My disciples, if ye love one another." The religious crime of the day is the divisive spirit, the disunion of religious forces. To exalt the music of the Church, to give it high place and make it worthy, will set in motion a powerful tendency to catholicity.—Rev. W. P. Merrill.

Abiding Places.

The child asks you when you give him anything, "Can I have it to keep?" It is the immortal spirit within him that speaks. Our Lord satisfies this immortal craving in man, and speaks of abiding places in the heavens—not tents which you no sooner erect than you pull down again, and give back to the waste that spot which for a brief night you have associated with your hearth and home, but abiding places from which we shall "go no more out forever." Some time ago I revisited the village in which I was born. I looked for the chapel-house where as a child I spent many happy days. To my surprise, it was no longer there, but another house had been built on the same site. Then I turned to the garden where I had often played, but the greater part of it had been added to the adjoining graveyard. "Ah!" I thought, "there is no abiding home on earth, and every garden, sooner or later, has graves dug in it; but in my Father's house are many abiding places."—Selected.

He Alone Is Great.

I like the man who faces what he must
With step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fall, yet keeps unfaltering trust
That God is God; that somehow, true and just,
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp; better, with love, a crust.
Than living in dishonor; envies not,
Nor loses faith in man; but does his best,
Nor even murmurs at his humbler lot,
But with a smile and words of hope gives zest
To every toiler; he alone is great,
Who by a life heroic conquers fate.

—Sarah K. Bolton.

The doctrine of the class war, and the weapon of the general strike sound a new note of menace to the progress of mankind. They destroy the sense that a people is one moral and spiritual whole bound together by spiritual ties.—Lord Bryce's "Democracy."

For the Young Folks

Some Place for You.

There is some place for you to fill,
Some work for you to do,
That no one can, or ever will,
Do quite as well as you.
It may close along your way,
Some little, homely duty,
That only waits your touch, your sway,
To blossom into beauty.

Or it may be that daily tasks,
Cheerfully seen and done,
Will lead to greater work that asks
For you, and you alone.
Be brave, whatever it may be,
The little or the great,
To meet, and do it perfectly,
And you have conquered fate.

—Ex.

For the Southern Churchman.

Billy Boy Meets Fluffy Tail.

Ethel D. Nelson.

Fluffy Tail was lonely and Billy Boy was lonely too. Fluffy Tail was a squirrel who lived in the park on the north side of the street, while Billy Boy had just moved into the big house on the south side of the same street, and the only friend he had made was the ash-man, who came but once a week, which did not help out very much. He was still very lonely.

So Fluffy Tail sat on the north side of the street and sighed for some one to play with, while Billy Boy sat on the south side of the street and sighed for the very same thing.

Billy Boy was so very busy sighing that he did not see Fluffy Tail, and Fluffy Tail was so busy sighing that he did not see the lonely little boy across the street.

Billy Boy sat under a great maple tree digging in a pile of dry leaves with a stick when suddenly from the hole which he had been digging came the queerest looking little man. He was no higher than Billy Boy's knee, and he wore a red hat that came to a point and had a long red tassel at the very top. His brown clothes fitted him closely, and his shoes were red with long points just like the hat, only they had no tassel at the ends.

"What is the matter, Billy Boy?" he asked.

"I am lonesome," answered Billy Boy, feeling so sorry for himself that he forgot to be surprised at the appearance of the funny little man.

The little man took off the tall hat he wore and wiped off the two big tears that had started to roll down Billy Boy's fat little cheeks.

"Smile, Billy Boy, smile; you will never find friends by sighing," he said, and with that he ran back in the hole Billy had dug and disappeared.

At least he disappeared so far as Billy was concerned, but really he went across the street and popped up right in front of the squirrel.

"Fluffy Tail," he asked, "what is the matter with you?"

"I am lonesome," answered the little squirrel, just as Billy Boy had, only the tears did not roll down his cheeks because he knew nothing about crying.

"Then smile, Fluffy Tail, smile; you will never find friends by sighing," said the little man as he disappeared again. But this time neither the boy nor the squirrel could find him.

Fluffy Tail sat up and looked all around, but the funny little fellow was gone, and all that he saw was a boy across the street.

Billy Boy, too, looked all around, but all that he saw was a squirrel on the other side of the street. And when the boy saw the squirrel and the squirrel saw the boy, and each saw how funny the other looked, they began to laugh, and it was just as the little man had said, "Friendship begins with smiles"; and never again were they lonely.

Billy Boy always kept a few nuts in his pocket for Fluffy Tail, and Fluffy Tail always watched for Billy Boy, and from that day on they played together and were the very best of friends.

Auntie in School.

"Now, where have you been?" asked Auntie Grace as Tedkins came up on her back porch one fine afternoon.

"Why, to school, of course, Auntie Grace. Where have you been?" replied Tedkins.

"Oh, I've been to school, too," laughed Auntie Grace.

"I didn't see you. Were you in my room?"

"Oh, no. It was a school here in the back yard."

"A school here in the back yard? Why, Auntie Grace, what do you mean?"

"It was a robin's school. I didn't go to it, of course; I was just a visitor—watching it from the back window, where I was ironing. Two robins—I suppose they were the Papa and Mamma Robin—were trying to teach a young robin to fly. I just wish you could have watched them, Tedkins. The young robin was sitting on the ground under the cherry tree, and they seemed to be trying to get it to fry to a certain place on a lower branch of the tree. First one of them would come down by the little robin and stand there a few minutes close beside it; then the old robin would flutter its wings and fly up to the place on the branch just above where the two parent robins would sit for a little while to see if the young one was going to fly up to them. It would flutter its wings and run along on the ground a few steps, but it seemed to be afraid to try to lift itself up into the air.

Then the other old robin would go down beside the little one and flutter its wings and try to get the little one to fly up in the tree. They both tried and tried for a long time, and still the little fellow couldn't seem to learn just how he ought to manage his wings to fly. Pretty soon he began to get hungry and began opening his mouth and crying for something to eat. Then what do you suppose that wise old papa bird did?"

"I don't know," said Tedkins; "tell me."

"He flew away and was gone quite awhile. When he came back he had a big angle worm in his mouth. He flew down close beside the young robin, and the little fellow snapped at the worm, but he didn't get it! For just as he was trying to get hold of it the father bird fluttered his wings and started to fly very slowly up towards the place in the cherry tree where the other bird was. The little bird fluttered its wings and kept reaching up for the worm, and just in a few minutes he was flying right up into the air after his father and that worm. Now, wasn't that an interesting school lesson? I expect to learn lots of things about those robins this summer watching them in our cherry tree."—L. C. Farmer, in Presbyterian Banner.

For the Southern Churchman.

Flint and Steel.

Philip B. Duncan, Age 11.

A band of Indian warriors rode swiftly over the prairie. By their dress they were plainly Apaches. They had been riding all day and were very weary. The thick dust lifted by the hot burning winds made their throats dry and parched. One Indian, apparently the leader, rode in advance of the band, and often he would slow his pony into a walk, and lifting his hand to shade his eyes, would scan the country closely for a few minutes and as the others rode up would grunt out his command and they would start on their way again.

Through the long, hot day they rode without stopping, although both men and beasts were almost famished for water. Their camp the night before had been made in a barren spot and they had used most of the water which they carried with them. They were on the edge of the Sioux territory and the rest of their journey must be made with great caution.

They did not dare venture near the springs. The little band would not last long did the Sioux scent their approach. Once they reached the Council of Nations they would be safe, at least until they started home again. And with a few days' rest for both the Indians and their ponies, and a new supply of food and water, they could reach the border of their own territory in safety.

Just then it would have been fatal to hunt for game or water, for the springs would be watched and the noise from their guns would be heard in an instant. They dared not take the chance as long as daylight lasted.

The Apaches had been selected to represent the tribe at the Council, and their own comforts came last.

Late that night they camped on a small gulch. There, as luck would have it, they found water to quench their thirst, and as they rested they ate the last of the food. The ponies, after their thirst had been quenched, sank to the ground, glad of a chance to rest. The Indians, too, were soon fast asleep.

A few minutes later a huge Sioux warrior rose from the tall prairie grass and stole quietly away. Later the Apache leader rose and gazed long in the direction which the Sioux had taken. Then he, too, laid down and was soon sleeping.

At the first ray of light he was up again. Calling the band, he got his pony and started out. The others rode silently after him. They had hardly taken six steps when a bullet cut a lock of hair from the chief's head. The whole band immediately fell to the ground and were hidden by the tall grass. The ponies were forced back down into the gulch and the Indians circled around the edge of the grass until they knew that they were on the windward side. Waiting until the ponies were well out of the way, then taking from his pocket several pieces of flint and steel, the leader ordered the grass to be lighted in a dozen places at once.

The grass was dry and blazed up instantly. The Sioux were taken by surprise, for they had expected the Apaches to attempt to escape, as their number was so small. They were very

much puzzled at first. But later, as the grass blazed up fiercely, they saw that it was useless to attempt to pass through the burning mass or to reach the path that led down into the gulch.

The Apaches waited long enough to see that the fire was well under way, and running for their ponies, they leaped to the saddles and rode safely away.

Flint and Steel had done its work.

Where?

Where can a man buy a cap for his knee?
Or a key for a lock of his hair?
Can his eyes be called an academy
Because there are pupils there?
In the crown of his head what gems are set?
Who crosses the bridge of his nose?
Can he use when shingling the roof of his mouth
The nails on the ends of his toes?

Teamwork Among Squirrels.

A party of young people tenting in a grove near a glen in New England witnessed an incident which seems to show a friendly understanding among squirrels.

An out-of-door dinner had just been finished and the members of the party were still sitting at the table, when a red squirrel, with glistening, eager eyes, came creeping down a tree which stood near the table. It crept nearer and nearer, and finally leaped upon the table.

The young girl who was presiding said, "Yes, help yourself to anything you want!"

Upon this invitation the little squirrel made bold to creep up to a loaf of bread from which only a slice or two had been cut. It seized the loaf, dragged it to the side of the table, and somehow managed to scramble down to the ground. The squirrel then fixed its teeth in the crust and dragged the bread away, and down the steep sides of the glen.

When it reached the bottom and confronted the steep rise on the other side of the glen it was too much for the squirrel to undertake, so it gave a sort of call. This seemed to be understood, for soon other squirrels were seen coming from several directions. They crowded about their friend and, after a little conference, all took hold, and with tug and strain they managed to bring the loaf to the top of the hill, and disappeared with it into the woods beyond.—Presbyterian Banner.

For the Southern Churchman.

My Dog.

Charlotte Lee, age 8 years.

Once I had a little dog
Who was brown and gray;
He followed me 'most everywhere
Whene'er I went away.

I called my little doggie,
Who was brown and gray,
My darling little collie pup
Who never ran away.

The Curiosity of a Little Boy.

Little things and little people are often responsible for great results, and maybe you do not know that the discovery of that important instrument, the telescope, may be traced to the curiosity of a little boy.

The little boy I am telling you about was the son of an optician who lived in Holland. He and his sisters loved to play about their father's work-bench, and often they amused themselves by looking at the sea through the concave glasses which father used in his work.

Now, one day it happened that the boy, while playing with two of those glasses, chanced to hold them before his eyes in such a way that the face of the cathedral clock seemed very near.

This surprised him greatly, for the clock was so far away that he could scarcely see the hands with his naked eyes.

For awhile he stared at the clock, and then at the glasses, each of which he tried in turn, but the clock was as far away as ever, and so it remained, turn them as he would, until by chance he turned them both up together, when, lo! as if by magic the church stood beside him.

"Oh, I know, I know!" he cried aloud, "it's the two together." Then in great joy he ran to his father and told him of his remarkable discovery.

The father tried the glesses in his turn and found that the boy had spoken the truth, when he said he could bring the great church clock nearer.

So this was the way people learned that putting a concave and a convex glass together in just the right position would make distant objects seem near. Without this knowledge we should never have had the telescope, and without the telescope we should have known little of the sun, moon or stars.

So, if you ever have a chance to look through a telescope, and see the wonders it has to reveal, just remember the little boy who once lived in far-off Holland.—Ex.

A Waggy Tail.

The little dog with the waggy tail
Knew there was fun in the air;
Signs he noticed that would not fail
And good smells everywhere.
He barked to himself the whole day through:
"Will they take me, too? Will they take me, too?"

He ran so much, and he wagged so hard,
And he stood on his hind legs so,
That he nearly wore a path in the yard
Before it was time to go.
I like the end of the tale, don't you?
They took him, too—yes, they took him, too!

—Roger Wingfield.



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Boats That Fly.

William and his friend, Edward, both seven years old, sat on tne edge of the long pier, looking out upon the water of the wide river. Boats here and there were to be seen, some drifting slowly downstream with the current and others cutting their way through white spray as they steamed against the strong current.

"I like to watch the boats," said William. "Don't you wish we were on that big white one? I wonder where it is going."

"It must be going to New Orleans, or to Memphis. Anyway, I wish we were on it," said Edward.

Just then a crow flew with flapping black wings across the river, cawing loudly as it sped. Both boys looked up at it wonderingly. The sky, patched all over with blue, was seen between big white clouds.

"I wish I could fly like that crow," said Edward wistfully as his eyes followed the bird in its flight across the wide river. It became but a tiny speck far in the distance.

Just then a strange humming sound, much like the noise made by their grandfather's sawmill, could be heard.

"What's that noise?" asked William. Both he and Edward looked around. Then they looked up the river and down the river and across the river, but they saw nothing unusual. Still the humming sound seemed to grow louder, and finally it seemed to come from up in the sky. The little boys looked upward, very puzzled. Just then, from behind a big white cloud, came what seemed the largest and most remarkable bird they had ever seen.

"Look! Look!" exclaimed Edward, pointing at the curious object.

"What can it be?" asked William.

"That's a hydroplane," said a voice behind them. Both boys were startled and quickly turned around. There stood Uncle John, smiling and looking straight at them. "Don't you know what a hydroplane is?" he asked.

"Tell us what it is, Uncle John," said Edward. "It looks like a strange bird, and my—what a loud noise it makes!" he exclaimed.

"A hy-dro-plane is a flying boat. Just look at it!" he said. Both boys stood up beside their uncle and were astonished to see the curious object come circling down from the clouds. Nearer and nearer it came until at last it was so close they could see the heads of people above the top rim of the boat. Then it came down very close to the water and both boys thought that it was going to run a while in the river instead of in the air.

But they were mistaken that time. The great flying boat just skimmed the surface of the river, and with a noisy roar went back up into the air.

"The pilot thinks he had better go farther up the river before he lands," said Uncle John, watching with as much interest as the boys themselves.

He was right. The strange flying boat "zoomed" up into the sky and flew right over their heads. Then again it went almost out of sight, far up the river. In a few minutes the boys heard it coming closer. Its humming sound became louder, and before they realized what was going to happen in came right down into the water, making a great splash. Then its noise stopped and it sped along the water faster than any boat they had ever seen. In a few minutes it swung around and came directly over to the bank where the two boys and Uncle John stood.

"Good morning," pleasantly said the pilot. William and Edward saw there were several people in the flying boat. "Can you tell us if there is a house nearby where we can get some lunch? We are on the way to New Orleans and would like to stop here for a few minutes." What do you think Uncle John said? He told the pilot and the passengers to come home with him and the boys and have lunch with them. The boys were delighted, for they heard many strange stories told by their guests.—Child's Gem.

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Poor Jane.

"Have you heard of Jane Alden's latest calamity?" Kate Cleland asked.

"What on earth has happened to her now?" Irene Walton responded.

Kate laughed. "You run true to type. Isn't it absurd, the sense of personal grievance we all have when somebody's life knocks some of our pleasant little theories to smash? You feel as if it were their fault and—"

"I know," Irene acknowledged. "I plead guilty. But what has happened?"

"Nothing fatal. Don't look so alarmed. She'll soon be turning it inside out and making an adventure of it. She fell during that icy spell and hurt her knee. She's got to be in a cast for six weeks and then on "crutches."

"Kate! And with those three babies!"

"I know. It just makes me angry. She's been so plucky, but she no sooner gets her head up from one knock-down blow than fate deals her another."

"And you're going to see her tomorrow. I know you! And I'm going with you."

"Wrong; I'm going this afternoon."

That afternoon Kate's little runabout stopped in front of the small house on Daytone Street. A card on the door invited them to walk in without knocking.

"Stop right where you are till I guess my three guesses!" a gay voice called.

"I refuse to encourage such childishness in a woman who should have arrived at years of discretion," Irene replied sternly.

Jane gave an eager cry of welcome. "Oh, you dears! Maidie, go and take their wraps. Oh, isn't this just glorious! I'm being completely spoiled. I've done nothing but live in a round of surprise parties ever since I discovered that smooth place on the Lawtons' sidewalk."

"But, Jane, how do you get along? And with the baby, too!"

Jane's eyes shone. "Isn't it just heavenly? Six whole weeks with my baby—think of it! I was so hungry for him!"

"But meals and everything!" Irene protested.

"Meals? Oh, I can stand, you know. And Dan's a jewel about putting up with simple things. As for the rest of the work—would you believe it?—the neighbors insisted upon dividing it up—washing, ironing and sweeping. Did anybody ever have such wonderful neighbors?"

"The law of neighborliness is a pretty well-established one—cause and effect," Kate remarked.

"Nonsense—it's no such thing! It's sheer kindness," Jane retorted.

It was the gayest of afternoons. They made tea and had a wonderful party. But as they went home Kate sighed angrily, "Poor Jane! It's a shame, all the same."

And this time Irene corrected her. "I think it's the rest of us that are the poor ones—never Jane."—Selected.

Life passes, riches fly away, popularity is fickle, the senses decay, the world changes, friends die. One alone is constant; One alone is true to us; One alone can be true; One alone can be all things to us; One alone can supply our needs; One alone can give a meaning to our complex and intricate nature; One alone can give us tune and harmony; One alone can form and possess us. Are we allowed to put ourselves under His guidance? This surely is the only question.—John Henry Newman.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates for contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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The whole Church will be singing the Eckel-Marshall Centenary Hymn, **"Let Myriad Throats of Pipe and Voice,"** in the October-November Missionary Celebrations, **when once clergy and choirmasters have seen a copy.** Leaflet Hymnal size, words and music, $1 per 100 and postage, any quantity. St. Andrew's Church, Fort Worth, Tex.

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ANNUAL MEETING.

The fifty-ninth annual meeting of the life and contributing members of the Evangelical Education Society will be held on Thursday, October 20, 1921, at 3:30 P. M., in their rooms, 130 South Twenty-second Street, Philadelphia, Pa., for the election of officers and transaction of such business as may be brought before it. S. LORD GILBERSON, General Secretary.

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WANTED—A GOVERNESS FOR FOUR children, aged 8 to 16, in refined family, conveniently located. Must teach music. References exchanged. State salary expected. Address "B. J.," care of Southern Churchman.

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Marriages and Deaths

Marriage notices not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Etheridge: On Friday, September 16, at 8 P. M., in the eighty-fourth year of her age, the soul of MRS. BERTHA M. ETHERIDGE passed into the bright beyond, after a life of active useful Christian service. The last six years of her life were spent at the Episcopal Church Home in Richmond, Va., where she has left the example of her pure, strong, charitable, unselfish, Christian character.

Hayne: Entered into life eternal September 14, at the home of his daughter, Mrs. J. Gordon Scott, in Greenville, S. C., PAUL TRAPIER HAYNE, aged seventy-five years.

Every great truth in all the ages has had to battle for recognition. If it be real it is worth the struggle. Out of the struggle comes new strength for the victor. Trampled grass grows the greenest. Hardship and trial and restriction and opposition mean new vitality to character. In potting plants it is not well to have the pot too large, for the more crowded the roots the more the plant will bloom. It is true, in a larger sense, of life. The world has ever misunderstood and battled against its thinkers, its leaders, its reformers, its heroes.—W. G. Jordan.

Church Intelligence.

(Continued from page 15)

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Laying of Cornerstones for Two New Churches.

On Sunday, October 9, Bishop Rhinelander laid the cornerstones of two new churches, both of which have notable histories, one reaching back a hundred years and the other nearly ninety years.

The ceremonies at which the Bishop officiated were at Zion Church, Broad Street and Wyoming Avenue, Logan, and at Emmanuel Church, Marlborough Street and Girard Avenue, Kensington. The Rev. Charles H. Long is rector of Zion Parish, and Rev. Alfred O. Tarrant, Ph. D., M. D., is rector of Emmanuel Parish Both ceremonies were attended by a large number of the clergy and laity of the Diocese.

Zion Church, Logan, is the outcome of the amalgamation of Old Trinity Church, Southwark, and Old Zion Church, at Eighth Street and Columbia Avenue. Changing neighborhood conditions made it necessary to find new locations for both.

After many years the old Emmanuel Church building of brick and stucco became unsafe, and it was recently demolished to make room for the new building now under construction.

The Rev. Dr. Carl E. Grammer, rector of St. Stephen's Church, has returned and taken up his work after a long rest in France, where he had gone on account of throat trouble. Dr. Grammer has entirely recovered his health and from the throat trouble which threatened the loss of his voice.

The Rev. James C. Crosson, rector of Trinity Church, Collingdale, Pa., has resigned to accept a call to the rectorship of the Church of St. Jude and the Nativity, Philadelphia, and will enter upon his new duties October 30. His address after that date will be the Church of St. Jude and the Nativity Parish House, Eleventh and Mt. Vernon Streets, Philadelphia. Mr. Crosson succeeds the Rev. Dr. Caley, who resigned last spring to become rector of St. Martin's Church, Oak Lane.

Chaplain Dickens Leaves for New Post A loving cup and a watch were presented October 6 to Captain C. H. Dickens, chaplain of the Philadelphia navy-yard.

Chaplain Dickens has been assigned to duty as fleet chaplain of the Pacific fleet. For six years he has served at the navy-yard. A large number of persons associated with Captain Dickens in war work attended the presentation exercises at the Navy and Marine Corps Recreation Center in the navy-pard. Several farewell addresses were made.

Farewells were extended to the Rev. and Mrs. Phillip E. Osgood Thursday evening, September 29, by the members of the Chapel of the Mediator, West Philadelphia. Mr. Osgood conducted his last service in the chapel Sunday, October 2, and on Monday he was guest of honor at a luncheon at the City Club. He left for Minneapolis Monday night, and will be rector of St. Mark's Church in that city. Mr. Osgood has been six years in the parish of the Holy Apostles.

The Rt. Rev. Charles B. Colmore, D. D., Missionary Bishop of Porto Rico,

was a recent visitor in Philadelphia, and on Sunday, October 9, he addressed a conference on Foreign Missions in St. Mark's Church, the Rev. Dr. Frank L. Vernon, rector.

The Rev. Samuel B. Booth, the "farmer-parson" in charge of the Bucks County Missions, conducted the annual retreat of the Prayer Guild for the teaching office of the church Saturday, October 8, in the Pro-Cathedral. It began with a celebration of the Holy Communion at 8 A. M., and concluded with Evening Prayer at 4 P. M.

The Rev. Robert B. W. Hutt, instructor in psychology at the University of Pennsylvania, has been appointed associate rector of All Saints' Church, Wynnewood. The Rev. Gibson Bell is the rector of All Saints' and also headmaster of the Montgomery school.

R. R. W.

TEXAS

Rt. Rev. G. H. Kinsolving, D. D., Bishop
Rt. Rev. C. S. Quin, D. D., Coadjutor.

Fall Conference Well Attended. $50,000 Gift.

Due to the increased activities and new opportunities in the Diocese, the Bishop Coadjutor felt constrained to convene a fall conference. The sessions of the conference were held in the Parish House, Christ Church, Houston, and at the beautiful Allen Home, Sylvan Beach, LaPorte, September 27 and 28, and were well attended. Free entertainment was provided for all who attended.

After expressing his joy at finding such a representative gathering, the Bishop directed the Rev. Mr. Witsell, rector of St. Paul's, Waco, and diocesan chairman of N.-W. C., to conduct the conference on this subject. Rev. Mr. Claybrook, rector Christ Church, Tyler, and former N.-W. C. chairman, remainded the conference that the N.-W. C. had always been successful, financially and spiritually, wherever it was launched and carried out according to plans outlined by the general committee in charge. Detailed accounts were given as to what the N.-W. C. had done and was doing in the world, United States and Texas. Hearty and long applause was given when it was made known that Texas had gone "over the top" in paying its minimum quota of $52,000, and that a considerable sum would be added to this before the close of the year.

The chairman outlined the educational plans for this fall. Sectional conferences are to be conducted by leaders throughout the Diocese, the object being entirely educational.

A resolution was offered and adopted, in which was expressed the sympathy and deep concern over the death of Dr. C. S. Sargent, at Little Rock, September 21. Dr. Sargent had been rector of Trinity Church, Marshall, for several years, until a few months ago.

After luncheon time was given to the Missionary Centennial, the Woman's Auxiliary celebration, the Church Service League and the Young People's Service League. It was decided to celebrate the Centennial and Auxiliary anniversady after the plans of the national leaders.

Automobiles transported the conference to Camp Allen, Sylvan Beach, in time for a most sumptuous barbecue. Camp Allen is thus named owing to the generosity of Mrs. Allen, who has given her beautiful home for several church gatherings, notably the Boys' and Girls' Camp and the Summer School. Recently Mrs. Allen has built a spacious pavilion in which the conferences were held, and same provided sleeping quarters.

The night session lasted from 8 to 10, and was spent in perfecting plans for carrying out the fall educational campaign.

Recruiting for the ministry occupied the mind of the conference for a considerable time Wednesday. Conferences have been held in two parishes where the subject of the ministry was presented to gatherings of young men. And thus far Texas has five, and other good prospects for the work. Some thought the Church should enlist more young men for lay reading.

A report on Young People's Work, by Rev. Mr. Gordon Reese was received with deep appreciation.

Hearty applause was given when it was announced that Mrs. A. T. Autrey, Houston, had given $50,000 for the Community House at Rice Institute. This building is almost completed, and is, perhaps, the best of its kind in the country.

The clergy renewed their ordination vows in a very impressive service conducted by the Bishop, before adjournment.

W. W. D.

Personal Notes

The Rev. Francis L. Coyle became rector of the Church of the Epiphany, Knoxville, Tenn., the middle of September. Mr. Coyle is a Sewanee man, formerly of the Diocese of Louisiana. more recently of Los Angeles.

The Rev. Frederick Luke, curate of All Saints' Cathedral, Spokane, Wash., has accepted a call to become the rector of St. John's Church, Centralia, Wash., and entered upon his duties October 2.

The Rev. George M. Manley, for some years curate of Otey Memorial, Sewanee, Tenn., resigned September 1 to take up work in St. Mark's, Gastonia, N. C., in the District of Asheville. Mr. Manley leaves many warm friends in Sewanee and throughout Tennessee, who regret to see him go, but wish him success and happiness in his new field.

The Rev. Walter Archbold, D. D., rector of St. Andrew's Church, Princess Anne, Md., who has accepted the call recently extended to him by St. Peter's Church, Norfolk, will enter upon his duties the first Sunday in November.

The Rev. J. S. Braithewaite, formerly from the Diocese of New Jersey, assumed charge of St. Stephen's Church (colored), Savannah, Ga., on October 1.

The Rev. Mart Gary Smith, after a service of nearly two years as lay reader, deacon and priest at Holy Trinity Church, Memphis, Tenn., has accepted the rectorship of Christ Church, Hornell, in the Diocese of Western New York.

The Rev. Mortimer W. Glover has resigned from the mission of St. Paul's, Graniteville, S. C., and associate missions, and has accepted a call to St. Bartholomew's Church, Hartsville, S. C.

Bishop Colmore will be in the United States until December 1, when he expects to sail for San Juan. He can be addressed at 281 Fourth Avenue.

The Rev. Robert C. Ten Broeck, instructor in the Sewanee Military Academy, while not canonically resident, has been licensed by the Mishop Coadjutor to officiate in the Diocese, and is engaged in missionary work connected with Otey Memorial Parish, Sewanee.

The Rt. Rev. Daniel S. Tuttle, D. D., Bishop of Missouri, has remitted and terminated the sentence of deposition pronounced upon the Rev. John Norris McFarlane, on November 9, 1887, and has restored him on October, 1921, to the order of a deacon in this Church.

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Let us come down from the pedestal, if need be, and be little children, that we may begin to be taught the deep things of God.—John R. Mott.

Society could not exist if truth were not more probable than falsehood. There is falsehood enough to necessitate caution; there is still an overplus of truth sufficient to justify confidence.—Dean Vaughan.

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x x x

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x x x

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Southern Churchman

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VOL. 86 RICHMOND, VA., OCTOBER 22, 1921. No. 43.

HOW SHALL WE EXPEDITE PRAYER BOOK REVISION?

We cannot discuss in detail today the questions which are raised between the letter from Bishop Whitehead, published in another column, and the editorial in the Living Church, to which it refers. We shall hope to comment more at length later.

But we can set down these theses:

1. Though the language of the Living Church was a bit severe, and we do not wonder that the Bishop sat up and took indignant notice when the rhetoric of his Commission's report was called "slovenly," yet it is certainly true that it was far from finished; and that a weary lot of time was wasted in Detroit in the Convention's attempt to tinker with it.

2. We agree with the Living Church that a radical change from previous Convention proceedings must be made if we are to get ahead with this Prayer Book Revision.

3. We do not believe that the Bishop's suggestion of an adjourned meeting of the Convention will be practicable. It is going to cost too much money to get to Portland for anybody to have much left to go anywhere else.

4. The one most hopeful improvement which we have heard of is that suggested months ago by the Living Church—namely, that the Bishops should meet some days ahead of the Convention proper to clear up all possible preliminary matters and such subjects as the primary consideration of nominees for Missionary Bishops—which concern their House alone. It has been the failure of the House of Bishops to arrive at any effective action which has kept the Convention from getting anywhere with Prayer Book Revision before. If the Bishops will start sooner, or move faster, we shall make more progress.

DR. SHIPMAN'S ELECTION VINDICATED

So Dr. Shipman's election as Bishop Suffragan in the Diocese of New York is confirmed. To the Southern Churchman that result brings great satisfaction and genuine relief. Our interest in the whole matter had, as we have said before, no personal acquaintance with Dr. Shipman to create it. We were interested simply because, in the attempt to weigh the evidence impartially, we became convinced that success in the effort to prevent the confirmation of Dr. Shipman, or any other man, on the basis of the things which were the most that his opponents could bring forward as the ground of his offending, would violate the finest sense of justice in the Church. The attack upon him looked too much like partisanship. Launched by one of the great Church weeklies, and maintained in its editorial columns—as the Church at large has grown always to expect—with the fairness of a clean fighter, it was taken up by other organizations whose methods reflected no honor either upon themselves or upon their party. Dr. Shipman had had certain associations, and had made (as he himself frankly stated) certain mistakes, which were of the kind to offend the Churchmen who call themselves Catholic; but the question was whether these things were enough to make this man unfit for the bishopric to which a great Diocese had elected him. The overwhelming evidence of those who know him best combined to show in Dr. Shipman a man whose big, positive virtues and abilities so far overshadowed the flaws which were picked in his record that the attack upon him had a jaundiced look. It appeared to many of us that there was an attempt to whip up a partisan spirit which should gratify its own desire to punish somebody for "The Chronicle," and put Dr. Shipman's head on an ecclesiastical pike as an exemplary warning. The Church at large did not take to this pleasing idea; and the Standing Committees, and now in record time, the Bishops have put an end to the matter.

So we join very heartily with the Living Church in its editorial expression of some weeks ago (written as a plea for a swift settlement, one way or the other, of the controversy), that we may now get back to normal. Certainly, in so far as the Church can speak, it has now spoken. The Diocese of New Cork elected Dr. Shipman, after prayer for the guidance of God; the Standing Committees, after having every opportunity to know the facts which Church papers and pamphlets pro and con could furnish, have confirmed that election; and so have the Bishops also. There is not much left for so good a catholic organ as the Living Church to say, except "Amen."

BISHOP GAILOR AND THE PROHIBITION QUESTION

On September 7 the daily papers all over the country carried an Associated Press news dispatch reading as follows:

Salt Lake City, Utah, Sept. 7.—"To me the writing into our Constitution of the Eighteenth Amendment was unpardonable," said the Rt. Rev. Thomas F. Gailor, Episcopal Bishop of Tennessee, on the eve of the fourth Synod of the Province of the Pacific of the Episcopal Church, which opened today.

"I take no part in politics; I am neither Republican nor Democrat in such questions," declared Bishop Gailor, "but politicians of both parties have played politics with the good name and the conscience of this country. Whatever in the League of Nations was repugnant could have been written out, but to refuse to countenance any measure for universal peace was nothing but a denial of the principle for which this country went to war.

"As to prohibition, that is a delicate question, but I have always asserted my belief and have never evaded a delicate question. Saloons were going; the Church was making headway against what evil there was in liquor. To my mind, it was nothing short of hysteria that put over a restriction which could not hope to suppress that evil."

This statement was one which the editors of the daily papers, as they looked through the "copy" on their desks, would immediately recognize as having the news value which always attaches to something startling, and they played it up accordingly. In the first paper which came to the notice of the Southern Churchman, the article was on the front page, preceded by a photograph of Bishop Gailor, under the heading, "Head Bishop Says Eighteenth Amendment Due to Hysteria."

Immediately there began to be reactions of opinion from many quarters.

In one of our exchanges, published by another Christian body, there appeared an editorial reading, in part, as follows:

An Associated Press dispatch of recent date carries this quotation from the Rt. Rev. Thomas F. Gailor, Episcopal Bishop of Tennessee: "To me the writing into our Constitution of the Eighteenth Amendment was unpardonable. Prohibition is a delicate question. Saloons were going. The Church was making headway against whatever there was in liquor. To my mind, it was nothing short of hysteria that put over a restriction which could not hope to suppress that evil."

This remarkable statement from a noted ecclesiastic raises the question, What is hysteria? Webster defines it: "1. A nervous affection, occurring chiefly in women, in which the patient loses control over the emotions, has imaginary sensations, and often falls into paroxysms or fits. 2. Morbid or convulsive emotionalism or excitement."

Bishop Gailor tells us that this is what happened to the citizens of America who voted the Eighteenth Amendment into our National Constitution by the usual processes. This action, he says, was "unpardonable." Unpardonable by whom? By the God Whose servant the distinguished Bishop is supposed to be? It is preposterous to think that this hysteria for righteousness would be unpardonable in the sight of Jehovah, Whose kingdom is a kingdom of righteousness and Who is a God of righteousness.

Unpardonable by the wives and children of the nation, who have seen such happiness since the passage of the Eighteenth Amendment as they never dreamed existed before? Unpardonable by the business interests of the country, which have enjoyed a period of unprecedented prosperity, due largely to the elimination of the licensed traffic in strong drink? Unpardonable by judges, wardens, superintendents of jails, penitentiaries, reformatories, insane, epileptic and eleemosynary institutions, who with one voice proclaim the beneficial effects of prohibition? * * *

"Saloons were going," says the Bishop. Thank God they were. And credit for it is due those who for a century fought and suffered and baptized the land with martyr blood to make them go. An illustrious example is that of Senator Carmack in the Bishop's own State of Tennessee.

"The Church was making headway against what evil there was in liquor," continues the Bishop. "Against what evil there was!" In God's name, was there any good in it? The liquor traffic was and is evil only, and that continually. According to eminent authorities, it was the prolific source of at least three-fourths, some say 90 per cent., of all the crime, misery, pauperism and insanity that have cursed the world. Even medical science has ruled it out of medicine. "A restriction which could not hope to suppress that evil." Has the Bishop read the reports from authoritative sources, which are published and circulated broadcast, showing that the evil is surely being suppressed? Not only suppressed, but destroyed.

Surely, surely, dear Bishop, Homer nodded sadly this time. This is not the language nor the spirit which should characterize those of the Apostolic Succession. This position is unworthy of a strong leader in a great, historic church. It discourages the saints and causes the enemies of the cross to blaspheme.

From the editorial columns of another widely circulated paper of another Church we gathered this, from which we have left out certain unpleasant phrases:

More astonishing still is Bishop Gailor's announcement of his satisfaction with the situation prior to the passage of the prohibition amendment and laws: Hear him:

"Saloons were going; the Church was making headway against what evil there was in liquor. * * *

"Saloons were going." They certainly were, going at full blast, furnishing refugees for the vilest criminals in their communities, seeking to destroy our young men and to debauch our public life. If Bishop Gailor means that saloons were disappearing, then he simply closes his eyes to a vital factor in the situation. They were not disappearing in any part of the country, save under the brave, resourceful and irresistible opposition of the men and women who believed them evil and only evil, and who were "hysterical" enough to denounce them, with no fear in their hearts save the fear of God. The saloons were "going" in this sense only where an informed and aroused public sentiment drove them out of business and small credit for the creation of this sentiment can be given to priests and prelates. Once more in the history of the human struggle many Christian leaders and many Christian organizations, too, were found out of sympathy with a great moral reform and either actively favoring a traffic which was wholly and irredeemably vile and vicious or else utterly passive and unsympathetic toward any movement for its suppression or extinction. * * *

The whole land is suffering from a spirit of lawlessness, a temper which brooks no restraint and acknowledges no authority. When the most prominent ecclesiastic in a great Christian body denounces a part of the organic law of his land as secured by "nothing short of hysteria," he gives countenance and approval to the current lawlessness and lends his influence to the perpetuation and propagation of a spirit of contempt for all laws which the individual citizen may not happen to like.

The Southern Churchman was disturbed that the name of Bishop Gailor should be linked in the thought of earnest people with repudiation of what they held to be a great ideal. We believed that the Bishop had very probably been misquoted, and immediately therefore we tried to find out directly from the Bishop what it was that he really said. Unfortunately, the Bishop was in the far West.

We received from his secretary about the middle of September a very courteous acknowledgment of our inquiry, and under date of October 5, from Sewanee, came a letter from the Bishop himself.

He writes:

My secretary has just sent me a transcript of your letter asking for information about an interview with me on the subject of prohibition, and I beg to say:

I was not asked by the reporter whether I favored prohibition or not. That is a dead issue. It is settled and done with.

I was asked the plain question, whether I thought that it was wise to write the prohibitory law immediately and peremptorily into the Constitution of the United States, and my reply to that was, that I did not think it wise, and that I believed it was the cause of much of the discontent which prevailed among many of our heretofore law-abiding citizens.

Good people usually make allowance for the desire of newspapers to make a sensation. The reporter used no note-book, but trusted to memory and imagination. I did not use the word "unpardonable."

I am very glad to take the trouble to write this to a brother clergyman, although I cannot reply to some of the vulgar stuff that has been sent me, and I am,

Yours sincerely,

THOMAS F. GAILOR,
Bishop of Tennessee.

We are grateful to the Bishop for his reply. As we surmised, the reporter has added some colors of his own to the Bishop's statement.

One matter remains, however, which we deem so important that we must not be silent about it. The Bishop thinks the enactment of the prohibition amendment was unwise, and evidently he believes it cannot be enforced. On this point, like any other fearless and forthright man, he has indisputable right to his own opinion. We wish to make clear, however—what the Bishop himself, of course, would say, but which the newspaper report beclouds—the fact that in this opinion the Bishop is in no sense an authoritative spokesman for the Church. If the members of this Church are like the rest of the people of the nation, the power of whose increasing public opinion achieved the passage of the prohibition amendment, the majority of them have been, and inferentially are, in favor of it. Furthermore, while this great social experiment is being put to the test, we believe that the Church would wish that its leaders should make clear beyond any mistake the duty of all good men to support the law.

HUDSON STUCK

Being the Address Delivered at Sewanee, Tenn., on Founder's Day, Oct. 10, 1921, at the Unveiling of a Tablet to His Memory; by Rev. Louis Tucker

MEN become great by working nobly at some great task. The elements of greatness may be in them, or in all men, but it needs the great task to make them shine out.

Hudson Stuck was great. To win international reputation as an explorer is no small thing. To be an accepted writer of repute is no small thing. To meet Alaskan pioneers on their own ground and out-work, out-walk, out-starve and out-last them, is no small thing. To be a burning and a shining light, associated in the minds of many thousands with Jesus Christ, so that men, in an empire large as the Trans-Mississippi, thought of him as bearing a cross and pointing up to heaven like a church-steeple walking, is no small thing. But when a man combines all these and adds to them the wistful love of thousands, so that when word went out that Stuck is dead, whole tribes were sorry and dying nations mourned for him—then assuredly that man is great.

The whole English-speaking world, through its newspapers, chronicled the death of Hudson Stuck. The United States and Canada and England and India and South Africa and Australia and New Zealand and Egypt and a thousand islands of the sea, all made some mention of it. Their verdict, the summing-up of their comment, is, "A good man has gone home and we are sorry." Within the English-speaking world, his church—our church, above all others, misses him. Within the church, his university—our university, Sewanee, misses him most. Within his university, his own fraternity, the Deltas, misses him more than any. Pardon the personal touch that within his fraternity few can miss him so much as I.

Two new men, Stuck and Manning, attracted the attention of the Deltas one autumn, and to know them better a trip was arranged to a great cave. It was meant to take them in deeper than usual, and, if possible, seem to lose them. The comedy became a near-tragedy. We went too far beyond the knowledge of our guides into the unexplored chambers and were genuinely lost. Hours later, we at last wandered into a known passage and so came to the upper world again and saw the setting sun. Stuck's calm self-possession had so greatly helped to prevent panic that we thought that possibly he had not realized the danger and asked if he had been afraid. "Yes," he said simply, "very much." Truth-telling such as that appealed to us then—and to him always.

I am not old—I do not count myself as old—but of the splendid group of men both within and without that fraternity who gathered around Stuck, more than half are dead and many of the others have attained eminence. The roll-call of his college friends would be more often answered by "Adsum" from the world spiritual than by "Here" from the earthly life; but many of the earthly answers would be from high places. Most of the men attracted to him spared themselves not at all. They rode carefully, yet recklessly. They died, perhaps, but if they lived, achieved. There was about Stuck himself a certain accurate, quiet recklessness that appealed. He cared for so many unusual things. He held so many usual things lightly. He may have grown weary—we never heard him say so. He may have looked out for his own interests—we never saw him do it. He may have failed to attack what he thought was wrong or error—we never heard of it. As we ourselves were sometimes wrong and heard of it from him, we often questioned his accuracy—unsuccessfully. He made no statements unverified. The passion for accuracy was ingrained in him. While at Sewanee he founded and edited a literary magazine, a magazine as large as, and saving the presence of the professors—more interesting than the "Sewanee Review." He did it without money, without credit, without debt, and apparently without difficulty. It lived for years after he left, and the present "Sewanee purple" is an offshoot from it, established at his suggestion. This magazine was accurate. It made no mistakes. After handing in a contribution, I have had him wake me before dawn to ask where I found a certain word. He had consulted the Professor of Literature—a famous man now—and spent the whole night combing dictionaries and searching glossaries in the library for it in vain.

"There is no such word," he said.

"There ought to be. Is not its meaning plain enough?"

"Yes."

"Then go to bed. I coined it."

He turned and left the room in silence too deep for speech.

This accuracy, this passion for truth, this reckless ability to organize and handle practical affairs lay very deep in him. He always ran our picnics because no one else could do it half so well. When he was Dean of Dallas, proudly placed and in full current of advancement, he wrote me that he was about to resign and go to Alaska. I opposed it—not knowing. His answer was a counter-blast. He had no wife and children. There were twenty years' soft work at home left in him, that some married man could do as well, or ten years' hard work afield. To do Christ's work in the hard places, that was his choice. To do Christ's work in the hard places. To do Christ's work in the hard places. My brothers, he did it.

Of course you know—all the world knows—that according to medical reports, Stuck's death was hastened by disappointment because he was unable to obtain the removal of a canning factory built at the mouth of the Yukon. That is to say, Hudson Stuck died of a broken heart. Why is it that so small a thing could break so great a heart? Because he could not make others see. Through a thousand miles of country under his charge hundreds of men, his friends, walked feebly, reeling with weakness, living skeletons, because their means of living had been taken from them. The factory netted all the fish and the salmon, the main living of the Yukon, no longer run. Stuck had celebrated the marriages for the women, baptized their children, buried their dead. The women were making soup of leaves and moss or, past even that, sat in their empty cabins, busy hands folded, staring at the fire and waiting death because there was no food. Stuck had baptized the children, making them Christians. The little, chubby toddlers that used to run to greet him and cling about his knees—Christ's little people—ran no more to meet him, but lifted languid heads or stretched out claw-like hands to beg the food he could not give them. So like a whirlwind out of the North, he swept across a continent to those who had the power and whose thoughtless ruling had unintentionally caused this anguish and asked it be set right—and could not make them see. Parishes offered him rectorships, we offered him a professorship, but no one could see. Then he went sadly back to his people. The thin men dragged themselves to him with eyes full of hope, and he had to tell them that they hoped in vain. The women weakly rejoiced that he had come back, and he had to tell them that their joy was useless. The little children, what were left of them, crept to his feet and looked up with hungry eyes, and he had to shake his head and turn away. Then he grew heart-sick and at last was weary and lay down and had no will to rise again! And so he died.

Dying, he prayed, for the salmon came up another mouth of the Yukon, where they had not run for a generation, and his people are respited, reprieved for twelve months more. I think that Hudson Stuck took his appeal before a greater seat of government than Washington. I

think he laid his people's case at last before One who could understand.

I cannot think of him as dead. Though writing often, we did not meet much after graduation. To me he is a living power, whether present in Alaska or in Paradise. You who are students cannot know what it is to an alumnus to come back and see, as it were, through you, the old alumni in the places that you occupy. 'Tis hard to think of him as not here. Perhaps he is. Let us see.

Hudson Stuck, the Deltas have called a meeting for a sufficient cause. Your name has been called upon the roll!

No, he is not able, or he would have answered.

Hudson Stuck, there is a boy here who is lonely and home-sick, and needs one of the older men to make friends with him!

Not here, or speechless, or he would have answered.

Hudson Stuck, the University of Sewanee, assembled in due order upon Founder's Day, wishes for you.

No, he cannot, or he would have answered.

Hudson Stuck, there is God's work to do in the hard places, the stony places, the cold places.

No, he is dead, or he would have answered.

Hudson Stuck, your helpless friends, reprieved but still in danger, have need of you.

No, he is surely dead, or he would have answered that. He went back from the soft cities; he refused a place here at the University he loved; he gave up life itself to answer that call. I cannot think him dead, but he must be, or that he would have answered.

No man becomes great but by associating himself nobly with some great cause. We gather here today to unveil a tablet to Hudson Stuck. In the long bedes-roll of Sewanee men who died to serve their country and their God, in that clear list of names like precious gems drawn from a golden casket, no name shines brighter. Is there not some one here great enough—nay, can we not all, fraternity, students, alumni, University and Church, measure great enough to carry through the work which dropped from his dying hand, and make for him a living memorial better than carven marble and lettered bronze? If, because of his death, his people here see that his peopl there are made able to find food again, no martyr in the amphitheatre among the lions, no living torch of Nero, no crucified apostle gave ever life so gladly or welcomed death so well as Hudson Stuck.

In the meantime, I am sent here to speak of him, not because close to him—though few were closer, not because I love him—others love him, too, but because—call it dream if you like, call it imagination, call it what you will—I have some dim conception of what he is doing now, and having said so, am called here to tell you:

I know a man who walked, but now shall ride.
At his left side
A cross-hilt sword invisible he bore.
Whenever he came near you could half hear
The clash of unseen golden spurs he wore.
Often when he was nigh you heard nearby
Somewhere a white horse stamping as it stood.
And that all this was so he did not know
And thought himself a poor priest far from good.
But I, who hear in part and dimly see,
Knew him for one of heaven's chivalry.

For oh, my King has captains, and they stand
On either hand
In long bright rows, and one by one they bring
The new men armed aright from the good fight
To stand among the captains of the King.
And neither you nor I shall ride thereby
As not found worthy; but we sometimes mark
Men faithful unto death, to the last breath
Out of the great waste spaces and the dark
And know that they have grown His chosen men
To ride behind Him when He comes again.

Wherefore I dreamed the Knights of the Most High
As they rode by
On great white horses; and they came and came
And, reining past the bed where He lay dead,
Saluted Him, with swords of cold, pure flame.
Tested the true and tried and side by side
The long ranks stood and watched Him, face to face.
Wherefore He roused and rose, whereupon those
His peers and equals made for him due place
And rode with him to where we cannot be.
West-over-sea they went, west-over-sea.

An Incident of Bishop Polk's Ministry

We take the following from a report of Bishop Polk, then Missionary Bishop, to the General Convention of 1841. Besides the Bishop's two "reflections," which are significant, we think it points a further moral to householders in like case.

"From the 10th to the 13th inclusive (of February, 1841), I was occupied in descending Red River to Shreveport, Caddo Parish, Louisiana.

"On Sunday, the 14th, I preached after Divine service, to a congregation assembled in the village, and I will here add the remarkable fact, as I was informed, that not a solitary sermon had been preached in the village by a minister of any denomination, since my visit two years before.

"Two days after I performed Divine service and preached at a village in the interior, between Red River and the Sabine, and after service I admitted a gentleman, his wife and five children to the ordinance of baptism.

"There is something so remarkable in this case, illustrative of the working of our system, that I may be pardoned for mentioning it more in detail. The individual in question was a gallant officer in the late war, and lost a limb in the public service. He was a native of Tennessee, where he resided with his family until within a few years past. Before his removal to Western Louisiana he had placed two of his daughters at school at the Episcopal Female Institute, Columbia, and while there they became attached to the services of the Church, and very naturally aided in interesting their parents also. When the family removed to the West they took with them their Books of Common Prayer, and in 1839, when I first visited them, they were happy in having an opportunity of again using them. The father, who had been very careless on the subject of religion, said to me with great feeling, during the few days I spent with them, that he had never been so impressed with the responsibilities of his position as the head of a family as he had been since his removal to his present residence. He had withdrawn his children from the influence of a settled and well-ordered society, and especially from the restraining and hallowing effect of public religious services. There was no Divine service or preaching of the gospel in all the region round about him, and his conscience smote him in placing his little ones in such perilous circumstances. He was very anxious for me to send him a minister of the Church, and pledged him his hearty support. I could only promise my best exertions in his behalf, and urged him in the mean season to take the Book of Common Prayer, assemble his children and household on every Lord's day, and as priest of his family devoutly to celebrate Divine service. He promised me he would do so. For two years I heard nothing from him. On my second visitation he met me with a countenance beaming with pleasure and told me he had been faithful to his promise, he had done what he could for the instruction of his family, and that while praying with and for them God had touched his heart with a sense of his own necessities and by His Holy Spirit had prompted him to pray for himself. He was not heedless of the heavenly influence, but humbling himself punctually under the mighty hand of God, he had reason to believe his sins had been forgiven him for Jesus' sake, and he was now ready with his household to be baptized into the faith of the Lord Jesus. Accordingly, after the service and sermon above alluded to, I admitted him, his wife and five children to the sacrament of baptism. From such circumstances we are led to two reflections; first, the eminent value of our liturgical services; secondly, the usefulness of our Church institutions for the education of the young in Christian principles."

A "Jeremiad"

Wherein a Layman Makes Complaint.

My friend is a missionary in a remote field, and he seems to find it a satisfaction to talk intimately with me when we meet now and then. He is not at all a Jeremiah; far from it! I have seldom had a more cheerful companion. His contact with the general life of the Church is necessarily limited almost entirely to the Church papers, and he takes all of them. He tells me of many disquieting impressions that he has received of late. (Please understand that he refers to the news of the Church, not to editorials nor to special articles.)

I should explain that the success of his work depends, more than in organized parish work, upon the Church commending herself to the conscience of his several communities, essentially democratic as they are. His own people are profoundly influenced by the conditions that surround them. His personal influence is limited by the great extent of his field, since he can be with his people only once a month in each place.

Is it strange, then, that he should be occasionally moved by the spirit of the gloomy prophet when he sees not a few of his own people accepting for the Church a wrong

and humiliating status? "Come, be confirmed," he finds some of them saying to their neighbors in various ways and with various degrees of directness. "The Episcopal Church doesn't object to gambling nor decadent dances nor to your doing anything you please on Sunday, nor to bootlegging, nor to any of a number of things that the community conscience deprecates. Come, be confirmed and get in with the socially elect on their own ground. Come, be confirmed; we will show you religion made easy. Don't mind about the three vows of your baptism. We don't take them seriously ourselves."

His people responded enthusiastically to the Nation-Wide Campaign in 1919 and 1920, and their offerings in these two years have been several fold more than in the years immediately preceding, but now some of them are saying, "Why should we go on giving, out of proportion to what the strong parishes give? These drives have evidently been imposing upon our rustic credulity."

My friend reproaches himself that there should be any such perversion among the people committed to his care, but he tells me that when he reads the Church papers he discovers what appears to him a source of these gross perversions, which lies beyond his reach. He sees the Nation-Wide Campaign for fourteen million dollars a year for missions shrivel before his eyes, so that the treasurer announces an alarming failure on the part of those who signed the **sadly** diminished pledges to live up even to them. And there appears now no real and general resumption of activity in this third and culminating year (I am writing in the last days of September). He sees, indeed, wonderfully interesting and inspiring data bearing upon the approaching Missionary Centennial, but no definite beginnigs made toward its adequate celebration.

He sees the President of the Presiding Bishop and Council, the spokesman of the newly-constituted central administration, honored and deferred to above all other Bishops, with the single exception of the venerable Presiding Bishop himself, declaring that the prohibition amendment to the Constitution of the United States, the fundamental law of the land, is mere hysteria, and there has appeared no disclaimer that he speaks the mind of Church people generally. If there is one thing upon which the conscience of the small community is settled it is the liquor traffic. The very men who engage in it recognize it as wrong-doing.

He sees clergymen advanced to high honor apparently as a result of their having commended themselves to vestrymen and their friends whose moral attitude is something like that outlined above; who merely patronize the Church and whose real identification is with the economic, political and social interests of the underworld.

He sees little remaining championship of the League of Nations, as embodying the Christian ideal in international relationships, and recalls that one of our most honored Bishops, who was with the army in France, declared some time ago that President Wilson and Senator Lodge were equally at fault in the failure of this measure. He sees growing interference in parochial life on the part of groups of monks who seek to turn the clock back to the fifteenth century, and he finds lay people, who have come under the influence of such teaching, removing into his field and informing the simple natives what the Church really is—a thinly veiled Romanism. And this does not attract the natives! They turn away and a promising beginning shrinks into a mere exotic, out of touch with the community's life and interest. He sees an Episcopal election in a great metropolitan diocese degenerate into a struggle for partisan advantage, causing the enemy to blaspheme.

Is it strange that he should find it hard sledding on his own little trail? But don't imagine that he has balked! He knows Him in Whom he has believed. He knows that the Church's heritage really is, both Catholic and Protestant, uniquely capable of mediating real Church unity; neither puritan nor lax, but steadfastly teaching and guiding her children into the righteousness of free men. He is ,too, something of an Elijah, and knows that God has left Him seven thousand in this Israel who have not bowed the knee to the twentieth century Baal; that in many a parish and mission station, as in his own field, there are the undaunted faithful who live and speak for "the truth as this Church hath received the same."

But I don't envy him his job!

Thousands that are capable of great sacrifices are yet not capable of the little ones which are all that are required of them. God seems to take pleasure in working by degrees; the progress of the truth is as the permeation of leaven, or the growth of a seed; a multitude of successive small sacrifices may work more good in the world than many a large one. What would even our Lord's death on the cross have been, except as the crown of a life in which He died daily, giving Himself, soul, body and spirit to His men and women? —George Macdonald.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

AN OPEN LETTER TO THE EDITOR OF THE LIVING CHURCH.

[We have received from Bishop Whitehead, of Pittsburgh, a copy of the following open letter, which he desires should be published in other Church papers as well as in the Living Church. On another page we make editorial comment upon some of the points under discussion. —Editor S. C.]

Mr. Editor: The editorial in the Living Church of October 8 very naturally gives me, as chairman of the Commission on the Revision of the Prayer Book, much concern. Your rather wholesale criticism of the reports of the Commission certainly demands prompt rejoinder and comment. Do you not think the word "slovenly" unnecessarily caustic and unbrotherly? I assure you that nothing proceeding from such men as compose the Commission can possibly deserve such an epithet.

Moreover, while we welcome criticism, do you not think it should be kindly and **constructive**?

Our third report is about to go into the printer's hands in order that it may be published and distributed at least six months before the next General Convention.

Will you favor us immediately with a list of the "bad English," "awkward English," ungrammatical English, wrong capitalization and erroneous punctuation, to which you refer as prominent in former reports? It is only fair that the Commission should have the benefit of your constructive suggestions. Otherwise no advantage will result from your sharp assault.

Apropos of the resolution adopted by the Synod of the Province of the Pacific, advocating expedition in the Revision of the Prayer Book, the Commission heartily concurs in the hope expressed.

I am authorized and requested by the Commission to put before the Church, through the Church press, the following proposal:

Would it not be a possible procedure for the General Convention meeting in Portland to give itself to the very important missionary program and other necessary business, and **not** take time for Prayer Book Revision?

Then, **adjourn** to meet in the winter or spring, at some central point, like Chicago, or St. Louis, or Omaha, or Kansas City, to spend a whole week or longer in considering only the report of the Commission. The advantage of this plan needs no demonstration. The Commission desires to have evidence from all parts of the country as to whether the proposal meets with favor. Only note, the plan calls for an **adjourned** meeting, not a **special** meeting of the General Convention.

Faithfully yours,
CORTLANDT WHITEHEAD,
Chairman of the Commission.

Pittsburgh, October 11, 1921.

"THE SEMINARIES AND THE PEOPLE."

Mr. Editor: That was a splendid editorial of yours in regard to extending the influence of the Seminary. I think your suggestions were excellent and I hope that we can carry them out.

W. E. ROLLINS.

Theological Seminary in Virginia, October 9.

October 11, 1921.

Mr. Editor: I have been much interested in reading the excellent editorial on "The Seminaries and the People" in your issue of September 17. Its theme is one that ought to stimulate all our theological schools, and its recommendations are gladly welcomed here at Cambridge. In addition to thanking you for writing it, I am going to take advantage of the suggestion you make when you say, "It may be that some of our seminaries are attempting a service analogous to this (and if such be the case we should like to publish an account of it)." While the possibilities of "extension service" are so great that none of our schools have fully developed them, we have at least made a beginning here at Cambridge, of which you may care to hear a few details. Three of your four definite plans are already in operation at Cambridge. It is our

custom, in the first place, to invite to our special lectures by "eminent leaders in the thought or work of the Church," either the general public or a large number of specially selected neighbors, clerical and lay. Furthermore, we make a point of issuing in our quarterly bulletin lists of recent books in the different departments with comments and criticisms by the various members of the faculty. Again, by way of linking the Seminary more closely with the Diocesan Board of Religious Education, we have as one of our lecturers on the faculty the Diocesan Educational Secretary, who gives a course on Religious Education. In addition, we offer each year four or five "extension courses" for the clergy of the Diocese taught by members of the faculty or other qualified instructors. A further fact of wider interest to the Church is that the Commission on the Christian Ministry appointed by General Convention has a Sub-committee on the Education of Men after Ordination, which, among other plans, is considering the possibility of utilizing the seminaries extensively to further the useful type of extension service, of which your article treats.

JAMES THAYER ADDISON.

Episcopal Theological School, Cambridge, Oct. 11.

REAL WORK FOR CHURCH CLUBS.

Mr. Editor: Men's church clubs, so-called, exist in a number of parishes, but, in many cases, they are very remotely concerned with anything that pertains to the direct welfare of the parish, either spiritually or materially. So far as the direct object and result of their meetings are concerned, they might more appropriately be called men's city club, or country club, or club for mutual social entertainment. Even clubs that were started with the idea of being directly beneficial and inspirational to the spiritual life of the parish find it so easy to deviate from that resolution and become a secular club of respectable, but of a coldly, worldly existence.

Those who long for a deep and more earnest spiritual relationship and effort in life, see how much we miss by our unchurchly and parochial life. People go to church and join in the service with a varying degree of attention and earnestness, and that is as far as their church life extends. How greatly the men of the parish could build up the interest in all that pertains to the progress of Christ's kingdom on earth if they were spiritually in earnest and militant. It is deadly indifference or lukewarmness that is holding the Church down. We must ask for, reach out and grasp spiritual power in order that we may first rise ourselves, and then help others.

Once impressed by the fervor of a preacher, Jacob A. Riis decided to throw up editorial work and take to preaching. "No, no, Jacob," said the preacher; "not that. We have preachers enough. What the world needs is consecrated pens." That determined him finally.

It is spiritual fervor and manliness that we need both in the pulpit and new. With this attained, candidates for the ministry would abound, and men's clubs would be a real auxiliary to the Church.

LEWIS OSTENSON.

Oconomowoc, Wis.

THE COMING CONFERENCE.

Mr. Editor: Secretary of State Hughes, not long ago, called the attention of the press to the error prevailing in thinking and speaking of the November international conference as "disarmament conference," and reminded the public that its official name was "limitation of arms conference."

The former title is misleading in that it conveys the idea of complete disarmament, and it has been pointed out that the administration fears that this idea of complete disarmament might so thoroughly possess the public mind in the United States that Representatives in Congress would be afraid to vote sufficient money to provide adequate defense.

It is useless to expect the impossible—the nations are not yet ready for disarmament. If some agreement can be reached as to the "limitation" of armaments in relative degrees, and some conclusions arrived at in regard to the solution of vexed questions in the Far East, the conference will have been worth while a step forward.

Let us all, as Americans and as Christians, hope and pray for the success of the "limitation of arms conference," but let us keep in mind a clear idea what the conference is about.

HORTENSE DAVIS.

Pass Christian, Miss., Sept. 25, 1921.

THE CHURCH LEAGUE OF THE ISOLATED.

Editor: May I secure your assistance on behalf of the Church League of the Isolated by the publication of the very brief agenda with such additional comment as you may wish?

The League was instituted in 1917 by the activity of widely scattered missionaries interested in the problem of serving the thousands of Churchmen who move into the many unchurched towns of the country, and are, as a consequence, lost to the Church without such a follow-up scheme as we propose. We are now engaged in a campaign to secure the appointment in every diocese and district of some clergyman or layman who will be specially charged with the supervision of these "lost sheep." Mr. Morehouse reports thirty-seven out of ninety dioceses with losses greater than confirmations—surely a great field for our work of tracing the lost. We, therefore, greatly appreciate the help which this publicity will give us in establishing the work in places where it has not already been undertaken.

R. C. TEN BROECK,

Vice-President Church League of the Isolated.

Sewanee, Tenn., Sept. 21, 1921.

A PASTORAL EXPERIENCE.

Mr. Editor: In studying how to best serve young people and to get them interested in active forms of Church work, which, after all, is the best way to serve them, I have naturally faced the question of amusements. Nor has my study been entirely within the bounds of our own communion: I have sought to learn how other religious bodies deal with their young people.

This has naturally brought me to consider the Methodist Church and its prohibition of dancing, card-playing and theater-going. (That some of its members do not observe this prohibition does not concern me—it rather speaks loud against those who retain membership in a religious body forbidding certain things without giving strict obedience to those laws. An outsider begins to wonder whether such members obey any law or rule of their Church.)

In a previous parish I encouraged the older members of the Church in their social affairs where card-playing was engaged in. I set my people an example by attending good plays or seeing good pictures, urging quietly against plays or pictures of a salacious nature. I allowed my young people to dance in the parish house. These dances were always under the direct supervision and chaperonage of Mrs. Wilson and myself, we being the first ones there and the last to leave the hall.

I recall the distinct thrill of pleasure I experienced when a newspaper, not noted for conscientious scruples or pious principles, that scarcely ever mentioned religious matters except in a light vein, came out with an editorial in which it commended the "interest shown in young people by the Rev. and Mrs. Alan Pressley Wilson in chaperoning them in their dances, and the liberal attitude shown by the pastor and his wife." Yet with all this I cannot see that we accomplished anything definite.

As I look back upon that pastorate, one of the happiest experiences in my twenty-five years of preaching the gospel, I am ashamed to note that I had no stronger hold upon my young people than did the pastors of other churches in town. As a matter of fact, the Methodist Church, located just across the street, was more successful in dealing with young people in that more were led into the active work of the church. I allowed dancing, card-playing and theater-going, although I did not participate in the first two amusements, yet I am frank to say that I did not succeed in getting the young people to consecrate themselves to the service of our Lord and His Church.

I can think of but one act of which I was then, and am now, proud. A member of my vestry told me that a certain young man wanted to be confirmed and associate himself with us. Knowing that he was a Methodist, I made direct inquiry as to his reason for wanting to become an Episcopalian. He very frankly told me that the Methodist minister forbid his dancing and that, inasmuch as I allowed it, he wanted to join the Episcopal Church. I think I hurt his feelings and upset traditions when I told him that I would not present for confirmation one whose sole aim was that he be allowed to dance, but I had the commendation of my own conscience.

Now, Mr. Editor, I have taken much time and space to bring myself to say this; with all our liberality in allowing our young people to do as they please, we do not get them except for amusements. With all the handicap of the prohibition of these amusements, the Methodists get and hold young people, training them to be useful citizens and consecrated servants of God. Might we not learn a valuable lesson?

A year or so ago a brother minister advertised for a pastorate where dancing and card-playing were not indulged in. I did not laugh, but I did wonder what had been his experience. I feel now that I know.

ALAN PRESSLEY WILSON.

St. John's Church, Marietta, Pa.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor.

THE KU KLUX KLOAK.

In defending this secret organization the other day, one of its members said that a great many outrages were committed, for which the Ku Klux was not to blame. Such a statement is really no defense at all. It is, in fact, simply another reason for disbanding this trouble-making organization.

The Ku Klux Kloak is almost as dangerous as the Ku Klux Klan, and the latter makes the former possible.

On parade the Klan moves under a white sheet behind white masks; in action it moves under a black pall behind black masks. In either case its members are either afraid or ashamed to show their faces. The natural consequences of permitting such an organization to exist in a State are that whenever any band of ruffians in a community wish to get even with somebody whom they are pleased to consider has given them offense, they procure disguises and take unfortunate persons out by night, beat and tar and feather them, and say that the Ku Klux Klan has done it.

It is altogether immaterial whether such a statement is true or false—because the very existence of such a society makes this kind of conduct possible and affords the opportunity of acting under the Ku Klux Kloak.

Any band of men who operate without daring to show their faces is dangerous to a community.

The words of our Saviour, as recorded in the twentieth verse of the third chapter of St. John's gospel, are as true and as applicable to conditions today as they were when He said, "For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved."

It seems inconceivable how Christian leaders can fail to use every effort to influence public opinion against any organization whose members are ashamed to show their faces when our Lord has made such a plain statement upon the subject.

AN ARGUMENT THREE THOUSAND MILES LONG.

In thinking of the disarmament conference there is one argument for disarming that should not be overlooked.

It is probably the longest plea for a policy that has ever been made anywhere in the world. It reaches from the Atlantic to the Pacific Oceans, and is now more than one hundred years old.

It is the unfortified boundary line between the United States and the Dominion of Canada.

There it lies across a continent, that long boundary line stretching, running past lakes and over mountains. It is no expense to either country to keep up, and is an eloquent though silent pleader for friendly relations between two great countries.

As the delegates from all over the world gather in Washington to plan for some limit to the military burdens that are now crushing many European countries, and are exceedingly onerous to the United States, the influence of the long, unprotected, separating line between two nations is bound to make itself felt.

Although President Harding's recent utterances on the subjecting of disarming do not seem very enthusiastic over the outcome, nevertheless even the gathering of representatives from all countries is a move in the right direction.

There is no way for us to estimate the power of popular opinion and the effect of many prayers upon such a gathering, but it will certainly have some weight. Let the Christian forces of the country be on the alert to seize every possible opportunity through mass meetings and public demonstrations to show their desire to disarm, and, above all, let us pray without ceasing.

TWO CALLS.

In delivering an address at the Brotherhood of St. Andrew's Annual Convention in Norfolk on the night of October 13, Bishop Guerry emphasized the fact that the call to the ministry always comes in two ways, as he put it, "There is the inside call and the outside call." The former, of course, means the speaking of a man's inner consciousness, which urges him to devote his life work to the service of God. The outside call is the surrounding circumstances—which either paved the way for the carrying out of this intention or else obstructing it. He directed the attention of his hearers to the fact that in the great Bible characters, it was the outside pressure that had wielded her greater influence in bringing men into the service of God.

Thus it was the burning bush, the leprous hand, the staff vitalized into a serpent, that convinced an unwilling Moses that he had a mission from God.

Samuel was dedicated by his own mother to the temple ministrations, before he had any knowledge of the fact or was consulted in any way.

In the New Testament we see very much the same situation—men did not volunteer for the Master's service—so much as they were drafted into it by our Lord Himself. The command, "Follow Me," was the usual induction into the office of discipleship.

In the case of St. Paul our Saviour Himself appeared to conscript him, and the divine voice told him what to do.

The Bishop, who is one of the thoroughly constructive men in the Church, used these illustrations to point out to those present the need for recruiting officers for the army of God and to suggest that very often we are far too cautious about trying to influence a young man to study for the ministry.

He even went further and made an almost startling suggestion, namely, that vestries should call promising youths to the ministry. The plan that he outlined involved more attention to the growing boys of the congregation than most vestrymen give, but it would be a splendid thing if it could be acted upon.

He said that he believed that it would have an excellent effect and make a deep impression upon young men if, after observation, a vestry were to pass a resolution expressing their belief that some young man of fine character would make a useful minister, and that they as a vestry would be glad to try to render some assistance toward college or seminary education, if such should be necessary, and if he would act upon their invitation. It is certainly a novel idea, but seems so practical and withal so helpful in its suggestions that we pass it on to our readers trusting that it may bear fruit.

THE IMPENDING STRIKE.

As we write this the industrial clouds are gathering and the horizon is dark with storm in the form of a great railroad strike.

Should all appeals to reason and good sense fail and the "walkout" take place, there is one word which should constantly be in our minds and govern our conduct, and that word is **Forbearance.**

Let us be temperate in our criticisms. The strain will be great, the temptation to violence enormous, because, of course, the efforts to break the strike will be just as strenuous as those to maintain. There will be a tremendous temptation to bitter words and vicious conduct, the suffering that will ensue will be heart-rending. The loss entailed upon both employees and the companies will be beyond calculation, but it will all be made doubly sad if violence of either word or deed is uncontrolled. Let us begin now to cultivate self-control and temperance in word and deed.

Church Intellegence

Prayers For Disarmament

The Presiding Bishop and Council Call for Intercession.

To the Clergy and Laity:

The government of the United States, through our President, has called a conference of the great nations to consider the limitation of armaments and other subjects relating to the peace of the world.

The conference will assemble in the city of Washington on Armistice Day, November 11, and conduct its deliberations during the following weeks.

Therefore the Presiding Bishop and Council asks the clergy and laity of the Church to observe Armistice Day and Sunday, November 13, as days of special intercession to Almighty God, that He will so direct and guide the minds and hearts of the representatives of the nations assembled in this conference, that peace and good will may be permanently established among all peoples of the world, to the glory of God and the extension of the kingdom of our Lord Jesus Christ.

The following prayers have been approved by the Presiding Bishop and Council, and may be used, during the sessions of the conference, subject to the approval of the Bishops of the several dioceses and districts.

(Signed) **Thomas F. Gailor,**
President of the Council.

Almighty God, our heavenly Father, Whose blessed Son came into the world to proclaim peace and good-will to men: Have compassion, we beseech Thee, upon Thy children, who are sore oppressed with strife, confusion and discord. Let the sacrifice of our sons and brothers on fields of blood plead with Thee for the restoration of peace and quietness upon the earth. Send Thy Holy Spirit to kindle in the minds and hearts of rulers and statesmen the sense of their obligation to mankind, that war may be abolished, that armaments may cease, and that men of all nations and races may dwell together in unity and concord, to the glory of Thy name and the salvation of the world; through Jesus Christ, our Lord, to Whom with Thee and the Holy Ghost, be honor and glory, now and forevermore. Amen.

O God of all the nations, look down, we beseech Thee, upon us who ask Thy help and blessing. Sustain in us the spirit of justice and humility: enable us to recognize in other peoples and races their virtues, traditions and just rights. Cultivate in us more fully the love of the arts of peace: train us in habits of self-command and simplicity: and so purge our hearts of suspicion of others and increase a confidence in our brethren, that we may keep our place among the nations in peace and good will; through Jesus Christ our Lord. Amen.

O God, Who art the Father of all, and Who alone makest men to be of one mind in a house, we beseech Thee, at this time of strife and unrest, to grant to us, by the inspiration of Thy Holy Spirit, a fuller realization of our brotherhood, man with man in Thee; allay all anger and bitterness, and deepen in us a sense of truth and equity in our dealings one with another; for the sake of Thy Son, our Lord, Jesus Christ. Amen.

"The whole future of the world's peace really hinges upon the closest possible fellowship and brotherhood between our nation and yours," declared Rt. Rev. George Lanchester King, D. D., Secretary of the Society for the Propogation of the Gospel, of the Church of England, in an address on Wednesday, October 12, at the Church Missions House, New York, conveying the greetings of his society to the Domestic and Foreign Missionary Society through the National Council, which is holding its October meeting.

A similar expression of view was given by Sir Robert Williams, President of the Church Missionary Society of the Church of England. Greetings on the occasion of the Centenial were also read from the Church in Japan.

Presenting the greetings of his society to the Domestic and Foreign Missionary Society, Bishop King said:

"We, on our side of the Atlantic, send to you on this side of the Atlantic all love and confidence and hope for the future. As belonging to one Church, and also as belonging to two great nations, we desire a very close drawing together of our hearts because we are really united both as nations and churches of the same great communion. How intensely important it is at such a time as this that America and Great Britain should thoroughly understand one another, and walk side by side without a shadow of distrust or difference of outlook! The whole future of the world's peace, as it seems to us, really hinges upon the closest possible fellowship and brotherhood between our nation and yours; and it is with great joy that we recognize that this good feeling between our two nations is so steadily and effectively fostered by the Church of which we are alike members. It is a great, big spiritual league, joining two nations together, your communion and ours."

The greeting brought from the Church in Japan is as follows:

"Having heard that the Domestic and Foreign Missionary Society of the American Church is celebrating this autumn the one hundredth anniversary of its founding, we desire to convey to the society our heartiest congratulations, and at the same time to put on record our deep appreciation of the work of the society in Japan during the past sixty years. And we further pray that God's abundant blessing may continue to rest upon the labors of the society in both the domestic and foreign fields."

(Signed) **Yoichiro Inagaki,**
Chairman of the Standing Committee,
Diocese of Tohoku.

Budget For 1922 Reduced

The Presiding Bishop and Council Are Compelled to Postpone Missionary Ventures.

The Presiding Bishop and Council, at its regular meeting in New York in October, faced a great many matters of importance. One of these was the fixing of the budget for the various departments for the year 1922. The Finance Department reported that the income for 1922, based upon reasonable expectations, might be counted on to be $3,750,000, without any provision for the payment of debts incurred before the Council had taken office. It was felt that the budget should be brought as nearly within this figure as possible. It was therefore necessary to cut down some of the askings, important thought the projects might be. Action on the requests of the Continental Domestic Missionary Bishops for $127,900 for the purchase of land and the erection of buildings had to be deferred. The budget of the Department of Missions was further reduced, as were also the budgets of the Departments of Publicity, Nation-Wide Campaign and Religious Education, as well as the American Church Institute for Negroes, the Brotherhood of St. Andrew and other agencies which have been receiving appropriations from the Presiding Bishop and Council. An item of $250,000 was added to the budget on account of payments on the reduction of debts. The Treasurer submitted a report showing that for the first five months of the present year the receipts were $190,586.48 in excess of receipts from dioceses and districts last year for the same period. Then came three months in which the receipts were very much less than in the corresponding months last year, so that up to September 1, 1921, these receipts were actually $2,300.86 less than in the same period of 1920. September shows an increase of $11,936.29 over last year, so that the total receipts up to September 30 are $9,635.43 ahead of last year.

The question of the Conference of the Great Nations to consider the limitation of armaments and other subjects relating to the peace of the world came in for consideration. It was voted that a letter should be sent to the clergy and laity of the Church asking them to observe Armistice Day and Sunday, November 13, as days of special intercession. Special prayers were prepared which will be sent out with the letter, and, if approved by the Bishops of the several dioceses and districts, their use is recommended on these days.

In the report of the Department of Missions it was announced that Japanese friends of St. Paul's Middle School in Japan desired to create an endowment fund of $150,000 for the benefit of the school. Bishop McKim was authorized to proceed to secure for St. Paul's College the license granting the college the academic privileges accorded to imperial universities.

A very interesting proposition for securing to the Church the Murphy Sanatorium in Albuquerque, N. M., was received and referred with power to the Department of the Nation-Wide Campaign.

In the report of the Nation-Wide Campaign Department the resignation of the Rev. J. A. Ten Broeck was offered and accepted with great regret. Mr. Alfred Newberry, one time missionary to Shanghai, and who has been in the Nation-Wide Campaign Department for several years, was elected a General Secretary with special supervision of the Speakers' Bureau. The

proposals of the department for the securing of the budget for the next triennium were presented and adopted by the Council.

The Department of Publicity recommended the addition of four new members to the department, the Rev. W. T. Gookin, of Boston, Mass.; Mr. James M. Bennett, of Philadelphia, Pa.; Mr. Charles M. C. K. Puckett, of New York City, and Mr. Arthur M. Hungerford, of Baltimore, Md. The Council unanimously elected these as additional members of the department.

The Committee on Co-ordinated Program for Teaching Missions, Religious Education and Christian Social Service reported by submitting a program which had been considered with great care and approved by the committee. The Department of Publicity was instructed to effect the publication of this program.

The resolution offered by the Bishop of Massachusetts that the Presiding Bishop and Council ask the Commission on the Recruiting of the Ministry of the Department of Religious Education to take such steps as they think advisable to urge the clergy of the Church to present to their people on the Third Sunday in Advent the necessity of a larger number of consecrated, strong and well-equipped young men in the ministry, was adopted.

A telegram was sent at the beginning of the session to the Brotherhood of St. Andrew in its convention in Norfolk, Va., sending the greetings of the Presiding Bishop and Council to the members of the Brotherhood. A telegram in response was received as follows: "Over 1,200 men and boys meeting in Norfolk for thirty-sixth National Convention. Brotherhood of St. Andrew send greetings and pledge loyalty to Church's program for advance. Count on our members as intercessors Centennial Objective."

The meeting occupied two days, with twenty-one members present on the first day and all but three of these on the second. Bishop Sanford, of San Joaquin, who had been elected a member from the Province of the Pacific in place of Bishop Keator, resigned, was present and accorded a welcome.

The Council adjourned to meet again on December 14, 1921.

New Missionaries Sent Abroad.

The business before the Department of Missions, at its regular meeting on October 11, took the entire day. Such matters as the consideration of the budgets of the various fields at home and abroad for the year 1922, the proposed endowment of St. Paul's College, Tokyo; the offer of Japanese friends to provide $150,000 endowment for St. Paul's Middle School, Tokyo., and the report of the Educational Secretary, William C. Sturgis, Ph. D., concerning his visit to the Far East, were all part of the day's program.

The department appointed the following missionaries:

The Rev. Henry Hamblin Chapman, son of the Rev. John W. Chapman, who has for over a quarter of a century been our faithful missionary at Anvik, was appointed to Anvik, Alaska.

The Rev. James Walker, missionary employed in the District of Honolulu, was regularly appointed.

Mrs. Frances Allen Worrall was appointed instructress of nurses at St. Luke's Hospital, Ponce, Porto Rico.

Miss Mary Geraldine Cabot, a nurse, and the Rev. George Ossman were appointed to Anking.

Miss Mary Buchanan McGill, now employed in the field, was regularly appointed as teacher in St. Agnes' School, Kyoto.

Miss Frances Coles Sullivan was appointed for secretarial work, and Miss Agnes Maude Anderson as nurse, in the District of Shanghai.

Miss Edna Belle Murray was appointed music teacher at St. Margaret's School, Tokyo.

The resignation of Dr. I. H. Correll, D. D., who had reached the retiring age, became automatically effective. Because of Dr. Correll's value in the missionary service and his long residence in Japan, the Bishop asked that he be continued in service as a missionary employed in the field for an additional year.

The Rev. John Frith, a native missionary of Liberia, over ninety years of age, was retired.

In the District of Kyoto arrangement was made for the extension of the church at Takata. This church, which looked as if it were cut off in the middle, had done such good work that the members have raised a fund of 2,000 yen, being half the cost of the work to be done. The department gave the Bishop authority to advance the remaining 2,000 yen from sums of money in his hand.

At the meeting of the Presiding Bishop and Council in July there had been referred to the Department of Missions a series of resolutions in reference to the smuggling of morphine into China. The department expressed the opinion that Congress should be petitioned to enact the Jones-Miller anti-narcotic bill, and the Executive Secretary was requested to transmit this action to the proper congressional authorities.

New Co-operation For Christendom

The International Missionary Council Links Many Churches in Mutual Effort.

The latest and finest fruitage of the great co-operative missionary efforts, which began with the World Missionary Conference held in Edinburgh in 1910, is the organization in this month of October, 1921, of the International Missionary Council.

At Lake Mohonk, N. Y., from September 30 to October 6, chosen representatives from national missionary organizations in fourteen countries met together, adopted a constitution, elected officers, studied vast problems and projected a program, all done with the unanimity of spirit and of decision and with confident assurance that they were discovering a providential plan and were following an unseen Leader into larger realms of Christian achievement. The war was unthinkably destructive, but it had not destroyed Christian internationalism in the realm of co-operative endeavor to make the kingdoms of this world to become the kingdoms of our Lord and of His Christ.

Across the conference table a Church of England Bishop, formerly of Madagascar, looked into the eyes of a Japanese Methodist Bishop. Bearing like titles, they represented opposite poles as to ecclesiastical theories of the episcopacy. A Dutch baron and an English baronet faced to the son of a West African chief. Representatives of Australian and South African societies looked across to those of Norway, Sweden and Finland; a Burmese woman doctor of medicine from Rangoon to an American woman doctor of laws from Kentucky. Dr. John R. Mott, of New York, presided, as he had done also at Edinburgh. At his right sat the two secretaries of the meeting, Mr. J. H. Oldham, editor of the **International Review of Missions**, and the Rev. Dr. A. L. Warnshuis, formerly of China, and at his left the chairman of the Business Committee, Dr. John R. Ritson, secretary of the British and Foreign Bible Society. Many able representatives of the Christian missionary forces of the world who had had extraordinary world contacts sat about that table. Some members had traveled thither for a few hours only. Many had crossed the sea to be present. One had been journeying for forty days to reach Mohonk.

What is the nature of this new world missionary organization that has come into being? Is it some new super-board or super-society that is likely to arrogate to itself administrative functions which will arouse suspicion and distrust here and yonder? Will it embarrass missionary leaders with respect to those matters of faith and order which are so inextricably intertwined with rock-bottom religious convictions in each of us?

Not so. The Council is established on the basis that the only bodies entitled to determine missionary policy are the missionary societies and boards, or the churches which they represent, and the churches in the mission field. It is recognized that the successful working of the International Missionary Council is entirely dependent on the gift from God of the spirit of fellowship, mutual understanding and desire to co-operate. The Council is constituted by the national missionary organizations in the different countries. The term "national missionary organization" is used to describe the interdenominational conferences or committees in which in different sending countries the missionary societies are united for common consultation and co-operation, it being noted, however, that the Foreign Missions Conference of North America is international, including the mission boards both of the United States and Canada. Except as may be determined otherwise by subsequent action of the Council, representation is to be as follows: Foreign Missions Conference of North America (United States and Canada), 20; Conference of Missionary Societies in Great Britain and Ireland, 14; Australia, 2; New Zealand, 1; South Africa, 2; German Missionsausschuss, 6; France, 4; Dutch Committee of Advice, 2; Swedish General Missionary Conference, 2; Switzerland, 2; Norway, 2; Danish Missionary Council, 2; National Joint Missions Committee of Finland, 1; Belgium, 1; Japan Continuation Committee, 3; China Continuation Committee, 3; National Missionary Council of India, 3. Two out of three representatives each from Japan, China and India are to be nationals of these countries.

The functions of the Council are the following: (a) To stimulate thinking and investigation on missionary questions: to enlist in the solution of these questions the best knowledge and experience to be found in all countries and to make the results available for all missionary societies and missions. (b) To help to co-ordinate the activities of the national missionary organizations of the different countries and of the societies they represent and to bring about united action where necessary in missionary matters. (c) Through common consultation to help to unite Christian public opinion in support of freedom of conscience and religion and of missionary liberty. (d)

To help to unite the Christian forces of the world in seeking justice in international and inter-racial relations, especially where politically weaker people are involved. (e) To be responsible for the publication of the "International Review of Missions" and such other publications as in the judgment of the committee may contribute to the study of missionary questions. (f) To call another World Missionary Conference if and when this should be desirable.

Recognizing that the International Missionary Council has been brought into being as representing the national missionary organizations of the various countries, for the purpose of investigation and co-operation within the appropriate sphere of these organizations, and, therefore, is not to be considered as representing churches or ecclesiastical organizations as such, the following declaration as governing its deliberations and as conditioning its commendation of other conferences of a missionary character, was adopted:

No decision shall be sought from the Council and no statement shall be issued on any matter involving an ecclesiastical or doctrinal question, on which the members of the Council or the bodies constituting the Council may differ among themselves.

No representatives from Germany were present at the Lake Mohonk meeting. The German leaders were not yet ready to accept the urgent and repeated invitations to rejoin the international fellowship in missionary endeavor. But German missions, missionaries and home leadership were never out of mind at the meeting of the Council. Intercessory prayer, discussion and informal conversation were redolent with unfeigned and eager yearning for the renewal of relationships with the German brethren.

With respect to the exclusion of German missionaries from many fields, the Council declared its belief that this "inflicts deep injury upon the spiritual life of Germany by preventing the expression of vital spiritual forces, weakens the hands of international spiritual fellowship, deprives non-Christian peoples of help otherwise available, and retards the development of abiding friendship among the nations." Believing that the continuance of these restrictions "endangers the principle of religious liberty which is a vital interest of the Christian Church," the Council further placed on record its conviction that "the wounds of the war cannot be fully healed until the way is opened for German missionaries to resume foreign missionary work." * * *

Other restrictions upon missionary work in certain colonial areas, especially in Africa, received careful consideration, and methods of procedure were proposed in order if possible to secure an easement of these restrictions.

A momentous discussion was had on "Church and Mission." The special committee having to do with this subject was composed of board secretaries, missionaries and representatives of the rising churches in mission lands. In order that this special committee might have before it a frank statement of the most forward looking thought from the group last named, the Japanese, Chinese, East Indian and African members of the committee, acting as a sub-committee, were asked to frame a statement indicating what they felt should be the relation between the developing indigenous churches on the field and the missionaries.

1. Whether, with a view to minimizing the disadvantage referred to, and promoting native leadership, it is desirable in certain fields that foreign missionaries should be related to and serve under the direction of the constituted ecclesiastical authorities of the country to which they are sent, and that they should have the same ecclesiastical status as that of corresponding indigenous workers.

2. Whether it would be more in harmony with the spirit of brotherly co-operation and of rightly serving the Church of the country that all questions affecting the program of Christianity should be discussed by natives and foreigners meeting together, rather than such matters should be determined by a mission council or other body composed exclusively or preponderantly of foreigners; and hence, where it is not possible on the grounds stated above, or for other reasons, to transfer the direction of all Christian activities to the indigenous Church, how best an opportunity may be given to the native Church of expressing its mind in regard to missionary policies falling at present within the purview of the mission body.

Such questions the Council could only "refer for consideration to the mission boards and societies and through them, if so desired, to the missions and churches in the mission field," recognizing at the same time the differences in polity and practice of the several churches, the different stages of development of mission work and the varied conditions in different mission fields, the earnest consideration already given by many missionaries to the question of transferring responsibility to the indigenous Church, and the presupposition involved in the questions that a strong indigenous Church and a capable native leadership are already in existence.

The discussion of Christian Education in the mission field was notable. Other topics receiving consideration were Christian literature, the relation of missionaries to public questions, the preparation of missionaries, the **International Review of Missions**, and the traffic in narcotics as an international problem.

With reference to the forthcoming conference at Washington on the Limitation of Armaments, the Council passed this resolution:

The Council contemplates with deep thankfulness and solicitude the assembling of the international conference at Washington. The momentous issues to be considered will profoundly affect the peace and well-being of many peoples. Our earnest prayer to God is that such wisdom may be given to the delegates that their deliberations may result in the discovery and acceptance of agreements that shall be the political equivalent of those principles of brotherhood taught by Jesus Christ, which principles we believe command the assent of a vast and increasing number among all nations.

We cannot doubt that, should the result of the conference be a concert of judgment and action significant for justice and peace in the world, this brotherhood of Christians in every nation and of every name would with new hope and confidence give themselves to the promotion of these principles among all men everywhere. For such high enterprise we, assembled from among the missionary forces of many peoples, for ourselves and, so far as we may, for those whom we represent, make solemn pledge of that highest service which in Christ's name we can render.

Of this new International Missionary Council, Dr. John R. Mott was elected chairman, and Mr. J. H. Oldham, M. A., and the Rev. A. L. Warnshuis, D. D., were elected secretaries. Mr. Oldham and Miss G. A. Gollock were elected joint editors of the **International Review of Missions**, all to serve until the next regular meeting or until their successors are elected.

The Committee of Council, appointed to serve until the next meeting of the International Missionary Council, includes the following: North America—The Rev. Arthur J. Brown, D. D., LL. D., the Rev. James H. Franklin, D. D., the Rev. Frank Mason North, D. D., LL. D., the Hon. Newton W. Rowell, LL. O., K. C., Mrs. Henry W. Peabody, the Rev. Charles R. Watson, D. D.; Great Britain—The Rev. R. Forgan, D. D., the Rt. Rev. George Lanchester King, D. D., the Rev. John H. Ritson, D. D., Colonel Sir Robert Williams, Bt., M. P.; Continental Europe—Baron C. W. Th. van Boetzelaer van Dubbledam, M. Daniel Couve. The officers of the Council are made ex-officio members of this Committee of Council.

It is expected that the next meeting of the Council will be held on the Continent of Europe in 1923.

Dr. McComb Goes to Cambridge Theological School.

The Rev. Samuel McComb, D. D., preaching canon of the new Cathedral in Baltimore, has accepted the invitation of the trustees of the Episcopal Theological School at Cambridge to become professor of homilectics and pastoral care, and will enter upon his new duties about February 1, 1922.

SOUTHERN VIRGINIA

Rt. Rev. B. D. Tucker D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Opening of the New St. Andrew's Church, Norfolk.

The new St. Andrew's Church, Norfolk, the Rev. Myron B. Marshall, rector, was opened for service on Sunday, October 9, with an early celebration of the Holy Communion at half past 7 in the morning, a second celebration of the Holy Communion at 11 o'clock, and Evening Prayer at 8 o'clock.

This new church has been in the process of building for more than two years. It is cruciform in shape, with an exterior of brick construction. The chancel is beautiful and ample, being lined with a paneling of quartered oak with an old English finish. The walls are of a blended color, giving a general effect of gray, harmonizing with the whole color scheme. The ambulatory around the chancel and behind the reredos makes the processional peculiarly effective. Above the chancel is a beautiful memorial window executed by Gorham & Co., depicting the last command of our Lord to His disciples, "Go ye into all the world and preach the gospel to every creature," while above the entrance to the choir is a rude beam of exquisite proportions bearing the same inscription. An indirect lighting system completely illuminates the chancel with a flood of light without trying the eyes of the congregation. In the west transept is a well executed window, whose subject is, "The Annunciation to Zacharias," being the first of a series of windows representing scenes connected with the life of our Lord which will eventually surround the nave of the church.

This new church building has a seat-

Thirty-Sixth National Convention of the Brotherhood of St. Andrew in the United States

Summary of the Convention by Mr. Randall.

Mr. George H. Randall, convention manager, editor of St. Andrew's Cross and the associate general secretary of the Brotherhood, said at the last meeting on Saturday night that the convention in Norfolk was one of the best he had attended in recent years.

"We who are guests in Norfolk," he said, "desire it to be well known that the convention of the Brotherhood of St. Andrew just ended has been one of the largest and one of the best in recent years. In fact, were the truth told, it has been larger in numbers attending than several of our conventions held in cities of far greater population. One feature of the city's welcome in a general way attracted our attention at once, and that was the electrically lighted St. Andrew's cross suspended just below the dome of the City Hall. It was a graceful tribute on the part of the people through their Mayor. And the Chamber of Commerce and street railway company were equally alert to show us a very genuine brand of Southern hospitality. The red electric lighted cross suspended high on the noble tower of Christ Church, and which was seen from far out on the Roads, was another evidence of your people's hospitality.

"The Norfolk convention of the Brotherhood was the first in the long series of thirty-six annual conventions to give a whole day to an excursion that took all the delegates far out of town. The Jamestown and Williamsburg pilgrimage was decidedly unique. It was such an innovation that, when in a spirit of hospitality the trip was proposed to us by the Norfolk committee, we were inclined to be conservative and turn it down as being too venturesome—partly owing to the uncertainty of what the weather man might do to us. But the wisdom and eagerness of our hosts prevailed. The day of the excursion was perfect. The Pennsylvania Railroad gave us a comfortable and commodious steamer, the people of Williamsburg furnished an abundance of automobiles, and the special bringing of our delegates back from Williamsburg to Newport News was on time to the dot. It was a wonderful trip, one of the truly great events of recent conventions."

Churches of All Denominations Opened to Brotherhood Speakers.

Another unusual feature of the convention was that on Sunday morning, October 16, not only the Episcopal Churches, but the churches of all denominations as well, opened their churches to speakers of the Brotherhood, who talked on the subject, "Am I My Brother's Keeper?"

Camp Fire Meeting for Juniors.

On Saturday evening a camp fire meeting, constituting, perhaps, the most impressive and beautiful service of the entire week, closed the Junior convention. More than a hundred of the youthful delegates gathered in an earnest circle around a big open fire at City Park and heard Canon Skey, of Toronto, explain the meaning of the Holy Communion, which the boys were to take in a body on Sunday morning at 7:30 in Christ Church. It was the kind of service to appeal most strongly to the Junior delegates, reminding them of the delights of a camp at night. The fire was built close to the water's edge, where the boys, if they took their eyes from the blazing logs, could look out over the shimmering surface and worship with the service unmarred by the thought of being behind four walls. The talk of Canon Skey was simple and beautiful. After explaining the deeper meaning of the service, that it was the figurative giving of one's body to God as Christ had given His body for men on Mt. Calvary, he pleaded with the boys to partake of the sacrament today in the right spirit, offering their lives to the Master to use as He saw fit. Before the talk of Canon Skey a number of camp fire stories, befitting the service, were told by other speakers, while the boys munched apples passed around by leaders.

Helpful Thoughts Strikingly Emphasized.

The general theme of the convention was, "Strengthening the Stakes." The prime necessity for Christian knowledge, Christian living and Christian service as the best and only means of solving the economic, industrial, political, social and religious problems of the time was emphasized throughout the entire convention. Strong appeals were made for greater Brotherhoods as a splendid means for accomplishing this end and purpose.

The Rev. Dr. William A. R. Goodwin pleaded for more definite clear-cut church teaching as an ideal way of increasing one's personal power for personal service.

Canon Lawrence Skey told the Juniors that as God had sent Jesus on earth to accomplish a special and unique mission, so God had a special mission on earth for each man. To fulfil this mission each must first believe in God. Then as the plan is revealed day by day it must be followed. To the general public he said that every man should not feel right and easy in his conscience until he had offered to do the work of ministry for God—and that, too, in the mission fields and in the hard places for service. Then, if he were absolutely prevented, he might conscientiously undertake lesser work.

Bishop Walter Overs gave many striking illustrations of the great need and opportunity there is today for men of heroic courage, physical strength and trained intellect in the work of the Church.

Every day during the convention there was a quiet talk on the Bible by Dr. W. H. Griffith Thomas. These were one of the most helpful and stimulating features. He emphasized the importance of a right use of the Bible as the only sure foundation upon which to build Christian life in all of its phases. The Bible must be the foundation of all effective prayer, preaching, teaching and service.

Dr. Hubert Carleton, of Wilmette, Ill., in speaking on the Christian Ministry, criticized State universities and colleges for putting too little stress on religious teaching, consequently training few men for the ministry. But for the denominational colleges and their work in giving religious training, the Church would have to close its doors, for too few men go into the ministry from State educational institutions to meet the needs of the Church for clergymen.

Bishop W. A. Guerry, of South Carolina, expressed the opinion that the Church should return to the Apostolic method of seeking out young men qualified for the work of the ministry and presenting the matter to them strongly. He scored the idea of offering greater inducements to young men to enter the ministerial service, such as greater salaries. "God help the Church when salary is an inducement to a boy to take up Christian work. The joy of service for the Master is the most impelling motive to turn young men towards the ministry."

The convention next year will be held in Seattle, Wash.

R. R. PHELPS.

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ing capacity of four hundred and replaces the first St. Andrew's Church built ten years ago at a cost of $2,000, while the cost of the new church is approximately $130,000.

Special Services in Norfolk Churches.

On October 2 Dr. D. W. Howard, of St. Luke's Church, celebrated his fourteenth anniversary with impressive services, both of which were well attended by his devoted congregation.

A ceremony in which religion and patriotism were linked and which left several hundred men and women vastly impressed with the solemnity of the occasion, marked the dedication Sunday afternoon, October 9, of the new colors of Women's Post, No. 118, American Legion, at Christ Church. The Rev. F. C. Steinmetz, rector of the church, conducted the dedicatory services, assisted by Rev. W. E. Callender and the Christ Church choir. The ceremony was attended by a distinguished assemblage, which included Governor Westmoreland Davis, several officers of the Army, Navy and Marine Corps, officials of the United States Public Health Service and veterans of three wars.

Norfolk Clericus: The opening business meeting of the Norfolk Clericus was on Monday, October 3, at St. Paul's Church. The anual Corporate Communion was held in the church, after which the members adjourned to the Parish House and proceeded to the discussion of business. A committee, composed of the Rev. J. S. Meredith, Dr. W. A. Brown and the Rev. Charles H. Holmead, were appointed to make plans looking towards the establishment in the city of a training school for the Sunday school teachers and workers of all the Episcopal Churches.

The new parish house and Sunday school building of Ascension Church will be completed by the middle of November, and will greatly facilitate the work of that parish. It is a brick building with stone trimmings, slate roof and steam heat, and will have twenty-six class-rooms and a large auditorium.

St. Paul's Church, Berkley, is just completing extensive interior repairs and decoration at a cost of $1,000.

In Honor of Dr. Brown: On September 20 formal welcome on his return from Europe, where he attended the international convention of the Rotary Club, was extended Dr. W. A. Brown, rector of St. John's Church, by the men's Bible class at the parish house. There was a supper, at which all of those who taught the class during the absence of Dr. Brown were guests, and Dr. H. H. Covington, rector of St. Paul's Church, Norfolk, who gave the welcoming address.

(Continued on page 20)

Family Department

OCTOBER.

1. Saturday.
2. Nineteenth Sunday after Trinity.
9. Twentieth Sunday after Trinity.
16. Twenty-first Sunday after Trinity.
18. Tuesday. S. Luke.
23. Twenty-second Sunday after Trinity.
28. Friday. SS. Simon and Jude.
30. Twenty-third Sunday after Trinity.
31. Monday.

Collect for Twenty-second Sunday After Trinity.

Lord, we beseech Thee to keep Thy household the Church in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name; through Jesus Christ our Lord. Amen.

Collect for St. Simon and St. Jude's Day.

O Almighty God, Who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head cornerstone; Grant us so to be joined together in unity of spirit by their doctrine that we may be made an holy temple acceptable unto Thee; through Jesus Christ our Lord. Amen.

For the Southern Churchman.

The Rejoicing of Jesus.

Elizabeth G. Legare.

Awake, O Church of God, and claim
Your dear-bought heritage;
Nor shrink, but scorn anew the shame,
All fired with righteous rage.
The hosts of darkness are combined
To conquer in the strife;
But lo! about you strong are lined
The powers of light and life.

Your Leader once rejoiced to see
As lightning Satan fall.
Now gird you to strive worthily
Your foes you will appal.
This great adventure all may aid,
The humblest has his share;
A crucial task on us is laid,
Truly the call is clear.

A world tumultous, guideless, torn,
And reckless of the end—
In the far East behold the dawn!
Our utmost we must spend.
Think, in this warfare you may be
A slacker, and retard
The glorious day of victory,
The triumph of the Lord.

The travail of His soul, 'tis said,
Shall yet be satisfied;
And though the fullest price He paid,
His joy, how long denied?
Up! Captains, lead your willing host
With burning words of cheer;
Not counting what may be the cost
So that His task we share.

And soon the wondrous song will sound,
Rejoice, rejoice ,O earth!
Satan in lowest depths is bound,
Humanity's new birth.
There's joy in heaven o'er one saved soul,
What should the Master's be!
Jesus! grant strength to win the whole
Of Thy great world to Thee.

For the Southern Churchman.

The Inner Light.

Mary Graham.

"What a gloomy looking place this is!" said Nellie Blakiston to herself as she entered the corridor of the Mercantile Library one hot Wednesday in August, at a little after 12 o'clock. The gloom seemed to be somewhat relieved by groups of merry boys and girls who were taking their recess from their studies in a fine business college on the second floor. But poor Nellie was in no mood to enter into their mirth. Everything had gone wrong with her this week, and the prospect seemed darker than ever before since her dear mother had left her some years ago.

Only the day before she had a quarrel with her fiance and they had parted seemingly forever. Today her employer had given her some sharp words of reproof for some mistakes she had made in her bookkeeping, and almost immediately afterward had asked her if she would mind taking back a book to the library, as he had a sudden call from the city, and he strongly objected to paying fines, rich man as he was.

"Nearly three squares from the Alcott dining-room, on such a hot, dusty day, and only one hour to do everything before I go back to the office. How could he ask me to do such a thing after the round scolding that he had just given me?"

These were the gloomy thoughts with which she approached the desk and handed the book to a pleasant-faced girl of about her own age, without a nod or a smile or "good morning." (For it is always "morning" before lunch time in Philadelphia, no matter what time that function may be.) She merely gave the name of the owner of the share and replied in the negative when the clerk pleasantly asked her if she wanted another book.

The boys and girls from the college upstairs were still in the corridor, and a few were on the steps outside. She stood there a moment and looked at them, silently wishing that she could be as happy as they seemed to be, and as she herself had been, only yesterday. Just then she was startled by the sound of a church-bell, accompanied by some soft chimes playing the familiar hymn, "Rock of Ages." Looking over to the other side of the street, she saw a number of people entering the church. A wedding or a funeral, perhaps? For not being Lent, there was no usual mid-day service, except for something special. Through the crowded street she made her way to the East Side, and then felt impelled by some impulse to follow another girl who was entering the church.

An elderly gentleman showed her a seat, and a sweet calmness came over her as the organ played softly her favorite, "Largo." Soon the service began with the singing of the familiar hymn, "Just As I Am." A lady handed her one of the service books, and she found herself joining heartily in the singing. It had warmed and brightened her heart to be treated with such kindness the moment she had entered the church, a perfect stranger.

After a short prayer and another hymn, the minister made a comforting talk, his text being "The Kingdom of Heaven Is Within You." That thought came to her as something entirely new, although she must have heard it many times before. She had never before seemed to grasp its meaning. Even as a child she had joined with many other children in singing lustily, "There Is a Happy Land, Far, Far, Far Away!" And very far away it had always seemed to her, especially after her mother's death. Before she had entered the church she had been wishing with all her heart that she might follow her mother to an early grave and to the heaven where she was assured she must be. But life stretched before her would be such a long time to wait before she should join her mother in that happy kingdom.

Yet now the minister was telling her that she could have heaven right now in her own heart, if she would open the door for the Divine Presence. As the congregation knelt in prayer she sent an earnest petition that this supernatural brightness might be granted to her. She listened to the last note of the beautiful organ before she left the church. How different were her feelings as she left from what they were when she had entered it! She made her way to the Alcott dining-room. The service had taken about half an hour, and she had about ten minutes left for lunch. She spoke a kind word to the waitress, whose face flushed with pleasure. She felt like shouting to her friends around her, "The kingdom of heaven is within you!" but knew she would be considered as out of her mind, or as a religious fanatic. She contented herself with letting the inward brightness shine out, with a rapturous greeting to all whom she knew. Even the "swell" lady who took her check and money at the door noticed the difference.

Nellie found her employer still at the office, as he could not get off on the train he had hoped to. Somehow he did not seem half so cross and disagreeable as he had earlier in the day. Everything looked different to her, now that she had opened the door of her heart for the Light which had come to her, and would remain with her for the rest of her life.

Ye Shall "See" Me Again.

In John 16:19 there are two Greek words used which are both translated, "to see." This distinction is ignored in the Authorized Version, which reads: "A little while and ye shall see (theorite) me not, and again a little while and ye shall see (opsesthe) me."

The word theorite refers to physical sight depending on the bodily organs. The word opsesthe refers to perception independent of the bodily organs. It is used of the insight of the metaphysician, of the spiritual vision of the seer, of the impressions of the genuine clairvoyant, of the awakened intuitions of the mystic, which enable him to penetrate beyond the veil of the world of sense and see that which is invisible. It is used in the New Testament more than thirty times of spiritual sight as opposed to physical sight.

Our Lord's words then, which were apparently unappreciated by the disciples, emphasized the contrast between the two worlds of sense and spirit, upon the boundaries of which He was hovering and lingering (as it were) during the forty days between Resurrection and Ascension.

Paraphrased, the words would signify: "In a short time my bodily Presence, which you have beheld with your physical eyes, shall pass from

our sight, but soon, after a brief period, during which ye shall weep and lament, ye shall receive a gift of spiritual sight and under the illumination of this Pentecostal afflatus a recognition of My nearness shall break upon your heart and shall fill you with undaunted courage and fearless faith, for ye shall 'see' Me in a new and never fading way."

The distinction between the two words emphasizes powerfully a master secret of human life. Human individuality includes a dual consciousness, yet a triple consciousness: sub-consciousness links the soul through instinct to her immemorial past of race experience. Consciousness through the senses and intellect links her to her present correspondence with matter, time and space; while a profounder consciousness through spiritual intuition links us to universal life and reaches to that beyond the senses into a deeper reality and world of spirit. In this super-consciousness there are no barriers to be penetrated, no chasms to be bridged, no insulations to be avoided; there is an immediacy of contact, a sameness of substance, a unity of selfhood. We shall be like Him, for we shall see Him as He is, and we shall endure as seeing the invisible.—The Good News.

PARABLES OF SAFED THE SAGE.

The Parable of the Laundry.

The wagon of the laundryman stopped at the door and left a package. And Keturah opened it and checked up the contents. And she said, Two of thy collars are missing, and one cuff; and thy pajamas have lost a sleeve.

And I went unto the telephone, and I said unto the maiden at the laundry, I beseech of thee, send unto me the missing portions of my attire.

And she said unto me, Our manager is out; thou wilt have to see him.

And I went to the laundry, and I entered it as the manager entered. And I had in mind to say unto him that his service had grown intolerable, and that he no longer cleaned collars, but sharpened them and put saw teeth upon the edges of them, and that what clothes he did not lose he ruined.

And as the manager entered, there came unto him one of his assistants, who said unto him, The man at the factory saith that he cannot put in that crank-shaft for two weeks.

And his bookkeeper said unto him, The driver of No. 3 hath quit, for he had an opportunity to become a chauffeur for Old Jones, who liveth on the boulevard; and how shall we deliver the laundry on his run?

And the forewoman in the ironing-room said unto him, Saidee is home sick, and Fanny hath gone to the movies, and Kitty hath sent word that she must attend her grandmother's funeral, which is probably the football game; and two of the machines in my room are shut down, and the people are kicking because they have not their clothes.

And the telephone girl said, We have complaints from the families whose names and number I have here, and they desire that you call them up and explain.

And he said, I will call them up, but it shall be some time in the very remote future; I have troubles enough.

And other of his assistants told him that they were nearly out of soap, and that the people who sold starch had sent word that they could not fill the order for ten days.

And I entered the ironing-room, where many women worked, and I heard them talking as they worked, and all that I heard them say was, And he said to me, and I said to him.

And I looked into the washing-room, and there was steam, and suds, and sweat.

And the manager greeted me with a tired look, as if he were to say, And hast thou brought to add to my troubles?

And I said unto him, I came to complain of certain lost garments, but I forbear.

And he said pleasantly, Nevertheless, let me know thy complaint, and we will endeavor to make it right.

And we went to the sorting-room, and I saw how the girls sorted the laundry, and I thought if any man did ever get what was coming to him, it would have been by special providence. And there was a pile of arms from shirts, and legs from other garments, and many things beside. And I found the arm of my pajamas.

And I returned unto Keturah, and I said, I will complain no more concerning the man of the laundry. He hath troubles enough, and I wonder that he doeth as well as he doth.

And I considered that it might be the same if I knew more of the affairs of other men concerning whom I have been impatient. And it may that if men could look into the place in which I endeavor to do my part in cleaning up the world, they would be more patient with me.—Presbyterian Banner.

A Modern Book of Acts.

I am sure many of you would have enjoyed coming with me on this trip. We passed through hills and valleys, and innumerable villages, large and small. How can I describe it all to you? China is a beautiful land. This is in spite of the many sights that make us sad, for the people know not God and are sunk in sin amidst idolatry and debasing superstitions.

It is springtime and the hills are simply covered with flowers of all kinds, pink and scarlet azalias, blue wisteria, rich yellow rhododendrons, all in full bloom (I counted twenty-eight blooms on one stalk I picked). Then there are large single white roses, and an endless variety of climbers, such as jasmine and honeysuckle. They grow in wild profusion, covering often tall trees in their embrace, and sending out a fragrance on every side. What a field for the naturalist!

As I walk along, lizards of brilliant color dart here and there, while frogs, green and brown, take flight at our approach and jump into the paddy fields. Many kinds of butterflies flit here and there in the air around, some of them in color like pieces of black velvet fringed with crimson, others a dark brown with a ribbon of blue stretched from wing to wing, some a saffron yellow, others a copper brown. Then there are the big-eyed dragonflies with luminous bodies several inches long, pale blue, green, yellow or bright crimson; in the evening, fireflies dart about lighting up dark spots with their tiny glow.

How beautiful the country looks! The wheat will soon be ripe, the golden ears are already filling out, the beans and peas have flowered, while little carpets of bright green mark the plots of the first planting of young rice, which looks like grass. It will shortly have to be replanted out into the larger fields, which are now being ploughed up by water buffalo under about a foot of water, the fields looking like miniature ponds. Every one is busy.
is very busy.

We stay a while at most of the large villages on the way and have our meals at an inn. We can always get cooked rice and usually eggs as well. We sit down with our rice bowl in one hand and our chopsticks in the other just as the other guests.

How I should like to describe to you what I see—the villages, the lovely mountain streams, the quaint bridges of wood or of stone.

We arrive at our destination at last, the city of Tehsing. It is not a large place; for the most part consisting of one street about a mile long, full of irregular buildings, shops and dwelling houses. Hills surround it on every side. Further off are the higher mountain ranges. A lovely broad stream of water runs swiftly past the city, in places bubbling and rushing over huge rocks and boulders forming little cataracts of white foaming water, sparkling in the sun, while in the deeper spots the water changes from deep blue to pale green.

Some four years ago work was started in this city. After it was first visited a small place was rented and later on a larger one.

In the beginning of the work there was opposition, then, as is always the case with a new work, a number of people came round with various motives. These gradually dropped off when they found that no material help was given and that we did not interfere in law cases; then a few became really interested, and last week we had the joy of baptizing five.

There are many other inquirers I would like to tell you of in this city of Tehsing, but these are the first five to be baptized and will no doubt be specially marked out by the adversary for attack, for they have come out boldly for Christ, and went into the river publicly to be baptized before a crowd of city people.

On my return journey I spent a time at the village of Mr. Liu, the leather worker. There are about six hundred families living in that place. In the evening I was asked to go to the ancestral hall to speak. The place was packed with an interested audience, and there the evangelist and I preached Christ. Please pray—in faith—for all this scattered seed. Paul may plant and Apollos water, but God gives the increase.—P. V. Ambler, in China's Missions.

The Revealing Crisis.

We are always inclined to look for some joy or sorrow as that which will stir the energies of our souls; for some sharp sickness or bereavement as that which will make us trust more faithfully in God; for some blessing or deliverance as that which shall bring us to love Him with tender devotion. But when these exceptional events happen, they do but reveal to us what we have already become; then, at length, when our eyes are opened we see ourselves; then we know what we are; then we realize the value of little things; the abiding results of routine; then we marvel, it may be, to know assuredly that we despised Christ when He came to us in strange disguises: or it may be that we welcomed Him in the least of His little ones, or in the most insignificant of His workings. Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake and sleep, we grow and wax strong, or we fail and wax weak, until at last some crisis shows us what we have become.—Canon Westcott.

For the Young Folks

Make Channels for the Streams of Love.

Make channels for the streams of love,
Where they may broadly run;
And love has overflowing streams,
To fill them every one.

But if at any time we cease
Such channels to provide,
The very founts of love for us
Will soon be parched and dried.

For we must share, if we would keep
That blessing from above;
Ceasing to give, we cease to have,
Such is the law of love.
—Richard C. Trench.

For the Southern Churchman.

The Fairy Ring.

E. C. Brown.

"Do you believe in fairies?" asked Mary.

Her eyes rested on the two younger children seated in the fairy ring of buttercups with an expression which said more plainly than words: "I am too old to believe in such nonsense."

Janet Lou raised a chubby, troubled face to that of her older cousin.

"Yes, Mary, dear," she nodded; "indeed I do. I believe in them as hard as can be, for Bridget says that every time a mortal, and especially a child, says there are no fairies, one of the poor little fellows dies 'that quick,'" and she tried to snap her tiny fingers as Bridget had done in telling the story.

"Bridget," said Mary stoutly, "is a poor, ignorant Irish girl brought up on the peat bogs. I heard mother say so. You can't expect her to know the truth about fairies."

"But I love Bridget," protested Jackie, five years old and very serious indeed, rising to his full, plump height in the midst of the buttercups and clover. "She lived in a nice cottage when she was little, with hay on the roof and a big fireplace inside it. She did not live in a peat bog."

Mary laughed a teasing little laugh.

"But," she contradicted, "the cottage was in a peat bog, so there."

While the children talked some one had been approaching them across the field—a tall young woman with golden hair, dressed in soft white. She moved so noiselessly through the swaying grass that she had spoken to the group before they knew she was there.

"Perhaps I can help a little," said the stranger very gently.

The three youngsters turned and regarded her seriously, judging her with the clear eyes of childhood.

Then, "Are there fairies?" asked Mary, and "Aren't there fairies?" asked Jack and Janet Lou, all in a breath.

The golden-haired girl smiled at their strained, unhappy faces.

"Let us all sit down here, inside the ring," she suggested. "It is a rare and beautiful thing to find so perfect a fairy ring as this."

She stepped across the nodding blossoms daintily and sunk among the rich clover.

Mary hesitated, feeling somehow that the newcomer was more foe than friend.

"Please," urged the stranger, "come in and be chummy. Don't stay outside and be lonesome and blue."

Mary crept unwillingly to the edge of the ring, but remained outside it. The girl in white urged her no further, but began to speak very quietly to the three children.

"You see," she said, "the world is full of beautiful things. Nature—the glorious out-of-doors which you three have about you as no city child here, is one of the most beautiful. See these buttercups. The farmer will tell you they are a weed—but do you not think some special grace was given them to grow in this dainty circle? And what reason could there be except to make us poor mortals happy? God has given us the whole wide world to enjoy and to love, just as he has given us each other. Now you know, do you not, that each of us, as well as a body, has something which we call the soul or spirit? It is something which no one can see, but it is the most important, the most lasting part of us. When we die it will live on forever.

"Personally, my theory about fairies is this: Every flower, every blade of grass, every living thing must have its little soul of beauty—its little fairy which lives on and tries to make the world beautiful even after the natural death of the flower or of the grass itself. Fairies to me are the beautiful souls of the countryside and the wood and the garden. One may never see them perhaps, but one may feel them if one sits in a fairy ring or on a green hillside, or wanders through the autumn woods. They must be floating past us on every little breeze and trotting about our feet and perching upon our shoulders, if we are true lovers of nature.

"I think I heard one of you say something a little harsh about Bridget being a poor, ignorant Irish girl. Bridget may be poor and uneducated, and she may have lived in a tiny cottage near a bog, but, my dears, Bridget loves her Ireland, she loves her home cottage, she loves the country where it stood. If she did not, the fairies would not be alive for her."

The golden-haired girl turned to Mary, who had almost entered the ring in her eagerness not to miss a word.

"Only people who shut their eyes to the beauty of nature grow up in the belief that there are no fairies. The soul of the country—the little souls of each buttercup and each daisy and each dancing leaf are living about you, telling you that fairies are not dead—that beauty always lives if your eyes can see it.

The tall girl rose. Little Jackie had fallen asleep with his head against Janet Lou, and Janet Lou was looking relieved but a bit puzzled. As for Mary, however, she stepped into the ring and threw her arms about the stranger's neck.

"Oh, you have made me so happy," she cried. "I understand at last. I don't have to give up my little-girl dreams. I can just come to some grown-up who understands like you do and learn what I don't know. Before, I thought I had to give up the fairies and the dolls and toys and all the things which made me happy, but instead, I see now, something better is waiting for me all the time, as soon as I am big enough and wise enough to understand it."

The Lively Hoop.

One day a little boy named Jasper was out walking with his mother when they came to the window of a toy-shop. There were many toys in the window, but Jasper had eyes only for one, a large, red hoop, the handsomest he had ever seen. The inner side of the hoop was hung with bows of ribbon and small gilt bells; the red hoop-stick had a bow of scarlet ribbon at one end.

"I want that hoop," Jasper said.

Now Jasper was used to having everything he asked for, and so when his mother turned into the shop and bought the hoop he merely grasped it and ran out to the street without a word.

Setting the hoop down on the pavement, he gave it a sharp rap with the stick. Away it rolled, its bells jingling merrily and its ribbons flashing in a blur of bright color. Soon he had left his mother far behind.

"See my new hoop," he shouted, as he passed the boy who sat next to him in school.

"Let me roll it just once," the boy begged, but Jasper shook his head and ran on. The other boy stopped and gazed after him.

Presently Jasper met the little girl who lived next door to him.

"What a beautiful hoop!" she cried. "O, Jasper, do let me roll it just a little way."

"No," said Jasper; "I've only just begun to roll it myself." And he ran swiftly by her with the flashing, jingling hoop.

On and on he went until he had left the city streets behind and was out in the country. As he ran past a green pasture he saw an old horse caught by its mane in a barbed-wire fence. The horse looked at him appealingly.

"If I didn't have to chase this hoop I'd try to untangle your mane, old horse," said Jasper.

With that he gave the hoop another light blow and went running on.

An injured robin was lying on the grass beside the road.

"Help me, little boy," it seemed to cry; "I have hurt my wing, and I greatly fear somebody will step on me."

Jasper felt sorry for the bird, but not sorry enough. He was in a hurry, and so, pretending that he did not understand, he gave the hoop a harder push and went racing on.

As he dashed round a curve in the road the hoop, wheeling gayly before him, ran into an old woman with a basket of vegetables on her head. It frightened her so that she dropped her basket and spilled all the vegetables.

The cabbages and turnips and beets went rolling in every direction.

"Dear, dear!" cried the little old woman. "This is too bad. But then, accidents will happen. Here, boy, help me pick up my stuff."

Jasper, however, was already a dozen rods away. "I can't stop," he called. "I must follow my hoop. Don't you see how it rolls?"

The old woman shaded her eyes with her hand. "Aye, and it shall keep on rolling," she answered. "Roll, hoop!" she cried, lifting up her cracked voice. "Roll, hoop, roll!"

Then how that hoop did roll! Jasper did not have to strike it again; in fact, he had to run with might and main to keep up with it. All by itself it went rolling and rolling, and the farther it went the faster it spun.

"I shall lose it if I can't keep up with it," Jasper thought in dismay; he dared not slacken his pace.

On and on they went, boy and hoop, up hill and down dale.

"Oh, stop a minute," Jasper begged at last. "I must get my breath."

The hoop rolled a little slower at that, but it did not stop. It went on past fields and farm-houses; farmers paused in their ploughing to gaze at the strange sight of a little boy chasing a hoop down a country road.

"Stop, hoop, stop!" Jasper cried at last. "I cannot go any farther until I rest."

As if in answer, the hoop began to roll more slowly. At length it came to a pause beside a fence, and Jasper sank down on the grass.

While he was resting some children came across the field. They looked at the hoop with longing eyes. One of the little girls put out her hand and touched it shyly. "Just once?" she said in a pleading voice.

But Jasper shook his head. "Let that alone; that's my new hoop," he said.

The words were no sooner out of his mouth than the hoop righted itself and, with a flutter of ribbons and a gentle jingle of bells, went rolling away.

Jasper was so astonished that at first he could not move, but presently he scrambled to his feet and went running in pursuit. Travelers on the road were amazed when they met a cloud of dust with a racing boy in the middle of it, and a colored object that seemed to ring as it sped along. Still on and on they went, boy and hoop. At last they came to a place where the road forked; to Jasper's dismay the hoop took the wrong road—the one that did not lead to his home.

"Stop, hoop, stop!" he cried. But his words had no effect.

It was nearly sundown when the runaway hoop slackened its pace before a little white house on the side of the road. It rolled up to a syringa bush at the edge of the yard and there stopped. Jasper sank down on the grass.

A kind-looking woman came to the door of the house. "Come in and rest," she said.

Jasper was so very cross by this time that he had no manners at all; he did not even lift his hat. "I want a drink of water," he said.

At his words the hoop gave a slight jingle and slipped along a little way beside the syringa bush.

"A drink of water, if you please," Jasper said hastily.

The woman gave him a chair and then went into the house and came back with a glass of iced lemonade and a plateful of cookies.

By the time Jasper had finished the last cooky it was nearly dark. The woman questioned him, and when she found that he was far from home, she said, "You'd better put your hoop here on the porch and spend the night."

In the morning she waked him for an early breakfast. "Your mother will be watching for you," she said, as she buttered bread for him and poured out a glass of creamy milk.

Jasper frowned. "I'm not used to getting up before sunrise," he complained.

The words were scarcely out of his mouth when jingle, jingle, jingle! came a sound of light bells, and a flash of gay colors went by the door.

"My hoop!" shouted Jasper. "It is running away again!" He jumped up, nearly kicking the table over in his hurry, and darted out of the door and down the steps with never so much as a thank you or a good-by.

It was the race of yesterday beginning all over again. Jasper ran, and the hoop rolled. Always just a little ahead of him the bright ribbons flashed; again and again, just as his hands almost grasped the rim, there was a jingle of bells, and faster than ever the hoop went on again.

As he followed panting, he thought to himself, "This time when I get hot and tired there will be no kind woman to look after me." Then he added aloud, "I am sorry I forgot to thank her for what she did."

As he said the words the hoop seemed to slacken its pace.

On and on they went until he heard a mournful "Tweet, tweet," in the grass at the side of the road. Looking down, Jasper saw the wounded robin still lying there.

He hesitated a moment and then went over and gently picked the bird up. The poor little creature was weak and gasping. He carried it to a stream that flowed at the side of the road and wet its parched throat with drops of clear, cool water. Then he laid it close beside the trunk of an apple aree in a near-by field.

"I suppose my hoop's gone for good," he thought. But as he returned to the road he saw it leaning peacefully against the fence.

"That's strange," he thought. But before he could touch it, it righted itself again and wheeled smoothly away just ahead of him.

On and on the hoop rolled with Jasper following. After a while they came to the field where Jasper had seen the horse. He was still there, in the same spot, with his mane tightly tangled in the fence, for no one had come to loosen him.

"How could I have left that poor old creature in a fix like that," thought Jasper. He threw his stick down and ran over to the fence. The old horse whinnied feebly.

Jasper had to work hard to untangle the long strands from the sharp barbed wire, but he succeeded at length in setting the prisoner free.

The old horse shook his head and gave him a look of dumb thankfulness, then walked off toward a stream in the middle of the pasture.

When Jasper returned to the road he had forgotten all about his runaway hoop. But there it was, leaning against a large stone by the roadside, as if waiting for him. As before, the instant Jasper started to touch it, the bells jingled, and away it went.

"I don't think I'll ever catch it," Jasper said with a sigh. "It will roll on and on forever."

At a curve in the road he came in sight of the old woman whom he had met the day before. She was seated in the grass with her basket of vegetables beside her. The hoop rolled by her with a merry jingle, but Jasper halted.

He took off his cap shame-facedly. "I'm sorry I made you drop your basket yesterday," he said. "May I help you carry it to town?"

The old woman looked at him sharply. "If you do you may lose your hoop," she reminded him.

But Jasper had already picked up the basket. "It's too heavy for you," he said.

Then a strange thing happened. The old woman rose to her feet and turned. "Stop, hoop, stop!" she called shrilly, and, lo and behold, the fleeing hoop dropped in the road with a loud jingle and stayed there.

"Go and get your property," the old woman said to Jasper with a twinkle in her eye. "I believe you are worthy of it now."

Jasper, wondering very much, ran and picked up the hoop. He half expected it to jump up and dash away before he could grasp it; but that was not the case—it was as quiet and tame as when he had bought it in the shop.

Jasper blinked. "Am I dreaming," thought he, "or did that old woman bewitch my hoop?"

He felt very different somehow. A passing wagon gave the old woman a lift, and Jasper, driving the hoop before him, went running home.

"I'm sure my mother will be anxious about me," he thought. "Roll, hoop, roll!" Eleanor Fairchild Pease.

The Pansy.

There is a good fable told about a king's garden in which all at once the trees and flowers began to pine and make complaint.

The oak was sad because it could not yield flowers; the rosebud was sad because it could not bear fruit; the vine was sad because it had to cling to a wall and could cast no cool shadow.

"We are not of the least use," said they.

Then the king saw a little pansy, which all this time held up its glad, fresh face, while all the rest were sad.

And the king said, "What makes you so fresh and glad, while all the rest pine and are so sad?"

"I thought," said the pansy, "that you wanted me here because you planted me; and so I made up my mind that I would try to be the best little pansy that could be."

We cannot all be wise and great. We cannot all occupy high positions in the world and do great things; but we can all try to be good and do the very best we can in the position in which we have been placed.—The Child's Hour.

The Dandelion Man.

A little green dandelion bud
Grew up and began to unfold;
'Twas a sweet little babe without any hair,
Only a few days old.
But its hair soon grew and hung from its head
In curls of rich mellow gold,
In a broad-brimmed hat of yellow straw,
As big as its head would hold.
But soon its hair was white as wool,
And round like a fleecy ball;
It had grown to a fine old gentleman,
So straight and white and tall.
A few more days and the hair was gone,
But it stood there straight and thin,
A gentleman still, though old and bald,
With whiskers under his chin.

—H. O. Spelman.

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CHURCH INTELLIGENCE.

(Continued from page 15)

NORTH DAKOTA.

Rt. Rev. J. P. Tyler, D. D., Bishop.

The Bishop attended the meeting of the Council of the Domestic Missionary Bishops in Salt Lake City on September 6, a meeting called to pass upon the budgets of the various missionary districts for 1922. Two days were spent in conferences over this important matter. The Bishop also had the pleasure of spending one day at a session of the Synod of the Province of the Pacific, which convened in Salt Lake City on September 8.

Conference of the Clergy: A well attended, important and interesting conference of the clergy of the district was held in the Cathedral crypt on Thursday, September 15. Much important business was attended to concerning the Nation-Wide Campaign and the Church's Centennial celebration of the Foreign and Domestic Missionary Society.

The Bishop appointed the following as rural deans: The Rev. N. E. Elsworth, dean of the Minot Deanery; the Rev. C. P. Drew, of Bismark; the Rev. D. Pierce-Jones, of Grand Forks, and the Rev. Charles W. Baxter, of Fargo.

The Bishop and Mrs. Tyler, Mrs. Grime, and the Rev. Messrs. D. J. Gallagher, C. P. Drew and N. E. Elsworth represented the district at the session of the Synod of the Province of the Northwest, held in Denver September 25 to 28.

The Rev. Jonathan Watson, D. D., after a pleasant sojourn at his old home in Scotland and in England, has returned to his home and duties at Grand Forks.

Archdeacon Martyr has also returned to his manifold duties in the district after a pleasant vacation spent in Engalnd.

The Rev. D. Pierce-Jones is holding a conference in the interest of the Nation-Wide Campaign at St. Peter's, Park River, with delegates from Lakota, Langdon and other near-by places, being helped in this conference by the Rev. Charles Leo Abbott and the Rev. H. Garfield Walker.

MICHIGAN.

Rt. Rev. Chas. D. Williams, D. D., Bishop

Lay Readers Set Apart at Impressive Service in St. Paul's Cathedral.

Following the custom of a special order of lay preachers observed by the Church of England, the Rt. Rev. Charles D. Williams, Bishop of Michigan, set apart fifteen laymen to be lay readers in the Diocese at an impressive service at St. Paul's Cathedral, Detroit, Sunday evening, October 9. The Bishop preached on the subject, "The Call to the Ministry," and he was assisted at the service by the Very Rev. Warren L. Rogers, dean of the Cathedral, and the Ven. Messrs. H. K. Bartow, C. L. Ramsay and E. B. Jermin, the three Archdeacons of the Diocese.

After the ceremony of setting apart, which was witnessed by a large congregation, including large delegations from the Diocesan Brotherhood of St. Andrew and the Episcopal Young People's Association, Bishop Williams presented each of the lay readers with a silver cross on a purple ribbon, which will be worn as a badge of office. The men will be used in various missions and churches, especially in the neighborhood of Detroit, which are at present without the services of regularly ordained clergy.

The men set apart have been following a four months' course of study and practice in preaching under the direction of a faculty composed of several clergymen of the Diocese.

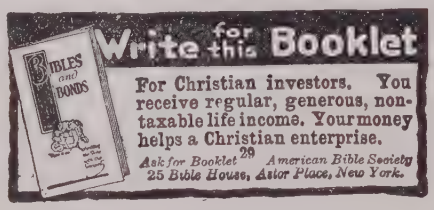
Nation-Wide Campaign Conferences.

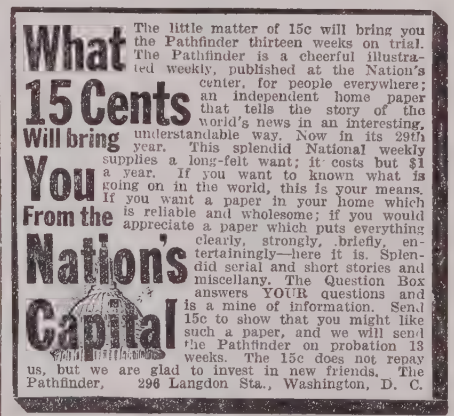
Educational parish conferences driving home the facts of the Nation-Wide Campaign are being arranged throughout the Diocese, and after a month of preparation the conferences in every church in the Diocese will be undertaken by a picked squadron of clergy and laymen.

Meetings of the three Archdeaconries of the Diocese were held the last week in September, at which the plans for the conferences were explained to delegates and co-operation for the movement was secured. The Rt. Rev. Charles D. Williams, Bishop of Michigan; the Rev. J. A. Ten Broeck, of the Nation-Wide Campaign Department of the Presiding Bishop and Council; the Rev. E. J. M. Nutter, rector of the Messiah Church, Detroit, and Charles O. Ford, Executive Secretary of the Diocese, were present at all meetings and outlined the plans which will be followed.

It is expected that the conferences, which are to be of three days' duration in each parish, will get under way about the first of November.

I. C. J.





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SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.

Fiftieth Anniversary of St. Philip's, Cincinnati.

St. Philip's, Northside, Cincinnati, is to celebrate its fiftieth anniversary with a fine program Sunday, October 30. Bishop Vincent, of the Diocese, and Bishop Hunting, of Nevada, will preach. November 1 the pageant, "Send Out Thy Light," will be given. November 4 will be a parish social and home-coming, with Bishop Reese, Coadjutor of the Diocese, and other clergy present. November 6 a week's preaching mission, with the Rev. Gilbert P. Symons, of Glendale, as missioner, will begin.

The Rev. Frank E. Cooley, after eighteen years of devoted service as rector of Madisonville, Cincinnati, has resigned to take at least six months' much-needed rest. During his rectorate the church has become an independent parish, a parish house has been built and a rectory purchased. Mr. Cooley will retain his duty as missionary in charge of St. Mark's, Oakley, and also as a worker on the staff of the Cincinnati City Mission, where his ministrations are most acceptable. He is fifth on the list of presbyters in active service in this Diocese.

C. G. R.

PITTSBURGH

Rt. Rev. C. Whitehead, D. D., Bishop

Bishop Overs' Visit.

The Rt. Rev. Walter H. Overs, Bishop of Liberia, spent the week-end, including Sunday, October 9, in Pittsburgh. On Thursday morning he addressed a large gathering of the Diocesan Woman's Auxiliary at St. Peter's Parish House, and also spoke to several parochial branches of the Auxiliary. On Saturday Bishop and Mrs. Whitehead gave a reception for Bishop Overs in the Parish House of the Church of the Ascension, at which the Bishop spoke. On Sunday, in the morning, he preached at St. Stephen's Church, Wilkinsburg; in the afternoon at the Church of the Holy Cross, Pittsburgh, and in the evening at Calvary Church, Pittsburgh.

The Laymen's Missionary League had a dinner on Wednesday, October 5, at St. Peter's Parish House, Pittsburgh. A meeting followed, at which Bishop Whitehead presided, and plans were discussed and arrangements perfected for the winter's work. At present the League is supplying services at six points in the city and suburbs; and taking occasional services in vacant mission churches. The president of the League is Mrs. N. P. Hyndman.

A dinner was given recently in Calvary Parish House, under the auspices of the Diocesan Board of Religious Education, to welcome to the Diocese the new Superintendent of Religious Education, Miss Charlotte Forsyth, and to receive various reports. Invitations were sent to the clergy, the superintendents and assistant superintendents of the various Sunday schools, and there was a large and representative attendance. The Rev. R. N. Meade, chairman of the Board, presided; Bishop Whitehead was present, and the occasion was a pleasant and profitable one.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates for contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the firs insertion shall appear.

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MEETING OF TRUSTEES.

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Marriages and Deaths

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Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Logan-Dunkin: Married at St. Paul's Church, Radcliffeboro, Charleston, S. C., on September 14, 1921, by the Rt. Rev. William A. Guerry, D. D., MISS ELIZA HUGER DUNKIN to the REV. MERCER P. LOGAN, D. D.

The annual meeting of the Diocesan Branch of the Woman's Auxiliary will be held just preceding the meeting of the convention, on Tuesday, January 24, 1922, at St. Stephen's Church, Wilkinsburg.

Mr. David Ford Henry, proprietor of the Hotel Henry, Pittsburgh, for many years a prominent member of Christ Church, Pittsburgh, entered into rest on October 12. The funeral services took place on Friday, October 14, at Christ Church, with interment in Allegheny Cemetery.

J. C.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

N.-W. C. Conference.

At the autumnal meeting of the Piedmont Convocation four centers were chosen for inaugurating the Nation-Wide Campaign—Culpeper, The Plains, Alexandria and Leesburg.

October 4 the meeting was held in St. Stephen's Culpeper, for the five parishes in this part of the Convocation, and every one was represented.

After a brief service of worship, led by the Rev. Dr. Hammond, the rector, the Rev. G. McL. Brydon, outlined the purpose and plan of the campaign. Conferences were then opened, he conducting that for the men, and Mrs. H. F. Grant, of Charlottesville, and Miss Pickett Waller, of Widewater, took charge of the conference for the women.

The delegates were welcomed to the homes of the people of St. Stephen's for lunch, and the afternoon meeting was similar to the morning one, ending in a service of Intercession, conducted by Mr. Brydon.

Recent Bequests: By the will of Mrs. Ellen R. Palmer, a communicant of St. Paul's Church, Richmond, who died recently, the following bequests to Church and charitable institutions in Richmond have been announced: Home for Incurables, $10,000; Sheltering Arms Hospital, $10,000; Old Folks' Home for Colored People, $5,000; Society, Prevention of Cruelty to Animals, $2,000; St. Paul's Church, $1,000; Protestant Episcopal Church Home, $500.

WEST VIRGINIA

Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

Death of Dr. G. A. Aschman.

On Sunday, October 2, Dr. G. A. Aschman, a well-known layman of Wheeling, W. Va., died after an illness of two months and a half. In July he underwent a severe surgical operation, after which he gradually grew weaker. Uraemia set in, and the end came at his home in Woodlawn precisely at the hour prayers were being offered for him at the morning service in St. Matthew's Church.

In his death the Church sustains a heavy loss. For over thirty years actively identified with all departments of the Church work, he had served as Senior Warden of St. Matthew's Parish since 1898. He represented his parish in twenty-five diocesan conventions, and his Diocese in eight consecutive General Conventions. Dr. Aschman was educated in Europe, graduating with classical honors from the University of Geneva. He was also eminent in the medical profession, having specialized in diseases of the eye, ear, nose and throat. Funeral services were conducted from St. Matthew's Church, Wheeling, Wednesday afternoon, October 5.

Personal Notes

The address of the Rt. Rev. Troy Beatty, D. D., Bishop Coadjutor of Tennessee, has been changed to the Albemarle Apartments, Nashville, Tenn. Correspondents will please make the necessary change in their clergy list.

The Rev. D. Campbell Mayers has resigned the charge of Greenwood Parish, Albemarle County, Va., and accepted a call to Johns Parish, Loudoun County, including the churches at Aldie, Middleburg and Oatlands, Va.

The Rev. Harry L. Chowins has been assigned to the work on Olathe, and as associate with the Rev. Carl Nau, Kansas City, Kan.

The Rev. Lester L. Riley has accepted the rectorship of St. Peter's Church, Pittsburgh, Pa., and is already at work in his new field.

The Rev. P. P. Philips, formerly rector of St. Paul's Church, Alexandria, has been engaged to take temporary charge of the work of St. John's Church, Georgetown, D. C., until a new rector is chosen to fill the place made vacant by the resignation of Rev. C. P. Sparling. Mr. Sparling has accepted the call to the Church of "The Prince of Peace," Walbrook, near Baltimore, and assumed active duties on October 15.

The Rev. Douglas Matthews has resigned as rector at Junction City, Kan., and accepted a call to Billings, Mon.

The Rev. H. K. Pendleton, of Spartanburg, S .C., has been called to St. Paul's Church, Charleston, to take the place of Rev. Mercer P. Logan, who has accepted a position at Monteagle, Tenn., as warden o fthe DuBose Memorial School.

The Rev. William S. Shacklette, rector of Weddell Memorial Church, Richmond, Va., has resigned to accept the rectorship of Rivanna Parish, Fluvana County, Va., and will go into residence at Columbia on November 1.

All communications intended for the Standing Committee of the Diocese of Western Michigan should be addressed to the Rev. Wilfred A. Munday, Secretary, 907 Turner Avenue, Grand Rapids, Mich.

The Rev. Howard W. Mills has accepted the call to the work in Chautauqua County, which includes the centers at Elgin, Sedan and Cedarvale, Kan.

The Rev. Mercer P. Logan, D. D., warden of the DuBose Memorial Church Training School, Monteagle, Tenn., and Miss Eliza Huger Dunkin were married in St. Paul's Church, Radcliffeboro, Charleston, S. C., on September 14, 1921, by the Rt. Rev. W. A. Guerry, D. D.

The Rev. Charles W. Baxter, lately of New Ulm, Minn., has accepted a call to All Saints' Parish, Valley City, N. D., and with Mrs. Baxter and their little girl are established in the rectory there.

The Rev. Charles R. Barnes, rector of St. John's, South Williamsport, Pa., has accepted an appointment as rector's assistant of Christ Church, Williamsport, effective October 6.

Mr. E. E. Piper, for some time past connected with the Educational Department of the Presiding Bishop and Council in New York City, has accepted the position of Superintendent of Religious Education for the Diocese of Michigan, and has just entered upon his new work. Prior to going to New York, Mr. Piper was connected with the Ypsilanti Normal College at Ypsilanti, Mich.

The Rev. C. G. Fox and his family, of Valley City, N. D., left on September 1 for their new home in Sedalia, Mo.

The Mayor of Schenectady, N. Y., has appointed the Rev. Dr. B. W. R. Tayler, rector of St. George's Church, to be the chairman of a civic committee of one hundred to deal with the problem of unemployment. Schenectady is a large industrial city of one hundred thousand people, and the problem is naturally acute. Dr. Tayler is also the president of the Park Board of that city, and has been largely instrumental in the development of its splendid system of public parks and playgrounds.

Ordinations.

Mr. Belvo Z. Stambaugh, for the past ten months on the staff of St. Paul's Cathedral as a lay reader, was ordained to the diaconate Sunday, October 2, at the Cathedral by the Rt. Rev. Charles D. Williams, Bishop of Michigan. Mr. Stambaugh was formerly minister of the Congregational Church at Marlborough, Mass., which pastorate he left to become a candidate for Holy Orders in the Episcopal Church. In addition to his work at the Cathedral, Mr. Stambaugh has also been in charge of the Emmanuel Mission, which was recently started under the direction of the Reinforcement Fund Committee of the Diocesan Church Club. The presenter at the service was Archdeacon H. K. Bartow, and the sermon was preached by the Very Rev. Warren L. Rogers, Dean of the Cathedral.

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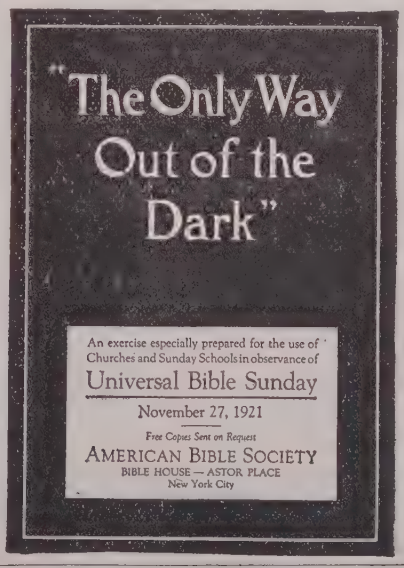
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x x x

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x x x

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x x x

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x x x

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Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

VOL. 86 RICHMOND, VA., OCTOBER 29, 1921. No. 44.

THE CATHEDRALS OF TODAY.

The most interesting and illuminating article written by Dean Robbins at our request for the Southern Churchman, which we publish today, gives such a conception of the function of a modern cathedral as may well cause many readers to recast their opinions. There is a widespread idea that cathedrals are nothing but an extravagant form of ecclesiastical ostentation. "For what purpose was this waste?" men say, as they read of the great sums which cathedrals cost. Why was not this money given to the poor, or to missions, or to some other work which plainly helps people who need help?

As against questions such as these, Dean Robbins presents the constructive defense of the cathedral's function. We believe there is the power of truth in what he says. "The popularity of true cathedrals was much in evidence in the great age of cathedral building. The people built them, and the people loved them and frequented them. * * * The cathedral" (as conceived in New York now), "is a house of prayer for all people. The rich and the poor meet here without distinction or respect of persons. Strangers from every part of the country, from every part of the world, take their places beside citizens of New York, and do not feel that they are trespassing. Men who have not been inside a church for years—some of them could not be persuaded to enter any church other than a cathedral—enter upon the same terms as habitual church-goers. Young people, many of whom are more or less out of touch with conventional religion, make an exception in the case of the cathedral; its greatness and impersonality attract them. Working people come, because the cathedral is not associated in their minds with privilege and discrimination. The congregations are always differently composed—only a few people, relatively speaking, come with regularity—and it is estimated that more than a million different persons have attended services at the cathedral during the past decade. If it had no other distinctive function, this fact alone would justify the erection and maintenance of it. In every populous American city there should be one church which is known to be without question a house of prayer for all sorts and conditions of men, a people's church, great, democratic, welcoming and free."

It is a fact that in most of our communities there is no church which stands as a symbol of the unity of aspiration of all people. Our parish churches are identified with particular congregations—their interests, their possession. However hospitable they may be, they cannot quite lift the appeal of the Church up above all personalities of a little group. They may embody all that is most beautiful in a specific fellowship; but they cannot symbolize the grandeur and the unity of the Church, which is larger than the churches and the congregations.

Toward the glory of this inclusive symbolism the Cathedral of St. John the Divine aspires. As Dean Robbins describes it, with its doors open to all people, with the constant ministry of its chapels to many racial groups, with the welcome of its mighty spaces to great community expressions of thanksgiving or appeal, we believe that the cathedral—builded there on Morningside Heights, or with similar ideals in any other great city—may help to make articulate the spiritual yearnings of great multitudes who now are dumb. We do not fear that the building of such cathedrals will subtract money from our missionary enterprises, any more than we fear that missionary enterprises will subtract money from our work at home. If a great work is so conceived that it truly sets forth the glory of God, its support will be drawn not from other benefactions, but from the selfish waste of worldly things which uninspired lives are guilty of. There is wealth enough in the Church for philanthropy and for missions, and for cathedrals, too; and it is possible that the creation of the cathedrals may call forth, as nothing else might do, the love of beauty and the poetry of worship without which the image of God is blurred in human souls.

A BATTLE AGAINST A GREAT SCOURGE.

If the Master made it one of the supreme marks of loyalty to Him that we should visit the sick, surely He would count it also an act of Christian discipleship that we should do our utmost always to prevent the sicknesses from which men suffer.

Therefore, with full knowledge of the instinctive shrinking of most people's minds from the unhappy suggestions of disease, we set before our readers to-day the appeal of the American Society for the Control of Cancer for cooperation in its nation-wide campaign of education.

Cancer is one of the unsolved problems of medicine. The most diligent and unflagging study of the keenest investigators has been thus far baffled in discovering its cause.

Nobody in the world knows why a particular individual contracts cancer and another does not. Yet enough is

known about it in the way of treatment and cure to make the difference between life and death for thousands of individuals if this knowledge is widely spread.

It is to spread this knowledge that the American Society for the Control of Cancer will conduct its educational campaign. Its purpose is to reach all the men and women of the nation, through newspapers, through churches, through clinics and every other means of publicity, with the facts they need to know.

This is the essential message:

In the first place, it is believed that cancer is probably not hereditary, and certainly not contagious. The fact that some member of one family has had it does not seem to make the chance noticeably greater that another will have it; nor, on the other hand, does the fact that the family history is free from it make any individual surely immune.

In the second place, the most effective cure known for cancer is surgery. Radium is helpful in some cases, but the quack remedies sometimes advertised are a deadly danger to the ignorant and gullible. The prompt removal of a cancerous growth is usually the one remedy that can be trusted.

In the third place, cancer is far more often cured than is usually believed. Many persons go to the hospitals to be operated on for cancer, who, because of their dread of the disease, do not let it be known, even among their friends, what the trouble is. They are operated on and cured, and the public generally never knows that this was a case of cancer. On the other hand, those cases which turn out to be fatal, by the long and lingering character of the illness, advertise themselves, so that people in general have the impression that cancer practically always means inevitable doom. As a matter of fact, many of the most experienced surgeons believe that 50 per cent. of cases of cancer which now come to the physician are cured, and are certain that this percentage could be made very much greater if all cases could be treated early.

In the fourth place, the vital necessity is early diagnosis. If a surgeon is able to operate soon enough, cancer can almost always be cured. Therefore, the campaign of education to be undertaken by the American Society for the Control of Cancer is meant to secure this chance for early diagnosis.

The one great message and objective is that through these weeks of publicity, culminating with the first week in November, when free clinics will be established all over America, all persons who have any suspicious growth or unusual internal symptoms should be able to find out the truth about themselves.

On the other hand, the great desire of the American Society in this campaign is to avoid foolish alarm and the kind of ignorance that plays into the hands of unscrupulous medical quacks. A short while ago a young man came in from the country to see a surgeon because he suspected he had a cancerous growth. On the train some one told him of a cancer hospital which advertised a cure by a secret process. He went to the hospital. The man in charge looked at him, as the country boy said, through a telescope, declared he had cancer, and that he could be cured for $200. The boy did not have the $200, so he went to the surgeon whom he had first intended to consult and asked him to lend him the $200 so that he could go to the cancer hospital. The surgeon looked at him, found that he had nothing but an ordinary wart, took a pair of surgical scissors, cut it off, dressed the place, and told the boy to go home and forget it.

Between two mistakes, therefore, the lack of careful attention and awareness which may let dangerous conditions develop until it is too late, and on the other hand, the credulity which plays into the hands of charlitans, the campaign for education is trying to steer. Its goal is to get all persons who have any possible likelihood of a cancer to consult their family physician or a reputable surgeon, so that they may be reassured if nothing is wrong, and treated successfully if there is danger.

What the readers of this paper can do is to listen to this message, to call the attention of others to it, and to co-operate with local physicians in winning the attention of their communities to the lectures and free clinics which will be held in the week from October 30 to November 6.

"I BELIEVE IN THE COMMUNION OF SAINTS."

A correspondent asks us to write something on the Communion of Saints. She thinks a great deal about it, now that so many loved ones have been called away, but is not sure that she quite understands what it means. Few of us do, indeed, or shall fully "until the shadows flee away."

The phrase takes us at once to the Apostles' Creed. There are twelve "articles of the Christian Faith, as contained in the Apostles' Creed," and the same in the Nicene Creed. When correctly punctuated each article ends with a colon or a period, never with a comma or semi-colon, and they may be so distinguished. The ninth article is "(I believe in) the Holy Catholic Church; the Communion of saints:."

The latter clause, we are told, is a somewhat later addition to the article. It defines and explains the leading clause and both enlarges and spiritualizes our conception of the Church which might easily become narrow and earth-bound. We think of the Church as this or that as we regard one or another of its parts or its characteristics. But the Church is the whole Communion of Saints—no less. It is the whole body of dedicated souls (saints) who have commonplace participation in the spiritual life in Christ Jesus through the operation of the Holy Ghost. In whatever words it may be stated, this is the essential concept of the Church and includes both its holiness and its catholicity.

The two particular facts here emphasized are, first; the Church embraces all the saints; those who are at any given moment in the flesh upon earth and the far greater multitude who are with Christ in Paradise. Secondly; there is an abiding communion and fellowship of all the saints, not only with Christ their common head, but with one another in the common sphere or element of spiritual life and blessedness.

It is at this point, we think, that the full significance of this very comfortable doctrine eludes our apprehension and so fails to satisfy.

All Saints.

They walk in white; their feet tread paths of gold;
They hunger not, they feel not pain nor cold;
They breathe new life, and never shall grow old.

But we go halt, by reason of their loss;
Our fires burn low, our hoarded gold is dross;
And every soul upbears a secret cross.

Yet as they press toward heaven's highest sphere,
And shine in light reflected, radiant, clear,
They are not distant from us, but most near.

For He Whose grace does all their bliss bestow—
His heart has felt the thrust of human woe!
He is our Brother, Jesus, Whom we know.

And walking with Him, with new-opened eyes,
We may discern how all about us lies,
Thronged with His saints, the shore of Paradise.

—M. L. G.

We think little about it until there comes a time when the pain of prolonged separation from loved ones departed is heavy upon us. Then we fondly feel that the Communion of Saints, if it means anything real, ought to involve some sensible means of communication between them and ourselves; for this is what we long for in our loneliness and grief. But such communications through physical media are nowhere promised us, they are not implied in this doctrine, and human experience forbids us to expect them. Many reasons based on the limitations of our human condition could be given for this, but the best reason is that it is not the will of our heavenly Father, who is Wisdom and Love, that it should be so. Still the Communion of Saints is a very real fact, and full of comfort to the bereaved heart.

Long separations, with all their disquietudes, occur in this life to persons knit together in the closest bonds of intimacy and affection. But in this case pain and regret is mitigated by the assurance that we shall hear from our absent ones frequently, and the letters that come and go at regular intervals keep the intimacy fresh and the affections quick and responsive. It is largely this that we so greatly miss and long for when our loved ones have gone to that other country with which, whether it be far or near, we can have no communication by mail or wire. We want to know something of their state and how they do, of their occupations and surroundings, whether they are happy in their new life and remember us with unchanging affection.

Even those who imagine that communications do come from the unseen world to persons of a certain temperament recognize the difficulty of describing spiritual things and experiences in human language which is so largely limited to things physical and tangible. The Bible writers wrestled with this difficulty and only solved it in part by spiritualizing certain material concepts to which our minds are hospitable. Heaven, love, redemption, the heart, are examples. Even if our departed friends could communicate directly with us, they would have to use Bible language, words to which we have learned to give a spiritual meaning, in order to convey their message; and what they could or would say we have already in the message of Christ the Revealer. Do they love us still with the old and beautiful affection? The doctrine of the Communion of Saints assures us that they do, "for love is of God," and unchangeable except to grow more and more. Are they happy, and is it well with them? "In Thy presence is fulness of joy—pleasures forevermore." What are they doing? Ah! what are you doing when you are nearest to Christ and enjoying most the consciousness of His presence and blessing? Communing with Him, serving Him, receiving His peace and joy and "growing up unto Him," loving God and man, are you not? And that is what they are doing in every moment, in every thought and act. We doubt whether, even if they could communicate with us face to face, they could tell us more than this. We would still "see through a glass, darkly." But all this we hope because "we believe in the Communion, the fellowship, the common participation, of the Saints" in the Life and Love of God through Jesus Christ.

G.

Correction: The reverend author of the "Centenary Hymn" published in our issue of October 1, requests us to correct a misprint in verse four, and of line two, where for "surprise" read "emprise." Important, since the hymn was written to be sung, and we must "sing with the understanding also."

In the same issue the title of the beautiful lines on the first page, "Rabboni," was horribly misspelled.

A curious thing, the perversity of these typographical errors. A printer sits at his linotype machine to set up an article, and out of every two thousand chances, let us say, to misread his "copy" or to strike the wrong key he will make one error. An expert proofreader scans his work with minute attention and notes ninety-nine per cent. of the mistakes therein. A corrected proof is sent to the editorial office, where it is again read most carefully, and ninety-nine per cent. of the mistakes which may still remain concealed are detected and exposed. Then the printer does his final best, thousands of copies are printed and rushed to the mail, and lo! some perfectly patent misprint stares at the reader from the fair page in all its naked deformity! Perhaps the copy was blurred just here; perhaps the attention of the lynx-eyed proofreader wavered for half an instant; perhaps the printer overlooked one correction on his proofsheet; or perhaps in resetting a line to correct one error he made another. But the proofreader, the editor, and finally the author gnash their teeth in vain. However it happened, the thing is there:

"— Nor all your piety and wit
Can call it back to cancel half a line,
Nor all your tears wash out a word of it."

THE CALL TO REPENTANCE.

"In all the length and breadth of this and other lands, there is not a voice from any Christian pulpit that shows power to draw men to their knees in penitence." This is a magazine's statement, not mine, but in it I see a sad commentary of what is deep down in the hearts of many people today, faulting the Church, and that because of political conditions. Had this country stood up at the conference of the allies and placed Jesus Christ as the one power to unite the world; and had those potentates bowed to Him, what a different condition we might have! But, inasmuch as the outlook is dark through no fault of the Church leaders, it is now the duty of the pulpit to bring men to repentance—then we shall be able to appreciate the lines of Rudyard Kipling:

"The tumult and the shouting dies,
The captains and the kings depart,
Still stands God's ancient sacrifice,
An humble and contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget."
—From Convention Address of Bishop Winchester.

I came from God, and I'm going back to God, and I shall not have any gaps of death in the middle of my life.
—George McDonald.

THE HOLY SPIRIT, THE COMFORTER.

Some of us think of comfort only on its physical side, the ease of slippers and arm-chair, mere "creature comforts," as they are called. Some look at Christ and His Church only in that way.

Or some, when trouble comes that reaches deeper than the body, long for comfort, and what they want is to lean, to lay off their burden upon some sympathizing friend.

But the word itself means, co-strength, co-operation by the impartation of strength. The Comforter, the Holy Spirit, promised us by Christ, is called the Paraclete, the Cheerer, the Encourager, the Strengthener—not the Substitute, the Scape-goat upon whom we unload. He comes into us to enable us to bear, to fit our backs for the burden, not to take it off.

And so our truest help to our friends is not to make them comfortable, is not to relieve them, but is to add our strength to theirs, to cheer and to encourage them. That is true comfort.—The Good News.

Southern Baptist Churches report for the past year an increase of more than 50,000 in baptisms over the year previous, and a gain of more than two thousand new congregations. Contributions for benevolences showed a gain of nearly 100 per cent., reaching a total of over $14,000,000, and contributions for all purposes a gain of over 61 per cent., the total being $34,880,000. A gain of 2,700 Sunday schools and 130,000 Sunday school scholars is also reported.

SOME OF THE FUNCTIONS OF A MODERN CATHEDRAL

By the Very Rev. Howard C. Robbins, D. D., Dean of the Cathedral of John the Divine.

PROFESSOR Sumner used to tell his classes in sociology that no great human institution ever gets away from its roots. If there is vitality enough in the organism to ensure survival, there will also be found in it a principle of continuity, making for conformity to type.

According to this doctrine, it may be expected that a modern cathedral will conform to type, and exhibit familiar characteristics. It will differ from other churches not only in its dimensions, but also and chiefly in its functions. It will be In a peculiar and distinctive sense the church of the people, a church in which the whole community possesses and is conscious of possessing proprietary rights.

This popularity of true cathedrals was much in evidence in the great age of cathedral building. The people built them, and the people loved them and frequented them. Generally speaking, they were erected by means of voluntary contributions solicited from all classes and conditions, the rich and poor alike. Those who could not give money gave their labor. Young men and maidens, old men and children, brought what they were able to bring, timbers for construction, pigments for decoration, linen and laces, tapestries and embroideries for furnishings. The churches which the people built became the most valued possession of the people. They were used for secular as well as for religious purposes, and became centres of civil as well as of religious life. The building of them synchronized with the great movement for communal autonomy in the eleventh and twelfth centuries, and the cathedrals were the outward and visible expression of new and liberating forces of the human spirit.

Among the incorporators of the Cathedral of St. John the Divine in New York there was one to whom this popular and democratic character of the true cathedral appealed so strongly that he expressed himself upon the subject with fiery earnestness. "In no visible form of expression," said Henry Codman Potter, "has habitual disregard of the teachings of the Founder of Christianity been more conspicuously evidenced than in connection with places of worship. These have all along borne their witness to the law, not of inclusion, but of exclusion. Reserved rights in God's house for kings, governors, peers, plutocrats, privileged people of many kinds, but of one unbrotherly temper, have encroached upon the temple of Him who declared in the beginning, 'All ye are brethren,' until, as the consummate blossom of the whole business, we have the modern pew system. Well, in one cathedral, at any rate, there will be no pews, no locked doors, no prepayment for sittings, no reserved rights of caste and rank, but one and the same welcome for all."

The spirit of democracy, voiced by Bishop Potter, had already found expression in the most important provision of the charter. Section 5 reads, "The seats for the worshippers in said Cathedral Church shall always be free." Free they have been, and all men know that they are free, and that the cathedral is a house of prayer for all people. The rich and the poor meet there without distinction or respect of persons. Strangers from every part of the country, from every part of the world, take their places beside citizens of New York, and do not feel that they are trespassing. Men who have not been inside a church for years—some of them could not be persuaded to enter any church other than a cathedral—enter upon the same terms as habitual church-goers. Young people, many of whom are more or less out of touch with conventional religion, make an exception in the case of the cathedral: its greatness and impersonality attract them. Working people come, because the cathedral is not associated in their minds with privilege and discrimination. The congregations are always differently composed—only a few people, relatively speaking, come with regularity—and it is estimated that more than a million different persons have attended services at the cathedral during the past decade. If it had no other distinctive function, this fact alone would justify the erection and maintenance of it. In every populous American city there should be one church which is known to be without question a house of prayer for all sorts and conditions of men, a people's church, great, democratic, welcoming and free.

In one respect, conditions in New York are unique, and have opened to the cathedral a ministry which could scarcely be exercised by any other church, a ministry to various ethnic groups which are included in the extraordinary cosmopolitan population of the city. Services are held in foreign languages, as occasion for them arises. Many services are held in Italian and in Spanish; the Holy Communion is celebrated once a month in Chinese; occasional services are held in Armenian, Japanese, Swedish and Welsh. On Kossovo Day a Serbian archimandrite celebrated the liturgy of the Holy Orthodox Church at the high altar of the cathedral, and a choir composed of Russians and of Jugo-Slavs made the responses. At a service commemorating the ninth anniversary of the establishment of the Chinese Republic, more than six hundred Chinese were present in the congregation, and sang their national anthem in their own tongue. The first lesson was read in Chinese, and a baby who had been dozing through our unintelligible English woke up and began to crow. These occasional services are of value. They are indicative of American sympathy with the stranger within our gates, and often the sympathy is most gratefully acknowledged. Echoes of appreciation come from far-off corners of the world.

The fact has already been noted that in the great age of cathedral building, cathedrals possessed civic and political as well as religious significance. In relating these two fundamental interests, in providing them with a meeting place, and in exerting influences which uplift and ennoble patriotism and make religion practical and politically effective, a cathedral is exercising one of its most characteristic and important functions. A true cathedral is in a peculiar sense the city's church. The strong currents of civic life flow into it, and receive spiritual interpreta-

ROFESSAR Sumner used to tell his classes in sociology tively: it becomes the religious centre of the city's life; the meeting place of patriotism and religion.

During the war the Cathedral of St. John the Divine found wide open to it the opportunity to exercise this kind of ministry. The great experience through which the nation was passing inevitably affected the services, and found reflection in them. Soldiers were present in numbers in almost every congregation, most of them on their way to the front, and at communion services it was very moving to see them coming to the communion rail, sometimes unaccompanied, often with sweetheart, wife, mother or sister, to receive the sacrament for the last time, perhaps, on native soil. By and by the casualty lists began to come in and the services of Godspeed to outgoing armies began to give place to solemn memorial services for the dead. One of these was for former members of the Seventh Regiment of the New York National Guards and o the One Hundred and Seventh United States Infantry ,who gave their lives in the war. Most of these men had fallen in an action which proved to be one of the turning points of the war, the breaking of the Hindenburg line between Cambrai and St. Quentin. The Cathedral was packed to the doors with the immediate relatives of the men who had fallen. There was no room even for the older members of the famous regiment who had come to do honor to their young comrades. They were drawn up on the foundations of the nave outside.

Here, too, after the signing of the armistice, thanksgiving services were held of such a character that place for them could not be found except in a cathedral. The Diocese of New York held here its corporate thanksgiving, and Mr. Elihu Root, in memorable words, characterized the tremendous event which had just occurred. "Into it," he said, "were gathered the developments of a thousand years of the struggle for human freedom. Into it were gathered the lessons of all the sacrifice and struggle —all the strength of moral fibre gained in the high pathway of advancing civilization. From it will flow consequences that we cannot begin to see, for it ushers in the dawn of a new era." Within a week some of these consequences of the signing of the armistice were foreshadowed in the Cathedral. The representatives of the twelve liberated nationalities comprised in the Mid-European Democratic Alliance met there for their thanksgiving service. They brought with them the constitution to which they had just subscribed in Independence Hall, Philadelphia; they brought their flags and banners, new flags, some of them, which had never been carried into a church before. Albanians, Armenians, Czecho-Slovaks, Jugo-Slavs, Lithuanians, Poles, Ukrainians, Zionists—it was like witnessing the christening of nations to see them enter the Cathedral. Thousands outside who could not gain admittance stood bare-headed, some of them with tears in their eyes, as the flags of new-won liberty went by. A few days later there was held in the same place what Bishop Lloyd characterized as the greatest service ever held in America, a thanksgiving service in which every one of the nations which had borne arms in the struggle for liberty, or had declared its sympathies by

severing diplomatic relations with the Central Powers, was officially represented. The flags of twenty-seven nations were carried into the chancel and massed there for the singing of the Solemn Te Deum. Such services belong uniquely to a cathedral. No parish church, however commodious, can fulfil quite the same function. Only a cathedral can so transcend denominational limitations that it affords a centre of unity, a place where men can meet on the basis of the things that unite them, and without thought of the things that divide.

The Cathedral of St. John the Divine is not parochially organized. It is difficult to see how it could be organized parochially and yet continue to function as a cathedral. All must have their share in it, or it cannot do what it is uniquely qualified to do. If it were organized as a parish church, in which a regular congregation possesses recognized rights, it could not exercise its larger ministry. It could not dispossess the regular congregation, time after time, for special services, so that now a company of letter-carriers, now a guild of artists or of actors, now a Masonic Grand Lodge, now a thousand seamen, now a great throng of singing children, now a Diocese welcoming its Bishop, now a regiment of soldiers honoring comrades fallen in battle—so that all of these might find room. It is the glory of a catehdral that none can claim it who is not willing to share it, that its hospitality is as wide as the requirements of a city's spiritual life. It is the people's church, the strangers' church, the city's church. It stands as a stone of witness, an outward and visible sign of the truth and power of spiritual forces. The silent influence of its mere physical presence is felt for good throughout the community, as it testifies to the supremacy of those truths and powers of the spirit without which culture is selfish, wealth is sordid, and power is brutal—those truths and powers of the spirit which must be physically embodied, and fittingly embodied, if they are fully to exert their potential influence upon the city's life.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

ANOTHER HYMN CRITICIZED.

Mr. Editor: I am writing to thank you for your recent articles on unfortunate lines or phrases in our hymns. May I suggest that you take up another well-known Easter hymn, No. 121 in the 1892 edition, and No. 173 in the 1916 edition. The first line of the third verse has always offended my sense of accuracy: "The **three sad days** are quickly sped." Unless we are to include Maundy Thursday, it is hard to find **three** days of sadness. Clearly this is a mistake of the translator, for the Latin original has "Surrexit die tertia," which is quite correct, and quite different from **three days.**

DuBOSE MURPHY.

Starkville, Miss., October 10, 1921.

(The phrase underlined by our correspondent is open to the criticism he suggests; though, of course, it is not without Scriptural authority in a literal sense. Our Lord, in explanation of "the sign of Jonah the prophet," said He would be "three days and three nights in the heart of the earth." And St. Mark, quoting obliquely His announcement at Caesarea Philippi of His death and resurrection, uses the expression, "And after three days rise again." (St. Matthew, however, gives "The third day He raised up.") These are the only passages which would justify the words of the hymn quoted, which do seem unfortunate, since not all worshippers know, perhaps, that among the Jews the phrase "after three days" meant "the third day"; as, indeed, it does with us in many instances. It is noteworthy that wherever our Lord's foretelling of His resurrection is referred to, whether by the angels at the tomb, by the Jews, or by His disciples, the time is given as "the third day."—Ed. S. C.)

THE MINISTRY AND UNITY.

Mr. Editor: The problem of the supply for the ministry is a serious one. If the reports are correct, there are five thousand vacant Protestant churches in America, and there has been a very large decrease in the past five years of candidates in the various seminaries of the Christian bodies.

The foolish criticism of the Scriptures for years past, the desire for wealth and pleasure among the masses, the attitude of passive indifference on the part of the heads of families to their sacred duties, the breaking of marriage vows and the lack of co-operation of the Christian bodies are to blame for the failure in solving the problem.

The different Christian communions must face this subject as a whole and not as separate organizations. The question must be frankly asked, Shall the Church as a unit work to save souls, or shall they work for their own shibboleth?

The ministry is the highest calling of life, and next to that are the medical and teaching professions. They deal with the spirit, body and mind of men. The highest ideals in man are inspired. By the faith that is within us we know that God is with us in all our work for His honor and glory and the upbuilding of the character and happiness of men. This inspires us to sacrifice. The man that is not willing to make sacrifice is not a fit worker in the kingdom of God. Sacrifice ennobles the man.

There are now in this vicinity a population of ten thousand, and five Protestant churches. Men good and true occupy each pulpit on Sunday, good equipment for each congregation has been provided, a seating capacity in the five churches will care for seventy-five hundred, the Sunday schools are fairly attended. The normal attendance is not seven hundred at the best service. There are five coal bills, five gas and electric bills, five sextons, five organists and five buildings, not one full except on some special occasion. An empty church. Suppers, carnivals, sales and entertainments do not inspire young men or any other class of people with reverence for the worship of God. The divisions among the Protestant churches create a rivalry that is unseemly and lowers respect. If the churches will bury their differences, stop erecting buildings that are not of the type to attract attention, and all make sacrifices for the glory of God and not for self, there will be plenty of men for the ministry. But there must be a unity of purpose, "one fold and one shepherd." There is only one God and Father of all and one Bible, and yet the way we conduct our work gives the impression that there are many Gods and many Bibles. The pulpit given over to sensational topics, various ideas about advertising, the services, exceptional musicales, moving pictures and many other things simply cheapen the Church and the Word.

The masses will be more ready to listen to a united voice than a divided one. The harvest is ripe, but the lack of unity scatters the harvest, and many are lost. Men and women seek organizations outside of the Church because every member is obligated to help a member. The Church in many cases turn those who appeal to them to secular organizations. This is not right. It robs the Church of its opportunities to extend its rightful sympathy. The Church is not a social organization, and yet in many ways it has been made so. The Church is a soul-saving body, and if it does not function in this manner it is a failure. "United we stand, divided we fall," applies to the Church as well as the State. The Church, by its divisions, has been made too cheap, and if it is to do its work the Church must be placed on a higher plane of value. Rivalry must cease. Not for money must it stand, not for social influence, but for righteousness, love, peace and blessing for all men.

GEO. JOHN G. KROMER.

Baltimore, Md.

CHINESE PLAN FOR CELEBRATION OF THE CENTENNIAL.

Bishop Graves, of Shanghai, writes that plans are being formed by the Chinese Standing Committee of the Diocese and by the American Council of Advice for the celebration of the Centennial of the Domestic and Foreign Missionary Society. The Bishop expects that the Centennial will be commemorated both by the Chinese and by Americans in all churches in the Diocese from October 30 to November 6. Offerings are to be made which will be forwarded to the Department of Missions for the work of the American Church throughout the world.

"All of us here," says Bishop Graves, "are grateful for all that the society has done for China and for its missionaries, and you may be assured that we will do all we can to manifest this feeling."

Financial Report For 1920.

Mr. Franklin Issues the Complete Figures for the First Year of the N.-W. C.

Here is the official report from Mr. Lewis B. Franklin, Treasurer, of the finances of the work under the Presiding Bishop and Council for the year 1920. The final report could not be made until detailed figures were received from all points in the mission field. In a preliminary statement issued early in the year Mr. Franklin stated that the figures at that time indicated a surplus of $150,407.32 usable for the reduction of deficit. This final report shows a surplus of $278,370.17, the difference being due to additional lapses in appropriations reported from the distant mission fields.

October 14, 1921.

To the Presiding Bishop and Council:

I present herewith final report of income and expenditures of the Domestic and Foreign Missionary Society for the calendar year of 1920:

Operating income	$3,483,124.53
Operating expense	3,204,754.36
Operating surplus	$ 278,370.17

This surplus has been appropriated to apply on the original Nation-Wide Campaign expense account. The detail of income and expenses is as follows:

Income.

Receipts applicable to 1920 quota, including Church School Lenten offerings	$3,027,518.28
Miscellaneous, including gifts not applicable to 1920 quota	80,867.21
Interest on trust funds	140,815.30
United Offering Woman's Auxiliary (1920 share)	157,449.23
Legacies available for appropriations	76,474.51
	$3,483,124.53

Expenses.

	Appropriations.	Expenditures.
Department of Missions	$3,081,238.17	$2,611,660.59
Department of Religious Education	73,710.00	70,684.25
Department of Social Service	25,000.00	10,442.43
Department of Nation-Wide Campaign	61,953.39	47,272.89
Department of Publicity	106,828.00	98,417.23
Department of Finance	66,670.00	60,336.01
General Administration	86,132.60	85,680.72
Interest on loans	72,000.00	36,439.62
Brotherhood of St. Andrew	66,000.00	66,000.00
Girls' Friendly Society	30,000.00	30,000.00
Church Periodical Club	10,000.00	10,000.00
Church Temperance Society	13,588.04	13,588.04
Daughters of the King	3,333.00	3,333.00
Commission on the Army and Navy Chaplain Corps	1,500.00	1,500.00
Church Service League	1,002.00	1,002.00
Projects for which designated offerings were received.	58,397.58	58,397.58
Balance of income over expenses.		278,370.17
		$3,483,124.53

The situation of the Society as to money borrowed is as follows:

Outstanding Loans, January 1, 1920.

*Reserve deposit cash in use	$ 330,000
*Borrowed against securities in reserve deposit account	293,000
Borrowed on note of Society	282,500
Total January 1, 1920	$1,085,500
Borrowed on note of Society in 1920, to meet current expenses	282,500
	$1,368,000
Paid, as of December 31, 1920	470,000
Balance due January 1, 1921	$ 898,000
Of which reserve deposit cash	330,000
January 1, 1921, loans from banks, of which $293,000 are secured by collateral	$ 568,000

The surplus over operating expenses for 1920, of $278,370.17, has been applied, in accordance with the orders of the General Convention, to a reduction in the expense account of the Nation-Wide Campaign. The deficit account of the Society is, therefore, as follows:

Original Nation-Wide Campaign expense account	$341,583.48
Reduced by application of surplus of 1920	278,370.17
Balance due on Nation-Wide Campaign account	$ 63,213.31
Deficit prior to 1919	266,357.47
Deficit for 1919	312,305.28
Total deficit January 1, 1921	$641,876.06

The Reserve Deposit accounts are held for the purpose of protecting the credit of the Society at such times as expenses exceed receipts, and must eventually be restored.

Respectfully submitted,

Lewis B. Franklin, Treasurer.

Worldliness in the Church

Bishop W. T. Capers, Episcopal Charge.

The faith of the Church is being impinged upon by the spirit of the world. The Christian has lost his boldness and his valor. The world has him intimidated and cowed. This may seem a hard saying, but if the average communicant will reflect upon his conversation during the day, he will be surprised to find how many concessions he has made to the spirit of the world. The communicant has practically said something like this, "Well, after all, a man's religion belongs to his personal rights, and therefore every man has a right to live out his own life and his own religion, whether he be a Christian, a Jew or a Hottentot. I am going to attend to my business and he can attend to his." There is an apparent liberality in this utterance, and, to a degree, it might be justified; but in nearly every instance where such a statement is made, the life of this communicant is just as negative as his utterance. The chances are that he would never be suspected of being a vital, red-blooded Christian. When we reflect upon the truth, that the life of the Church is so much under the intimidation of the spirit of the world, we can hardly expect our sons to take up a cause, and give their life to it, which asks so little of their faith and of their manhood. There is nothing so demoralizing to the spirit of a soldier as the peace of an armistice: for him his virtue must live either in victory or in conflict. And if this be true of the soldier of the sword and cannon, it is all the more true of a soldier of the cross. There must be conflict before there can be heroism; there must be a vision of opposing forces before there can be volunteers for service.

If we are to act without fear of seeing the truth for ourselves in reference to the alarming decrease in the number of candidates for the ministry, we must take account of the worldliness within the rank and file of the Church. Through my six and one-half years in the Episcopate, I have found that a goodly percentage of the adults who have been presented to me for confirmation have seemed to think that the chief asset of the Church is its liberality toward "the pleasures of the world." There is a very marked lack of the spirit of repentance and of confession of sin among such, and the result of bringing into the life of the Church these "cakes not turned," as communicants of the Church, is to do the Church an incalculable wrong; for her morale is necessarily weakened and in consequence her fighting power is alarmingly reduced.

With this condition in the life of the Church it is hardly reasonable to expect that the growing child can be impressed by the reality of the Christian life of his home. It would seem just a natural result for the boy to turn his mind in the direction of that of his father and mother rather than to about face and give his thoughts to a ministry that involves the contradiction of much that he has been taught by precept and example.

THE FATHER THAT DWELLETH IN ME.

God, Who is infinite, boundless, eternal, transcending all, above and beyond all, is also imminent, filling all His creation, pervading all life, Himself the Life, the sustaining Power, the inmost Soul of all that is. "He is above all, and through all, and in you all!" "In Him we live and move, and have our being." And God is Love. His will toward us is the will of a loving Father. He is seeking to manifest Himself through us. He wishes us to be open channels through which His love and power may help those in need. In all our yearning sorrow over the stricken loved ones, He is travailing within us and within them, His Presence is often unrecognized, unknown. But He is always "closer to us than breathing, and nearer than hands and feet." And He wills the wholeness of our body, mind and spirit.

Then let us surrender our whole being to Him. Let us open our hearts, that He Who is within us may have full possession. Let our lives be so given to Him that He can manifest through us His love and healing power. Let our earnest aspiration be that of us it may be true in our limited measure, what was completely true of the Lord Jesus, "The Father that dwelleth in me, He doeth the works."—Mary Danforth Dodge, in the Nazarene.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor.

SAILORS' DAY.

To many who are off the coast a special service to present the cause of the Seamen's Church Institute of America may not seem important, but an investigation of almost any parish will prove that it has some connection with the "toilers of the sea" through friends or relatives of its members, and besides, it is our duty as Christians to be interested in every form of social service, so we are presenting the material for use on Sailors' Sunday, thinking that it may be helpful at one or the other of the services on November 13, and to inform our readers of the work being done by the Church along this line.

Bishop Nichols, our Honorary President, appeals in his message for Sailors' Day this year for such an awakening as will put the sailor **man on the map on Sailors' Day.**

Suggested Text—Psalm 31, v. 2b (A. R. V.): "Be Thou to me a strong rock, a house of defense to save me."

Special Subject—"A House of Defense."

The Seamen's Church Institute is a "House of Defense" to the sailor. Its motto, **Safety, Comfort, Inspiration (S. C. I.).**

The **"Seamen's Church Institute,"** a practical "House of Defense."

The institute in New York is the largest of its kind in the world, and comprises in its service to seamen each element in its motto:

Safety—It offers protection morally and physically to the sailor as he takes his shore leave.

He finds so much that he likes and needs that he does not have to fall a prey to vicious influences which are always in waiting.

His "dunnage" or baggage is protected and checked in a large storeroom for a long period at nominal charges.

It encourages thrift in the wage saving department, and forwards his savings to friends, family, and protects him against improvidence.

His health is safeguarded by competent medical advice and treatment.

At Sea—The radio furnishes medical advice on the **Call KDKF.**

Counsel and advice are ever ready in the chaplain's department.

Comfort—This great building has lodgings for 714 men. There is seldom an empty bed.

Plans now contemplate, with a new addition, 1,600 beds—The Seamen's Church Institute of New York is practically a town within a building containing a church, a complete hotel (lodging department, restaurant, soda fountain, news-stand, barber ship, etc.), a school (navigation and marine engineering, radio, and other educational features), a club (libraries, literature distributing, reading and game rooms, gymnasium, shower baths, etc.), a general store of "slop chest," a bank, a post-office, a labor or employment bureau, a theatre, a hospital and clinic, an express office and dunnage department, and a charity organization or welfare department. Together with its power, electric and refrigerating and other plants, the institute is truly self-contained, a city in itself, a community supply to meet a class need.

Inspiration—This is a **Church** Institute. The worship of God is a primary privilege. In a beautiful chapel the sailor may find his highest inspiration. Yet he is never coerced, he comes **freely**, and he does **come.**

The Foundation Rock of the Seamen's Church Institute is **God.**

This material house is none other than the house of God, the gate of heaven.

The Sailor—The sailor at heart is **happy.** At sea he knows danger and meets it courageously. Being naturally accustomed to danger, he is often the victim of other dangers that are more subtle and found ashore. He has always been the victim of exploitation—and the less Christian the interest shown the sailor in any port, the more unchecked the exploitation. Because of his happy, careless and confiding disposition, he is thereby very appreciative, and responds to friendliness and kindly service.

The Sailor's Dignity—As a class, he is intelligent, independent and sensitive. He does not care to be the object of charity

The Seamen's Church Institute is a philanthropy. It offers service—and the sailor pays his share.

The object for which the national organization was established was to reproduce the **success** of the New York Institute in other ports.

A Pressing Need in Manila for Service to Seamen—Bishop Morris says there is a project by the United States Government to develop shipping facilities and make Manila the principal shipping center of the Orient. The problem of the "destitute seamen" in that port is most pressing. The sailor is improvident. Reports to the Bishop, by a committee on a proposed seamen's mission, reveal a dire need for some Christian institution in that port to protect seamen. They draw their pay, and spend it all and become charges to the American Government for transportation home.

"As there is not a single place for their care in Manila at present—they always desired to get as far inland as possible 'to see the sights'—and to patronize as many 'joints' as their money permitted, until they were fleeced out of it. Then they knew they could always state that they were destitute, and be sent home."—From Report to the Bishop.

Havana, Cuba—At Havana, Cuba, through the earnest efforts of Bishop Hulse, the Y. M. C. A. Branch for Seamen, has allowed the Seamen's Church Institute of America to furnish a chaplain for seamen, and has placed all its religious work under his care. He is the only chaplain to seamen in this port. He works under the Bishop's direction. This chaplain, the Rev. K. L. Houlder, has had (before taking orders) nine years' experience as seaman, apprentice and officer in the British Merchant Marine.

There are many domestic ports in which there is inadequate provision for the sailor.

The day of the old-fashioned sailors' evangelist has passed, with his statistics of "so many tracts delivered."

The sailor cannot respond to a religion, which does not offer also some material comfort.

Safety and comfort underwrite **inspiration** to the sailor.

But **Christian inspiration** underwrites **safety and comfort** to the sailor.

Make the water fronts of the ports of the United States a Christian **message** rather than a **menace** to the sailor.

MORE EFFICIENT BIBLE INSTRUCTION.

We have robbed our news department of the following item:

"The Board of Religious Education of the Diocese of Washington announces two courses of instruction in Teacher Training to be given by the Rev. Charles E. McAllister on Thursday afternoons at 4:45 and Thursday evenings at 8 o'clock in Epiphany Parish Hall. The courses begin October 27, with intermissions on Thanksgiving Day and during the Christmas holidays. The classes are open without charge to all Sunday school teachers and those who wish to become teachers. The afternoon course will be, "How to Teach the Old Testament," and that in the evening, "How to Teach the Life of Christ." Each course will cover ten hours' work, and any member of the class attending all of the sessions, passing the examination and completing the course, will receive a certificate from the General Department of Religious Education in New York. This certificate will count toward the department's diploma as a licensed church teacher.

We print this here because we regard it as an item of such general interest and importance as to be worthy of comment.

One of the greatest needs that there is in our Church is for properly qualified Sunday school teachers.

The other day the writer was talking with a lady who is a regular church attendant about a book he had recently read entitled "The Story of the Life and Letters of St. Paul," and he commended to this lady. "Why," she said, "I didn't know St. Paul left any letters."

This represents the extent of the Bible knowledge of a great many of our people, a great many more of them than we of the clergy realize, and the establishment of a diocesan course of study for teaching people to teach the Bible is an example worthy of emulation by other dioceses.

The Bible affords the most interesting study in the world, but, like everything else, it is not every one who can make it interesting, and training along this line will do much to build up in the Episcopal Church those great adult Bible classes which are such a large part of the constituency of many of the denominational churches.

Church Intellegence

Letter from the Bishop of Delaware On Disarmament.

To the Clergy of the Diocese of Delaware:

Through the generosity of Mr. Henry B. Thompson, there has been sent to you a copy of the book of Will Irwin, entitled "The Next War." This unpretentious volume gathers into small scope a good deal of valuable and definite information about the armaments of nations and the part they have played in modern civilization.

It is becoming increasingly evident that these armaments are an intolerable burden to many nations and of questionable value to all. The policy they represent leads to national bankruptcy. If civilization, as represented by ordered governments, does not destroy war, war will destroy civilization.

Despite the fact that the United States has refused to participate in the League of Nations, the countries of the world have recognized its moral leadership by a cordial response to the call of the President to meet in conference and deliberate on international questions, and if possible devise a plan for the reduction of armaments by mutual agreement. The sessions will be held on the anniversary of the signing of the armistice, which brought an end to the fighting of the late war.

The representatives of the nations will be influenced in large measure by the state of public opinion here and in other countries. In the final analysis these momentous questions cannot be settled by diplomatists, but by the convictions of the people who compose the nations. The most fundamental is this—whether international difficulties shall be settled by an appeal to armed force or on the basis of recognized justice, honor and righteousness.

It belongs to the forces of organized Christianity to insist that a more sane as well as a more Christian method than an appeal to force shall be tried. Centuries ago our Christ made His appeal to the common brotherhood of mankind—the fellowship in the family of the God and Father of us all.

This book of Will Irwin's has been sent you that you may have information that reveals how the appeal to arms has failed and must continue to fail with ever-increasing disaster to the world and civilization. You have in the gospel the revelation of a divine plan, the spirit of which must be brought into the affairs of nations.

I write to ask that you use the Sunday of November 6 to preach this message anew from your pulpit and to ask your people to join with you in earnest prayer to Almighty God that this conference may lead to practical results in the reduction of armaments, both naval and military, and mark the beginning of a new spirit in the attitude of nations to the solution of those difficulties that threaten the peace of the future.

PHILIP COOK.

Seamen's Church Institute of America.

The Rev. Kenneth L. Houlder, formerly missionary at Deming, N. M., sailed on Saturday, September 24, on the United Fruit Co.'s S. S. "Ulua" for Havana, Cuba. He represents the Seamen's Church Institute of America as chaplain to seamen in that port. He will work under the direction of Bishop Hulse, through whose efforts it has been arranged for him to have headquarters at the Havana Branch of the Y. M. C. A. for Seamen He will have entire charge of the religious work of the institution. At present he will be the only Protestant chaplain to seamen in Havana.

The Rev. William T. Weston was appointed organizing secretary of the Seamen's Church Institute of America in June, 1921. He is located at present in San Pedro, Cal., developing the local institute in co-operation with the Diocesan Commission on Seamen's Work of the Diocese of Los Angeles. He expects to remove to ports on the north of the Pacific Coast for the work of organization in the fall of 1922.

The Very Rev. Sidney James, dean of the Tacoma (Wash.) Cathedral, has been appointed acting director of the Seamen's Church Institute of Tacoma, with general oversight of the local work. This institute, formerly administered by the "Missions to Seamen" of the English Church, was recently placed under the direction of the Seamen's Church Institute of America. Mr. Harry Ferneyhough, the local superintendent, will continue in that office.

The Seamen's Church Institute of America, through the co-operation and courtesy of the Seamen's Church Institute of New York, offers a fine opportunity for study and training in methods and practice of work for seamen. The work of the New York Institute is the result of years of tried and tested experience of ministering to seamen.

This splendid philanthropy offers an interesting specialization for clergymen, Seminary students or laymen. Several Seminary students have already taken positions here in the summer months. During the year several clergymen have spent a week or more at the institute.

All chaplains under the organization, now in active charge of seamen's work at various ports, have remained in New York for a period of study.

As this national work grows, there will be a further need for clergymen who desire to specialize in this important branch of Christian Social Service.

The General Secretary, the Rev. George C. Gibbs, gladly welcomes inquiry or correspondence on this subject. Headquarters, 25 South Street, New York, N. Y.

Many Thanks, Treasurers!

Thanks to a prompt response by so many diocesan treasurers to our emergency telegram, the receipts for September were $9,635.43 better than for the same month last year.

But we had to add $50,000 to our loans, which are now $300,000, on current account, in addition to the loans carried over from last year.

Why not start to pay off in October?

Lewis B. Franklin.

October 8, 1921.

Synod of the Province of New York and New Jersey.

The Synod of the Province of New York and New Jersey will meet at Garden City, L. I., November 15-17, the opening service being held in the Cathedral of the Incarnation, with addresses by Bishops Burgess, Brent and Manning. A very interesting program has been prepared, and includes such well-known men as the Rev. E. S. Pearce, the Rev. Canon Lewis, Bishop Matthews, of New Jersey; the Rev. Dr. W. A. R. Goodwin, and the Hon. William J. Tully.

St. Stephen's College Opens With Large Enrollment.

The only reason that St. Stephen's College, which opened late in September, is not able to report the doubling of its enrollment this year is that it was already full to capacity last year. Over twice as many students decided to enter the college this year as could possibly be taken care of. As a result the men were thoroughly sifted and only those exceedingly well prepared were accepted. The dormitories this autumn are full and students are lodged in the nearby village.

There have been a number of additions to the faculty this year. The chief of these are:

Archie W. Henzell, M. S., member of the American Society of Engineers, as Associate Professor of Physics; James A. Muller, Ph. D., Princeton, Associate Professor of History; Leonell C. Strong, Ph. D., Columbia, Associate Professor of Biology; John W. Vienna, Associate Professor of Political Science and Instructor in European Languages.

During the summer the Biological Laboratory was enlarged and the Chemical and Physics Laboratories completely reconstructed. The library has been put in charge of Miss Grace Littell, for fifteen years assistant librarian at the General Theological Seminary.

A feature of the work this year is the open lecture course arranged for the students and the neighborhood. The lectures will include some of the most prominent people now in the United States, among them being Sir William Ramsay, the archeologist; the Hon. Alanson B. Houghton, M. C.; Dr. William Norman Guthrie, Dean Julian Park, of the University of Buffalo, etc. The subjects are sociological, political and literary.

Jubilee of Woman's Auxiliary Observed at Church Missions House.

Special services commemorating the Jubilee of the Woman's Auxiliary were held at the Church Missions House, New York City, on Thursday, October 20.

The Rt. Rev. Thomas F. Gailor was the celebrant and preached the sermon at the communion service held at 10 o'clock, and the Rt. Rev. Arthur S. Lloyd, for many years President of the Board of Missions, made a short address at the noon-day prayer service. Bishop Gailor preached on the missionary duty and privilege of the Church, while Bishop Lloyd's talk was in the nature of a tribute to Miss Julia C. Emery and other faithful women to whom the Auxiliary owes much of its splendid progress, and upon whose wisdom and devotion depends the working out of larger things in the future.

There were many of the women who

served the Auxiliary in its earlier days present at the services, about seventy-five being in attendance, in addition to the Church Missions House staff.

Mrs. A. L. Sioussat, President of the Woman's Auxiliary in Maryland, presided at the session held in the auxiliary rooms. Mrs. Sioussat has been identified with the work almost from its inception when the resolution was passed during the convention of 1871 in Baltimore, from which date the Auxiliary traces its growth.

Miss Julia C. Emery, for forty years secretary of the Auxiliary, told of some of the things accomplished and spoke of the outlook for the future. Miss M. T. Emery, who assisted her sister in the Auxiliary, also made a brief address.

Mrs. John Markoe, of Philadelphia, treasurer of the Auxiliary, reported that the Emery Fund has passed the $64,000 mark.

NORTH CAROLINA

Rt. Rev. Jos. B. Cheshire, D. D., Bishop.

Christ Church, Raleigh, celebrates Centennial With Splendid Services.

Christ Church, the Rev. Milton A. Barber, rector, held Centennial observances beginning Sunday, October 9, and ending Wednesday, October 12.

The Sunday morning ceremonies, when Bishop Gailor was the preacher, were unusually impressive. The day began with Corporate Communion for the whole parish at half past 7; Bishop Sheshire was celebrant and the parish clergy, the Rev. Milton A. Barber and Rev. B. M. Lackey, assisted. The communicants ran up into the hundreds, and the full choir rendered the music. At 11 A. M. the church was crowded to capacity. The procession of choir, clergy and bishops, with the banner-bearers holding aloft superb silk banners bearing texts of suggestive appropriateness, made a beautiful and impressive scene.

Bishop Gailor's sermon made a profound impression, his text being the tenth verse of the third chapter of Ephesians. Before beginning his sermon, however, the Bishop gave some interesting history in connection with the relations between the Dioceses of North Carolina and Tennessee.

Other clergy taking part in the service were Bishop Cheshire, the Rev. M. A. Barber, rector; the Rev. B. M. Lackey, curate; the Rev. I. McK. Pittinger, rector-emeritus of the Church of the Good Shepherd; the Rev. I. Harding Hughes, headmaster of St. Nicholas' School; the Rev. W. W. Way, rector of St. Mary's School, and the Rev. J. E. Ingle.

The church was beautifully decorated with palms and flowers in the chancel, and flags and pennants were suspended throughout the church.

At the night service Bishop Cheshire spoke feelingly of the former rectors, beginning with a fine tribute to Bishop Ravenscroft, and giving high praise to his successors. Monday witnessed the consecration of the Chapel of the Annunciation adjoining the church, and historical addresses by Marshall DeLancey Haywood and Captain S. A. Ashe in the evening. Tuesday brought greetings from the Rev. C. A. Ashby, rector of the Church of the Good Shepherd, and other churches and schools, together with a fine choir service. A large reception Wednesday evening brought the great observance to a close. Christ Church in the last one hundred years has had a galaxy of distinguished membership not perhaps equaled by any other church in the South, and expressions of interest in the Centennial came from far and wide.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.
Rt. Rev. K. G. Finlay, D. D., Coadjutor.

Charleston to Celebrate Missionary Centennial.

In celebration of the Centennial anniversary of the Missionary Society of the Episcopal Church, a united service will be held on Sunday evening, November 6, in St. Philip's Church. All the Episcopal Churches in the city will take part. A special program of music will be arranged for this service.

The Clericus: The Rev. William Way, rector of Grace Church, was recently elected president of the Clericus for the ensuing year, succeeding the late Rev. John Kershaw, D. D. The Rev. Wallace Martin, chaplain for the Harriett Pinckney Home for Seamen, was elected secretary. The meetings of the Clericus are held the first and third Thursdays of the month.

The Harriett Pinckney Home, Charleston, fills a great need for seamen who may be stranded in this port During the months of August and September the Home, through its chaplain, the Rev. Wallace Martin, gave 1,519 lodgings. One-third of these were free, and in this time of unemployment the resources of the Home are taxed to the utmost.

MARYLAND

Rt. Rev. J. G. Murray, D. D., Bishop.

Jubilee of Woman's Auxiliary of Special Interest to Maryland.

The celebration of the Golden Jubilee of the Woman's Auxiliary had a special significance in the Diocese of Maryland. Here it was fifty years ago when the General Convention met in Baltimore that the Woman's Auxiliary had its beginnings. It was organized in Emmanuel Church, and in that church on St. Luke's Day the Jubilee service was held. The church was filled with representatives from branches of the Auxiliary from all parts of the Diocese. Bishop Gailor, President of the Council, brought the message and greeting of the Presiding Bishop, Bishop Tuttle. In his address of welcome the Rev. Hugh Birckhead, D. D., rector of the church, said that the Episcopal Church had inherited in some measure what has been termed "the Islander Spirit," from England. Without deprecating this spirit altogether, he said that unless it contributed to the larger world spirit it was narrow and provincial. The Woman's Auxiliary gave emphasis to the world spirit, and has ever held aloft the vision of world service for Christianity. Luncheon at the Belvedere Hotel followed the service, at which Bishop Gailor was the principal speaker. Bishop Gailor affirmed that the Church was awakened from its sleep by the Woman's Auxiliary and reminded the Church of its militant function. Other Bishops present who spoke were Bishop Philip Cook, of the Diocese of Delaware; Bishop George W. Davenport, of the Diocese of Easton. Bishop Murray, of Maryland, said that no other organization in the Diocese had helped him so much as the Woman's Auxiliary. In connection with the Golden Jubilee, Bishop Murray issued a letter of appreciation and of thanks for the work of the Auxiliary.

The other speakers at the luncheon were Miss Margaretta Ridgely, missionary to Liberia, and Miss Evelyn Diggs, missionary to the Philippines, both Baltimore women, home on furlough. The General Secretary of the Auxiliary, Miss Grace Lindley, also made an address. Mrs. Albert Sioussat, for many years diocesan head of the Woman's Auxiliary, presided at the luncheon, and announced that the Thank Offering Fund was $3,759, although the goal that had been set was only $2,000.

Much Regret Over Dr. McComb's Departure.

The Rev. Canon Samuel McComb, D. D., who has accepted a call of the Episcopal Theological School of Cambridge, and also to be preacher at St. John's Church, has won many friends and admirers in the Diocese of Maryland who regret his leaving. In addition to being Canon Missioner of the pro-Cathedral, Dr. McComb organized a tuberculosis class in the southern crowded section of Baltimore for poor patients, who receive the best medical treatment and are instructed in proper care of themselves in their homes. Dr. McComb has also been in demand as special preacher and speaker on public occasions.

R. F. H.

WEST VIRGINIA

Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

Opening of St. Hilda's Hall

St. Hilda's Hall, Charles Town, began its seventh session with a record enrollment on Thursday morning, September 22.

Singular interest attached to the opening exercises held for the first time in the auditorium of the newly-erected "Peterkin Hall," St. Hilda's tribute to the memory of Bishop Peterkin, the well-beloved first Bishop of West Virginia, and his father, the Rev. Joshua Peterkin. The Rev. Conrad Goodwin, rector of Zion Church, and Bishop Gravatt extended words of welcome and inspiration, recalling the character of Bishop Peterkin, of whose death this day was an anniversary. Students, faculty and visitors were acutely conscious of the significance of the occasion when a new building with the stamp of a great spirit was being turned over for the first time to a group of young people who should hold it in trust until they turned it over to future classes.

The school opens with a bright prospect for the year. The addition of the handsome new hall with its studio, laboratory, auditorium and classrooms, is an invaluable aid in further development and influence. The success of the work is pronounced to a most marked degree. Yet the fulfilment of the past is not so great as the promise of the future.

EASTON

Rt. Rev. Geo. W. Davenport, D. D., Bishop.

Meeting of Southern Convocation.

The Southern Convocation met in St. Paul's Church, Marion, Tuesday and Wednesday, October 4 and 5, fourteen clergymen being present. After a short service Tuesday evening, addresses on Missions were made by the

Dean of the Convocation, the Rev. Sydney A. Potter, and the Bishop of the Diocese. These were followed by the Rev. F. J. Bohanan, on Social Service. At the Holy Communion Wednesday morning the Bishop preached from the text, "Where there is no vision, the people perish." After service the Convocation met in business session, and accepted an invitation to hold the January meeting in St. Paul's, Vienna. Convocation, then recessed to partake of a most excellent luncheon served in the church-yard by the ladies of the parish.

In the afternoon the Convocation reassembled to engage in a conference on the Nation-Wide Campaign, led by the Rev. W. C. Marshall and Rev. Dr. Walter Archbold. The Virginia chart was displayed, and the Bishop was requested to secure a similar one for this Diocese. Miss Helen Jennings, of Pottsville, Pa., who is now conducting teacher training classes, in various parts of the Diocese, spoke at length on How to Improve Our Sunday Schools, and was followed by the Rev. R. B. Matthews, on the Church and the Young People.

St. John's Church, Crisfield, is being moved to the rectory lot, bought several months ago, a more desirable locality, and more convenient to the residential section. This parish has taken on new life, and seems to be doing well.

L. L. W.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Nation-Wide Campaign Work in the Diocese.

Carrying out the plan of the Diocesan Committee to hold meetings of clergy and representatives from neighboring parishes at central points all over the Diocese, all-day meetings were held last week at Christ Church, Gordonsville, on October 18th; St. John the Baptist Church, near Ivy, on the 19th, and at Mission Home, in Greene County, on the 20th. The meetings were conducted by the Rev. G. M. Brydon and Miss Sallie C. Deane, of Richmond. Large and most interested congregations were in attendance at these services.

The whole Diocese has been practically covered by meetings of this kind, and the members of the Diocesan Committee have found everywhere a spirit of intense earnestness and enthusiasm for the work of the campaign.

The Valley Convocation.

The one hundred and thirty-seventh semi-annual session of the Valley Convocation met at Emmanuel Church, Boyce, October 5 and 6.

Holy Communion was celebrated by the dean and a very timely and forcible sermon was preached by the Rev. William Clayton Torrence, of Front Royal. The Rev. Nelson Dame, D. D., delivered a most inspiring address on Wednesday night, telling of the great advance of the Church in the last two years and urging all the people of this Diocese to make the third year of the Nation-Wide even greater in its influence and results than the first two years.

The Rev. Robert B. Nelson spoke on Thursday morning of the "Opportunities of the Laymen of the Church to Help in Its Advance Movement." This day being "Men's Day." the afternoon was given over entirely to addresses of prominent laymen. Dr. C. O. Dearmont spoke on "How to Help in Raising the Low Moral Standards of the Day." The Hon. W. T. Lewis spoke on "What Can Our Parish Do for the Community." Major B. M. Roszel, Ph. D., spoke on "Stewardship of Time and Money."

In all of these addresses there was a very clear insistence upon the fact that the time had come for the laymen of the Church to take a more active and responsible part in the Church's work.

After a vote of thanks for the generous hospitality, Emmanuel Church Convocation adjourned to hold its spring meeting at Mt. Jackson.

The Woman's Auxiliary: An unusually interesting program has been prepared for the meeting of the Woman's Auxiliary in Monumental Church, Richmond, November 2 and 3. On Tuesday evening, November 1, a reception will be given in the rectory, 106 East Franklin Street, to the officers, delegates, visiting clergy and missionary speakers; on Wednesday morning at 9:30 Bishop Brown will celebrate Holy Communion, and the meeting will close with a beautiful pageant on Thursday evening. The meetings are open to the public and everybody will be cordially welcomed.

The Junior Auxiliary will hold its annual meeting at Monumental Church, Richmond, November 2. The Leaders' Conference with Mrs. Barton will be held at 11 o'clock Wednesday, and there will be a mass meeting of Juniors at 4 o'clock in the afternoon. All delegates will please send their names to Miss Kate F. Meade, 406 Seminary Avenue, Richmond.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Jubilee of Woman's Auxiliary Commemorated.

A special service for the Woman's Auxiliary to commemorate the Jubilee of the Auxiliary was held at Epiphany Church on Thursday morning, October 13. Holy Communion was celebrated by the Bishop of the Diocese, and the sermon was preached by Dr. Freeman, rector of Epiphany Church. Announcement was made that the quota for the Emery Fund from the Diocese of Washington is $1,000, and that over $600 has already been raised for this purpose.

Sunday School Institute Well Attended.

The twenty-fifth annual convention of the Sunday School Institute of the Diocese of Washington was held in Epiphany Church on Wednesday, October 19, with a splendid attendance and strong and helpful program. The convention was begun by a celebration of the Holy Communion in the church, after which the convention adjourned to the Parish Hall to hear a stirring address by the Rev. Dr. Samuel S. Drury. A conference of great interest was conducted in the afternoon by the Rev. James Lawrence Ware, field secretary for Sunday schools of the Province of Washington. Mr. Ware's subject was, "Why Trained Teachers?" and opportunity was given for questions and discussion. At 8 o'clock in the evening a public meeting was held in the church, and to this meeting parents were especially urged to come. Dr. Freeman delivered the address on "The Abdication of the Parent."

The annual meeting of the Laymen's Service Association of the Diocese was held in Epiphany Parish Hall on Monday evening, October 10.

St. Andrew's Church has begun a series of Christian Healing services, to be conducted by the rector, the Rev. J. J. Dimon. This is the third parish in the Diocese holding such services, the other two being St. Stephen's and Epiphany.

The united conferences on Church Missions in the four group churches, designated for these services, were a great success from the standpoint of numbers attending, enthusiasm and splendid speakers. Many points of doubt about the Nation-Wide Campaign were cleared away, and a better general understanding of the undertaking has resulted fsom these conferences.

The new chancel of Christ Church, S. E., was dedicated by the Bishop of Washington at the eleven o'clock service Sunday, October 23, when the Bishop preached the sermon and celebrated the Holy Communion. Alterations begun last June at Christ Church are now complete and have resulted in several needed changes. The building has been lengthened, giving ample space for a large choir in the chancel, and the organ has been moved from the back of the church.

St. Margaret's Church was opened for public services on Sunday, October 23, for the first time in three months on account of extensive repairs and changes being made there.

The fall meeting of the Junior Assembly of the Brotherhood of St. Andrew of Washington was held on Friday evening, October 21, at St. Matthew's Church, Hyattsville, when reports on the recent convention in Norfolk were made.

M. M. W.

FLORIDA.

Rt. Rev. E G. Weed, D. D., Bishop.

Church Home for Children.

"The Church Home for Children of St. John's Parish," Jacksonville. opened recently, and is destined to play an important part in molding the lives of the young children in the care of the Church.

The Home is located at Keystone Bluff, on the south bank of the St. Johns. This beautiful estate of approximately twenty-eight acres was formerly the winter home of Mrs. Mary Packer Cummings, late of Mauch Chunk, Pa., who died October 29. 1912, in that city. By the terms of Mrs. Cummings' will, Keystone Bluff was bequeathed to St. John's Parish "in trust to be used as a home for children on the plan of the Church Home at Johnstown, in the Diocese of Bethlehem. Mrs. Cummings also gave "for the support and maintenance of said home the sum of fifty thousand dollars," as an endowment.

One of the most important points in connection with the institution is that it is to be self-sustaining.

No contributions will be asked of

the public or Church members; there will be no annual drives or campaigns for funds.

The Home, which is modern and well equipped in every way, will be conducted as a home, with the most wholesome home environment, where high ideals will be instilled in the minds of the children. On the other hand, the children will be made to feel their responsibilities, and realize their part in building up the home and preparing for their places in the business and professional life.

In addition to the general educational course which will be provided, there will be special opportunities for boys to learn farming, manual training or other vocations; those who develop an inclination for a theological course will be sent to the University of the South, at Seawnee, Tenn.

Officers include the Rev. Van Winder Shields, D. D., president; John S. Bond, executive chairman and treasurer; F. P. Dearing, secretary; the Rev. Ambler M. Blackford, housefather; Board of Managers, the Rev. V. W. Shields, D. D., John S. Bond, Frank P. Dearing, William A. Bours, Francis P. Fleming, James V. Freeman, M. D., and Joel H. Tucker.

TENNESSEE

Rt. Rev. Thos. F. Gailor, D. D., Bishop.
Rt. Rev. Troy Beatty, D. D., Coadjutor.

Meeting of the Convocation of Nashville.

This convocation was held at Mount Pleasant, Tenn., October 10-12. The convocation opened Monday night with Evening Prayer read by the Rev. Bernard Campbell, of Franklin. The Rev. James M. Maxon, of Nashville, preached on the Teaching Mission of the Church.

Tuesday morning the Rev. A. C. Killeffer, dean, celebrated the Holy Communion, and the Rev. P. A. Pugh preached. The afternoon was devoted to business. The Rev. P. A. Pugh was nominated to the Bishop as dean for the ensuing year. The Rev. J. R. Sharp was elected secretary and the Rev. B. Campbell treasurer. The Rev. E. T. Clark read Evening Prayer, and the Rev. R. E. Campbell, O. H. C., preached on Repentance. The Bishop-Coadjutor celebrated the Lord's Supper at seven A. M. on Wednesday. At ten o'clock an interesting review of books was held, to suggest good reading for Church people. In the afternoon there was a brief business session, at which Dr. Maxon presented the claims of Episcopal endowment. The Woman's Auxiliary also met in the church, and was largely attended. Bishop Beatty, after a short address recommending Columbia Institute, confirmed a class in the afternoon. The Rev. Mr. Helm, of Winchester, read Evening Prayer, and the Rev. Phillips S. Gilman preached on the Healing Mission. Many came forward to receive healing. Dr. Maxon suggested that as a result of the convocation, the community should be impressed. Hence two by two the clergy went about inviting townfolk to come. It was gratifying to note a good congregation the first night, and that the crowds could not be accommodated the last two nights. Altogether, this was voted to have been the best meeting held by convocation for many years.

The death of Miss Annie Orr, one of Nashville's most prominent churchwomen, called for the return of Dr. Mercer P. Logan for her funeral.

The Men's Club of Christ Church gave a reception to Bishop Beatty on his arrival in Nashville.

Dr. Maxon, by special request, preached a sermon to newsboys of Nashville the Nineteenth Sunday after Trinity.

B. C.

St. John's Church, Knoxville, is duly observing the Missionary Centennial. The rector, the Rev. Walter C. Whitaker, D. D., is delivering a series of six addresses of an informative nature on "The Episcopal Church." On Sunday, October 30, the missionary pageant will be given in the churches. The rectors of St. John's and the Epiphany and the Rev. Franklin Osborne, of Brazil, will take part, and the Coadjutor-Bishop will be present. A joint missionary service will be held in the Church of the Epiphany at night.

Church Activities in New York:

Installation and Consecration of Suffragan Bishops.

Trinity Calls Another Pastor: Churches Organize for Work to Bring About Disarmament.

Announcement is made that the installation of Bishop Lloyd as Bishop-Suffragan, and the consecration of the Rev. Dr. Herbert Shipman, of Heavenly Rest Parish, as Bishop-Suffragan, will take place at the Cathedral on St .Andrew's Day next. Three of the bishops taking part will be Tuttle, Lines and Manning.

Trinity Parish has elected the Rev. Dr. Caleb Rochford Stetson, rector of St. Mark's Parish, Washington, to be its rector, succeeding, if he accepts, Bishop Manning, who has served some months since his consecration as Bishop of New York, as rector. The election was made upon recommendation of Bishop Manning, and is reported to have been unanimous. It is the second attempt to get a rector, the first one having elected the Rev. Dr. Samuel S. Drury, of St. Paul's School, Concord, who declined.

The Rev. Dr. Stetson is a native of Boston, and is fifty years old. He was educated at Harvard and the General Seminary, besides spending some time at the Virginia Seminary. Throughout most of his ministry he has been associated with the Diocese of Washington, being identified with St .Mark's, the parish in the East Capitol district.

In 1907 he came to Trinity Parish as vicar of the parish church and served a little over four years, returning to St. Mark's, Washington, as rector. It is understood that this time the election will succeed, and that Dr. Stetson will early relieve Bishop Manning as rector. As all know, Trinity is one of the greatest parish churches in the world.

Because of foundations laid by his predecessors, Bishop Manning was able to begin his Episcopate with vastly greater resources and far greater diocesan solidarity and enthusiasm than had any other diocesan. Precisely what the bishops named did for Bishop Manning and the Church in the Diocese, the Rev. Dr. Manning, as rector of Trinity; the Rev. Drs. McComas, Gates and Bellinger did in Trinity Parish for the Rev. Dr. Stetson and the Church in New York and in the nation.

Churches Are Entering Upon a Militant Task: Those of New York are right up at the front. They announce that they will not be satisfied with mere talk about disarmament, as sole outcome of the November conference at Washington. They admit profound distrust of politicians, some of whom they say shout for peace, while investing in stock of munition factories. The Federal Council of Churches has called for prayer for the success of the conference, and especially for President Harding, but the churches of New York, probably of the country, have gone far beyond. They announce purpose not only to pray, but to work.

Churches in entire States have organized for work to bring about disarmament. These include New York, Pennsylvania, Wisconsin, Ohio and California. Cities that have planned work include New York, Boston, Philadelphia, Rochester, Cleveland, Detroit, Minneapolis, San Francisco, Indianapolis, Pittsburgh, Erie and Washington. Laymen are entering the task, and preparing to tell the politicians that something tangible must be done. They say that nothing short of half reduction will be accepted, together with instant stopping of construction until real conditions can be ascertained. In the plans the laymen of the churches of England, France, Scotland and Switzerland have been consulted. Literature is going out that is straight from the shoulder in its statements.

The power of the churches, never greater than today, if only it be exercised, is being pointed out. All over the country the week beginning on November 7 is to be devoted to organized effort, aiming not merely to pray, but to create a public sentiment that will compel action at Washington. Unemployment is due to withdrawal of capital, and capital withdraws because of surtaxes, and surtaxes are levied because of war costs. The remedy is to stop war costs. And Church people are determined that shall be done, and done now.

—C.

NEWARK

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

Death of the Rev. John Keller.

The Rev. John Keller, a widely known clergyman of the Diocese of Newark, died suddenly after a brief illness, not thought dangerous, on October 22, in his sixty-first year. Born in Philadelphia, he was ordained in 1886 and was for some years in charge of the church at Arlington, N. J.; for more than twenty-five years he has been the diligent secretary of the Convention, and before that time he was assistant secretary. He was an alumni trustee of the General Seminary and secretary of the Alumni Association. He was a man of varied gifts and wide company of friends.

Family Department

OCTOBER.

1. Saturday.
2. Nineteenth Sunday after Trinity.
9. Twentieth Sunday after Trinity.
16. Twenty-first Sunday after Trinity.
18. Tuesday. S. Luke.
23. Twenty-second Sunday after Trinity.
28. Friday. SS. Simon and Jude.
30. Twenty-third Sunday after Trinity.
31. Monday.

Collect for Twenty-third Sunday After Trinity.

O God, our refuge and strength, Who art the author of all godliness; be ready, we beseech Thee, to hear the devout prayers of Thy Church, and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. Amen.

Collect for All Saints' Day.

(November 1.)

O Almighty God, Who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son Jesus Christ our Lord: Grant us grace so to follow Thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee; through Jesus Christ our Lord. Amen.

For the Southern Churchman.

The following lines were written at a time of great trial. When passing Grace Church, New York, the chimes rang, "When I Survey the Wondrous Cross," and the vision of the Transfiguration came vividly to the writer.

The Shining of His Presence.

"He was transfigured before them: . . . His face did shine as the sun, and His raiment was white as the light."—Mark 9-2.

Martha Elvira Pettus.

My soul was stricken in sorrow,
  Great fear oppressed my heart;
I prayed: and He gave me a vision.
  A mountain, high, apart:

A mountain, cloud-enfolded
  (Through clouds, pale glories shine:)
And One stood transfigured before me,
  My Lord—my King Divine!

In His face, as the sun in its brightness,
  Love, grace and power are seen:
His garment, as light in its whiteness
  Is like no earthly sheen.

O Christ! for me transfigured!
  Adoring, I kneel at Thy feet,
Ah, who am I, that such glory
  Such rapture, my eyes should greet?

Thou dost show me Thyself, my Saviour,
  Thou hast given my spirit sight;
In an hour of dread came the shining,
  The flash of Thy raiment white!

And there falls in benediction
  A Voice from the mountain apart:
"My Son, My Beloved, is with thee,
  O child, give Him all thy heart!"

Faithful Unto Death.

The Story of a Missionary in Korea.

She went to Korea (or Chosen, as we now call it), a bride, almost at the very beginning of missions in that corner of the Orient. Only six years before had the hermit nation been opened to the gospel by the surgical ministrations of Dr. Allen, and except at Seoul, the capital, hardly one of those living stones had yet been laid in the foundation of the wonderful Korean Church.

Annie Laurie Adams Baird had the high faith and courage that marks the soul of the pioneer; she had the pioneer perseverance also, and it was fitting that she should be chosen for what she would call the pioneer's privileges.

She never would admit that there were any hardships peculiar to mission work; if there were things hard to bear they were shared in common with the globe trotter or the gold seeker, and could not waver the balance, when weighed over against the joys of the service. She recognized missionary temptation to mental and spiritual backsliding, she wrote entertainingly of missionary joys and diversions, but missionary trials were touched upon with whimsical humor, and the loneliness of the life only drew her near to God.

"The mission field has no lesson for us so ineffably sweet and precious as that of drawing strength and inspiration from the Master Himself. We learn what it is to work away from day to day and month to month and year to year, unknown and unpraised of men, and yet more than rewarded by the thought of that time when every man shall have praise of God."

So much for loneliness; as to disease she had these words of ringing faith and commonsense courage:

"All we can do as to noxious germs is to dismiss the thought of them with the reflection that the same God who made them is able to control their action. With regard to unhygienic conditions which cannot be avoided, the advice, 'Keep your mind off them,' applies with special force. In a country like Korea, where the rooms are very small, with no provision for ventilation, the missionaries are often obliged to spend hours of their time crowded in with unwashed human beings, in an atmosphere so vile that the very candles threaten to go out. Livingston found strength in the assurance that we are all immortal till our work is done, and so can we."

When she went with her husband, the Rev. William M. Baird, inland from the port station of Fusan to open the work at Taiku in 1898, the journey took three days; it can now be made by train in less than four hours. The women then traveled in chairs, the men on pack ponies.

As it was the foreigner's first invasion of new territory, they hit upon the expedient of adopting native dress to curb some inconvenient curiosity. The servants at Fusan cheerfully fitted Mrs. Baird out in a Korean costume beyond criticism in any detail, but the fear and consternation of the natives at the sight of this fair-haired, slender and (to them) abnormally tall Korean in their midst nullified all the hoped-for good of the familiar garb.

Some who came on their first "sight-see" at the new home might have been heard to mutter:

"What makes her skin so white?"

"Because she drinks cow's milk!"

"Did you ever hear of anything so disgusting?"

It was about this time that one, bolder than the rest, seated herself in a rocking chair, which she manipulated so vigorously that it threw her out sprawling, adding terror to the curiosity that had been prevailing among the sightseers.

The people, as she met them, she loved with whole-souled devotion, and her sympathy touched every detail of their lives. When the heartbroken grandmother came to sob out her grief at the death of the one little son of the family and cry, "They say he will be grown up when I see him again. I won't know him if he is grown up. I would be afraid of him! I want to carry him on my back again and look back over my shoulder into his little face. Tell me that what they say isn't true!" the mother heart of the missionary responded, "I, too, knew what it was to long unspeakably for the weight of a dear little boy, and to listen for the patter of baby feet where there was only silence, so I could sympathize with her. She was dirty and ill-smelling, and I, to her, a person of uncanny complexion, and of strange race, but as we wept in each other's arms we were conscious only of our common motherhood, and the blessed assurance that God was to give us, by and by, all that we longed for."

After a few years at Taiku they were transferred to Pyeng Yang, where Mrs. Baird's greatest work was done. Her husband was made president of the Union Christian College, and Mrs. Baird took all the students into her big mother heart. The thing that oftenest distressed her was the unhappy married state of so many of them. Weddings had been arranged by their parents in early youth, so the finest Christian young man might be bound to a wife utterly unfitted for him in her tastes, training or sympathy. To help these men to stand true to what often seemed a hopelessly bad bargain, to try to raise these wives, heathen perhaps, to standards of education and character that would make them truly helpmeets in the task of leadership for the Korean church, required all her tact and love.

But one of these same little wives told her husband, after Mrs. Baird had visited in the home, that she was "just like a loving-hearted old Korean woman," and the missionary took that as her most precious compliment, richly repaying the years of expatriation and of effort to project herself into the language and feeling of another people."

On one of her returns to America the college boys gave her, as a parting gift which they had had made to order, a huge silver brooch, almost a breast-plate, intended by their custom for a bridal ornament. It was the ground for many a merry argument in the Baird family, whether it was given her in honor of her own perennial youthfulness, or because of her interest in other folks' romances.

All the political changes and upheavals that came to poor harassed Korea, she met in the spirit of love. At the very beginning of the Japanese occupation of the country she wrote of the new problem before the missionaries, "To love these Japanese, a sort of step-children, as we do our very own, the Koreans," and she never failed in her purpose, to love.

So she lived among them for nearly a quarter of a century, more than half

that time fighting a bave battle with malignant disease. "I have really lost count of my surgical operations," she told a friend, "but I am sure there have been more than thirty of them."

The best skill. both in the medical corps of the Korea Mission and among American surgeons, was freely given in the attempts to save her for longer years of usefulness, but after the last possible effort had been resorted to by a prince of his profession in a great American university, he found the disease redeveloping, and he told her only a few weeks or life might be left her.

She made decision at once that she would attempt a return to Korea, where Dr. Baird had remained on duty while she came to this country with their sons; she might have summoned him by cable, and united the family for these last weeks, but she would not call him from the work that needed him, so she engaged the earliest possible reservation on a Pacific steamer, her sailing date for her last journey being the twenty-fifth anniversary of her honeymoon voyage to Korea.

She took time only to keep a joyous Thanksgiving season with her three student sons in their college home, saying of those days, "The boys and I agreed that we are going to play the glad game to the very end." She delayed for no farewells to her kinfolk along the way as she sped across the continent, but hastened on her journey, that might end in the dear land of Korea, or in that dearer heavenly country. Life ebbed fast as she as borne on her way; much of the time on shipboard, she lay semi-conscious, but she said, "I could not go, for I felt the greatly encompassing volume of the prayers of my friends, holding me up, and holding me back from death."

She had rallied when she reached Japan, where her husband came to meet her; she had a long rest in a hospital there, and another in Seoul, among her mission friends, then she was taken "by Pullman de luxe," as she said, contrasting it with her other wearisome journeys, home to Pyeng Yang, where she had so longed to be.

The whole Korean Church was praying for her recovery, and the hand of death was marvellously stayed. Not weeks, but months, were added to her life. Once in the dear old home she almost seemed on the road to recovery: she could see her friends, and she tried to stay the flood of loving attentions that overwhelmed her, in the joy of the Koreans over their answered prayers for her returning strength. Then came a few days of weariness, but none of the pain they had feared for her, and she left them all one night in June, 1916.

The news of her passing over was carried by messenger out to the farthest group of Christians, and they came from the far corners of the land to do her honor. No building in the city could have held their vast congregation, so they stood in the sweet summer sunshine around her casket. They sang some of the many hymns she had given them in her work of translation, for most of their Christian music was her gift to them.

Japanese officialdom was there, mingling with the Koreans in the time of common grief. The missionaries had their word to say, then some of the outstanding Korean pastors spoke appraising her life from the Korean viewpoint, telling of the gift she had offered of a loving wife, shown most of all by that second giving of herself when she had risked the long, hard journey back to Korea, that she might fall asleep and be laid to rest among those she loved best.

Words could not express their depth of sorrow, but they offered service that might show the honor they longed to do her. The pastor and leaders of the church asked the privilege of carrying the casket to the grave, a mile or more distant, and so, in relays, they bore her forth.

It had been thought, hitherto, an unspeakable degradation to do such an office for the dead, and the task had been left for the most contemptible of the coolies. That these men, held in honor by their own people, had begged as a privilege that they might do it for a foreigner, and still more, for a foreign woman, was indeed a token of a love and respect almost worship in its intensity, and it testified how the love of her life had brought answer from these hearts she had won to herself and to her Master. —Mary Tyrrell, in Presbyterian Banner.

For the Southern Churchman.

Sheltered.

Eugenie du Maurier.

Within the church-yard garden, pale and tall,
The stately lilies blow a fragrant prayer,
The roses dream, and through the broken wall
The honeysuckle greets the golden air.
So, in the hidden garden of the heart,
Sheltered from all the world, sweet fancies grow;
And fair ideals, and dreams that lie apart:
Dear little shrines that quiet hours may know!
Yet, now and then, as through the crumbling stakes,
A braver blossom thrusts its precious dole:
Some splendid deed the secret barrier breaks,
And wafts the sheltered fragrance of the soul.

The Sea-Going Peach Pie.

Two men on a ship-of-war were brought up before their superior officer for fighting. Both were badly battered.

The executive officer turned to the first man and said: "Well, my man, give me your side of this fight."

"I am a berth-deck cook by ratin', sir," answered the man. "Bill Trigger here, sir, is captain of the fo'castle, sir, and him and me is messmates, sir, and we goes into cahoots for to make a pie, sir, when we gets to sea. I being a cook, sir, agrees to make the pastry and do the cookin', while Bill agrees to get the can of peaches off'en the bumboat afore we leaves port, sir. Well, sir, he done it and I done it, and comes mess gear, I calls Bill to come and get his share o' the pie. Well, you see, sir, we be heeled considerable to the breeze, sir, and I has some trouble keepin' the pans in the galley stove, sir; but I makes the pie, sir, and calls Bill like I said. sir. Bill 'e comes, sir, and I takes my knife and cuts the pie fair down the 'midship line, sir. Well, then, sir, I sits down on my mess chest, sir, for to eat my pie, when Bill comes and hits me on the head, sir, and knocks my pie into the waterways, sir."

"Now, Trigger, what have you to say to this?" asked the officer.

Said Trigger: "Yes, sir, it's just like Jonesy said, sir; 'im and me goes into partners, sir, to make a pie when we gets clear o' land, sir, and our fresh grub is gone, sir. 'E bein' a cook, sir, agrees to make the casin', sir, and do the cookin', while I takes on to furnish the can o' peaches, it bein' a peach pie, sir. Well, sir, 'e makes the pie, sir, and calls me down at mess gear to get my 'alf and 'e takes a knife and cuts 'er fair fore and aft in two as near as may be; the ship bein' 'eeled over some, sir, just like 'e said, sir; and 'e goes and sits down on 'is mess chest, sir, to eat 'is piece o' pie, but blast 'is bloomin' eyes, sir, 'e gives me the weather side o' the pie and 'e gets all peaches, sir, 'er ballast 'avin' shifted on the galley stove, sir. So I 'ad to 'it him, sir."

George Washington Writes to the Church.

Among many facts of general historical interest brought to light by the preparations for celebrating the Centennial of the Missionary Society is the following note from George Washington.

When the General Convention of the newly established American Church met in 1789, it went on record as follows in regard to President Washington: "We most thankfully rejoice in the election of a civil ruler deservedly beloved and eminently distinguished among the friends of genuine religion, who has happily united a tender regard for other churches with an inviolable attachment to his own."

Washington, a communicant of old Christ Church, Philadelphia, replied, August 19, 1789:

"It would ill become me to conceal the joy I have felt in perceiving the fraternal affection which appears to increase every day among the friends of genuine religion. It affords edifying prospects, indeed, to see Christians of different denominations dwell together in more charity, and conduct themselves, in respect to each other, with a more Christian-like spirit than ever they have done in any former age, or in any other nation."—Exchange.

October 31, 1517.

All Hallows' Eve. The frosty sunlight gleams
Through the high windows of the Castle Kirk,
Where in their shrine the holy relics lurk,
Waiting their resurrection, when the streams
Of festal pilgrims on the morn shall kneel
Adoring—skull of saint and martyr's thumb,
And many a charm from Palestine new come,
With potent spell body and soul to heal.

A knocking at the church door? Who is there?
Who breaks the charmed peace! What vandal dare
Disturb these blessed bones with evil intent?
A meagre monk nails up, for all to scan,
The Magna Charta of the soul of man—
"Our Lord and Master Jesus saith, Repent."
—A. T. W. S.

How common a thing is all learning, and all knowledge, and all eloquence; and how rare a thing is a little wisdom to direct them! How few men among our great men are wise men! Really wise men. How few among our own relations and friends are really wise men. If you have one wise man in your family, or in the whole circle of your friendship, grapple that man to your heart with a hook of gold.—A. Whyte.

For the Young Folks

We Never Know.

I spoke a word,
And no one heard;
I wrote a word,
And no one cared
Or seemed to heed;
But after half a score of years
It blossomed in a fragrant deed.
Preachers and teachers all are we—
Sowers of seeds unconsciously.
Our hearers are beyond our ken,
Yet all we give may come again
With usury of joy or pain.
We never know
To what one little word may grow.
See to it then that all your seeds
Be such as bring forth noble deeds.
—John Oxenham.

(**Correction:** Through an error which we greatly regret, the article entitled "Why We Celebrate October 12th," in our issue of October 8th, was incorrectly credited. The author is Miss Louise Nottingham.—Editor.)

For the Southern Churchman.

Was the Knife Stolen?

A Story Founded On Fact.

On a hazy Indian summer afternoon an elderly gentleman was sitting in his easy chair, smoking his briar-root pipe, under the shade of a wide-spreading walnut tree, on the green lawn of his home. The mild influences of his surroundings had made him drowsy—his magazine had slipped from his hand, his pipe lay on the grass, and his chin rested on his breast. Soothed by the music of the breeze stirring through the leaves above him, he had passed from the nodding stage into gentle sleep. The distant lowing of the cows, the voices of men in the meadow, the crowing of the cock and the cackling of the barn-yard, helped by the enchantment of the soft atmosphere of the summer day had overcome him, and he was sound asleep.

Suddenly around the corner of the big white house appeared four laughing children, who, catching sight of Uncle Bob asleep, drew back in delight and began a hurried whispered conspiracy. Their plans were quickly formed. Tiptoeing, they stole silently on the unsuspecting sleeper. But the breaking of a twig aroused him, and peeping through a half-closed eye, he saw the children coming with straws in their hands to tickle him while he slept. He feigned deep sleep, and when they reached him and applied the ticklers he gave at first no sign of waking. And then suddenly, with a terrible snort, he seized them in his arms, and after the fashion of ogres, began to devour them, beginning with the smallest. But they knew Uncle Bob, and not one bit frightened, climbed on his knee and shouted "Story!" an old cry, always answered.

Four little children, wholesome, lovable, full of fun. There was Catherine, ten years old, with the gentle voice and the mother-heart. Then her sister Dorothy, seven, with French vivacity and keen wit. There were the two brothers, like as two peas, plump cheeks rosy as ripe apples, and bright eyes like little stars. Pallen, the older, six years old, blurting out everything and never thinking, till after he had spoken; John, five, quiet, gentle, always thinking first and speaking afterward.

Uncle Bob fought for time to think up another story, when all at once little John suggested it.

"Give me my knife!" cried he to Pallen.

"I haven't got your knife; this is mine," said Pallen.

"No, it's not; I saw it first," answered John.

"I don't care; I picked it up," grumbled Pallen.

Here Dorothy flashed out. "Stop fussing. You're both naughty." Then she turned to Uncle Bob. "Were you ever bad when you were young, Uncle Bob?"

"Of course not." said Catherine. "You ought to be ashamed to think of it."

"I bet he was," cried Pallen; "weren't you, Uncle Bob?"

Little John said nothing, but snuggled up to Uncle Bob, saying in that act, Bad or not, I stand by you. Then they all shouted, "Tell us about it," as though on second thought, they concluded, he had been naughty like other small folk.

Uncle Bob, without more ado, took the two older on his knees, with the younger cuddled in the hollow of his arms, and began.

"It's about a knife, I'm going to tell you." (Pallen and John looked at each other.) "I was a little boy, about your size, John, and a very sick little boy, too. Mother was giving me horrid medicines all night long, and I was so sick I thought I was going to die." ("I bet you didn't," broke in Pallen. "Of course he didn't," cried Dorothy. "But stop talking; let Uncle Bob go on.") "Well, in about a week the doctor said, 'He is about well. I will come once more and then he'll be all right. Give him three more doses out of this bottle, and he'll be up.' The doctor took out his knife, uncorked the bottle, laid both down, and hurriedly pulling on his gloves, went out.

"It was nearly dark, but I could see that pearl-handle, four-bladed knife; and oh! how I wished it was mine." ("Why didn't you grab it?" asked Pallen. "That would be stealing," said John. "Oh!" whispered Pallen; "I didn't think." "Do be quiet!" snapped Dorothy. "Go on, Uncle Bob.") "So night came on. Mother tucked me in, kissed me good-night, and went into the next room. Everybody in the house was asleep, except me. I couldn't sleep—I wanted that knife. And then I got up, crept to the window sill, caught the knife as if some one was watching me, and crept back to bed. I opened the four blades, rubbed the smooth handle against my cheek, and fell asleep with the knife under my pillow. Before daylight I woke up with a sudden awful fright. Something peered at me, out of the darkness, with green, boring eyes, and hissed, "Thief!" Something inside was clutching at my heart, whispering "Thief!" I was frightened nearly to death. I knew it was the knife—and I jumped up and put it back on the sill. I was a thief." ("No, you put it back," said John. Catherine, smoothing his hair, said, "Uncle Bob, you did not steal it.") "Yes, I was afraid I did. I was a thief half that night. I was keeping what was not mine, and I knew it. When I got in bed I felt better. I thought the doctor and mother need never know what I did. And then that thought began to make me miserable. I would, for the first time in my life, have a secret from mother. I was not only a thief, but I was a coward, unless I told them. I determined I would tell them, and I got up, put the knife under my pillow, and went to sleep, and slept sweetly until morning.

"When the doctor came the next morning he said, 'You are all right, my boy; I am not coming again. By the way, madam, did you see my knife? I left it somewhere, and can't remember anything about it.'

"'I will look for it,' answered my mother, 'but I am sure you did not leave it here, or I would have seen it.' Now came my time. 'Doctor,' said I, 'you left it here, and I stole it.' And then I told them all about it. 'Bless me! Bob, I never heard anything like that!' cried the doctor. 'Why did you not put it back and say nothing about it?' 'I couldn't, sir. If I had, I should have felt both a thief and a coward.' Atfer a moment's silence the doctor said, 'Shakespeare said (you don't kn w him, Bob), Conscience makes cowards of us all—but it has made a brave man of you. I'd trust you to the limit. You can't steal.'

"My children, that night I learned two things—first, 'to keep my hands from picking and stealing,' and second, 'never to covet and desire other men's goods.' Now run along and play."

And as they all walked away, Uncle Bob saw Pallen and John seriously talking together. He knew what they were talking about.

Invented by Accident.

An alchemist, experimenting in earths for making of crucibles, found that he had invented porcelain. A watchmaker's apprentice, holding a spectacle glass between his thumb and forefinger, noticed that through it the neighboring buildings appeared larger, and thus he discovered the adaptability of the lens to the telescope.

A Nuremberg glasscutter, by accident one day, dropped a little aquia fortis upon his spectacles. He found that this corroded and softened the glass, and he conceived the idea of etching. He drew figures upon the glass with varnish; applied the fluid and cut away the glass about the drawing. When he removed the varnish the figure appeared, raised on a dark ground.

The process of whitening sugar was never known until a hen walked through a clay puddle and then strayed into a sugar-house. Her tracks were left in the piles of sugar, and when it was noticed that the spots where she had stepped were whiter than the rest, the first step in the process of bleaching sugar with clay was taken.

The wife of an English papermaker one day dropped a blue bag into a vat of pulp. When the workmen saw the colored paper they were astonished, and their employer was so angry at the mischance that his wife did not dare to confess her part in bringing it about. The paper was stored for years as a damaged lot, and finally the manufacturer sent it to his agent in London and told him to try and get rid of it. Fashion at once marked it for her own. It was rapidly sold at a high price, and the manufacturers found it difficult to supply the great demand for colored paper.

Thus Dame Fortune looks out for her children, and when they are slow

in learning useful secrets and possibilities, drops a word of advice in their way so plain that they cannot choose but read it.—Exchange.

A Furry Prophet.

When I was a small boy and used to pick cranberries on the cranberry bog, I was much more interested in the house on the marsh than I was in the berry-picking. So I would often leave my half-filled pail and steal away to see if I could get a glimpse of the shy little folks who lived in this house. When I was older I learned much about the muskrat house, for this was the dwelling of Mr. and Mrs. Muskrat, who are first cousins to Bill Beaver. That is why the muskrat is sometimes called the little beaver.

For its size there are few dwellings that contain so many inhabitants as does the muskrat house. When the snows at last settle down upon it in the early winter it contains three distinct sizes of young muskrats: there are the spring babies, who are now nearly grown, the summer children, who are helf grown, and the autumn babies, who are still quite small.

There is sometimes still another litter to make room for. As there are eight or ten in a litter, the size of the muskrat family can well be imagined. The old woman who lived in a shoe would certain have a fellow feeling for Mrs. Muskrat.

The phrase that one's family will eat him out of house and home is certainly true of the muskrat, for that is just what his family does. In the first place, the muskrat sees to it that every root and plant and grass fiber that goes into his house is edible. So this strange-looking house is both shelter and food. Thus it is that while the winter months go by, the shrewd muskrat literally eats his house down over his head. First he attacks the thicker walls, eating away at the inside, until by the spring it is but a veritable shell. He builds well; he means to have these walls last until the ice begins to break up so that he can procure new food.

This is why the muskrat is called a weather prophet. If the winter is to be hard and long, he makes his house larger, because he knows he will need more food.

A farmer living on the Connecticut River early one morning discovered a muskrat neighbor swimming for an island in the middle of the river dragging a large tobacco plant after him in the water. Out of curiosity the farmer secured a boat and went over to the island, where he found half a dozen plants of the same brand nicely worked into the cunning rat's house. So for a part of that winter at least that muskrat family had chewed tobacco!

It is lucky for the muskrat family that there are plenty of them, otherwise guns and traps would soon make an end to an animal that makes such a brave showing at the furrier's. When dyed a rich, dark brown, he is known to the trade as "French seal." The honor he claims of being the only member of his tribe to wear marketable fur makes him a marked animal. —Selected.

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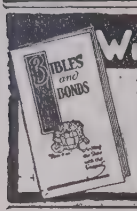
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GEORGIA

Rt. Rev. F. F. Reese, D. D., Bishop.

The Sunday School of Christ Church, Savannah (the Rev. John D. Wing, D. D., rector), reopened for the fall session on Sunday, October 9, in its beautifully remodeled school. The entire basement of the church, which was a gloomy, inadequate room, has undergone a complete transformation, and has been divided into individual class-rooms. The walls and woodwork are painted cream white, indirect lights give sufficient light in the inside rooms, and a new system of ventilating provides fresh air every three minutes. On the north side there is a small chapel, with sliding partitions, that is used for the Primary Department, and the south side, also with sliding partitions, is part of the space for the Junior Department. As it now stands, Christ Church has the finest arranged and best esuipped Sunday school in the city. The Christian Nurture Series was installed last year, and this month the week-day session will be organized under the Church School Service League.

St. Paul's Church, Albany (the Rev. John Moore Walker, rector), has also made progress in its Sunday school. The Christian Nurture Series has been put in this year, and a choir has recently been organized. Plans for the Church School Service League are now under way, and the week-day session will soon be a regular part of the Church school life.

E. D. J.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rev. Herbert Shipman, D. D., Suffragan-Elect.

Bishop Manning Issues a Call for Prayer.

In response to the proclamation of President Harding, Bishop Manning has issued a call to the 400 clergy of the Diocese for a special service in all the churches under his jurisdiction on Armistice Day, November 11.

The service will consist of prayers for those who gave their lives in the World War, and for the success of the Conference on the Limitation of Armament, at Washington. Special provision is made in the form prepared and issued for the service for the two minutes of silent prayer called for by the President

The Bishop is himself to speak in Madison Square on Armistice Day at a meeting planned by the Merchants' Association, the Masonic orders, the City Club, Knights of Columbus, American Legion, Elks—in all thirty organizations. Similar united meetings are planned for other cities on Armistice Day.

Anniversary of Woman's Auxiliary Observed.

In all New York churches the fiftieth anniversary of the Woman's Auxiliary was observed on October 16 or on dates near to it. St. Bartholomew's, St. Thomas', Trinity, Intercession and others had corporate celebrations, numbers to receive running into the thousands in all. The offerings were for the Emery Fund, and were generous. All branches held meetings within the octave. Histories of the Auxiliary in New York parishes were given in many branches. It was agreed that never were branches in better shape for work, or ever doing more than now.

C.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates for contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the firs insertion shall appear.

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MEETING OF TRUSTEES.

THE BOARD OF TRUSTEES OF THE Protestant Episcopal Theological Seminary and High School in Virginia will meet at the Seminary on Wednesday, the 9th day of November, 1921, at 10 A. M. **S. Scollay Moore, Sec.**

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NORTH TEXAS NEEDS THREE CLERGYMEN.

THE BISHOP WOULD LIKE TO CORrespond with any one, married or unmarried, who is willing to work in a Missionary District where workers are much needed.

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Marriages and Deaths

Marriage notices not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

McGuire: Entered into life eternal on the evening of October 6, at his home in Richmond, Va., WILLIAM EDWARD McGUIRE, son of William David McGuire and Nancy Moss McGuire.

"Now abideth faith, hope and love, and the greatest of these is love."

IN LOVING AND GRATEFUL MEMORY.

October 17, 1921.

Three times the queenly roses,
Three times the lilies pale,
Have budded and bloomed and faded,
Since she passed beyond the veil.

Three times the willows have whitened,
And the golden-rod, tall and bright,
Has three times lost its riches
Since she has gained the light.

But the dear and tender memory
Of a life so brave and true
Fades not with summer roses
Nor darkens with skies of blue.

And like a star shines the promise—
The promise sure and blest,
"Who giveth his life shall find it,"
And find a joyful rest.

—E. C. D.

IN MEMORIAM.

MARY CHANNING MOORE GOODE was the daughter of John Goode and Anne Leftwich, of Bedford County, Va., great-granddaughter of General Joel Leftwich, and sister of the late Hon. John Goode, of Bedford and Norfolk, Va.

As All Saints' Day approaches our memories linger, especially, with those who, one short year ago, "still lived, felt dawn, saw sunset glow—loved and were loved," but now are "lost awhile," until, the night being gone, the smile of their "angel faces" shall be always with us.

The first day of November, when our church dwells on the thought of the "Communion of Saints," was also the birthday, seventy-six years ago, of the subject of this sketch.

Born midway among a family of thirteen children, all of whom she survived, those lessons of self-denial and courage were early learned which served her so well through a long and useful life.

Trained to be a teacher, at Stuart Hall, Staunton, Va., her after years were mostly spent in Kentucky, Arkansas, North Carolina, Bedford, and finally in Lynchburg, Va. Distinguishing traits were her unselfish devotion to her family, her abiding interest in all children and young people, her keen sense of humor, and her unswerving loyalty to the church of her childhood, when "St. Stephen's," in Bedford County, was blessed by the ministrations of Rev. Richard Wilmer, afterwards the well-known Bishop of Alabama.

An exceptionally pious mother saw that as many as possible of the thirteen children were in their places each Sunday morning, which meant a drive of seven miles over uncertain mountain highways. The Apostolic Succession and a literal Bible were early taught the members of that little congregation, and seemed as unchanging as the everlasting hills of the Blue Ridge under whose shadow the most of them lived and died.

Named for Bishop Moore, this true soldier of the Church seemed always to try to live up to her inheritance, and her devotion found most happy expression in Lynchburg, as a member of St. John's. Not only was she most useful to her pastor and beloved friend, Rev. G. Floyd Rogers, but her interest through him was extended to the "Boys' Home" at Covington. Her small estate was left to that institution, and its chapel holds a tablet inscribed to her memory.

Her latter years were clouded by much physical suffering, which she bore with fortitude, sustained by the sympathy of many relatives and friends.

Nothing could have been more beautiful than the manner of her death on Christmas night, 1920. She seemed unusually well, and as she had often done before, went to help make the season's brightness at the home of her rector, to whose wife and children she was especially devoted. Saturday, Christmas Day, was spent in church attendance and fireside pleasures. She went to bed declaring it had been the happiest of her life, and with the words on her lips, "Call me in time for Sunday school."

In the words of Mr. Rogers at her funeral, "God called **her**," for when her room was entered, a few hours after, she seemed to be sleeping peacefully, but her spirit had winged its flight. Mr. Rogers wrote later to one of her relatives, "I loved Miss Channing and called her 'my bishop.' She was of the kind who go almost on a level with the kingdom of heaven." M. G. B.

PAUL TRAPIER HAYNE.

"Friend, Go Up Higher."

It is with a conviction of his exaltation, but also was a sense of deep personal loss, that every one of us who knew him think of the death of our friend and fellow-worker in Christ, MR. P. T. HAYNE.

Born in Charleston, S. C., 1846, Mr. Hayne came to Greenville, S. C., in 1872. From that time until his death, September 14, his life was one of rich usefulness to humanity. A man of sterling integrity, scrupulous sense of duty, high courage and earnest faith, he gave himself unfailingly to every Christian responsibility. In all of his relationships of life, husband, father, citizen, business man and friend, he held the highest ideals and lived up to them.

It was, however, as an ardent and devoted Churchman that he is best known by us. Mr. Hayne was the oldest member of the vestry, both in point of age and service. His heart and soul were in the work of the Church, and he gave fully of his time and means to further its progress. It was his to know and experience some of the struggles and hopes of the earlier years of this parish and his part has been no small one in its continuous upbuilding. For forty-one years he was a vestryman; for thirty years the treasurer of the parish; a frequent delegate to diocesan conventions, and a regular and faithful worshipper and communicant. He was one of the best-informed laymen, not only in this parish, but in the Diocese.

His death is a severe blow to the Church and this community. His judgment, ripened through years of experience, will be missed by the rector and

his co-workers, but joyfully and hopefully we enter into the rich heritage which he leaves us as he is lifted to his higher plane of service.

Let us thank God that He shared with us for so long a time this life of loyal service, and pray Him that He will continue to raise up among us such men as Paul Trapier Hayne, whose names shall be perpetuated throughout all generations and their good deeds accepted through the merits of our Lord Jesus Christ. F. A. J.

Greenville, S. C.

CHURCH INTELLIGENCE.

(Continued from page 21)

ERIE.

Rev. J. C. Ward, D. D., Bishop.

Meeting of Archdeaconry of Ridgway.

The Archdeaconry of Ridgway met in Trinity Memorial Church, Warren. This yearly meeting was more than usually interesting because Bishop Ward was present and took part. At the first evening service the second Bishop of Erie gave the address, which was a request for co-operation in all his work as diocesan chieftain.

The next day the Bishop and Dr. Radcliffe and the rector of the parish celebrated the Holy Communion. At 9 A. M. the Rev. Messrs. E. H. Edson, C. S. Kitchen and C. A. Brown conducted Morning Prayer, at which Archdeacon Aigner gave a brief outline of the history of the Diocese since its inception. After service the missionary clergy, including the two Archdeacons, reported on missionary work in the Diocese. At noon special prayers were recited by all present.

Dinner was served about 12:30, after which the Rev. G. W. Matthews. M. A., made an able address, and the Rev. E. H. Edson read a fine paper on "Eternal Life."

A the evening service an address was made by the Rev. A. W. S. Garden on the success of the N.-W. C. and how the money was spent.

After service the first evening Bishop Ward held a reception in the parish house, which was largely attended.

The Archdeaconry of Meadville held its autumn meeting in St. James' Church, Titusville, the Rev. Albert Broadhurst, rector, on October 10 and 11, and opened with a business session at 2:30, Bishop Ward presiding. The annual election resulted in the election of the Rev. Walter H. Du Moulin as secretary and the re-election of Mr. William K. Achert as treasurer. A greeting with a message of regret because of his enforced absence was received from the Rev. William W. Ridgeway, the former secretary. Reports of missionary work were made by the Archdeacon and the Rev. Messrs. Albert Broadhurst, William P. Kemper, W. J. Williams. A. W. S. Garden, and the Rev. Dr. Reilly. The Archdeaconry then went into a Nation-Wide Campaign conference, with the Rev. A. W. S. Garden, Diocesan Secretary of the Nation-Wide Campaign, as the leader. In the absence of Rev. Edward J. Owen, his paper on "The Use of Wine in the Holy Communion" was read by the rector of the parish. After Evening Prayer a brief address on the Nation-Wide Campaign was made by the Executive Secretary, and the preacher of the evening was the Bishop of the Diocese. The Bishop was the celebrant at the service on Tuesday morning, and was assisted by the Archdeacon and the rector of the parish. The congregation at these services was exceptionally large, inasmuch as it was Bishop Ward's first visit to the parish. The morning session was opened with a discussion of the use of wine in the Holy Communion. The book review was presented by the Rev. Mortimer S. Ashton, the subject being, "Dr. Beckwith's Book on the Book of Revelation." Miss Grumbine, speaking for the Board of Religious Education, presented a paper on the "Church School Service League." The pleasure of this meeting of the Archdeaconry was greatly enhanced by a parish reception to the Bishop and clergy of the Archdeaconry. As St. James', Titusville, is equipped with a moving picture machine, two films were shown, of the profession of the Bishops at the General Convention, Detroit, and the procession of the clergy and Bishops at Grace Church, Buffalo, at the time of the consecration of Bishop-elect Ward.

Personal Notes

The Rev. Giles B. Palmer, rector of Meade Memorial Church, White Post, Va., has accepted the call recently extended him to St. Stephen's Church, Westhampton, Richmond, Va., in succession to the Rev. James D. Gibson, who has taken charge of Trinity Church, Covington, Ky. Mr. Palmer expects to take up his new duties December 1, and it is hoped he may be able to hold services on Thanksgiving Day.

The Rev. Frederick Constantine Stevens has resigned as minister in charge of St. Alban's Mission, Diocese of Long Island, to accept the rectorship of St. Mark's Church, Adelpi Street, Brooklyn, in the same Diocese.

The Rev. Dr. W. T. Allan, priest in charge of Coleman and Ballinger, in the District of North Texas, is at the Ione Hotel, Guthrie, Okla., under the charge of a physician for an infected foot. Dr. Allan has resigned his charges, to take effect December 1, after having been in active service for nearly forty-three years. His address is Hotel Ione, Guthrie, Okla.

The Rev. Henry Davies has resigned as rector of Christ Church, Easton, Md.

Archdeacon George T. Lascelle, rector of St. Matthew's Church, Sunbury, Pa., has resigned his parish, effective November 15. He is to take charge of missions in Allegheny County, in the Diocese of Western New York. With two assistants he will care for three parishes and two missions.

The Rev. George W. Hurlbutt has been appointed by Bishop Brown minister in charge of Weddell Memorial Church, Fulton, and the Church of the Messiah, Highland Springs, Richmond, Va., in successsion to the Rev. W. S. Shacklette, who resigned recently to take charge of Rivanna Parish, Fluvanna County. Mr. Hurlbutt, who has been serving the churches at Remington and Cassanoca, has already entered upon his new work.

The Rev. K. L. Houlder, having resigned the work at Deming, N. M., to take work at Havana, Cuba, the Bishop has appointed the Rev. H. R. Remsen, of Port Lavaca, Tex., to succeed him. He is expected to take charge in November.

The Rev. Harold E. Schwaus has been relieved of the care of St. James' Church, Exchange, Pa., and is in charge of All Saints', Selins Grove. His address is Milton, Pa.

The Rev. R. B. Templeton, dean of Trinity Cathedral, Little Rock, Ark., has accepted a call to Holy Trinity Church, Gainesville. Fla. Mr. Templeton has been dean of the Cathedral for five years, during which time the communicant list has more than doubled, and more than eleven thousand dollars has been expended for improvements and the payment of debts.

The Rev. A. J. G. Dowie is in charge of the Church of the Holy Spirit, Gallup, N. M. This church building was erected many years ago, as a memorial to Bishop Bedell, of Ohio. Owing to many changes in the population, the mission has been vacant much of the time. New people now make a better congregation, and the Sunday school is larger than ever before.

Rev. R. Bancroft Whipple has been placed in charge of St. James' Church, Exchange, Pa., and is in residence there.

Ordinations.

On St. Matthew's Day, at the Italian Chapel of San Salvatore, Broome Street, New York (the Rev. Henry J. Chieva, vicar), the Rt. Rev. Arthur S. Lloyd, D. D., advanced to the priesthood the Rev. Joseph Anthony Racioppi, B. A. The Rev. Chauncey C. Kennedy preached the sermon. The Rev. Thomas J. Lacey, the presenter, united with Canon Nelson and the Rev. L. Ernest Sunderland in the laying on of hands. Seventeen clergymen were present, including several Italian missionaries. Mr. Racioppi is about to engage in missionary work among Italians in Bridgeport, Conn.

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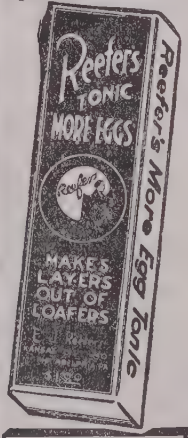
Mail at once the names of all the objects you can find in the picture beginning with "L". It costs nothing to try. To the one sending in the largest and nearest correct list of names the first prize will be awarded. To the one sending in the second largest and nearest correct list the second prize will be awarded, etc. In case of tie for any prize offered, the full amount of such prize will be awarded to each tying contestant.

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5th Prize....	10.00	30.00	60.00	150.00
6th Prize....	6.00	20.00	40.00	100.00
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9th Prize....	4.00	10.00	20.00	40.00
10th to 15th	4.00	10.00	20.00	40.00

(In the event of ties, duplicate prizes will be given.)



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Read the great simplicity of this offer. All you need to do is to look over the objects in the puzzle picture. Get everyone to help you. Get the whole family around. Write out every object beginning with "L", such as Limousine, Lock, etc. Nothing hidden—no need to turn the picture upside down. If the judges decide that your list is nearest correct list—the first prize of $40.00 will be awarded to you even though you do not send an order for "MORE EGGS". But we are giving you a chance to win far more than $40.

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1. Any man, woman, girl, or boy living in America but residing outside of Philadelphia, who is not an employe or relative of an employe of E. J. Reefer may submit an answer. It costs nothing to try.

2. All answers must be mailed by post office closing time, Dec. 10, 1921.

3. All lists of names should be written on one side of the paper only and numbered numerically, such as 1, 2, 3. Write your full name and address on each page in the upper right hand corner. If you desire to write anything else, use a separate sheet.

4. Only such words as appear in the English dictionary will be counted. Do not use obsolete words. Where the plural is used the singular cannot be counted and vice-versa.

5. Words of the same spelling can be used only once, even though used to designate different objects or articles, or parts of objects or articles. An object or article can be named only once.

6 Do not use compound words, nor any words formed by the combination of two or more complete English words, where each word in itself is an object.

7. The answer having the largest and nearest correct list of names of visible objects and articles shown in the picture that begin with the letter "L" will be awarded first prize, etc. Neatness, style, or handwriting have no bearing upon deciding the winner.

8. Candidates may co-operate in answering the puzzle, but only one prize will be awarded to any one household; nor will prizes be awarded to more than one of any group outside of the family where two or more have been working together.

9. There will be three independent judges, having no connection with E. J. Reefer, who will judge the answers submitted and award the prizes at the end of the contest, and participants agree to accept the decision of the judges as final and conclusive.

10. All answers will receive the same consideration regardless of whether or not an order for Reefer's "More Eggs" is sent.

11. The announcement of the prize winners and the list of words will be printed at the close of the contest and a copy mailed to every person sending an order for "More Eggs".

Southern Churchman

DOMINUS FRUSTRA NISI 1835

Vol. 86. RICHMOND, VA., NOVEMBER 5, 1921. No. 45

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Any number of people will believe that the Ruler of the universe has something to do with an earthquake or a volcano; it is hard for us to believe that He controls the bloom of a peach tree, or the recovery of a little child.—J. H. Eccleston.

The ultimate truth in man is not in his intellect or in his possessions; it is in his illuminaton of mind, in his radiation of sympathy, in his recognition of this world not merely as a storehouse of power, but as a habitation of man's spirit, with its eternal music of beauty and inner light of the Divine Presence.—Tagore.

Give thy heart's best treasure,
From fair nature learn;
Give thy love, and ask not,
Wait not a return;
And the more thou spendest,
From thy little store,
With a double bounty
God will give thee more.

St. Luke on nine occasions directs attention to the prayers of Jesus—after severe labors; before the choosing of the apostles; before Peter's great confession; at His transfiguration; for Peter, in Gethsemane; for His murderers; and at the moment of death. His first prayer that we hear of was at His baptism.—Farrar.

It was the Phariseee, whose standard of all things was the Pharisee, who thanked God that he was not as other men. But the poor publican, with his God-touched conscience, and his vision of the splendor and purity of heaven, could only cry, "God be merciful to me the sinner." With such heights to scale, and with such depths to loathe, it was impossible to despise the sorriest brother.—G. H. Morrison.

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x x x

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x x x

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x x x

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Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

VOL. 86 RICHMOND, VA., NOVEMBER 5, 1921. No. 45

AN INVITATION TO ALL OUR READERS

The Southern Churchman belongs not only to its editors, but to its readers also. It is a very old institution, rooted in deep and rich traditions, and drawing the best promise of its fruitfulness for today and tomorrow from the continued loyalty and good will of those into whose homes it goes. Very truly we want this whole big fellowship to realize that we are all sharers together in the life and work of the paper. We want to know what our readers are thinking about the Southern Churchman. We want to know what they like and do not like in its pages. We want the fresh suggestion of their ideas to make plain to us the paths of larger development.

Therefore, we are asking all our readers to send us their opinions on three questions about the paper; and, in order to indicate the real value which we attach to their answers, the Southern Churchman offers prizes for the best, the second best and the third best suggestions which shall be sent us—twenty-five dollars, fifteen dollars and ten dollars respectively.

The questions are these:

1. What feature of the Southern Churchman do you like best, and why?

2. What feature of the Southern Churchman do you like least, and why?

3. What feature not now contained in the Southern Churchman would you most like to see added?

There are no restrictions upon this invitation, nor upon eligibility for the prizes. The lists are open to subscribers and non-subscribers alike, but of course those who are regular readers of the paper will be in the best position to give helpful answers. The only conditions are these:

That the answer to any one question be not more than one hundred and fifty words.

That all answers be written on only one side of the paper.

That preferably they shall be typewritten, or if this is not practicable, that they be written by hand very plainly.

The invitation is open for the months of November and December, closing December 31. From time to time we may print some of the answers received. Prizes will be awarded to the most helpful answers as soon as possible after January 1.

"GO TO CHURCH" ON ARMISTICE SUNDAY

We commend and endorse most warmly this message from the widely known student and publicist, Mr. William T. Ellis, of Philadelphia:

"At bed rock, the idea behind the Disarmament Conference, which opens in Washington on Armistice Day, is spiritual and derived from the Bible. All the world is viewing with interest and expectancy this epochal gathering; but Christians have a peculiar concern in it.

"It scarcely needs the call of the Federal Council of Churches to make Armistice Sunday a day of prayer for the conference, and a time of special consideration of the spiritual issues involved. It only remains to assure the full value and import of this Sunday wherein the Church will find her voice upon one of the greatest of universal problems. How can the message of the Christian faith best be brought to bear upon the conference and upon the world?

"Washington, with all that it will then contain, is directly subject and sensitive to American public opinion. Did democracy ever before have such an opportunity? For the serious-minded citizens who make up the membership of the churches, and all the other countless folk who share the common solicitude of this hour, have it within their power to bring the noblest ideals of human relationships to bear directly upon the conference.

"How is this to be done?

"Easily and simply and normally.

"First, every religious congregation in the land should determine to make the services of November 6 times of grave significance. They should be vocal with the real mind of the Church. The burden of this solemn day should be laid squarely upon the shoulders of every person present. The intercession for Divine guidance upon the conference should be more than a formal pulpit petition: it should be the prayers of a people who are sincerely aroused.

"Obviously, this should, by every practicable means, be made a general 'Go-to-Church' Sunday. If ever the presence of the whole community within dedicated walls is important, this is the time. As a public duty, people should be led to the houses of worship on November 6. Then, if any voice is given to the common aspirations of the hour, it will be representative of the will of the community.

"There should be preliminary agitation and preparation for this day. All the churches of a city or town should be in agreement upon the major items of the day's program. In connection with the special publicity for Armistice Sunday—of which there should be much—a display advertisement should be published in all the local newspapers.

"This advertisement should serve several purposes: that of calling attention to spiritual significance of the Disarmament Conference; of showing the Church's relation thereto; of urging general public attendance upon the services of November 6; of quickening interest in and respect for the Church; and of intimating to the church members their responsibility upon the occasion.

"If there is adequate statesmanship in the Church, as well as in the nations, it is to be expected that the Disarmament Conference will mark the inauguration of a new and more Christian era in the relations of the peoples of earth and in the progress of civilization."

FOR THOSE WHO DARE BELIEVE

"Nation shall not lift up sword against nation, neither shall they learn war any more." So spoke Isaiah long ago. To the men of his time, that prophecy must have seemed like madness. The world shook to the tread of the Assyrians, marching in one brutal conquest after another across the nations in their path. So, in the centuries since, still the prophecy has seemed a forlorn and empty dream. In the face of the hope that nations should not learn war any more, the long succession of an almost endless strife has flung the taunt of its contradiction. Yet, nevertheless, a deep instinct in all men of faith has made them feel as, generation by generation, they read the prophet's words, that he was right in a great, far sense, which time should vindicate. His eyes were on the horizon of God's future, and above the darkness should climb at length the day.

The most significant spiritual fact in our own time in regard to war is the increase of the conviction that, in spite of every contrary appearance, the end of wars may be brought near. There are many cynical forces in our world which give this hope deliberate denial. These forces will be present when the conference meets in Washington. There will come the weariness of the Old World, the disillusionment of nations calloused by the loss and slaughter, and, worse than that, the cheap cynicism of men in this New World who, for partisan ends, sneer at the possibility of avoiding war, whose price they never paid. But there is in America a great, quiet force of different sentiment, a force that wells from the instinct of the plain people, that gathers in the spiritual reservoirs of the churches—the force of a conscience and will that can prevail.

Men are determined to see to it that some real effort be made to prevent wars, because they have begun to realize, as men never similarly could realize before, the hideous cost of the last one. We remember that ten millions of men lost their lives in battle, the very flower of the race. We look at the staggering figures which tell us that this last war cost the world $186,000,000,000, more than eight times the cost of all the wars in the entire century preceding. We know, furthermore, that out of the unprecedented taxation to which the citizens of this country are now subjected, over 92 per cent. goes to pay the cost of wars already fought or wars prepared for.

In the second place, men are determined that something shall be done toward the prevention of war, because the very imagination recoils from what another would be like. We have advanced to a point where there could never be any non-combatants any more. War now is not the affair of a small fraction of the population. It lays its hand immediately on every living being in a country, women and children as well as men. The development of airplanes, the bombing of cities from the air, the use of poison gas—heard of at first with incredulous horror, as an unspeakable barbarity which the Germans had been guilty of—and now adopted as a matter of course by military strategists—the prediction by military staffs that another war will see the deliberate and wholesale use of disease germs to exterminate whole populations—these things make us know that, unless there is force enough of sanity to put an end to war, civilization must inevitably perish.

But, over and above these tangible considerations, there is another which more particularly concerns the churches. People with a Christianized conscience understand that war is destructive of all the values which Christians are striving for. It fills the world with hate and bitterness. It creates an atmosphere which stifles the ideals of the kingdom of God.

Therefore, for every reason of responsibility to man and to God, it is the duty of the Christian people to make their public opinion count in the conference at Washington which, if it succeeds, may lead our world on to ampler hopes, and if it fails, will surely doom it to the deadliest of pessimism and competitive hate.

What, then, are some of the considerations which Christian public opinion must bring to bear upon the conference?

Let us set down three:

First, we must declare that nations, as well as individuals, are subject to the unchanging moral law of God. No nation, however rich in resources, can commit the sin of arrogance and selfishness, except to its own ultimate undoing. There are certain moods which cloak themselves under the name of patriotism which are nothing less than devilish. To inculcate the idea that it is a citizen's business to advance his own nation's interest, or to justify its claims when these are morally indefensible, is to turn patriotism into dishonor. We in America have got to require of ourselves the same self-discipline of spirit which we should expect of other peoples. We must insist that our own representatives go into the conference with clean hearts and clean hands, asking nothing which we would not expect another nation to demand in the same circumstances—considering the rights, the sensibilities, the needs of other peoples as justly as our own.

In the second place, we must remember that a Christian nation has a peculiar responsibility in its international relationships. There are some, of course, who deny that America, as a nation, is Christian, but it rests with the power of Christian men and women to prove that it can be such. The ideals of the kingdom of Christ as He preached them are to be like leaven pervading everything. Christian public opinion of today must determine that the gap shall be bridged between the ideals which people confess in their worship on Sundays and the principles which, as a nation, they follow. We must expect and, therefore, secure that American representatives in the Washington conference shall bear themselves toward other peoples as representatives of a nation which confesses the ideals of Jesus, which believes in the greatness of service, which thinks in terms of humanaity, and not alone of nationalism, which believes in and seeks to build up the brotherhood of man.

Last of all, we must understand that the destiny of our world depends upon the efficacy of our faith. Our greatest danger is the irresponsibility of unbelief, the dead, careless fatalism of those who talk cheaply about great catastrophes and, by the familiarity of their talking, make them possible. When men talk about the necessity of a war with Japan, or the possibility of a war with England, and accustom others to think that such iniquities may come true, they are paralyzing the nerve of moral effort. They are making themselves guilty of the blood and agony that may come. Against such cheap talk, and cheaper fatalism, there must be today the marshaling of religious faith. We must believe that the nations can prevent wars, because every motive of sanity and reason combines to strengthen the religious protest against a world at war.

The conference must not adjourn until there is secured a drastic limitation of national armaments, and until there is created some organized method of adjusting peaceably and beforehand those differences which lead to war. We stand at the cross-roads of destiny. We can lead the race forward, out of the old morass, if the will and conscience of all the people make imperative for their leaders the demand that they shall build a way.

CREATIVE CARING

Margaret Prescott Montague

IS there vitality enough in the world to make the Disarmament Conference a real success? Do enough of us care hard enough for peace to bring about some means for its advancement?

No progress is ever made without a tremendous amount of red-hot vitality and desire on the part of some one individual human being, or of a group together. The question is, How much of that kind of vitality can be depended upon now, and is it hot enough to insure some lasting results from the Washington meeting? How many of us care passionately for peace, and take a flaming interest in the conference? From 1914 to 1918 people cared passionately to fight and kill other members of the race, with the successful result that millions of young men died horribly, and millions more were crippled for life; old men and women were driven away from their homes: beautiful and historic buildings were destroyed; half the world was ruined, and uncounted numbers of children died of pestilence and famine, and are still so dying. That was the successful result when a good many people cared to have a war. Is there as much sentiment now for peace as there was in certain quarters for war before 1914? And are the horrors of the past few years sufficiently stamped upon our minds to make us ardently desire to avert such another cataclysm? Or are we already beginning to forget? I said that uncounted numbers of children died, but though we did not count them, I hope the Recording Angel did, and that his record will be handed to every one of us as we enter the next world, and the question asked, Did you care enough that these children died to generate a strong sentiment for peace so that such an outrage may never happen to humanity again?" And if we answer, "No, peace was no concern of ours, it was the business of the powers that be, we couldn't help starving children and a ruined world," then I hope we shall be burned in hell for our indifference. Oh, I do not mean eternal punishment, but at least enough torture so that should we ever be incarnated in the world again we will bring with us a tremendous horror of war and a consuming passion for peace.

It is indifference, and laziness, and paleness of caring that is the curse of humanity. If humanity really wants disarmament, humanity can have it. But if it does not want it, or peace in some form, and want it very hard indeed, it will get war again, and that extremely soon. War again? Why, of course we shall get war again, and in the very near future, if we do not care ardently to prevent it. I was fooled once. Before 1914 I said to myself civilization is now too well established ever to be wrecked again by widespread wars. And when in 1914 the insanity began, I thought it couldn't possibly keep up, that it would all be over in a few weeks or months at most. And plenty of other people thought the same. We said, "People don't get together in large masses to kill one another and continue to do it for any length of time—that sort of thing simply isn't done any more." But it was done, and it continued to be done with the utmost thoroughness for days and months and years. And now you don't fool me again. I know that humanity tips over into the madness, tragedy and stupidity of war with lightening-like quickness. I know also that after the next war, with all the complete inventions that we now have for slaughter and ruin, that not so much as twelve baskets full of the fragments of civilization will be left to gather up, and we human beings shall have fought ourselves to death like the Kilkenny cats, presenting a spectacle of such colossal stupidity that there are no words in any language strong enough to express it. And if such an infinite idiocy comes to pass it will be your fault and mine. Oh, no! It won't be the fault of some remote statesman; we can't shrug it off on to their shoulders; it will be the fault of the every-day people of the world like ourselves; people who are too busy going to movies, running around in flivvers, or ruminating, or chewing gum, or in any other way carrying out our usual occupation to give a hand's breadth of creative caring to prevent such a catastrophe. Oh, no doubt when it happens we shall shriek to high heaven, blame fate and Providence and say that Christianity has broken down, and all the other silly things that have been said before. Nevertheless, there will be nobody really to blame for it but our very selves. The question is squarely before each one of us—Do we want war, or do we want peace? If humanity desires peace, and desires it hard enough, humanity can have peace. But if it does not want it, and want it hard, and want it now, so that the Disarmament Conference will feel a strong enough sentiment at its back really to accomplish something, then it won't get peace, and it most certainly will get war.

We human beings are not dumb-driven cattle that have to take anything that comes to us, whether we like it or not. We sometimes prefer to think we are, because we are frightfully lazy about making a creative effort, and it is much easier and more restful to collapse supinely and blame fate for all our misfortunes, than to use the God-given faculty which we all possess to get rid of them. Oh, I do not mean that any one of us working all alone can set himself or herself free of any affliction—though I suspect we can come much nearer doing so than most of us think—but I do most earnestly believe that if a large enough portion of humanity cares hard enough and long enough to accomplish anything, that thing will be accomplished. It is collective and creative caring that brings salvation.

All of which is somewhat like saying that if you pick up a guinea-pig by his tail his eyes will drop out. He has no tail, and therefore it is impossible to pick him up by it. If we care enough we can bring things about, but if we have no capacity for caring, how can we do anything? This brings us back again to the opening question—Is there enough vitality in the world at present to make the Disarmament Conference a real success?

That question, it seems to me, chiefly concerns the people of the United States, for the simple reason that to care passionately for anything requires a great deal of vivacity, and as we have been less exhausted by war than the European nations, we are the one country at present that should be most rich in that divine quality of creative caring.

It is the amount of interest that you and I as American citizens put into it that is going to make the success of the Disarmament Conference. If we, as average people, shrug off all responsibility, and say, "Oh, let George do it," whether by that we mean Lloyd George, King George, St. George, or any of our own common or garden American Georges, why then not much will come from the conference, no matter how big the men are who attend it. The next war will be upon us soon again, and those little boys who are going to school now will be engulfed by it and very likely killed or maimed for life. But if you and I, the average people—John Smith, Mrs. Smith, Miss Smith and young Master Smith—throw now the whole weight of our vivid desire on the side of disarmament, why then we may have the honor and glory of rendering a service to our generation, the next generation, and the whole of humanity forever. We shall in all probability not be known individually for anything that we do, but we shall be the ones to whom future generations will point back and say gratefully, "Yes, it was the people of 1921 who, by their passionate desire, helped to bring the peace into the world which we now enjoy."

The Christian admits the necessity of conflict. And more than this, he accepts the duty of aggression. It is a duty. We think indeed too commonly of ourselves rather than of God, and so it happens that as Christians we habitually take up the attitude of defense rather than that of attack. We come to think of our faith as something which is exposed to countless assaults, even losses. We are almost contented to be let alone. Yet conviction must be aggressive. That which we enjoy is available for all men. It is entrusted to us that we may bring it to all men. We have a gospel to announce. And the soul which is awakened to the vast sorrows and the vast possibilities of life will still, I believe, as in old times, recognize it as the answer to its inarticulate cry. Meanwhile, at any rate, he who bears the message in this confidence will realize in glad experience that he is not charged to withstand only, but to conquer, not only to keep an anxious guard over inherited treasures, but to win new powers within him and without him for Christ's dominion and his own wider ministry.—Bishop Westcott.

Not believing God's word about prayer, we cease from it or restrain it. In the first instance, prayer was instinctive. If we believe God's words, we can pray. If we believe them cordially, we can pray earnestly. If we believe them but feebly, we pray faintly. If we do not believe them at all, we cease from prayer; and it is most instructive and interesting to observe how, as faith declines, dumbness in prayer creeps over us.—S. Martin.

FAR EASTERN PROBLEMS AND THE CONFERENCE ON LIMITATIONS OF ARMAMENT

By Dr. Sidney L. Gulick

THERE are two primary problems in the Far East—China and Japan. They are somewhat complicated by the needs and ambitions of European powers. There must be a free and frank discussion of them at the International Conference on the Limitation of Armament if a real reduction is to be brought about.

China's problems include such matters as the "Shantung question." She has made multitudinous treaties granting to many western nations and to Japan "special rights," "concessions" and "interests." Her administrative impotence has led foreign nations to assume control of the "customs," of the salt taxes and other necessities. By treaties her tariff rates are fixed by foreign governments. There are several foreign settlements with rights of extra-territoriality for the various nationalities. Foreign soldiers and police, British, French, American and Japanese, are found in a number of strategic places. And then there is the difficulty of establishing a national government. There are really two governments in China today.

Japan's problems are of a wholly different kind. In 1868 she began vigorously to adjust herself to the industrial, commercial and militaristic system of the modern world. By 1905 she had extricated herself from the clutches of Europe's aggressive ambitions. Her adoption of modern science, education, governmental methods and laws, medicine, hygiene, ideals of the sacredness of human life has produced a new Japan, vigorous, able, ambitious, rapidly growing in population, and well acquainted with the world and its ways. In self-protection she adopted the militarism and diplomacy of Europe.

Japan is now becoming a great industrial nation. Her population is larger than she can well support. She possesses only slight natural resources and is now dependent for her living and her industry, for food and raw material brought from China and Siberia and bought by goods sold to China and Siberia. Japan has been anxiously asking how she can insure a government in China that will guarantee to her uninterrupted and unhampered trade. And Japan has her viewpoint about the "Shantung question.' '

Japan is a proud nation and sensitive to insult or humiliation. The refusal of several countries to give her people in their lands the same treatment granted to other foreigners is a matter of keen concern.

America also has her Pacific and Far Eastern problem. American traders find the doors of opportunity in East Asia not so free and open as they desire. They find obnoxious Japanese competition and Japanese methods. Along with European merchants and Chinese patriots they look upon Japan's rising power and expansion with apprehension. They are appealing to the American Government for protection for the "rights" of trade—for insistence on the "open door."

The American Government is apprehensive of Japan's rising naval power. It is a possible threat to the safety of the Philippines, Guam and the Hawaiian Islands, and possibly even to the Pacific Coast. Due to these apprehensions powerful fortifications and naval bases have been developed on the coast and far across the Pacific Ocean.

The American people, particularly on the Pacific Coast, fear a flood of Japanese immigration. Some are insisting that first by "peaceful penetration" and later by military power Japan plans to annex our Western States to her expanding empire.

These are many thorny problems. How can they possibly be solved? Are not the demands of each race and people absolutely incompatible?

Here are ten things that Americans and Japanese and Chinese should always remember:

1. The problems are real and serious. They cannot be solved by preparations and threats of war, nor even by war.

2. The cost and the damage of war would be far greater than any profits of trade even to the victor. A very short war between America and Japan would cost America vastly more than the net profits of a generation or a century of trade with China.

3. A decisive war between America and Japan is almost impossible in these modern days. Japan might perhaps capture the Philippines and Gaum—but she could not possibly venture to attack us thousands of miles from her home base. We might defend the Philippines, but we could not attack her thousands of miles from our home base. It would be impossible for the two countries to come to grips.

4. The beginning of a war between America and Japan would be the signal to Japan's forces to seize and dominate East Asia. She would inevitably do this in order to guarantee her nation's food supplies and raw material. The nation would at once be turned into a vast camp for making war material and munitions.

5. War between America and Japan, even for the altruistic purpose of serving China, would thus be the surest way of subjecting China to Japan's immediate military domination.

6. There is, however, not the slightest probability that America will ever attack Japan either for purposes of maintaining trade rights or in the interest of humanity and justice for China.

A SEVEN-POINT POLICY FOR THE SETTLEMENT OF THE FAR EAST SITUATION.

1. That America and Japan reduce their navies.
2. Let them declare they have no plans for war.
3. America and Japan should agree to a treaty of arbitration.
4. Japanese liberalism must overthrow Japanese militarism.
5. America must secure agreements with England, France, Japan and other countries for a common policy of friendship and goodwill in dealing with China.
6. China must be left to develop her own governmental system.
7. Nations must agree to prevent mass emigration from one country to another.

7. A growing American navy in the Pacific with powerful naval bases will serve to arouse false hopes and expectations in China and to cause needless fears and suspicions in Japan. It would inevitably create a correspondingly strong navy in Japan—one deemed sufficient to repel any possible attack.

8. A growing Japanese navy on the other hand—with battleships able to cross the Pacific and back again without recoaling—will cause needless fears and suspicions in America. It would also inevitably create a corresponding navy in America. Its possessions would make Japan more feared and suspected and hated in every land, and especially in China, and would tend powerfully also to beget the bully spirit and the bully practice by its possessor.

9. A system of competitive armaments thus, between two or more nations, does not really protect. It only weakens the nation by wasting their income and diverting it into unprotective uses.

10. In some way the militaristic spirit, the natural tendency to rely on brute force to get one's desires, must be overcome, whether in Japan or in America. It cannot be overcome by force or by threats of force. They have just the opposite effect. The military spirit and preparations for war in one country create the military and beget war preparations in neighbor nations. Suspicion begets suspicion; battleships generate opposing battleships—an inevitable disastrous and ruinous vicious circle.

How can this vicious circle be broken? How save China? How protect our rights and our trade? How break down and overthrow Japan's militarism, which if successful would be a menace to the whole world?

If it cannot be done by force, can it be done at all? China can be saved, our rights can be preserved, and Japan herself can be saved.

An American policy that can do this and the only policy that can do it is a policy of real friendship for both China and Japan. If America is out for its own selfish desires in the Pacific to be secured by force and threats of force it will in the end defeat its own interests. By being a real friend to China and Japan, it will secure in fact its own best interests.

What, then, is the policy which America should adopt at the coming conference in Washington? In broad outlines, the situation may be summed up in seven points:

1. Let America and Japan agree at once to make a real positive reduction in their sea power.

2. Let them declare to each other and to the world that they have no plans whatever for war. This single

step carried out would remove at once mutual suspicions and fears, break the vicious circle and make possible fruitful negotiations about every other thorny question.

3. Let America and Japan promptly negotiate and ratify a treaty to submit to arbitration every question whatsoever which they cannot promptly solve by their common diplomatic procedures. This would go still further in removing fears and rumors of war and in promoting mutual confidence and goodwill.

4. Let America trust Japanese liberalism to overthrow her entrenched militarism. If militarism in Japan can be shown to have no real grounds for existence, if the people of Japan learn that they have no cause whatever for fear of attack or humiliation by the nations of Europe and America, Japanese militarism cannot and will not long continue.

5. Let America take immediate steps to secure agreements with England, France, Japan and other interested countries for a common policy of friendship and goodwill in dealing with China. It is a proposal that China shall no longer be regarded by any country as a happy hunting ground for special economic and territorial rights. This is not a proposal for intervention in China. China's officials should not be allowed by the nations to sell China's birthrights to any foreign government, banking corporation or special interests, playing off one nation or interest against another.

6. China must of course be left to develop her own governmental system and establish her own institutions. If she does this she will be able herself to resist outside encroachments.

7. The nations might well also make international agreements that mass emigration from one country into another will not be asked or permitted, except in the case of those countries that specifically desire and arrange for it.

But the nations should also mutually agree to grant equality of race treatment for the individuals of each nation temporarily or permanently residing under their respective jurisdictions.

A policy of friendship, mutual trust and goodwill such as this promptly adopted by the conference would remove the most difficult obstacles from the pathway and enable it to deal in detail with every question that will come before it.

THE SIGNIFICANCE OF THE CONFERENCE ON THE LIMITATION OF ARMAMENTS

By Hamilton Holt

ALTERNATIVES BEFORE THE CONFERENCE.

To reduce armarment to the lowest point consistent with national security, or

To offset some proportional limitation of the naval force of Britain, Japan and the United States.

Intelligent public opinion must assert itself if the largest results are to be obtained.

THE significance of the Conference on the Limitation of Armaments depends on whether the conference will make a real attempt to reach the goal of reducing armaments "to the lowest point consistent with national security" or whether it will content itself merely with trying to effect some proportional limitation of the naval forces of Britain, Japan and the United States.

The former can be done if Mr. Harding is prepared either to enter the existing League of Nations, or to set up a new association of nations. The latter can be done simply by a joint agreement between the three greatest naval powers of Europe, America and Asia. The latter is the alternative more than likely to happen. If this be the correct surmise, then President Harding is dead right in warning the public not to entertain too high hopes of results from the forthcoming conference.

The people are keyed up to a high pitch of anticipation. They are undoubtedly ready to follow the President to the limit in any concrete peace proposal he may make just as they were ready to follow Mr. Wilson into the League of Nations two years ago. But partisan politics beat Wilson, and partisan politics may now beat Harding.

Still there is real danger confronting the conference. It is the danger of putting the cart before the horse. To limit armaments without setting up anything to take the place of armaments is not practicable.

The only two forces that ever have or probably ever can govern mankind, whether as individuals or as nations, are law or war, right or might, reason or power. If we do not have one we must have the other. Nations, therefore, must depend upon armaments as instruments of power until they are ready to provide acceptable substitutes. And the method by which this can be done is, first, political organization, for from political organization comes law, from law comes justice, and from justice comes peace.

President Harding has indeed made tentative suggestions regarding a possible Association of Nations which will be the first step in the orderly process of establishing law for war. Although he refused to enter the existing League of Nations, he does desire to secure more or less limitation or armament.

What can we expect, then, from President Harding? If he can do no more than prevail upon Britain and Japan to join with us in some proportional cutting down of navies, even in the smallest degree, he will deserve the thanks of all good men everywhere and will have achieved a real triumph of statesmanship. Such a result, however, will, of course, be hardly more than a scratching of the surface of the disarmament problem, but the people are not likely to be satisfied with so slight a result. Millions of men died in the great war, because European statesmanship had gone bankrupt. They taxed themselves to pay three hundred and fifty-five billion dollars because Austria would not heed Serbia's appeal to let the Hague Court settle their dispute.

The nation-wide interest of the religious forces of the country, as illustrated by the educational program by the Federal Council of the Churches, is a striking manifestation of the popular demand for a thorough-going reduction of armament. This alone will the people heartily support. But if they are actually to secure such a reduction in armaments they must voice that desire unmistakably in every city, town and district in our country.

"LEST WE FORGET"

The Cost of the Great War.

Direct cost, not counting interest	$186,000,000,000
All costs, direct and indirect, including loss of shipping, damaged property, loss of production, etc	355,291,719,815
Cost of all wars, 1793-1910	23,000,000,000
Cost of world war, 1914-1918	186,000,000,000

Preparedness Expenditures.

	U. S. Army.	U. S. Navy.
1881	$ 40,466,461	$ 15,686,672
1891	48,720,065	26,113,896
1901	114,615,697	60,506,978
1911	160,135,976	119,037,644
1921	771,530,000	651,222,000

Loss of Life.

Killed in battle	19,658,000
Increased death rate	30,470,000
Decreased birth rate	40,500,000
	89,628,000

United States Expenditures, 1920.

The average tax paid to the Federal Government in 1920 by each person was $43.64. For what was it spent?

I. Past wars	$2,890,000,000	63.2 per cent.
II. Future wars	1,348,000,000	29.4 per cent.
Past and future wars.		92.6 per cent.
III. Civil departments	220,000,000	4.8 per cent.
IV. Public works	65,000,000	1.4 per cent.
V. Research, public health, education and development	59,000,000	1.3 per cent.
Total	$4,582,000,000	

Maryland Mass Meeting Urges Disarmament

Dr. Freeman Stirs Large Audience; Results of N.-W. C. Praised.

The Diocese of Maryland rallied its people in a mass meeting Sunday night, October 23, in Baltimore to celebrate the one hundredth anniversary of the missionary organization of the Church and to stimulate interest in the closing months of the second year of the Nation-Wide Campaign.

The Rev. Dr. James E. Freeman was the speaker. One hundred per cent. loyalty to Christ's Kingdom and to the Master and Leader of that Kingdom was the note of his message.

The present administration of the Church's work, he declared, would stand the scrutiny of any modern business organization. If there is any failure of accomplishment it is because church members have not sufficiently realized the importance of the King's business to give it all the financial support it should have.

The strongest position of Dr. Freeman's speech, which in the estimate of your correspondent was one of the strongest and most effective he has ever heard from him, was the appeal to the imagination in presenting the possibility of Christianity's influence in world affairs at this time. He quoted world known personalities who had affirmed that it was not diplomacy nor statesmanship that the world needed most today, but more of Christianity. The most ardent optimist must admit that there has been a slump in American life since Armistice Day, 1918. But pessimism was not necessary because world facts are depressing. We have a faith and should have a vision. Men are hoping for the realization of that faith and vision. The Nation-Wide Campaign has presented that vision to the Church. It is not a three-year spasm. It is the beginning of a new era in the Church. Never before has there been realized such a sense of solidarity in the Church. No hint of partisanship can be raised in connection with disbursing missionary funds. No question of Churchmanship is raised in the sessions of the Executive Council. Is the man doing the Lord's work? That only is asked.

At the conclusion of the meeting attended by 1,200 people, Judge Harlan presented a resolution on disarmament drawn up by Mr. Joseph Packard, Chancellor of the Diocese and veteran in the Church's Councils.

The resolution, after asking divine guidance for the coming conference, looked not only to disarmament and peaceful settlement of international differences, but also desired the removal as far as possible of whatever tends to stimulate or foster the spirit of militarism.

R. F. H.

Inspiring Meeting of the Province of the Southwest

The sixth annual Synod of the Province of the Southwest opened its sessions October 19 in St. Peter's Church, St. Louis, Mo., with a celebration of the Holy Communion at 9:30 A. M. Celebrant, the Rt. Rev. Daniel Sylvester Tuttle, D. D., Presiding Bishop and President of the Synod, assisted by the Bishops of West Texas and Kansas. The sermon was preached by the Bishop of Oklahoma.

Meeting for organization, Bishop Tuttle in the chair, the delegates listened to words of welcome from the venerable chairman. In the absence of the Bishop of Arkansas, the response was made by the Bishop of Texas.

The Ven. John A. Chapin, of Oklahoma City, was elected secretary, and announced the appointment as assistant secretary of the Rev. L. B. Richards, of San Antonio, Tex. The Rt. Rev. D. S. Tuttle, D. D., was elected President of the Synod by unanimous vote. Mr. C. L. Johnson, Waco, Tex., was elected Treasurer of the Synod.

The principal matter of business before the Synod centered about the relations of the province to the general organization of the Church. The Synod adopted a resolution tendering to the Presiding Bishop and Council its provincial organization for such service as it may be able to perform in the making of surveys, programs and budgets, relating to the work of the general Church in this province.

This action was taken in consideration of the policy of the Presiding Bishop and Council in not maintaining the offices of provincial secretaries. Much discussion centered about the future of the provincial system, its reason for being, and the ways and means by which the provincial system might be recognized and become a real factor in the organized life of the Church.

Resolutions were adopted in appreciation of the services rendered by the Rev. A. W. S. Garden, retiring Provincial Secretary, now Executive Secretary of the Diocese of Erie.

The Synod undertook to raise the salary of Bishop Demby, Suffragan Bishop of Arkansas for colored work.

The Rev. Z. B. T. Phillips, D. D., of St. Peter's Church, St. Louis, Mo., was elected a member of the Presiding Bishop and Council, representing the Seventh Province.

The Rev. W. H. Ziegler, of Albuquerque, N. M., told the Synod of the acquisition by the Church in New Mexico of a sanatorium for tuberculosis patients, a well-equipped institution in Albuquerque, henceforth to be known as St. John's Sanatorium.

A report of the work of St. Phillip's Industrial and Normal School for Colored Girls in San Antonio, Tex., was presented by Miss Bowden, the principal. This school is the leading work for colored people conducted by the Church in the Seventh Province, and is also under the oversight of the American Institute for Negroes. An exhibit and sale of handiwork was maintained through the time of the Synod.

The Synod adopted resolutions on the recent death of Major P. K. Roots, father of the Bishop of Hankow, and long a devoted layman of the Diocese of Arkansas.

The outstanding features of the Synod were the inspiring addresses given by men and women, clergymen and laymen, on the mission of the Church. Particularly noteworthy was the Church's Task in Higher Education, by the Rev. William E. Gardner, D. D., Executive Secretary of the Department of Religious Education. Akin to this topic, a most valuable discussion ensued on the Young Man in the University and the Call to the Ministry, led by the Rev. Dr. Phillips, of St. Louis, and the Rev. W. P. Witsell.

The meetings of the women of the province, now fully organized in the Church Service League, brought before the delegates present the wide scope of woman's work in the Church today. Topics such as these were taken up: National Policies of the Woman's Auxiliary, by Mrs. Loaring Clark, of Chattanooga; The Supply Department, by Mrs. Wade, the National Supply Secretary; The United Thank Offering, by Mrs. O. B. Cobb, Ardmore, Okla.; Devotional Aspects of the Woman's Auxiliary, by Mrs. C. B. McDonald, of St. Louis; Daughters of the King, by Mrs. G. B. Kerwin, of West Texas; The Church Periodical Club, by Mrs. John G. Hoyt, of St. Louis; The Guild of St. Barnabas, by Miss M. A. Gillis, of St. Louis, and the Girls' Friendly Society, by Mrs. James A. Seddon, Provincial Secretary G. F. S.

The Synod closed on Friday with a parting word of cheer and thanksgiving from the President of the Synod, for the fifty years of service of the Woman's Auxiliary, and for the one hundred years of accomplishment through the Domestic and Foreign Missionary Society.

Student Volunteer Movement

Since the inauguration of this Movement among college students 8,742 student volunteers have sailed for foreign missionary fields from the United States and Canada. Five hundred and ninety-five of these went out during the year 1920, a far greater number than during any previous year. They represent seventy-four different missionary societies.

Among other results the movement is making a large contribution towards missionary education. During the year 271 institutions reported 781 classes in Mission Study, with 19,289 men and women enrolled. These are thus trained both to pray and to give for missions, and last year these students contributed $240,550 to the cause through regular agencies. It is further claimed, and no doubt with truth, that the Movement is making a large contribution, not only to the spiritual life, but to the intellectual outlook of our educational institutions; creating a world consciousness and a wider interest in the world's affairs and developing an international sympathy to counteract the influence of a narrow and selfish nationalism. The success of Christian missions serves also as a powerful apologetic for Christianity. The Movement is active in about one thousand schools, colleges and universities. It asks the intercessions of God's people that He would send forth laborers into His harvest.

Jesus Christ was very familiar with the problem of the maladjustment of His followers. He was more burdened about this than any other problem. If you have never read the gospels through with this in mind, try to do it. You will find Jesus Christ was more concerned about getting His followers to understand one another and love one another, especially when it was difficult, especially when they differed, especially when they criticized each other, especially when ignorance and passion dominated, than any other one problem. He was burdened, and His solution was strikingly original. He went to His knees, and He offered His great high-priestly prayer at the heart of which was the petition that they all may be one, proving by act as well as by precept that it is a super-human process; that not until our hearts are flooded with the love of God shed there by the Holy Ghost will be cast out selfishness and jealousy and confess our sins singly and collectively and go His way.—John R. Mott.

The China for Christ Movement. Letter From a Chinese Clergyman

The following letter from one of the Chinese clergy of the Diocese of Anking has been received by the Rev. Lloyd R. Craighill. Mr. Craighill is being retained in this country on extended furlough in an effort to secure much needed buildings for the work in Nanchang:

Dear Mr. Craighill:

Since you left China we have been thinking and talking of you very often and wishing you a real success in doing something in America for the work in Nanchang. At our Diocesan Synod this year I met Mr. Kimber Den, who told me that of the ninety pledges which we got during the meetings of the China for Christ Movement in November last year, some thirty people have been coming to church for worship and the study of the doctrine. Among them one man, who wrote me a complimentary letter while I was there, has also led some of his friends to come to church.

This year the Bishop again appoints me to the secretaryship of the China for Christ Movement, and I have suggested to him that in order to make the movement more efficient and forceful in its activities, one has to give his whole time towards the work. He agrees with me in this point and is thinking of the proposition.

As for anything that can be called an immediate and concrete result of the C. F. C. Movement in my own station in Nanling, I should like to tell you that soon after the launching of the movement the Christians put themselves in actual social service in starting a free school for the poor boys. It began with fourteen children, and now there are over thirty who are having a free education with books, uniforms and all found. This year they have spent some $60 for the uniforms, besides what has been spent for books, fifes and drums. We shall have to spend $50 more to pay a regular teacher for half of his time in the school. The rest of the time is taken up by three young men as voluntary teachers. Among them is one non-Christian who gives, in addition to his time, $20 per year for the support of the school. He now comes to the church regularly and heartily appreciates the spiritual motive in rendering such good service as Christian education to the poor. I know that there are many others who, like this young man, are of a noble disposition and anxious to be good and do good. It is the business of the Church to supply the right motive, not so much by argument, but by enlisting them in some kind of work like this free school where they soon find a living faith in Christ and with it the blessing that Almighty God has vouchsafed to all His children seeking after and loving the truth.

Last year, after the completion of the church and clergy house, our Nanling Christians thought they ought to do something to show their gratitude towards the mother Church in America. They considered the matter a good deal and finally came to the conclusion that the church ought to be furnished with a proper bell to call the people to worship. They realized that the Church in America had no other motive in giving them such a beautiful church building than that of leading them on to worship God. Hence they collected among themselves $100, which sum I have handed over to Mr. Lund. The object is to buy a bell made in America which will have a wider range of sound and will not be confused with the many bells of the city. I wonder if I can trouble you to buy one and bring it out with you. It will give you some trouble, I know, but if you would make a point of it to secure the bell, even if you have to send as freight, I shall appreciate it very much indeed.

With many thanks in advance and best regards to Mrs. Craighill and yourself, I am, most sincerely yours,

P. LINDEL TSEN.

Problems Facing the Church in Cuba

The Latin mode of thought, manner of living, and attitude toward religion are so different from those of the people of the United States that in order to secure any results at all it will be imperatively necessary to produce a native Cuban ministry. This end can be attained only by bringing Cuban boys from their earliest years into close and intimate contact with teachers who should be clergymen or laymen of the Church.

For this reason the Cathedral Day and Boarding School for Boys, at present located in Marianao, a suburb of Havana, represents the most important work of the Church in Cuba. It is under the direction of the Rev. P. H. Asheton-Martin, a most able educator, to whose assistance have been brought for the current year the Rev. Manning L. Patillo from Philadelphia, and Mr. Angel Ferro, an ex-Roman priest who has been acting as lay reader during the past year in the pueblo of Santa Cruz dei Norte, and who will teach Spanish in the school.

The temporary use of an old Spanish mansion in Marianao has been obtained for the school, with the adjacent lot for a playground, at a yearly rental, fairly reasonable for Cuba, but extremely high for the United States.

The crying need in Cuba is for permanent buildings, thus to avoid the fearful waste of money in exorbitant rents, and to convey the idea of permanency in our work to Cuban minds. The cheap wooden shacks in which our services are held in many places make a most unfavorable impression upon the Cuban mind as to the dignity and glory of our Church; the rentals paid for those which we do not own would in a few years suffice to build solid, beautiful and dignified churches; while the rents which have to be paid for the houses in which the clergy live are so high that it is almost impossible for the clergy to provide for their personal daily needs.

For such reasons the Bishop of Cuba is most desirous of raising sufficient funds for the purchase or the erection of a proper building for the School for Boys. The Methodists have been wise in their generation and have built Candler College, which is full to overflowing, and it is reported that they have purchased a most desirable site in Cienfuegos for another large school; and it is also reported that the Baptists have determined to devote several hundred thousands of dollars for the erection and endowment of a large school building in La Vibora, Havana. And wherever we have done the same, i. e., built worthy churches, the results have been sure and ample: witness the Cathedral in Havana in which not only has been developed a splendid congregation of English-speaking people, but its location, size and dignity and beauty have made it a landmark of our Church to all Havana. Witness also the splendid work being accomplished in Guantanamo made possible by the erection of the beautiful church, the gift of the late Mr. W. W. Frazer, of Philadelphia, and now by the addition of the new school building by gifts and appropriations from the North; the unusual work at Los Arabos, where a Cuban deacon baptizes over a hundred children every year; the good work done in Jesus del Monte, Havana, where we own the building in which the services are held and the minister lives; the good, steady work accomplished yearly in Matanzas, where the same conditions prevail; while there are many good works being accomplished in other parts of Cuba, where the buildings have been inadequate and unworthy, they have been accomplished in spite of conditions and not aided by them. Mention should be made also of the work on the Isle of Pines, where the indefatigable minister who has succeeded in more than holding his own in the face of a dwindling population, has been very materially aided in this by the fact that we have four fairly good church edifices and a rectory on the Island.

W. W. S.

SHANTUNG THREATENED BY A FAMINE.

Shantung, China, one of the vital problems before the Conference on Armament Limitation, is now threatened by a famine which may extend to all of the eastern provinces of the republic, according to a letter from Rt. Rev. F. R. Graves, D. D., Bishop of Shanghai, which has just been received by Dr. John Wood, Secretary of the Department of Missions of the Episcopal Church. Bishop Graves was chairman of the International Commission which had charge of relief in the recent famine in North China. Writing from Shanghai under date of September 15, Bishop Graves says:

"There is every likelihood that the coming winter is going to be a very difficult one. The famine in the north is over; but though they have record crops up there, the trouble has broken out in a new place. There have been very heavy floods in Shantung, Anhui, Kiangsu and Chekiang, and large portions of the country are under water with a total loss of crops; and even in the southern part of the province, where famine is practically unknown, the people are reported to have lost one-half to three-fourths of this year's crop, and the rain still continues. I fully expect to see the Famine Commission functioning again by the first of November, when the distress will begin to be felt, so that there will be plenty of use for relief funds."

Bishop Graves reports that a total of $4,000,000 passed through the hands of the International Commission on Famine last February, of which "every cent went into relief."

Practical Action

A Congregation Calls for Disarmament.

Trinity Parish, St. Charles, Mo., is setting a fine example for Christian congregations throughout the country, by taking practical and definite action to create public sentiment to bring pressure to bear upon the coming Conference at Washington for the Limitation of Armaments.

If the example of this parish were followed throughout the country such a deluge of urgent resolutions would pour into Washington that there would be no mistaking the sentiments of the people in the United States with regard to this great movement.

On October 21, 1921, the congregation of Trinity Parish, St. Charles, Mo., the Rev. B. E. Reed, rector, duly assembled, formally and unanimously adopted the following:

"**Whereas,** the frightful horrors of the late war—in extent and atrocity unexcelled in the history of the world—have involved all nations in a whirlpool of agony, confusion and utter bankruptcy, and

Whereas, a war following this would exceed in frightfulness the one just, nominally, ended, and

Whereas, preparation for war is incitement to war, and preparation for peace is incitement to peace:

Therefore be it resolved: That in the interests of humanity, for the protection of our own country, and the security of our own families, we, the congregation of Trinity Parish, do earnestly pray the administration of the government of our country, to throw its powerful influence for the largest disarmament that is compatible with safety, and

Resolved further, that the conference of nations, in all matters affecting their interests, be opened for the world to hear as is their due.

The meeting ordered this action to be forwarded to the President, the Secretary of State, and the Commission of the League.

Open-Air Pageant

Missionary Centennial Display in the Grounds of the Church Where Washington Worshipped.

Christ Church, Alexandria, Va., though looking backward to the days of George Washington, is nevertheless looking forward as well, and keeping well abreast of the times, as is evidenced by a pageant rendered there last month.

The setting was ideal for such a scene in the old church yard. From the upper windows of the church streamed forth a flood of light, illuminating the tops of the trees, while nearer the earth gleamed forth the electric lights that shone like stars in the darkness. Such a number of them there were that it seemed like the milky way itself. A platform in front of the church was illuminated by electric lights from the top of a cross, and the full moon shed a gentle radiance over all.

The three voices were represented by the rectors in Alexandria, the Rev. Messrs. Morton (rector of the church), Carpenter and Hall, who took their places on the platform in the foreground. The Greek Church was also present in the person of the Rev. Thomas Daniels, pastor of the Orthodox Greek Church. Sts. Constantine and Helen were also impersonated by Mr. Ginolopolis and the Rev. Dr. Samuel Wallis, in appropriate costumes. After these three took their position the choir came out and occupied one side of the platform.

The service then began, and gradually the nations of the world drew near irresistably attracted by the great white cross that was the central figure of the whole pageant. The parts were wonderfully well taken, the Indians, the mountaineers, the Japanese and the Chinese, the Turks, the Esquimos, Spaniards, Mexicans, immigrants and all the other nations were most faithfully and accurately costumed, all were drawn to the cross and each group knelt down before it. A squad of the Light Infantry advanced following the other groups and saluted the cross, then later when the Sanctus was sung they knelt with the others. As the service progressed the voices of the clergy and the familiar hymns held the audience in a quiet reverential frame of mind. The recital by Dr. Morton of this past century of missionary effort brought the story vividly again of those whose life work had been consecrated to missions, and it was a record to inspire.

The pageant closed with the clergy leading, then the white robed angels, each carrying a cluster of ascension lilies, then the choir singing "All Hail the Power of Jesus' Name," with all the nations following.

It was a glorious triumphant pageant, and from an artistic point of view a great success, but from a spiritual viewpoint its success lies in its stimulating power to fight on as soldiers of the cross and to help establish the kingdom of God throughout the world. The heroes of the past one hundred years are calling in no uncertain tone, "Take up our quarrel with the foe, to you from falling hand we throw the torch, be yours the task to raise it high." Shall we fail them?

An Interesting Accession to the Church

Announcement was made last week at the Church Missions House, headquarters of the Episcopal Church in the United States, of the affiliation to that Church of nearly the entire membership of the Eastern classis or deanery of the Hungarian Reformed Church in America, aggregating a membership of 15,000, distributed among twelve congregations in the Eastern States. Under an agreement entered into at a conference at Princeton, N. J., last Wednesday, this body of Hungarian churchmen, upon formal ratification of the Princeton Concordat, by the separate congregations, nine of which have already acted, will be admitted into full privileges in the Episcopal Communion under the pastoral direction of the bishops in the diocese where the Hungarian congregations are now located.

The announcement is expected to awaken deep interest in religious circles of all denominations; not alone because of the strength of the Hungarian Reformed Church; but more especially because the movement into the Episcopal Church has been prompted by the declaration of the Lambeth Conference on Church Unity, is in direct line with these recommendations, and is the first practical step toward Church unity that has been taken since these Lambeth recommendations were promulgated.

The agreement of union entered into at Princeton on Wednesday is between the parishes and missions of the Hungarian Reformed Church concerned, and the bishops of the dioceses in which the former are located, and the Presiding Bishop and Council, or executive body, of the Episcopal Church. These dioceses, and the bishops presiding over them, all but two of whom attended the Princeton conference, held in Nassau Hall, as the guests of Bishop Matthews, are as follows: Rt. Rev. Ethelbert Talbot, D. D., Bishop of Bethlehem; Rt. Rev. Philip M. Rhinelander, D. D., Bishop of Pennsylvania; Rt. Rev. William T. Manning, D. D., Bishop of New York; Rt. Rev. Edwin Stevens Lines, D. D., Bishop of Newark; Rt. Rev. Paul Matthews, D. D., Bishop of New Jersey; Rt. Rev. Robert Carter Jett, D. D., Bishop of Southwestern Virginia; Rt. Rev. Chauncey B. Brewster, D. D., Bishop of Connecticut, and Rt. Rev. James H. Darlington, D. D., Bishop of Harrisburg. All the bishops present signed the concordat, with Rev. L. Nanassy, D. D., dean of the Eastern Classis of the Hungarian Church, and clerical and lay delegates from nine of the twelve congregations representing parishes in Perth Amboy, New Brunswick, South River, Trenton, Roebling, Woodbridge and Franklin, N. J., Philadelphia, Kreischerville, Staten Island, Bridgeport, Conn., and Phoenixville and Bethlehem, Pa. Bishops Manning and Brewster were not present, but Bishop Manning has since added his signature.

Participating in the conference, in addition to the Church representatives named, were Robert H. Gardiner, Secretary of the Commission on Church Faith and Order of the Episcopal Church; J. Wilson Bayard, Esq., Chancellor of the Diocese of Pennsylvania, and an authority on Ecclesiastical Law, who drew up the concordat; Rev. Thomas Burgess and Rev. Chauncey Emhardt, Ph. D., Secretary and Field Director of the Foreign-Born Americans, Division of the Council of the Episcopal Church, and Rev. W. Northey Jones, Secretary of the Conference and rector of St. Peter's Church at Perth Amboy, with whom and Dr. Nanassy the project for the union originated.

Acting with them, the officials of the Foreign-Born Americans Division have handled the details of the transaction, an essential feature of which is a broad plan of Americanization, since one of the objects of the Hungarians in joining the Episcopal Communion is fully to identify themselves with an absolutely American institution.

At Wednesday's conference, at which Bishop Talbot, of Bethlehem, presided, all the details of the concordat were carefully discussed and agreed upon. There is no intention on the part of the Episcopal Church to absorb the Hungarian Church, but rather to permit it to retain its entity as an organization with the right to preserve its forms, to retain title to all of its property, to continue its own deanery, while at the same time the congregations will place themselves under the pastoral care of the Episcopal bishops in whose dioceses they are located, and conform to such rules and laws of the Episcopal Church as are fundamental. The clergy will receive additional ordination at the hands of the bishops.

The Reformed Church of Hungary, of which the Eastern Classis was a branch, dates back to the time of the Reformation.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor.

HOPE AND PRAY.

There are some who have had high hopes of great results from the International Conference at Washington who feel discouraged because President Harding has made it clear that the first object of the discussion is not to disarm, but to limit the amount of arming that nations shall do, by some plan of international agreement.

The fact that the end in view is, for the time being, more negative than positive need not dishearten us. If we can begin with a limitation of arms, ultimate disarmament is almost certain to follow, because the first step will have been taken, namely, the preservation of peace through voluntary agreement between the nations rather than by preparation for war.

So distinguished a military authority as General Frederick Maurice, of England, has made the suggestion through a magazine article that a sort of proportionate basis for the size of an army might be taken from the provisions of the Versailles Treaty, which allows to Germany a regular armed force of 100,000 men.

Taking this number in proportion to area and population, a ratio could be worked out which would at least afford a starting point for practical discussion.

The rearrangement of naval preparedness would be much more difficult because so many things besides area and population will have to be considered.

The difficulties are very great in all directions, but it is surely God's work, and if Christian people throughout the country will continue to pray and hope, something will surely be brought about for the bringing in of His Kingdom.

We should let nothing discourage us, but remember always that His way to make Joseph a ruler in Egypt was to send him into the country a penniless slave boy. His way to bring salvation to the world was to allow His Son to die the death of a criminal on the cross, so whatever turn of affairs may take place in Washington during the coming month, let us continue to pray and to hope.

In one of our large Southern cities a great mass meeting has already been planned for the afternoon of November 6, in which all Christian people are to take part. It is devoutly to be hoped that such meetings will be held in many places and that a great voice of petition will go up from all over the land to ask His guidance on the momentous occasion that is approaching. Such gatherings held on every Sunday afternoon throughout the conference would undoubtedly be of great advantage, both for the opportunity of united prayer and to show to delegates what devout people hope and expect from them.

CO-OPERATE TO PREVENT SUFFERING.

Conditions throughout the country this year are such that it is only by the closest co-operation, both of individuals and organizations in welfare work, that acute suffering can be prevented.

This is fall house-cleaning time; when the home-maker goes through the packing chests, clothes closets, etc., taking inventory of the clothing. The most promising possibilities are sent to the modiste or cleaner, and by a process of elimination there are several bundles classified something like this: Barely possible, outgrown, hopelessly passe. Won't you remember that although you may have subscribed and helped the Associated Charities and other organizations to put food and fuel into poverty-stricken homes, that the eternal question—wherewithal shall they be clothed—could be answered for many families by one or all of these bundles?

There is an especial need at this time for men's clothing—shoes, trousers, coats and overcoats. Have you, Mr. Busy Business Man, a suit, a questionable 1920 model, put away where moths and rust corrupt and saved for a rainy day? That proverbial rainy day has come with revengence to hundreds and hundreds of jobless, heart-sick and shabby men in Richmond. School children must be warmly and neatly clad to insure regular attendance and progress. Under-nourished babies have to stay in stuffy cook-rooms and disregard doctors' and visiting nurses' orders for fresh air and fall sunshine for want of flannels and wraps. Old quilts and blankets are most acceptable. In fact, everything of that sort can be utilized. Even old clothes, which seem beyond the pale of wearability, can be sold for old rags and the proceeds used to equip an elderly, sick woman going to Catawba.

It would stimulate the imagination and sense of humor, and tug at the heart-strings of our sometimes apologetic donors of miscellaneous packages to see their cast-off clothing twisted and turned and transformed into "something new and strange." A school smock for small sister Susie is evolved from some prosperous papa's pajamas, and as brother Ben's best bib and tucker, your debutante daughter would never recognize her dowdy dress of last year's vintage.

In the desolate home of a delicate widow and three small children, with no means of support, a lovely little flaxon-haired girl is eager to go to Sunday school. Her mother is too proud to send her in shabby clothes, but has somehow contrived to get together a suitable wardrobe—minus the hat. This the visitor promised to provide from our store-room. As she left, the little girl, with normal vanity and an innate love of the beautiful, in spite of her sordid surroundings, threw her arms about the visitor's neck and lispingly whispered, "Please, won't you let my new hat have some flowers on it." A little velvet poke bonnet was found, but, alas, it boasted only of a tailored band! Back in the corner of the shelf a box of artificial flowers came to light and solved the problem. Prim little posies were tacked on at intervals, and the effect would have shocked the sensitive soul of an artistic milliner, but that child's delight and gratitude, shared by a whole admiring family, was a scene long to be remembered. The visitor wished that the little girl who wore that bonnet probably two years ago, and the woman who hesitated to send those trivial odds and ends, could have been "among those present at the presentation."

This unprecedented unemployment situation has increased our problems and responsibilities, and the co-operation of interested individuals is most necessary. Right here we wish to urge you to help us to help the unfortunate to help themselves. This you can do very materially by 'phoning to the City Employment Bureau or the Associated Charities when you can give an odd job or use your influence to secure either permanent or temporary employment for worthy working people registered with us.

If you have plain sewing to be done in the near future, call up the Associated Charities now and get the names and addresses of needy women who cannot leave home and children, and are constantly applying to us for that kind of work.

We have used here the title "Associated Charities" because it is the name by which most people recognize relief organizations. In many places, however, such bodies are recognizing the importance of eliminating the word charity and using "welfare" or "relief."

The main thing is for everybody who has anything they can spare in the way of clothing to get it to those who have not, through whatever channels there are in the community, whether such channels are known as Associated Charities, Family Welfare Organization or General Relief Society.

Church Intelligence

Philadelphia Church to be University Chapel.

No Change in Headquarters of Holy Apostles' Parish: Other Notes of Interest.

The Church of the Transfiguration has been turned over to the trustees of the Diocese of Pennsylvania for work among the students of the University. The jubilee services were in charge of the Rev. John R. Hart, Jr., who is Episcopalian chaplain at the University. The sermon was preached by the Rev. Arthur Holmes, of Drake University, Chicago, and former professor of the University. He took for his text, "Spiritual Limitations."

A part of the services consisted of the reading of the report of the Supervising Committee which was presented to the congregation March 29, 1875. This report was read by Colonel S. A. Bonaffon, Jr., a charter member of the church.

The church was closed during the summer and thoroughly renovated and fitted for all the activities to be carried on there. It was used this year for the first time as a college chapel, and the experiments proved sufficiently successful to create much enthusiasm among the students, culminating in their desire to take over the management and arraange for every phase of Church work that has been found successful anywhere among students in this country. Five students have been granted licenses as lay readers to assist Mr. Hart in carrying on the services.

The congregation of the Church of the Holy Apostles, Twenty-first and Christian Streets, Philadelphia, defeated a proposal to make the Chapel of the Mediator, Fifty-first and Spruce Streets, headquarters for the Holy Apostles' Parish. The Rev. Dr. Toop, the rector, presided at the meeting in the administration house, which was filled with members, who heard addresses by Bishop Suffragan Garland, the Rev. George Herbert Toop, rector, J. Wilson Bayard, Chancellor of the Diocese of Pennsylvania, and others.

The vote was two hundred and thirty-four against changing headquarters and eighty for the change. The defeat of the project was greeted with applause, after which Mrs. George C. Thomas, widow of the founder of the parish, moved the vote be made unanimous.

The proposal to change was based on the contention that many communicants had moved from the vicinity of Holy Apostles' Church to West Philadelphia.

It was decided to obtain a new vicar of the Chapel of the Mediator to fill the vacancy caused by the resignation of Rev. Philips E. Osgood, who left to take the rectorship of St. Mark's Church, Minneapolis.

Sunday School Institute: Ministers, Sunday school teachers and parish workers attended the annual Sunday School Institute which was held in St. James' Church, Philadelphia. The Rev. L. N. Caley, D. D., presided at the afternoon meeting, and the principal address was made by the Rev. Lawrence J. Ware, Field Secretary of the Department of Religious Education of the Province of Washington.

Supper was served in St. James' cafeteria, and the evening session was presided over by Bishop Rhinelander. The principal speaker was the Rt. Rev. Robert C. Jett, President of the Department of Religious Education of the Province of Washington, whose subject was "The Vital Importance of Religious Education." The Rev. Frank Goostray spoke of "The Value of Pageantry in Church School Work." A feature of the institute was the presentation of diplomas for teachers' training to twenty-two who had completed the course.

It was announced that the annual Sunday school Lenten offering of 1922 should be $55,000.

A number of churches and charitable institutions benefit by the will of Thomas H. Gesner, which was probated October 24.

St. James' Church, Sixty-ninth Street and Woodland Avenue, Philadelphia, will receive a bequest of $1,000 and an additional $500 for a memorial window. Among other bequests are: Home for the Aged under the care of the Little Sisters of the Poor and the Episcopal Hospital.

R. R. W.

The Washington Synod.

The General Committee on Arrangements, with Mr. Henry B. Thompson as chairman, is rapidly perfecting its plans for the coming meeting of the Synod, November 15, 16 and 17, in Wilmington, Del.

On Monday night Bishop and Mrs. Cook, assisted by the Church Club of Delaware, will give a reception for the delegates and visitors at Bishopstead.

Trinity Church and Parish House will be the headquarters of the Synod, and St. Andrew's Church headquarters for the women's organizations.

The opening service will be held Tuesday, November 15, at Trinity Church, with celebration of the Holy Communion, by the President of the Synod, Bishop Brown, of Virginia, and sermon by the Rt. Rev. Thomas F. Gailor, D. D.

Mass meetings in the interest of Missions, Religious Education and Social Service will be held each night, when addresses will be made by the following well-known speakers: On Missions, the Rev. James E. Freeman, D. D., and the Rev. S. Harrington Littell, of Hankow; on Religious Education, the Rev. William E. Gardner, D. D., the Rev. Gardiner L. Tucker, and the Rev. John Suter, Jr.; on Social Service, Deaconess Maria P. Williams, the Rev. Robert P. Kreitler and the Rev. C. G. Twombley.

Bishop Knight's Home Burned.

The residence of the Rt. Rev. A. W. Knight, D. D., vice-chancellor of the University of the South, Sewanee, was completely destroyed by fire Wednesday morning, the contents being saved by quick work of the entire student body. Bishop Knight and his wife were at Savannah, Ga., attending the Synod of the Province of Sewanee, and the loss could not be ascertained.

EAST CAROLINA

Rt. Rev. Thomas C. Darst, D. D., Bishop.

A Confirmation Service of Unusual Interest.

A striking feature of a recent confirmation service held by Bishop Darst in St. Mary's Church, Kinston, was the presence at the service of the whole of the City Council. The Mayor of the city was in the confirmation class, and the Council attended in a body as a mark of respect.

That St. Mary's has made a growth of from thirty to forty per cent. in the past two years was disclosed at a dinner given to the men of that church at the Kinoca Club, Kinston, on October 24. T. W. Mewborn, prominent business man of that city, was toastmaster. The principal speakers at the dinner were the Rev. F. J. H. Coffin, rector, and State Senator G. V. Cowper. The women of the Church Service League served the dinner. St. Mary's Church has made great strides in all departments of the Church's work during the past few years.

Sectional Conferences Well Attended.

The Diocese of East Carolina has just completed the holding of seven sectional conferences for the study of the 1921 program of the Church. These conferences, held in different parts of the Diocese, were well attended and much interest was manifested. The presence of two of East Carolina's missionaries was a feature of these conferences. Archdeacon Frederick B. Drane, of Alaska, and Miss Venitia Cox, of China, both of whom are on leave of absence, made addresses at the conferences. Their presence was of particular interest, now that the missionary work of the Church is to the fore. These sectional conferences are to be followed by parochial conferences.

Woman's Work in the Diocese.

Because of the great emphasis which it puts upon the work of the women in the Church, the Diocese of East Carolina now has two paid, full-time secretaries for women's work. Mrs. A. M. Waddell has for some time been acting in the capacity of field secretary. Miss Rena Harding is now devoting all of her time to the development of the Church School Service League in the Diocese. The financial responsibility for the work of these two women is shared by the women's organizations.

"Pay-Up" Week for N.-W. C.

The week of October 23 was designated as "Pay-Up" Week in the Diocese of Eastern Carolina, special effort being made to collect the unpaid Nation-Wide Campaign pledges of the current year. The Rev. W. R. Noe, Executive Secretary of the Bishop and Executive Council, led in this campaign. The returns are not in as yet, but it is believed that when the Executive Council of the Diocese meets in Wilmington on November 3 it will have encouraging news. The business depression of the past year has greatly affected the payment of the pledges, but the treasurers report more optimism, now that the fall crops are being harvested and the prices have improved.

Two churches in the Diocese have paid their 1921 Nation-Wide Campaign pledges in full, Grace Church, Woodville, and St. Paul's, Edenton. Both

churches pledged more than their quota.

A number of parochial missions have been held in the Diocese during the fall. The Rev. W. R. Noe, Executive Secretary, has held three missions in various parts of the Diocese. Three missions have been held in the field served by the Rev. Theodore Patrick, Jr., of Plymouth; one by the Rev. A. R. Parshley, at Christ Church, Creswell; a second by the Rev. L. N. Taylor, at Grace Church, Plymouth, and the third by the Rev. C. A. Ashby, at St. Andrew's Church, Columbia. There were four daily services at these missions; communion at 7:30, noon-day service for men, prayer service for women in the afternoon, and the preaching service in the evening.

T. P., Jr.

SOUTHWESTERN VIRGINIA.

The Rev. Robert C. Jett D. D. Bishop

Sudden Death of the Rev. Thomas Howell.

A pall of greatest distress is cast over the Diocese by news of the tragic death at Basic on Friday, October 28, of the Rev. Thomas Howell, of New Glasgow. Details are lacking at this time, but it appears that Mr. Howell had just left the train when he was struck by an automobile.

By his death the Church in this Diocese loses one of its most faithful ministers, a man of untiring energy, unbounded zeal, always attentive to the duties that lay before him, and efficient in their performance.

At the same time impressive and charming in the simplicity of his life and character, his gentleness of mind and heart, his kind courtesy and thoughtfulness, Mr. Howell had endeared himself to all who had the privilege of knowing him.

He was ordained deacon in 1910 and priest in 1912. For several years he has been rector of Emmanuel Church, Madison Heights, and in charge of Trinity Church, Boonsboro, and St. John's, Waynesboro, in addition to which he has held many services at Ivy Chapel at Coffee, in Bedford County.

T. A. S.

New River Convocation.

The fall meeting of the New River Convocation was held in Christ Church, Blacksburg, October 18 to 20, with a full attendance of clergy, and several laymen also present.

The Rev. William J. Alfriend preached on Tuesday evening, and the Convocation sermon was preached by the Rev. W. E. Roach on Wednesday morning. The addresses at the evening services on Wednesday were made by the Rev. Claudius F. Smith, on Missions; Mr. Dabney S. Lancaster, on Religious Education, and the Rev. Edward W. Hughes, on Social Service.

The Quiet Hour was conducted by the Rev. William Byrd Lee, Sr., on Thursday morning. This was of great spiritual uplift to all present. Following Mr. Lee's devotions the Bishop held a conference with the Convocation speakers upon vital and practical subjects.

The Rev. Devall L. Gwathmey read an essay on how to work the Nation-Wide Campaign this fall, and the theoretic essay was read by Rev. Thomas G. Faulkner, on "The Kingdom of God." Both of these essays brought forth enthusiastic and helpful discussion.

The dean led the conference on the Nation-Wide Campaign work, and all of the clergy present took part, and reported encouraging progress in the various parishes.

The officers elected for the coming year were: The Rev. G. Otis Mead, Dean; the Rev. M. Paul S. Huntington, Secretary; the Rev. Duval L. Gwathmey, Treasurer.

The next meeting is to be held in April at St. Peter's, Rocky Mount, Va., the Rev. W. T. Roberts, rector.

ALABAMA

Rt. Rev. C. M. Beckwith, D. D., Bishop

Preaching Mission.

The Rev. E. C. Seaman, of Gadsden, Ala., conducted a preaching mission last month in Grace Church, Woodlawn, Birmingham, the Rev. Carl Henckell, rector. The special intention throughout was to stimulate interest in the building program of the parish and in the Nation-Wide Campaign for the Church's mission. There was an early administration of Holy Communion for business people and a later one for housekeepers. The question box and intercessory prayers added a personal touch. ubsequently an every-member dollar offering for the building fund was inaugurated with a view to binding all the members together in the greater Grace Church program.

The dean of the Convocation, Dr. Edmonds Bennett, was present part of the time.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd. D. D., Suffragan.
Rev. Herbert Shipman, D. D., Suffragan-Elect.

Anniversaries of Two Historic Institutions Observed.

Historic St. Paul's Chapel celebrated on the last Sunday in October the one hundred and fifty-fifth anniversary of the consecration of the edifice. The chapel is the oldest public building in Greater New York. Several Trinity vestry attended, as did many representatives of old Trinity families. The Rev. Dr. Greer, vicar-emeritus, was present and took part. The Rev. Dr. McComas preached and recalled the idealism for which the Church stands, for which St. Paul's Chapel has always stood.

Among many other good works of Trinity Parish long years ago was the New York Hospital and assistance in its founding in 1771. The one hundred and fiftieth anniversary of it was celebrated in Trinity Church on October 26, many well-known persons attending. It was in this hospital that was given the first care for mental diseases in the State, where vaccination for smallpox was first used in America, and where many brilliant operations were first performed. Bishop Manning was the speaker, and so was Governor Miller. The president, Edward W. Sheldon, presided. The address of most marked distinction was that of Mr. Elihu Root, one of the American delegates to the Disarmament Conference.

Institution of the Rev. Dr. Van de Water.

On the last Sunday in October Bishop Manning instituted the Rev. Dr. George R. Van de Water as rector of the Church of the Beloved Disciple. The institution had been delayed owing to the death of Bishop Burch. The new Beloved Disciple rector was for many years rector of St. Andrew's, Harlem, and at one time missioner of the old Parochial Mission Society. The Bishop preached, and greeted a large congregation.

C.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Preparing for the Great Conference.

Sermons and services everywhere in the Diocese remind one of the great conference so soon to take place in Washington, and as representatives of the nations arrive and are seen here and there in the nation's capital, Church people everywhere must realize more keenly than ever before the great responsibility upon them for the successful outcome of any undertaking here for peace. Special prayers and sermons will be heard for the conference probably all through the time of its meeting. Washington represents the nation politically. Why should not she take the lead in a great move for more spirituality and the only way toward the solution of the peace problem?

A Russian service was held recently at St. John's Church on Sunday afternoon, by the Rev. C. V. Seletzky, of the Russian Greek Catholic Church, Baltimore. It was attended by the Russian colony of Washington and a number of Americans, one of them being Rear Admiral McCully, U. S. N., who was accompanied by his seven adopted Russian orphans. The children took the leading part in the choir, and the singing was hearty and inspirational. The Russians were glad to hear a service in their own tongue, and will have this opportunity every Sunday afternoon, when such a service will be held in the parish hall of St. John's Church.

At the Christian Healing services at St. Stephen's Church, on Tuesday, November 1, Miss Mattie Perry, of the Gospel Mission, made the address. Miss Perry has done splendid and unusual work along this line, and brought to this service great spiritual help for all who were present. She is from Columbia, S. C., and was herself cured from a serious illness by Christian healing.

M. M. W.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

The Archdeaconry of Williamsport met in St. Paul's Church, Bloomsburg, on Monday evening, October 24, and continued over the following day. The preacher on Monday evening was the Rev. George R. Van De Water, D. D., of New York.

At the business meeting on Tuesday the Rev. Robert R. Morgan was elected Archdeacon in place of the Rev. George T. Lascelle, resigned. Mr. Lascelle has accepted a call to the Diocese of Western New York, effective November 15.

Burglars entered St. Matthew's Church, Sunbury, recently and carried off nine pieces of silver belonging to the communion service. No traces of the thieves have been found.

L. F. B.

(Continued on page 20)

Family Department

NOVEMBER.

1. Tuesday. All Saints.
6. Twenty-fourth Sunday after Trinity.
13. Twenty-fifth Sunday after Trinity.
20. Twenty-sixth Sunday after Trinity.
24. Thursday. Thanksgiving Day.
27. First Sunday in Advent.
30. Wednesday. S. Andrew.

Collect for Twenty-fourth Sunday After Trinity.

O Lord, we beseech Thee, absolve Thy people from their offenses; that through Thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

For the Southern Churchman.

The Path of Life.

Ethel Nelson.

I stood before the paths of life,
And one was made for me;
I was afraid to venture down
A way I could not see.
I ask no help, nor did I see
(For pride had shamed my fears),
The Hand outstretched to help me o'er;
But stumbled on for years.

I wandered on through dreary wastes,
No nearer to the goal.
I felt that I alone could be
The master of my soul.
The places bright, but dimmed my sight,
The dark ones stayed my pace,
Till tired, weary and forlorn
I reached my starting place.

My head I bowed in humbleness;
Too small and weak I felt
To battle with the mysteries
Of life which God had dealt.
My bravery naught but foolish pride
I cast aside, and there
I called to God to lead me safe
Up to His kingdom fair.

I was again before the paths,
And lo! the way was cleared.
"Come, follow me," a sweet voice said,
"I've trod this path for years."
I clasped the Hand, nor did I care
That all the world might see;
I was a child to Him Who gave
His life for such as me.

The Girl That Changed Her Mind.

Elizabeth Townsend, "the newest teacher," so called by the girls at Miss Wilson's, because it was her first year at the school, closed her reference with a half sigh, patted her wavy dark hair, looked at her watch and then began in methodical fashion to put her room in order before going to bed, smiling as she did so, remembering her childhood training. It was early November, a blustering wind was shaking her window, as if trying to force its way into the warm, softly lighted interior. The corridor was quiet, the retiring bell having rung twenty minutes before, and all the fifteen girls in her charge, she hoped, had settled down for the night. "The newest teacher" had been only a year out of college, this work was new to her, and she found it hard to become accustomed to the little rushing world of a New York boarding school and her new responsibilities. She started, as a light knock sounded once, and then again, at the door. One of the teachers, probably, coming in for a late conference, or a talk over some difficult girl. Then she hurried to open to her caller, secretly hoping whoever it was, she wouldn't stay too long.

In the dim light of the hall she saw one of her corridor girls, Ruth Drake, a slim figure clad in a blue kimono, her long fair hair falling in a cloud around her shoulders, and as the girl came into the room the light shining on her face showed it to be tear-stained, her eyes were brimmed with tears, and she looked indeed a weeping Niobe.

"Oh, Miss Townsend," the voice of the caller was broken with sobs, "will you help me, will you?" and a hot hand clutched the teacher's firm, cool one.

"I want to go away tonight. I must go tonight. You see, I've been fighting home-sickness until I'm almost wild. I can't think of much except my people and the home and town I just love. Oh, however could I have left it! But I've stood it all just as long as I can, and now I've decided," with a quick catch of breath. "I have money enough to carry me to Denver, I'm sure. I can't just remember what the ticket is, of course. Father bought mine coming up. I've packed my suitcase, and my trunks can come after me. Lots of girls travel alone. I'm not afraid. This house is closed for the night. The watchman is in the front hall the early part of the night, one of the waitresses told me. If you only will go with me to the station. I always get mixed up there; you can help me right through. Just start me off, and that's all I need. You see," her voice rising in her excitement, "we can easily get out the rear entrance and find a taxi at the corner. Will you; will you go with me? I'll be thankful to you all my life if you will."

The trembling hands were outstretched pleadingly, and for a moment there was utter silence in the little room. Then "the newest teacher" spoke, and her face was very grave. "My dear girl, can't you see it's quite impossible for me to help you in this way! I am a teacher here, responsible to the principal for what I do, pledged to support the honor of the school, and what would any one say or think if I helped a pupil to run away under cover of the night, because she was home-sick!" Then, at sight of the tragic young face watching hers, she put a protecting arm around the pitiful shaking figure, and drew her down on the bed beside her.

"Listen, Ruth," she began, her own voice trembling with sympathy, "I'm just as sorry for you as I can be. Home-sickness is a sickness, very real while it lasts, suffering which is hard to bear, and most people have had a touch of it at one time or another, but believe me, it can be overcome. Let's talk over this trouble of yours quietly and sanely," unheeding the choked sobs. "Your people have paid half of your tuition I know, for that is Miss Wilson's rule. You're taking very expensive vocal lessons with a well-known teacher who is paid in advance, your music has been bought, school books, too; your railroad fare alone was a good deal, from Denver to New York; your school wardrobe pretty and appropriate and most complete—I've noticed your sweet gowns and all, and now you propose to throw all those things over and go home. I know a quitter has a harsh sound, but that is just what you would be, Ruth, a quitter, and there's more to it than all this, for oh, my dear, if you give up and go back to your home town, after a hardly begun term, your record, instead of the interesting year at a well-known New York school, will be simply summed up as a failure, and that written in large letters. Believe me, child, this failure would follow you all through your life. You would be spoken of as the girl who hadn't backbone or courage to live up to what she attempted to do."

"My family will understand," a quick sob followed the half-whispered words.

"Perhaps"—and the young teacher's face was pale as she continued, "perhaps. The right sort of families have a way of understanding each other, I'm glad to say; but won't all of your relatives be bitterly disappointed in you?" There was utter silence. "They'd forgive me." Ruth's voice was a trifle more steady, and noting this, Miss Townsend was encouraged to fire her last shot.

"I ask you this, Ruth; I want you to promise that you'll make a big effort and stay on until Christmas. I'll help you in every way I can; this shall be just between ourselves; I will speak of it to no one, but I don't want one of my corridor girls to give up, slump. It isn't long before the holidays, less than two months—you are going home for vacation anyway. So see if you can't stick it out till Christmas. Will you, Ruth?"

Somewhere far off in the great quiet building a clock struck eleven leisurely strokes, and from the tower of a distant church a clock chimed faintly like a silver eho. The girl rose to her feet, looked about uncertainly, wiped her eyes, then announced briefly, "I'll try, Miss Townsend," but, as a quick afterthought, "I don't think I can go through with it. Thank you heaps for being so good to me; I just had to find you. We girls always feel you aren't very much older than we, so it was easier to talk to you tonight."

"I'm so glad of that"—the teacher's sensitive face flushed warmly—"I want to keep in touch with you all. Now, good night, and try to sleep," and she watched the blue-clad figure disappear into her own room. Long after her youthful caller had crept into bed, and in real girlish fashion, trouble forgotten, had gone to sleep, Miss Townsend stood at the window looking out into the night. Across the broad river the friendly lights of little towns twinkled like fireflies in the June garden at home, and as she turned away she pauseed in front of a framed photograph of an elderly scholarly looking man, which stood on her table. "I wish," she said, her eyes meeting the pictured eyes—steady, tranquil ones, "I wish, father, you could advise us both, just now, but you are a bit far off." Her brows were still drawn together and her lips were tightly closed twenty minutes later, but at last she smiled in satisfied fashion, murmuring as she turned out her light:

"I'm glad I thought of her, small forlorn Betty may help out home-sick Ruth."

It was not till after lunch next day that Miss Townsend had an opportunity to speak to Ruth, and she felt a quick thrill of sympathy as she noted her pale cheeks and heavy eyes, as she crossed the hall to meet her late caller. "Let's walk up and down for a

few moments," she began cheerfully, linking her arm in that of the girl's; "I want you to help me out this time, will you, dear?"

"If I can." The tone was not encouraging, but undaunted Miss Townsend continued: "You know I am in charge of the four younger girls a part of each day! They are practically little girls, for not one of them is older than eleven, and Betty, the school baby, as we speak of her, is only seven. Betty is a pitiful little mite, small for her age, and those big brown eyes of hers always seem to me particularly wistful. You know, or perhaps you don't know, that her father is a navy man, a captain on one of our warships, and her mother, a delicate little woman, is usually traveling to meet him at some far off port or other, and so this little one hasn't had much home life. She always reminds me of that quotation from Mrs. Browning about the child Aurora Leigh, who felt a mother want about the world, like a bleating lamb left out at night in shutting up the fold. Won't you, Ruth dear, sort of do the big sister act? It would be real charity, and perhaps you will even find pleasure in doing it."

"I might." In spite of herself, Ruth's voice was interested. "Poor little kid, I should think a great busy school like this would be a lonely place for a seven-year-old. There she is now," and Ruth's eyes studied the little dark-eyed girl who was standing alone watching the older pupils visiting together, and a moment later Miss Townsend passing by, smiled well content to hear the child laugh delightedly in answer to a kindly query from her new friend, and her reply, "Oh yes, Patty and I would love to come to see you this afternoon; I—I like picture puzzles—" and then the newest teacher was out of sight.

As the days passed in her swift routine Miss Townsend noticed the change in her home-sick pupil. Her cheeks had gained new color, her eyes were bright, and from time to time she could be seen visiting with the other girls in normal fashion, and sometimes as the newest teacher passed Ruth's room she heard the murmur of happy voices, a child's light laughter, and decided that all was going as she had hoped. As for small Betty, she blossomed like a veritable rose under the new conditions. Her hair shone as if from much brushing, the big ribbon bows that perched like gay butterflies on the very top of the dark little head were always smartly tied. Sometimes the school baby might be seen curled up by Ruth in some retired window seat, listening blissfully to a story the older girl was reading, or doing her funny little Christmas fancy work close to her new friend in the long living room. "Ruth's Shadow" was the nickname now, and to the great amusement of the girls of her own age, Ruth so loyally championed Betty, that it would have been indeed a brave one who presumed to criticize the child in her presence.

It was after a talk with the principal one afternoon early in December that that dignified personage remarked, patting the round wrist near her own, "Well, my dear Miss Townsend, besides saving a pupil for us, I think you are bringing out the womanly gentle qualities in Ruth Drake by asking her assistance with this school baby of ours. It was a clever move, and a very kind thought as well; you deserve all our thanks. You aren't so far away from Little Girl Land yourself, but that you are pretty closely in touch with youth, and a school has need of such as you."

As the half confused but happy "newest teacher" went to her own room, she smiled as she mused to herself over the fact that both teachers and pupils would have been surprised if they had known that in helping Ruth and Betty she had also helped herself, vaguely home-sick as she often was for her own distant home, and the college that drew dearer as the time passed.

A cheerful, hopeful Ruth went back to Denver for the holidays, and a just as cheerful Ruth returned to school after the recess was over, entering into all the school affairs with renewed zeal that both surprised and delighted the teachers and her fellow-pupils. It was in Miss Townsend's room one evening that Ruth, who had "come to 'fess," as she expressed it, curled up in a big wicker chair by the desk, owned honestly to the change in herself:

"Of course you know I'm all over my home-sickness, and oh, how could it have happened! Nothing could keep me from coming back to this dear old school. Why, I was talking about it all the time to the family and girls I knew best at home. Guess I'm a good little booster, for at least three of my best friends think they can persuade their parents to let them come to such a wonderful place next year. I did not add that I had almost died of home-sickness at first." She smiled, half teased at the recollection. "But if nothing had brought me back, little Bettykins would, for somehow I like to think she needs me; and do you know, her mother wrote me the dearest letter thanking me for all my goodness to her little daughter! Goodness! why, it's only a pleasure, and you should have seen how glad the dear mite was to get me back! You know she spent the vacation here, and it was pretty quiet and lonely for such a child. And oh, you dear, dear Miss Townsend"—throwing her arms around the surprised young teacher, "I have you to thank for it all! First, for making me brace up and not be a baby, and then for suggesting that I look out for Betty, and"—looking mischievously up into Elizabeth Townsend's honest gray eyes—"and oh, wasn't it really a deep scheme of yours to take my mind off myself, but a truly lovely one—now wasn't it?

"Perhaps," the young teacher's face glowed, then softened into seriousness, "but I'm not sorry that I suggested it."

"Sorry! I'll thank you all my life." The girl's lips trembled and she looked out of the window at the wintry sky. Then a high little voice outside the door called, "Where's my Ruth! I want to show her something lovely!" and Miss Townsend's caller made swift answer: "Coming, Bettykins. Good-bye, Miss Townsend!" and the newest teacher was left alone.—Alix Thorn, in Presbyterian Banner.

The Great Eangelist Wins an Italian Poet.

What a wonderful place the Bible has in evangelism. Throughout the length and breadth of America there are enthusiasts for the work of the American Bible Society because they believe, with it, that the Scriptures themselves form the most effective missionary ever known. The vitality of this belief is constantly strengthened by such testimonies as the following, related at the annual meeting of the British and Foreign Bible Society, by a pioneer missionary and translator of the New Testament, who says:

"Let me tell you of Giovanni Papini, a poet, philosopher, the most brilliant writer of Italian that is living today. His story is very significant; you have this most brilliant of living Italian writers confessing to the world that he has found Jesus Christ, and found Him through reading the pages of the New Testament. He tells us that from his earliest youth he had a feeling of repulsion from all religion, from all churches. He grew up absolutely devoid of faith. Then came the war, and for Papini, as for thousands of others, it meant a spiritual crisis. What was the meaning of it all? He was dismayed by the horrible tragedy. He ceased to write, and plunged into a re-examination of the histories and philosophies, the wars and migrations of peoples, the rise and fall of civilizations, the laws and customs and religions of mankind. He studied them all to find a clue to the meaning of things. He found that all the endeavorers made by men to install an ephemeral happiness on earth had resulted only in deluging the earth with blood and tears. Then it occurred to him that perhaps after all there might be something that would throw light upon his problem in the neglected New Testament, and he came to the New Testament with a heart full of desire, full of hope, and he tells us that he has found there certainty and peace. With all the fervor of an apostle, Giovanni Papini today is preaching, through his pen, the gospel of the Lord Jesus Christ."—Selected.

Hymn For

The Daughters of the King.

Rev. C. F. Hinton.

O King of Kings, most Glorious! Thy Daughters, pledged, are we;
And on our Flag, inscribed in Gold, is "Service—Loyalty":
Before Thy Triune Majesty we humbly bow and pray
For Grace to keep us faithful still, however hard the way.

And Thou, O Blessed Jesus Christ, our Brother and our God!
Whose Precious Blood, in service dread, was poured on Calv'ry's sod;
Grant us to feel Thy Presence sweet beside us as we work,
That, doing all for Thy dear Sake, we may no duty shirk.

And if our path of service, too, shall mean the Dolorous Way,
That we, on our small Calvaries, the Price of Love shall pay;
Lord, keep us faithful to the end, that, suffering with Thee,
We still may serve the King of Kings, and His true Daughters be.

Fill us, O Loving Father, with bright Visions of that Day
When all the earth shall hail Thee Lord, and live beneath Thy sway;
When sin no more shall boast its power; when self shall lose its throne;
When men, as brothers, side by side, Thy Fatherhood shall own;

When we, like Miriam shall sing; like Deborah rejoice;
Like ancient Israel's Daughters for joy lift up our voice
To greet the Hosts of Victory returning from the Strife
Led by the Captain Glorious, Thy Son the Prince of Life.

Lord, fill us with the Vision bright, that we may clearly see
That all our simple, daily tasks live in that Victory;
That, though at times they seem so dull, and commonplace, and small,
They are, in truth, the Jeweled Stones which build New Zion's Wall.

For the Young Folks

Keep On Rowing.

"Pray to God, but keep on rowing!"
So the ancient proverb ran,
Murmured, 'mid the fierce winds blowing,
By the toil-worn fisherman.

"Pray to God!" Without His sharing
Work were useless, day by day;
Burdens hardly worth the bearing,
Hope but quicksand, to betray.

"Keep on rowing!" He will guide us
O'er the billows topped with foam;
And our boat, whate'er betide us,
Soon shall bear us safely home.
—W. B. Allen, in Lutheran.

Some Interesting Place Names.

Probably in no other country have the names of places been derived from so many peoples and tongues as in the United States. New York and Pennsylvania abound with names of Dutch origin; in New England, Virginia, and, in fact, all along the Eastern coast, the towns of England and the people famous in English history are immortalized; the trail of the early French explorers may be traced today by means of the musical names of cities and towns which they settled and rivers and mountains which they discovered; the Spanish padres and cavaleros have left their indelible records in the West, particularly the Southwest; and everywhere, from North to South, from East to West, are names taken from the language of the North American Indian.

Yonkers, N. Y., was named after a manor-house built by the Dutch, the word meaning "young lord," and first applied in this country to Adrien Van der Douck, a patentee. Another interesting Dutch name is Schuylkill, which means "hidden stream," and was so called by the Dutch because the first explorers passed that river's mouth without seeing it.

In connection with the purely English names, it is interesting to note some of the Charlestons and Charlestowns and their derivations. Charleston, S. C., was originally called Charles Town in honor of Charles II of England; and Charlestown, part of the city of Boston, Mass., was named in honor of Charles I of England; Charlestown, N. H., was named for Sir Charles Knowles, a British admiral, and Charlestown, W. Va., was named for the brother of George Washington, Charles Washington, who owned the land upon which the town was built.

Lac qui Parle (a county, lake and river in Minnesota) is a French name, meaning the "Lake that Talks," or "Speaking Lake." La Crosse (the city in Wisconsin) was named by the French after a ball game which the Indians used to play there. Terre Haute, Ind., means "high land," and was so called by the French because it is built upon a bank sixty feet above the river.

The Spanish and Indian words for water, agua and minni, respectively, are used in connection with various prefixes and suffixes to form many interesting names. Of the Spanish ones. Agua Caliente, meaning "hot water"; Agua Dulce, "sweet water," and Agua Fria, "cold water," are good examples. Agua Caliente is the name of villages in Arizona and California, near which are warm springs; Agua Dulce is the name of a creek in Texas; and Agua Fria that of a valley in Arizona and of a peak and village in New Mexico.

The beautiful Indian names Minnesota, "much water," or "cloudy water," and Minnehaha, "laughing water," are familiar to most of us. Minneapolis, "water city," is not a pure Indian name, being formed of the Indian minni and the Greek word for city, polis.

Los Gatos, Cal., means in Spanish "The Cats," and was doubtless applied to the city because of the presence of wildcats in the vicinity. Los Angeles, Cal., means in Spanish "The Angels," and so is "the city of the angels."

Niagara is an Indian word meaning "across the neck or strait," or "at the neck."

How did your home town get its name?—Pauline Barr, in St. Nicholas.

For the Southern Churchman.

Pussy-Gray's Journey.

A. L. Reese.

Pussy-Gray and his brother, Malty, lived on a country place, about eight miles from a big city. They were very happy cats for a long time, playing together, racing over the grass, and having a good time all day long.

But a time came when Kathleen and Bob, to whom the cats belonged, were very much distressed to see them fight and quarrel. One day they had a terrible fight, and Pussy-Gray chased Malty through the house, into the parlor, and straight through a pane of glass in a window, which came down to the floor!

As they would not live together without fighting, the father of the family said he would try to find another home for Pussy-Gray. Kathleen and Bob were very sorry to give him up, but agreed it was best to separate these pussy brothers who would not agree.

So one morning father put him in a covered basket and took him to the city on the train. Now, please remember, he was in a covered basket, so he could not see where he was going The man to whom Pussy-Gray was given kept him shut up all that day, and at night took him to his new home.

One morning, about a week afterwards, while the children's mother was dressing, she heard a cat mewing. She looked out of the window, and there on the porch roof was poor old Pussy-Gray, very thin and forlorn-looking, begging to be let in! He had come all the way from the big city, eight miles away, had climbed up the honey-suckle vine at the corner of the porch, and gone to the window where he had been let in so many times before. He was never sent away any more, but lived in his old home till he died. This is a true story.

The Duty That Is Nearest.

"Do the duty which lies nearest thee which thou knowest to be a duty. Thy second duty will already have become clearer." So wrote Thomas Carlyle to those who were perplexed about what they ought to do.

His advice is fundamental and the very heart of wisdom. It is also a key to unlock doors of uncertainty in every direction. Young men often never discover what their life work is to be until they begin at humble tasks near at hand. One of the most successful business men began work at a dollar and a quarter a day as a common laborer, after having graduated from a technical school. He found himself and his career while at this work.

The shortest way to the peace of God and to spiritual power is often by self-forgetful service in the name of God, with insignificant work near at hand. The work may seem to have no relation to the soul's larger interests, and none whatever to the tasks of a lifetime; and yet in the doing of it with faith and love the disciple finds himself in the presence of God, walking on his life's great highway.

"Do the duty which lies nearest thee." Do it with a loving heart. Do it in confidence that God will assign the highest and most useful tasks that are possible to those whom He can trust.—Western Christian Advocate.

Little Brown Bushy-Tail.

Little brown Bushy-Tail lived up a tree,
And mossy and snug was his nest;
Acorns and beechnuts in plenty had he,
And he scarcely knew which he liked best.

He was cheery of temper, and agile of limb,
And his own little will was his law;
For what was the world and its worries to him,
When he held a plump nut in his claw.

As he cracked it he twinkled his knowing black eyes,
The kernel picked out by and by;
Then he ate it, and looked uncommonly wise,
Said, "Folk may be worse off than I."

"For I'm sure I'm content with my portion in life,
And of nuts I've a plentiful store;
With my little brown babies, and little brown wife,
What on earth could a squirrel want more?"

He had lots of near neighbors as merry as he,
They were cheery and playful each one;
Don't they show us that happy 'tis easy to be
If good humor we give with our fun?

Content with the blessings our Father may give,
How happy would all of us be;
If we tried with our friends and our neighbors to live
As the brown squirrels did in the tree!
—Selected.

A Pleasant Surprise.

All forenoon Nellie had been helping and watching papa put away apples and potatoes in pits for the winter, because you see it was Saturday and she was not in school.

"I wish," said papa, "that we had some winesaps to put away. Seems we haven't any good apples for eating raw this year, but then, I'm thankful for what we've got anyway."

Now when papa said that, Nellie smiled to herself because she knew a secret that papa didn't know; nor mamma, nor Brother Duncan—nor anybody else. Nellie found her secret when she was playing one September day out in the new orchard. The new orchard was away—way out from the house, and there were young trees there nearly old enough to be having

apples on them. Nellie saw a pretty big tree she thought she would like to climb, so she got into it, and what do you think—way up in the top of the tree, all on one little branch, were some simply splendid nice red winesaps, and nobody else knew a thing about them, for you couldn't hardly see them until you got up into the tree. Nellie could hardly wait until papa got through with her helping him, she was so eager to run out and pick those apples. So when he was all through, away she skipped to the little winesap tree.

She picked the apples very carefully and didn't let any of them fall to the ground, because you know that would bruise them and they would not keep so well. There were just fourteen apples ;that would be three for mamma and three for papa and three for Duncan and three for grandma and two for Nellie.

"I am going to put them in a pit," thought Nellie, "and not tell anybody about them."

Then she ran off and got the hoe and spade for her digging. Now a short distance from the winesap tree there was a row of cherry trees; and there were a lot of young cherry trees sprouting up around them. Nellie thought this would be a good place to hide her apples. There was a little open space among some tall young saplings where Nellie used to come to read in the summer time. The ground was nice and soft there and not a bit hard to dig. So she leveled off a little space and then laid dry leaves and clean grass on it; then she piled the apples on that in a nice little heap. How pretty and red they looked! Then she put nice, clean, dry grass all over them, and covered that with dirt. Then she dug a little trench around her apple pit, and that was to drain the water off, and it had to be deeper than where the apples were because if water came in on the apples from the winter rains or snows it might make them spoil. So when Nellie had her apples all covered up nicely so the frost couldn't get at them, she took her spade and hoe and ran back to the house again; and she didn't tell anybody for ever and ever so long—clear past Thanksgiving and Christmas and New Years.

Then there were some warm days in February when the frost all thawed out of the ground, and Nellie ran out to her apple pit and opened it and there were her apples as fine as you please—she could hardly keep from eating one, they looked so good.

So she cleaned them off and brought them into the house and hid them up in her room, and after supper, when they were all sitting around the fire, mamma said:

"I do wish we had some good eating apples this year."

Then Nellie slipped up to her room and brought the apples down into the hall.

"You must all shut your eyes and hold your hands out," she said, "for I've got a surprise to put in your hands."

So they all did as she said, and Nellie felt, oh, so happy to think she had those apples to give to mamma and the rest just when they wanted them so badly.—Presbyterian Banner.

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CHURCH INTELLIGENCE.

(Continued from page 15)

TEXAS

Rt. Rev. G. H. Kinsolving, D. D., Bishop.
Rt. Rev. C. S. Quin, D. D., Coadjutor.

St. Paul's Church, Waco.

There has been a great deal done recently toward the fulfilling of the advanced program in St. Paul's Church, the Rev. W. P. Witsell, rector.

The rector and his family have moved into a commodious and beautiful new rectory in one of the most desirable sections of the city. The old rectory will be used in connection with the parish house, as a center of Young People's activities and for other general church purposes.

Bishop Quin visited the parish on October 14 to administer confirmation for the fourth time since April 1, the total number confirmed in that time being seventy-six.

On October 6 the Church Service League of the parish held its quarterly meeting and made the feature of the meeting the celebration of the tenth anniversary of the rectorship of the present incumbent. A paper setting forth the remarkable progress of the parish during these ten years was read by Miss Minnie Taylor. Each organization in the parish has a definite program for the year, and it is believed that St. Paul's is entering upon the finest year of its existence. The work at St. Paul's House Settlement, in the Mill District, is progressing very nicely under the leadership of Mrs. M. H. Wolford, and consists of kindergarten, Day Nursery, Mothers' Club, girls' sewing classes, boys' clubs, Sunday school, recreational activities, including a free picture show each week.

One young man of the parish, Mr. Lyle S. Barnett, has been accepted as a postulant, and is now at Sewanee in course of preparation.

Week-day religious instruction for high school boys and girls has started with a very competent teacher, Miss Annie Hill and a good attendance



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WYOMING

Rt. Rev. Nat. S. Thomas, D. D., Bishop.

Death of the Rev. Morten Joslin.

At midnight on Wednesday, October 5, the Rev. Morten Joslin, rector of the Church of the Holy Communion, Rock Springs, died after an illness of but a week.

Mr. Joslin was born in England in 1869. In his early manhood he became a minister of the Presbyterian Church, but returned to his native Church a few years ago. He was ordained deacon in 1917 and advanced to the priesthood in June, 1918, by the Bishop of Wyoming. He served as vicar of St. James' Church, Kemmerer, for a few months and acted as locum tenens at St. Matthew's Cathedral, Laramie, during the absence of Dean Thornberry in war service. Mr. Joslin was then called to the Church of the Holy Communion, Rock Springs, of which he was rector for a little over two years.

Mr. Joslin was a man of great nobility of character, earnestness of purpose, and efficiency of service. He was beloved by all with whom he came in contact, by reason of the great strength and sweetness of his nature. His death, at the very prime of life, is a heavy loss to the Missionary District of Wyoming. At the time of his death he was the efficient editor of the Wyoming Churchman. He was also a delegate to the Provincial Synod of the Sixth Province at Davenport, in 1920.

Funeral services were held in his parish church in Rock Springs on Sunday afternoon, October 9, conducted by Bishop Thomas, the Rev. M. B. Nash, the Rev. R. E. Abraham, and Archdeacon Dray, who spoke feelingly of the life and service of Mr. Joslin. The body was taken to Laramie, where services were held at the Cathedral and at the cemetery on Monday. Dean Thornberry took the services at the Cathedral, and Dean Nash and Archdeacon Dray read the service at the grave, Bishop Thomas taking the committal.

The entire Rock Springs choir accompanied the remains to Laramie from Rock Springs, and sang at the Cathedral and at the grave, as a labor of love and a tribute to their beloved rector.

Archdeacon Dray is acting as locum tenens at the Church of the Holy Communion, Rock Springs, until the vestry elect a successor to the late rector. The Archdeacon is also editing the Wyoming Churchman temporarily, until permanent arrangements are made.

Bishop Thomas Organizes Unique League.

Bishop Thomas, impressed with the moral needs of the present day, recently organized in Cheyenne a body of representative citizens for the purpose of improving the morals and manners of our youth. The Bishop is the president of this organization, and committees on recreation, the movies and Bible study in the schools are working out their respective problems. The personnel of this league is interesting, and consists of the following: The Bishop of the Protestant Episcopal Church, the general superintendent, the superintendent of the Wyoming division, and the master mechanic of the Union Pacific Railroad, the general representative and the Commissioner of Labor, the heads of the Y. W. C. A. and the Salvation Army, representatives of the press, of education, of the bench, the bar, and

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Copy for this department must be received not later than Tuesday of the week in which it is intended that the firs insertion shall appear.

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THE BOARD OF TRUSTEES OF THE Protestant Episcopal Theological Seminary and High School in Virginia will meet at the Seminary on Wednesday, the 9th day of November, 1921, at 10 A. M. **S. Scollay Moore, Sec.**

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Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Terrell-Hubard: MISS POCAHONTAS BOLLING HUBARD, youngest child of the late Mr. and Mrs. Robert Thruston Hubard, was married at her home, Chellowe, in Buckingham County, on October 5, to MR. ALBERT JOHNSTON TERRELL, of Bear Garden, in the same county. The Rev. Lyttleton E. Hubard, of Elizabeth, N. J., assisted by the Rev. Plummer F. Jones, performed the ceremony. Owing to recent bereavement in the bride's family, only immediate relatives of the contracting parties were present.

MISS ANNE BROWN HORNER.

In Memoriam.

There passed into eternal repose on the 18th of October, at her home in Warrenton, Va., MISS ANNE BROWN HORNER, a member of one of the oldest and most esteemed families of Warrenton, and one identified with all of its best traditions. Amidst all the change and unrest of modern times she remained a modest but steadfast reminder of the type of womanhood bred in the simplicity and virtue of the old Virginia homes. A true gentlewoman in its best sense, which implies not only gentle blood, but a gentle heart, prompting kindly deeds and delicacy of conduct in all of the affairs of life, and which is associated in our minds with strength and honor. Blessed is the woman who wears this title worthily, and blessed is she who bore it through a long life without blot or stain, and who in Christian faith entered another world with the sweet assurance of a little child who goes to the home of its father.

DR. EDWARD McGUIRE.

Ever since St. Paul sanctified the calling of medicine by referring to St. Luke as the "beloved physician," there have from time to time appeared those who have illuminated that profession and fully deserved that endearing epithet, and in their lives and ministration have earned the title applied by an apostle to an evangelist.

Such an one was DR. EDWARD McGUIRE, who passed from death unto life on October 6, and in so doing left a gap in the heart of his friends, who are numbered by the hundred, that can never be filled.

For thirty-five years he had practiced his profession in Richmond, and had given of himself to his patients with such untiring devotion and sympathetic kindliness that they now mourn the loss of a dear friend, as well as miss the skill of a medical expert.

St. James' Church, Richmond, was filled on the afternoon of October 9 with those who wished to pay their last tribute to their "beloved physician," who has now passed on to those joys which "eye hath not seen nor ear heard" in the great hereafter.

the medical fraternity, the president of the Wyoming Credit Rating Association, the president of the Chamber of Commerce, the presidents and the chairmen of the civic committees of the Rotary Club and the Lions Club, the president of the Young Men's Literary Club, the president of the Woman's Club, the president of the Ministerial Association of the Protestant bodies of the city, a representative of the Roman Catholics, the mayor, the sheriff, the prosecuting attorney, the scoutmaster of the Boy Scouts, the president of the Southside Improvement Association, and the commandant at Fort D. A. Russell.

Dixon: On September 4 was held the first service in the new St. Paul's Church, Dixon. The building problem in Dixon is very serious, as all material must be hauled from the railroad over sixty miles away. However, the enterprising people of Dixon, under the leadership of their vicar, who was also the architect, the Rev. Frederick C. Wissenbach, have completed a beautiful little compound. The old church has been moved and joined to the rectory and now serves as the parish house. The new church is also joined to the parish house and stands parallel to the rectory, the parish house forming the back of the three-sided square which has a depth of twenty feet.

Acme: As the result of a mission held in Acme by the Rev. Samuel E. West and Mr. Thomas E. Winecoff, a petition has been signed by fifty-three residents, asking the Bishop to establish regular services of the Church in this place. Mr. West is going to Acme for regular Sunday night services, and the people are laying plans for the building of a church at no distant date.

L. M. T.

Personal Notes

The Rev. E. H. Merriman, formerly of the Diocese of Chicago, is now an instructor in the DuBose Memorial Church Training School, Monteagle, Tenn., and should be addressed accordingly.

The Rev. C. P. Sparling, formerly of Georgetown Parish, Washington, has begun his work as rector of the Church of the Prince of Peace, Baltimore, and has already met with an enthusiastic welcome.

The Rev. Percy Coulhurst, vicar of the Advent Chapel, Baltimore, and formerly a master in Rothesay Diocesan School, New Brunswick, Can., has been appointed headmaster of the Boys' School of St. Paul's Parish, Baltimore.

The Rev. Frank R. Ridout, for four years rector of Holy Trinity and St. George's Churches, and for a shorter time of St. Michael's, in Accomac County, Va., is, on the advice of his physician, retiring from the active ministry for a year, and is, therefore forced to decline the call recently extended him to St. John's Church, Halifax (Houston), Va.

The Rev. J. W. Ware, after spending two weeks in Garfield Hospital, Washington, D. C., has returned to his home near Berryville, Va. The doctor anticipates decided benefit to his health.

The Rev. Henry H. Marsden, former curate of St. Paul's Church, Baltimore, has taken charge of St. Mary's Church, St. Louis.

At the recent meeting of the Board of Trustees of the University of South Carolina it was determined to confer the degree of Doctor of Divinity upon the Rev. William Way, rector of Grace Church, Charleston, S. C.

The Rev. Benjamin N. Bird, of Gwynedd, Pa., has accepted the call to the Church of St. Asaph, Bala, Pa.

The Rev. Philip Ayres Dales, formerly vicar of St. John's Church, Mt. Rainier, Md., in St. Matthew's Parish, Hyattsville, is now assistant at St. Stephen's Church, Washington, D. C. His address is 1629 Newton Street, N. W., Washington, D. C.

The Very Rev. Carroll M. Davis has left St. Louis for New York City, where he begins his work as Domestic Secretary of the Department of Missions.

The Rev. Maurice Picard, Ph. D., who has become curate of Holyrood Church, New York City, will continue as lecturer in Philosophy at Barnard College, Columbia University, and may be addressed at 96 Ryerson Street, Brooklyn, N. Y.

The Rev. R. E. Page has entered upon his work as the assistant to the Rev. William Norman Guthrie, rector of St. Mark's-in-the-Bouwerie, New York City. Mr. Page, who is of Canadian birth and was educated in King's University, comes from a successful ministry at St. Mark's Church, Detroit, Mich.

The Rev. J. W. H. Herritage, of All Saints' Church, Brooklyn, N. Y., has accepted the rectorship of St. James' Church, Callicoon, N. Y.

The Rev. S. E. Prentiss, formerly rector of St. Martin's Parish, Hanover County, Va., has accepted the charge of Ritchie Memorial Church, Claremont, Va., and St. Mary's Church, Sandy Point, Va., and took charge on November 1.

The Rev. Robert MacD. Kirkland, deacon, who has been for the past few months in charge of the work at Surry, Dendron, Wakefield and Waverly, in the Diocese of Southern Virginia, has accepted the position of assistant to the Rev. Dr. W. Russell Bowie, rector of St. Paul's Church, Richmond.

Ordinations.

In St. Alban's Church, Manistique, Diocese of Marquette, Mr. Don Copeland was ordered deacon by the Bishop of Marquette, the Rt. Rev. Robert L. Harris, D. D., on October 11. He was presented by the Rev. W. C. Seitz. The Epistle was read by Archdeacon Spalding and the Gospel by the newly ordained candidate. The Rev. William Poyseor assisted. The Rev. P. C. Bailey read the Preface, and the Litany was said by the Rev. R. F. McDowell. The Rev. G. S. Walton was master of ceremonies. The Rev. Don Copeland had been lay reader in charge of the Crystal Falls and Iron River Missions until shortly before his ordination he was transferred to Manistique. The work at Manistique is full of much promise.

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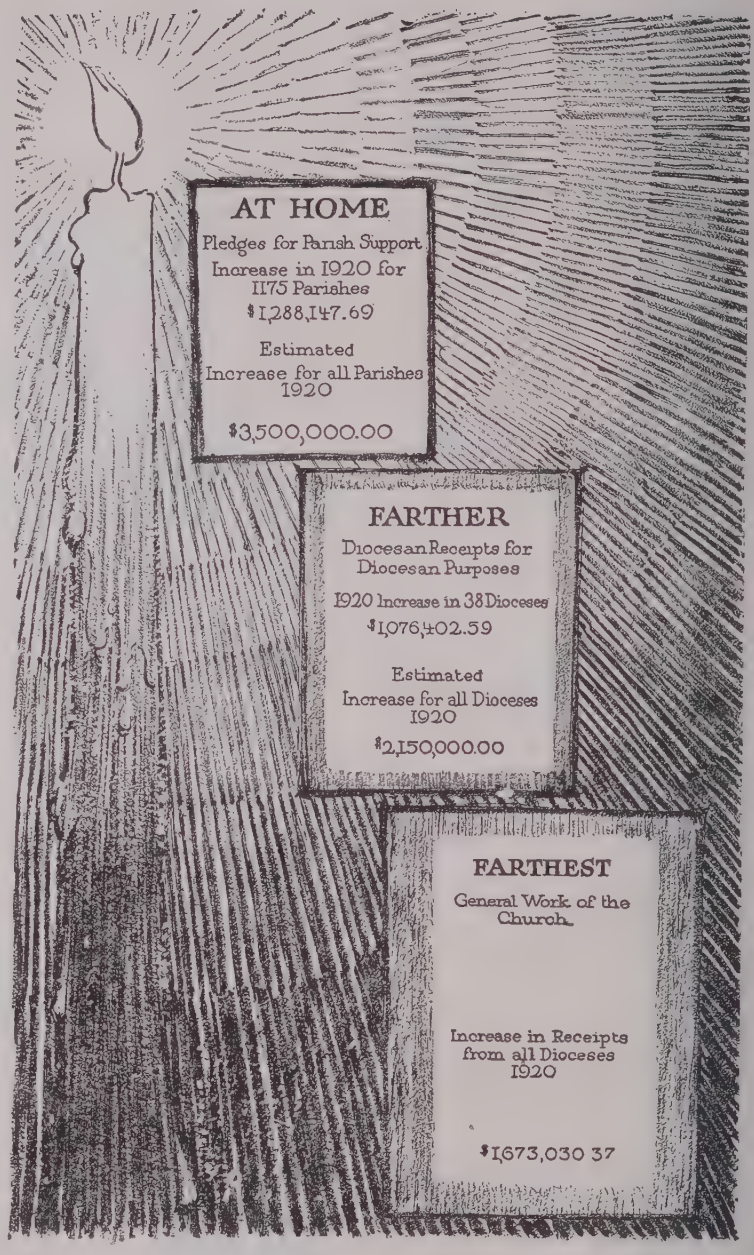
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Southern Churchman

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Vol. 86. RICHMOND, VA., NOVEMBER 12, 1921. No. 46

"The Red Cross of Peace"



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—Matthew Arnold.

The answer of prayer may be, as it was to St. Paul, not the removal of the thorn, but instead a growing insight into its meaning and value. The voice of God in our soul may show us, as we look up to Him, that His strength is enough, to enable us to bear it.—J. F. Clarke.

You don't have to go to heathen lands today to find false gods. America is full of them. Whatever you make most of is your god. Whatever you love more than God is your idol. Rich and poor, learned and unlearned, all classes of men and women are guilty of this sin.—D. L. Moody.

The beauties of nature, the mighty grandeur of the mountains, the quiet strength of the trees, the endless freedom of the ocean, and the majesty of the winding rivers, may fill you with awe for the great intelligence that is working through them, but you will never know that Intelligence through these outer wonders. You must go within, to the secret place, and commune with that Intelligence yourself. You will then better understand the beauties of nature, because you will understand God back of them. You will find God in your room, or in your office, to be just as wonderful as He is in nature. When you have found Him within, you will see Him everywhere.—Weekly Unity.

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VOL. 86 RICHMOND, VA., NOVEMBER 12, 1921. No. 46

ANOTHER DEBT TO THE FEDERAL COUNCIL

Some weeks ago we commented upon the relationship of our Church to the Federal Council of the Churches. We stated the reason why it seemed to us that we were playing an ungenerous part in that relationship. As a part of the whole body of Christendom in America, we are being helped in knowledge and in power to serve through that great co-operative agency, and we are not adequately contributing to its support. We said then, and are glad to reiterate now, that the next General Convention should be asked definitely to assume in the Church's budget a proper contribution from this Church to the Federal Council.

The history of this immediate time exemplifies afresh the part which the Council can play in the effective ministry of the whole body of Christ. What can individual churches do in relation to the Conference on the Limitation of Armaments, about to assemble in Washington? Very little. In the first place, the individual communions are, for the most part, not adequately equipped with either research or publicity departments which can be quickly effective in gathering material for discussion and in presenting this rapidly to the leaders of Christian thought all over America. In the second place, even if the individual communions spoke, their separate voices would have small weight. All sorts of unconscious sectarian prejudices discount in the minds of legislators an appeal which comes from only one or two Church bodies, and those not their own.

It is only when the great fellowship of all Christian folk speaks with unanimity that it has prevailing power. It is this unanimity which the Federal Council has helped to make possible now at a moment which may be critical for the whole world's destiny. Its publicity material designed to help ministers and the leaders of Bible classes shape a constructive opinion as to the Conference on Limitation of Armaments justifies the highest praise and the fullest gratitude of the whole Church. This paper, in its issue last week, was indebted to the Federal Council for the admirable articles by Hamilton Holt and Sidney L. Gulick, as well as the figures printed under the caption, "Lest we forget." No better pamphlet to serve as a guide for the thinking of earnest people can be desired than the Federal Council's recent publication, "The Church and a Warless World." We hope that every congregation in our Church is in some way sharing the inspiration for effort which a reading of that pamphlet brings, and we hope that all who read it will remember their debt to the Federal Council and help share the determination that the next General Convention shall assume for this Church a larger obligation to the agency from which we draw so much.

FAMILY PRAYERS

One of the objectives familiar to everybody who has followed the program of the Nation-Wide Campaign this fall is the enrollment of a great number of people who will be intercessors for the Church, and especially for the Church's missions. None of us can measure the power of earnest prayer nor set limits to its inspiration. When the Nation-Wide Campaign first was launched, its ends seemed to many people beyond all reasonable hope of attainment. It was only when men and women began to pray about it that there came to them a quiet confidence in the practicability of God's great adventure, and it is safe to say that those Dioceses in which the giving of the Nation-Wide Campaign has been most generous are those in which there has been most earnest prayer.

To attain the full objectives of the Nation-Wide Campaign this fall, prayer is still essential. It is essential if we are going to furnish the new volunteers called for in the ministry and in the mission fields. It is essential if we are going to lift up our thought to a new recognition of our stewardship and a willingness to adopt the principle of giving a definite and adequate proportion of all our income to the work of the Lord.

In relation to this need of prayer we have received from the rector of St. Paul's Church, Rochester, a member of the Department of Religious Education in the Diocese of Western New York, a letter which we should like to share with our readers:

"Feeling profoundly convinced that the rebuilding of the family altar lies at the basis of our entire responsibility in furthering the mission of the Church, I beg to suggest that you give to this manual and to the subject which it represents such space and comment as may call to the attention of others who may either wish to use this manual or follow the lead of the Diocese of Virginia and the Diocese of Western New York in this matter.

"We are convinced that the problems of the increase of the ministry, a deeper loyalty and devotion in reference to the public services of the Church, and a stronger sense of personal responsibility with reference to the mission of the Church, will all be solved in large measure if the Church can succeed in leading her membership to rebuild the family altar and make it the center and source of daily inspiration and strength."

There can be no truer message than this. The Church can rise no higher than its homes. If the fires of holy purpose are to be lighted in the congregation, they must be lighted at the family altars first. Often ministers have felt a great desire to persuade their people to adopt, or to set up again if they once had had it and have lost it, the habit of family prayer. The appeal this fall of the Nation-Wide Campaign for intercessors, and the practical material which is at hand to help those fathers and mothers who really are willing to establish family prayers if only they knew how, furnish the occasion and the means by which the beautiful old custom may once again be made familiar.

THE CONSECRATION OF POWER

It has been an unhappy fact that sometimes religion has been identified with passivity. According to that conception, a man is accounted good if he does nothing wrong. The chief emphasis upon the individual life is that it should keep itself from moral delinquency. The chief emphasis for the Church is that it should be conservative and safe.

But this is not the meaning of religion. Religion means a life full-orbed. It means what the Master promised—life more abundant, life lived in all the amplitudes of its power. It is a great thing for a life to be filled with energies, even though those energies at first be rude, untamed and sorely needing much discipline from the Lord. It is better to have a blundering strength than an innocuous weakness. Certainly the Master thought so. He did not choose any pale examples of negative virtue for His disciples. He chose James and John, who though one of them became long afterwards the interpreter and very symbol of Christian love, were so volcanic and fiery-tempered when He took them that men called them the "Sons of Thunder." He chose Simon Peter, the rugged and impetuous. He chose Matthew, the man of the world. Every single disciple whose traits are clear cut in the New Testament delineation are men of power—virile, striving men. And that surely is what the great Captain of all good life wants His disciples still to be. He does not want our ambitions and our energies stifled. He wants them enlarged, inspired, consecrated. There is no outgoing of brave, true human effort which may not become a part of the plans of God, and may not be a walging with God upon His ways of service. One of the blessed contributions of the Reformation was its new emphasis upon this sacredness of those callings which the mediaeval Church had looked down upon as secular. It was the message of the priesthood of all believers, the glory that could rest upon the common life. It is a very striking fact, as one goes through the art galleries of Holland, where the influence of the Reformation spirit was strong, to see the extraordinary difference in subjects between those glorious paintings of the Dutch and Flemish masters just after the Reformation, and the paintings of the mediaeval artists in the centuries before. Before the Reformation times the only subjects that a painter ever thought worthy of his art were madonnas and saints, and other figures of religious legend and tradition. But after the Reformation men began to paint the common life—the home, the shop, the street, the wind-mills, the canals, and all the busy background of the life of every day. This was no accident. It was the reflection of a new spiritual understanding. It was the lifting up into the high symbolism of art of the great recovered message that all the outgoing of the energies of men might be beautiful in the sight of the Eternal.

Oh, that today, in this needul time, we might carry out to its true expression this message of the possible holiness of all great outgoings! We expect certain ambitions to be hallowed. We expect the minister to be a servant of God, first of all, and not of his own selfish advantage. We expect the same thing of the doctor, of the teacher, of the jurist; but we have not learned it yet in all our life. We still speak and act too often as though it were a normal thing for the great virile energies of men to go unconsecrated. We talk of business as being business, and nothing more. We do not see in all its startling awfulness the tragedy of the soul's betrayal when a lad deliberately makes the choice of his career not upon principles of service, but simply upon considerations of where he can make most money and make it quickest. We are satisfied if the successful man of affairs gives a part of his profits to religious and philanthropic enterprises, and have not learned yet to require that all our daily practices shall square with the motives of the Kingdom of God. Yet this is what the message of Christian consecration must mean. On all our outgoings God may be with us, and it is a stultification of our real selves if we are content with any road on which He does not go. The world needs today its great ministers. It needs its Christian teachers. It needs equally its business men who are Christians, not only in their formal creed, but in their imaginative and constant effort to interpret the spirit of Jesus, and realize the motives of His Kingdom in the midst of their every-day affairs. Then all strength, all effort, all wisdom, all business, all statesmanship, should be an holy thing, and the Kingdom should begin to come with power.

HEADS OF CHURCHES UNITE IN NOTABLE APPEAL

FOR the first time, so far as known, the moderators and presiding officers of the Protestant bodies of the country have united in a joint appeal to the nation on a great public issue. The moral necessity for a reduction of armaments is the subject which has called forth this remarkable utterance.

The action grew out of a conference of the moderators and presiding officers called by the Federal Council of the Churches to consider together how the churches could carry out the most effective program in behalf of reduction of armaments and a warless world. The statement, which at that time it was agreed should be made, and which was issued on November 5, is as follows:

An Appeal to All Lovers of Humanity.

"So momentous are the issues of the coming Conference on Limitation of Armament, and so fateful for all the higher interests of mankind, that we unite in this joint statement to express to our own nation and the world what we feel to be the deep convictions of the churches.

"We have come to a fork in the highway of human history. To the left lies the old way of suspicion, jealousy and selfishness. To the right, the way of mutual trust, co-operation and brotherhood. The first road requires growing armaments and leads to the horrors of another war. The second requires agencies of international law and justice and leads to a warless world.

"The conference is to deal with difficult and complex problems of politics and economics. But underlying them all are eternal moral principles of international life. We firmly believe that nations no less than individuals are subject to God's immutable moral laws; that only through just dealing and unselfish service can people achieve true welfare, greatness and honor; that for nations as well as individuals, goodwill and mutual helpfulness are the true way of life. No considerations of political expediency or of selfish economic advantage can supersede these basic principles without bringing ultimate disaster and ruin in their train.

"In the light of these principles at least four clear tasks seem to us to lie before our nation and the nations of the world:

"Some rational and pacific method for the settlement of every international dispute must now be found. War we regard as an intolerable evil which we can no longer endure, and which we must definitely set ourselves to banish from the earth.

"A sweeping reduction of armaments we hold to be an imperative necessity. The present riot of expenditure on armies and battleships throughout the world, at a time when all our resources are needed for constructive tasks, even at a time when millions of men are dying of starvation, we regard as a sin against humanity for which we all alike need humbly to repent. Worse still, competitive armaments will lead again, as in the past they always have, to the distrust and suspicion that nourish the seeds of future war.

"For the perplexing problems of the Pacific acceptable solutions must now be found. If causes of irritation be not removed, if jealousy and fear be allowed to spread till they lead at last to conflict in arms, it would mean not only all the unspeakable evils of every war, but also the death knell of the great enterprise of Christian mis-

sions which through years of patient and unselfish service have been breaking down barriers between race and race and ministering to international brotherhood.

"More than all else, there is need for a new spirit in our international life. Penitence there must be, first of all, for our own past sin in thinking too much of our own rights and others' duties, too little of our own duties and others' rights. We must learn to think of our nation not as an end in itself, but as a member of a family of nations under a common Father. All unneighborly attitudes toward other peoples, all prejudice against other races, must be put away. Our hearts must be open to the incoming of the divine spirit of love which alone can bring lasting peace to a world, torn by war and staggering under the colossal burden of unnecessary armaments.

"We bespeak the active co-operation in mind and heart and will of all lovers of humanity in the achievement of these great ends."

The appeal bears the following signatures:

Mrs. Helen B. Montgomery, President Northern Baptist Convention; Rev. E. C. Morris, President National Baptist Convention; President Joseph W. Mauck, President General Conference of Free Baptists; Rev. Frank G. Coffin, President American Christian Convention; Rev. William E. Barton, Moderator National Council of Congregational Churches; Rev. Stephen E. Fisher, President International Convention of the Disciples of Christ; Dr. Walter C. Woodward, General Secretary five years' meeting of the Society of Friends; Rev. John Baltzer, President General Evangelical Synod of North America; Rev. Frederick H. Knubel, President United Lutheran Church; Bishop Luther B. Wilson, General Conference of the Methodist Episcopal Church; Bishop E. R. Hendrix, General Conference of the Methodist Episcopal Church, South; Bishop N. C. Cleaves, General Conference of the Colored Methodist Episcopal Church; Rt. Rev. Charles L. Moench, President Provincial Elders' Conference of the Moravian Church; Rev. Henry C. Swearingen, Moderator General Assembly of the Presbyterian Church in the U. S. A.; Rev. A. B. Curry, Moderator General Assembly of the Presbyterian Church in the U. S.; Rev. Nathaniel W. Mathews, President General Conference of the Primitive Methodist Church; Bishop George C. Clement, General Conference of the African Methodist Episcopal Zion Church; Rt. Rev. Thomas F. Gailor, President Presiding Bishop and Council of the Protestant Episcopal Church; Rev. Thomas H. Mackenzie, President General Synod of the Reformed Church in America; Rev. George W. Richards, President General Synod of the Reformed Church in the U. S.; Bishop Samuel Fallows, President General Council of the Reformed Episcopal Church; Rev. M. Warden Davis, President General Conference of the Seventh Day Baptist Churches; Bishop William M. Bell, Secretary General Conference of the Church of the United Brethren in Christ; Rev. A. F. Kirkpatrick, Moderator General Assembly of the United Presbyterian Church.

ON THE EVE OF A GREAT OPPORTUNITY FOR THE CHURCH

By Samuel McCrea Cavert,

Secretary Federal Council of the Churches of Christ in America

WITHOUT exaggeration, it may be truly said that on the Washington Conference may hang the course of human history for a hundred years to come. It is plain and sober truth that civilization itself is in the balance. Unless the next war can be averted now, the ruin which we only barely escaped in the last conflict will stare the world full in the face.

In the midst of our high hopes there is a growing anxiety lest the outcome of the conference prove disappointing. Disquieting remarks are heard concerning the impracticability of any far-reaching results. The culmination of this tendency to dampen popular expectations finds expression in one of our great newspapers which even deprecates the earnest efforts being made to arouse an intelligent public opinion on the momentous issue. In effect it seems to say, "Run along, childish idealists, and do not embarass the practical men whom the governments have appointed to attend to the matter."

For the Church, at least, this will never do! Detailed solutions, indeed, must be left to statesmen, but insist we must, with all the power at our command, that some genuine solution of the problems of international life must now be reached, some Christian substitute found for the method of competitive armament and fratricidal war. To do otherwise would be to fail in bearing witness to the gospel of our Lord and its meaning for our contemporary life

Practical considerations also lead us in the same direction, for the one hope of constructive results from the conference lies in public sentiment. Certainly no great action is likely to be taken except as the result of an unmistakable demand from the masses of the people.

If it be objected that we ought shrewdly to conceal our earnest enthusiasm lest we create an impression on foreign governments that reduction of armaments will come in America, whether they take similar action or not, the answer is clear: no such scheming and calculating spirit can furnish an atmosphere in which unselfish and disinterested decisions can possibly be reached. Even if it should result in reduction of armament, through fear of what the United States might otherwise do, it could never result in peace, for we would have been playing upon the notes of suspicion and distrust which have always produced war in the past and always will. The best diplomacy for the United States today is no "diplomacy" at all. Only a great tide of Christian idealism, calling out similar idealism in other peoples, can give the upward turn for which the whole world longs. If that idealism be not found in our own nation, which planned the conference, which is its host, which is furthest removed from the dead hand of the past, where can we expect it to be found at all?

And how shall it be found here if it is not found, full and strong and at its height, in the Christian Church? The oft-quoted words of General Tasker H. Bliss call us to our knees in penitence and prayer. "The responsibility is entirely on the professing Christians of the United States. If another war like the last one should come, they will be responsible." Severe as the words sound, they will be true unless we bend our utmost energy, now and during months to come, to mobilize a mighty tide of Christian public opinion throughout the land.

For the task of securing a rational and pacific method of settling international disputes, in place of the mailed fist, is not one that can be accomplished by machinery. It is a great spiritual enterprise. The trouble is, at bottom, a spiritual trouble: the attitude of fear, of suspicion, of selfishness, which pervades our international life. So the remedy must be a spiritual one—the acceptance of an attitude toward life not yet generally accepted in our economic, industrial and international affairs. This goes to the very foundation of men's thinking, requiring of us that we regard our own nation not as the final end-in-itself, but as a member of a brotherhood of nations meant to live in mutual helpfulness under a common Father.

More, then, than anything else, the world today needs faith. Faith in the workableness of the way of brotherhood revealed to us in Jesus Christ. Faith in the vast possibilities of this conference for securing a thoroughgoing reduction of armament and a constructive plan for co-operation among the nations of the earth. To call men to such faith surely is the task of the Christian Church.

And let us not think for a moment that when November 11 is past our task is done. It will only be begun. For weeks, months, we must ceaselessly insist that a great Christian principle is at stake. For weeks, months, we must be studying international questions in the light of the Christian gospel. For weeks, months, we must be in earnest prayer for divine guidance. "He that hath an ear, let him hear what the Spirit will be saying to the churches."

THE REVIVAL AT RHEIMS

By Henry Van Dyke

AN event with a large meaning took place at Rheims on Sunday, October 23. It may fill but little space in the columns of foreign news; but its deeper significance ought to be noted and felt in America.

Famous for its great cathedral, celebrated as the chief wool market of France and the center of champagne production, renowned for its obstinate, heroic resistance and suffering during the World War, the city of Rheims stands out as a type of French art, industry and patriotism. A hundred thousand people lived and labored there before the war; about four thousand of them were Protestants. When France was invaded, all the able-bodied men were drawn into the army defense, and the rest of the inhabitants, old men, women and children, were scattered far and wide, or driven underground for refuge in the vast "caves" in the chalk rock which underlies the city. In these subterranean asylums the indomitable remnant found shelter for four years while their homes overhead were wrecked by a continued, cruel, senseless bombardment. Underground the children of those dark years were born and nursed, brave little schools were carried on, and divine worship was conducted. All this ruin in the daylight and distress in the dark were part of the price that France paid to save mankind from the menace of the Hohenzollern sword.

Every shell that made its barbarous mark on the beauty of the cathedral awakened an echo of resentment in the heart of the civilized world. But there were other deeds of destruction wrought by the invaders which, though less known, were no less deserving of a just and humane indignation. The Protestant church at Rheims, the beloved "house of prayer" for a laborious community of the descendants of the Huguenots, was not merely marred and broken, but utterly destroyed; and with it the modest parsonage and the indispensable Young Men's Christian Association building went down in total ruin under the ruthless fire of the enemy.

Now the tempest has passed. The refugees have returned to Rheims, ready to revive their city's life. The Catholics are repairing the great cathedral. The Protestants, who were among the first to come back, are keeping up their fellowship and their simple worship in a wooden barrack, and making generous offerings to rebuild their house of prayer. Out of their poverty they have gathered 250,000 francs, and friends have contributed 200,000 more. On October 23 they laid the cornerstone of their new church, a fitting, beautiful, commodious edifice, which is to rise like a shrine of remembrance, on the very site where the old church met its martyrdom.

American thank offerings have helped in this revival. But to complete the restoration there is need of something more. Beside the church, and to replace the destroyed Y. M. C. A. building, there must be a model parish house, well equipped with rooms for the Sunday school and for the young men's and the young women's associations, mothers' meetings, boys' clubs, and so on. It should contain both a library and a gymnasium; in effect, it should be fitted for the social work of a modern church in an ancient city, revived and advancing bravely after the bitter trials of war. A hundred thousand dollars will do it. Such a building as this would be a noble memorial to any of those fine, forward-looking American boys who gave their lives to the cause of liberty on the soil of France. It would help to realize and perpetuate the ideals of faith for which they made their great sacrifice.

Protestant Christians in the United States do not fully appreciate how much the Protestants of France suffered during the war, nor how well they are doing their duty under difficulties now. Of the four hundred churches belonging to the Evangelical Reformed Communion, thirty-five were partially wrecked and twelve totally destroyed. To meet the increased cost of living these French Protestants have raised their annual church budget from 1,000,000 francs in 1912 to 3,000,000 in 1920. At the same time they have doubled their foreign missionary work, advancing from 900,000 francs in 1914 to 1,800,000 in 1920. These people are not slackers and leaners. They are workers and self-helpers. They are worthy of sympathy and aid, because they carry such a heavy burden so bravely. They are laboring in the common cause of human welfare which is dear to all true believers.

The laying of the cornerstone of the new church at Rheims is an evidence of faith surviving and reviving among the ruins. It ought to call out a generous practical expression of admiration and gratitude from Christians who hold a like faith in America. Many gifts, large and small, should be sent to the Federal Council's Commission on Relations with France and Belgium, 105 East Twenty-second Street, New York City. The need is real. The appeal is strong. The investment is splendid.

MOBILIZING FOR SERVICE

THE American Red Cross, in 1917, was American manhood and womanhood mobilized for service as the army and navy mobilized for victory. What service was rendered to our fighting men, to their anxious families at home, to the millions of terrified and homeless refugees in France and Belgium and Serbia, in Italy and Rumania and Poland and Greece, every one knows. But the Red Cross, "the union of those who love in the service of those who suffer," has never been demobilized. There is still work for it to do, and the field for that work is widening every day. Service, in peace as in war, is still its watchword.

What the peace service is, what fields it covers, what appeals it answers, can best be realized by a glance over the work of the Red Cross for the past year. The first and greatest appeal comes from the war veterans.

The highest and greatest obligation that the nation and the American Red Cross face today is the problem of the disabled service man. The number of these men is increasing continually as hitherto hidden disabilities assert themselves and an average of a thousand men a month are reporting for hospital treatment. Many thousands more are scattered throughout the country, and the task which faces the Red Cross is to seek out these men in their homes, advise them of the aid that the government desires to give them, and in every way assist them in obtaining that aid. There were 26,300 ex-service men in hositals on June 27, 1921. There are 2,397 Red Cross chapters which maintain a service for the war veterans, and during the past year 1,508,640 men were given help. Headquarters handled 148,032 allotment, compensation and insurance claims, and delivered 63,655 allotment checks to men who had moved from addresses furnished to the War Risk Insurance Bureau. There are 448 Red Cross workers in government hospitals where the disabled soldiers are under care. And last year the Red Cross loaned $450,000 to 32,495 men under the Federal Board for Vocational Training.

At the request of the government, the American Red Cross holds the reserve out of which are recruited the Army and Navy Nursing Corps in time of war.

During the war it assembled, equipped, uniformed and assigned 19,877 nurses to active service with our army and navy.

It holds now upon its list 37,787 registered nurses subject to call.

During the past two years it has assigned 1,163 nurses to the United States Public Health Service for the care of disabled service men.

It has trained, equipped and assigned 1,335 Red Cross public health nurses to the service of chapters and communities throughout the country.

It has furnished 1,726 instructors in Home Hygiene and Care of the Sick, from whom during the past year 258,710 women and girls have received short, intensive courses, whose effect will be vastly increased efficiency in the prevention and combating of diseases.

It is sending overseas constantly nurses to join the medical units working among the destitute children of Central and Eastern Europe. It is establishing and supporting, throughout these war-torn countries, training schools for native nurses.

It is carrying on constantly a campaign in behalf of the enlistment of student nurses among the young women of the country.

The 1,335 public health nurses made during the year 1,144,692 visits to homes, examined half a million school children, and nursed 499,800 patients.

The nutrition service of the Red Cross is being developed in response to the general awakening to the need for more intelligent application of the principles of nutrition to every-day life.

Physicians' examinations have shown that 20 per cent. of the school children of this country are below normal weight. To aid in meeting this situation three chapter activities have been developed; nutrition classes for under-nourished children, hot lunches for schools, and a course in food selection for the mothers.

The service has enrolled up to date 2,514 trained Home Economics teachers to carry on these activities.

During the past year 22,000 under-nourished children have been enrolled in 1,114 classes, and 163 classes in food selection have been organized, from which women have been certificated.

There are 260 chapters in which health centers are established.

Health lectures given in such centers	4,015
Health exhibits held in such centers	780
Clinics held in such centers	6,264
Persons attending clinics	90,252

The work of the Red Cross in first aid is too well known to need explaining. More than half a million railroad employees alone have taken the Red Cross course, and many large industrial and public service corporations, such as the Bell Telephone Company, have made it part of the training of their employees. Last year 5,100 classes were held, 20,172 persons certificated, and 104,495 students enrolled.

No one can ever tell when or where disasters will strike. Their horror lies in their suddenness. In its work of organizing for prompt relief in disasters the Red Cross has established supply bases at various strategic points throughout the country, from which food, medicine and relief supplies can be shipped at an hour's notice to the affected area. There are 328 chapters which have disaster preparedness committees, so organized that volunteers and supplies and transportation are always available. There were seventy disasters during the past eighteen months, and in caring for the dead and injured and providing shelter for the homeless the Red Cross expended $1,600,000. One hundred and seventy-seven chapters last year had to meet disaster emergencies and forty-eight chapters rendered aid outside of their own communities.

The women of 1,613 chapters are still carrying on the production of garments, so many millions of which were made during the war. Last year 1,317,528 surgical dressings, 56,486 layettes and 551,680 garments were made and shipped to Europe. Moreover, working in co-operation with the American Friends Relief Committee, they are collecting used garments and shoes of all kinds to be shipped abroad for the millions of children in Eastern and Central Europe who have not even rags to clothe themselves in this winter.

Realizing that it is impossible for any one organization to stem the tide of misery in Europe, the American Red Cross has now cencentrated its efforts and money on the children. Ten million dollars has been appropriated by the organization for medical nursing and welfare relief for the millions of children who need this care. In Poland alone there are 800,000 war orphans and as many again who need food, clothing and medical help. A very large percentage of all Polish children are tuberculous. It is an unusual thing to find a healthy-looking child. Starvation and exposure have left a terrible heritage in shrunken bodies, twisted and distorted limbs and crooked spines.

Austria and Hungary have a million children with no one to minister to their necessity. Throughout the Balkans the distress is just as great. In Serbia, Montenegro and Albania more than half the children are orphans.

Upon these sick, famished, naked babies of the old world rests its civilization of the future. The work of the American Red Cross among them is almost entirely medical and nursing, but it is also undertaking to furnish soap, clothing and other things which tend to prevent disease. Ninety welfare units, made up of doctors, nurses and field workers, have already been placed at strategic points ministering to the children in the districts of which their posts is a center. Medical Unit No. 4, stationed in Kolasin, Montenegro, a small town of 1,800 people, served during the month of May 50,000 people in that vicinity.

In Europe also during the past year, the American Red Cross has been engaged in general relief work in Poland, the Baltic States, Austria, Hungary and in parts of the Balkans and among the thousands of Russian refugees at various points. It also completed the restoration of their families in Soviet Russia of 780 Russian children it had rescued from starvation in Siberia. In China during the year the American Red Cross, by building 903 miles of roadways, paid for the labor of some 74,000 workmen with food for themselves and relatives, more than 600,000 men, women and children were fed through the critical famine period. For this relief the American Red Cross made an appropriation of $1,000,000. To the American Committee for Relief in Ireland it appropriated $100,000 to be disbursed under the direction of the committee.

The need for such efficient, disinterested service is very great. The appeals are more insistent than ever before. But unless the American people support it, the Red Cross work will not continue.

The mobilization for service is voluntary; it consists merely in enrolling in the Red Cross organization, and paying the dollar membership dues for the year. The annual roll call will be held this year from the 11th to the 24th of November. The cost is so little; the service so great. Won't you do your share by joining?

The Southern Division.

One hundred and forty-four thousand nine hundred and ninety-four men who served in the armed forces of the Unite States during the World War have been aided in their fight to get back to normal life in the past six months by chapters of the Southern Division of the American Red Cross. During the same period 21,280 disabled soldiers, still in the service, largely men who are recovering in government hospitals, have been helped through the same agency. These figures were given out by the Southern Division headquarters for the first half year of its operations.

This work was carried on in the widest possible scope. No soldier problem was too small; nor were there any too large. The Red Cross was always willing to help in obtaining compensation, vocational training, hospital treatment, maintaining family ties while the veteran was recovering his usefulness, making the dull routine of hospital life endurable, finding employment, providing the human touch everywhere.

NEAR EAST RELIEF

WILL we finish the job President Wilson started on April 4, 1917—to make the world a decent place to live in?

The armistice has been signed, arms have been laid down and most civilized countries are engaged in "getting on their feet" again. But there are two little nations in the Near East still suffering the horrors of brutal warfare—more ruthless than the Germans practice on little Belgium and devastated France.

Armenia and Syria are being ravaged and ravaged again by the Turks, families are being rent asunder, men massacred and women forced into the Turkish harems, crops ruined, stock and food stolen and disease spread rampant.

Armenia is not a decent place to live in. Neither is Syria.

Through the darkest period any peoples ever passed there appears one little ray of hope. It is **American Relief.** Thousands of lives have been saved, thousands restored from disease to health, thousands of miserable lives made brighter—all through the work of the Near East Relief.

These two brave Christian nations have been ravaged by the Turks simply for their refusal to renounce Christ and all He stood for and become Mohammedans. For a thousand years the Armenians have been persecuted, but never with the thoroughness, brutality and ruthlessness of the latter-day Turks. But, through the thousand years of persecution, torture, murder and lust there is no record of even one Armenian forsaking Christ for the religion of the "bully" nation.

The war in Europe gave the unspeakable Turk a fine chance to multiply his cruelties, and with the signing of the armistice he did not stop. With no crops, no industries, no live stock and little or no food or clothing, the people of the stricken Bible lands are in a pitiable plight. Volunteer workers of the Near East Relief on the ground are distributing gifts of food and clothing from the American people in a manner to do as much good as possible.

But much more must be done to put these people "on their feet" again and help them to become a self-supporting nation. Sixty dollars will feed and clothe a child for a year—such is the efficiency of the Near East Relief. Think of performing such a feat here.

For every five dollars you give one child will be kept alive, well fed, well clothed and as happy as he or she can be under the circumstances for a whole month. Workers in the Levant, who cannot take care of half the pitiable cases at their very doors, are continually calling for more food and clothing as they come into daily contact with the most heart-rending misery.

The Near East Relief is the only relief organization operating in Armenia—a country which stood staunchly by the Allies in the late war and which has stood steadfastly by Christianity for 1,000 years. It is the only relief organization chartered and supervised by the Congress of the United States, outside of the American Red Cross.

Armenia only wants to keep its population from starving or freezing to death and dying from disease until its industries can be rebuilt and crops planted and harvested.

The treasurer of the Virginia Division, Near East Relief, is Waller Holladay, 209 American National Bank, Richmond.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE BISHOP ROWE FOUNDATION FUND.

Mr. Editor: After careful consideration it has been decided to keep the above fund open until General Convention in September, 1922.

So many requests have come from all parts of the country asking for an opportunity to share in this tribute to the hero-Bishop of Alaska.

All checks should be sent to Mr. Stephen Baker, 40 Wall Street, New York City, who is treasurer of this fund. Up to the present about $35,000, in round figures, have been contributed, and it is hoped that within a short time the $50.000 mark will be reached

WALTER TAYLOR SUMNER,
Bishop of Oregon, Vice-Chairman.

Portland, Ore.

THE HOME FOR BOYS.

Mr. Editor: Please permit me to acknowledge the receipt of $6,000, just received from the Treasurer of the Presiding Bishop and Council, being the first installment on their appropriation made on July 13 for $25,000. It is understood that the remainder will be paid over by the last of December.

By the agreement made between the special committee of the Presiding Bishop and Council and the joint committee from the Dioceses of Southern Virginia and Southwestern Virginia, the entire sum appropriated, $25,000, must be applied to the reduction of the debt for construction. It will be so applied.

As we have 132 boys in the Home, and many of them have nothing provided for their maintenance, it becomes necessary for us to seek substantial gifts for daily bread. Many have thought that the help from the Nation-Wide Campaign was for the operating cost of the Home. This is not true, in so far as it is set out above, and at present no other source of help from the Church seems open.

Let me urge you to make gifts to the Home so that we may feed the boys and pay the meagre salaries to those who, in the Master's name, spend themselves for His children.

Send your checks to Mr. E. Kunz, Treasurer, Home for Boys, Covington, Va.

GEORGE FLOYD ROGERS, President.

Lynchburg, Va., Oct. 1, 1921.

"THE FIRST ENGLISH BAPTISM IN AMERICA."

Mr. Editor: On page 372 of the September issue of "St. Andrew's Cross," in a very interesting article, occurs the statement, "In the church at Jamestown occurred * * * the first baptism (1609) * * *." That is a mistake. Hakluyt's "Principall Navigations, Voiages, and Discoveries of the English Nation," in its account of "The Fourth Voiage made to Virginia, in the Yere 1587, by Governor John White," narrates:

"The 13th of August" (1587) "our Savage, Manteo, by the commandment of Sir Walter Ralegh, was christened in Roanoak, and called Lord thereof, and of Dasamonguepeuk, in reward of his faithful services. The 18th, Elenor, daughter to the Governour, and Wife to Ananias Dare, one of the Assistants, was delivered of a daughter in Roanoak, and the same was christened there the Sonday following, and because this child was the first Christian borne in Virginia, shee was named Virginia."

The North Carolina State Board of Education has employed Miss Grimball to stage a pageant of the attempts of the English to colonize on Roanoke Island. The pageant has been taken in moving pictures and will soon be presented, primarily for the public schools of the State.

ROBT. B. DRANE

Edenton, N. C.

Report to the Church on the Work of the Commission on Registration and Reference of Church Workers

The Church Personnel Bureau, Inc., which was organized by the Rev. Arthur W. Brooks, and operated for twenty months, endeavored to secure the endorsement of the last General Convention. In this connection the convention adopted the following:

"Therefore be it resolved, the House of Deputies concurring, that a joint committee be appointed, to consist of five bishops, five presbyters and five laymen, to take under advisement the whole subject of vacancy and supply; and especially to consider the advisability of giving the endorsement of the Church to the Church Personnel Bureau, Inc., aforesaid; and to report during this present session of the General Convention." (Journal, page 71.)

This committee reported that in its opinion it was "inexpedient for the General Convention of the Church to give official endorsement to an organization which both in its origin and status is largely, if not altogether, a private enterprise, no matter how efficient such an arrangement may be." (Journal, page 184.)

The committee further recommended that there be referred to the Presiding Bishop and Council the following:

"The urgent need of a Department of Vacancy and Supply, created and controlled by the General Church, having as its principal function the establishment and operation of a bureau or bureaus from which bishops and parishes may secure full, prompt and accurate information about clergy seeking cures or temporary work." (Journal, page 184.)

In pursuance of the above, the Presiding Bishop and Council requested that the Department of Religious Education study this whole matter and appointed a commission composed of Rt. Rev. Thomas F. Gailor, D. D., Rev. William E. Gardner, D. D., John W. Wood, D. C. L., Rev. Arthur R. Gray, D. D., Rev. Franklin J. Clark, Miss Grace Lindley.

Conferences were held with the authorities of the Church Personnel Bureau, Inc., and an agreement was reached by which they turned over their office records and the papers of such registrants as gave their consent to the transfer of their files and dissolved their corporation in consideration of the payment of $1,500, which covered all the outstanding obligations of the Church Personnel Bureau, Inc., and the salary of the Executive Secretary for six months in advance.

The Commission began its work on April 12, 1920, and up to date there has been registered with us, both lay and clerical, five hundred and thirty-six persons.

Through change of plans, or the securing of work through other sources than this commission, one hundred and fifty-three names have been removed from the register (of this number forty-seven were clergy).

The Commission has made to date the reference of seven hundred and twenty-eight names (of these references three hundred and two were clergy and four hundred and twenty-six lay workers).

There is now an active list of three hundred and twenty registrants, of whom ninety-eight are clergy, nine deaconesses and two hundred and thirteen lay workers. We have classed as lay workers, teachers (grade and special subjects), Social Service workers, parish visitors, organists, workers among foreign-born Americans, office workers, matrons, house mothers, directors of Religious Education and workers among boys.

Of this active list there is now out three hundred and ninety-three references, of which one hundred and seventy-eight are clergy and two hundred and fifteen are deaconesses and lay workers.

The known placements to date are eleven clergymen, fifty lay workers and three deaconesses. This commission was instrumental in securing for work in Cuba a school teacher, a school secretary and a registered nurse. In addition, a directress of Religious Education was sent to China. Another woman worker was secured for work among the mountaineers of Virginia. As a result of a visit to the Church Missions House, one registrant is now entering his second year at a seminary.

The calls during the past year have been varied. Teachers, parish secretaries, parish visitors, Social Service workers, workers among boys, directors of Religious Education, kindergartners, hand craft workers, camp counsellors, organists, matrons and housekeepers (school).

The calls for Sunday supply were numerous and the extra help that is always needed for Lent was taken care of. There have been many calls for part time workers in churches and settlement houses and for trained teachers for Sunday work. We have met all these demands.

Little advertising has been done through the Church periodicals; it has been mostly by the registrants whom we have helped and who have told others. There is no fee attached either for registering the vacancy or for those registering their names. The work is being done for the "Church at large," and it is our hope that it will become so well known that it will be the logical place for every bishop and rector to turn when in need of help of any kind.

The Advent Corporate Communion

Once more the Brotherhood of St. Andrew suggests to the men of the Church, as its call goes forth to its own members, that they gather in their parish churches on the First Sunday in Advent (November 27) for the corporate celebration of the Holy Communion.

Last year over 66,000 cards announcing these services were procured by rectors from the Brotherhood's national headquarters for distribution among their men. And the cards are available this year to those who wish them at the usual rate of $1 per hundred. Correspondence should be had with Mr. Spencer, Executive Secretary, at the Brotherhood office, 202 South Nineteenth Street, Philadelphia.

Although separated in hundreds of parishes and missions throughout the Church, this annual celebration of the Holy Communion among her men has come to be a national event eagerly looked forward to by the clergy and laity participating, and the Brotherhood requests rectors everywhere to co-operate in furthering it among their confirmed men and boys.

Essentially a men's organization in the Church, the Brotherhood, during the nearly four decades of its history, has ever stressed the sacramental side of the Church's life; and it asks again only the privilege of being a helpful medium in order that on the coming first Sunday in the Church's new year more men and boys than ever will join in this holy sacrifice.

Mr. Cutting Makes an Interesting Address and Offers Some Progressive Suggestions

In a memorable address before the recent conference of the laymen's organization of the Episcopal Diocese of Bethlehem, Robert Fulton Cutting, a prominent layman of the Church, the successor of J. Pierpont Morgan as warden of St. George's Church, New York, disclosed some rather startling conditions and needs of the Church and mapped out a comprehensive program of work for the laymen's organization in this and other dioceses. "The death rate of a community is a true index of its Christianity," quoted Mr. Cutting, who brought out the importance of work of civic welfare by the Church, not only because the community needs the assistance of the Church, but because the Church needs the work to secure and retain the interest of the people.

Mr. Cutting's address began with the disappearance of the autocrat, the oligarchy, and the plutocrat as major influences in world affairs, and explained the emergence of the "mass mind," which he said is of greatest importance within the Church and a great advantage, provided the leaders are competent to lead. Nevertheless, though autocratic conditions are disappearing in world affairs, he said that we have within the Church, despite its democratic form of government, an autocracy, with the clergy as the autocrats, not because of any desire or aggression on their part, but because the laymen have shirked their duties. The mass mind of the Church is the laity, he said, and they are not expressing themselves as they ought. Many laymen of the Church are doing great works of charity and philanthropy outside the Church, because the program of the Church has not gripped their imaginations, nor given them an outlet for the exercises of their talents within the Church.

Let us transform the clergy from autocrats into leaders of the mass movement, said Mr. Cutting. Let us organize our congregations in a different way from that in vogue at the present. The present parochial organizations, though excellent in themselves, tend to disintegrate the congregations instead of unifying them. They tend to create circles within circles. Let congregational committees be appointed to map out a program of active work. "The death rate of a community is a true index of its Christianity," quoted Mr. Cutting. Education of mothers in child raising, clothing of children, their nourishment, etc., are greatly needed, and would save many lives. Is this not a work worth engaging in? Civil authorities appreciate co-operation of laymen if non-partisan. The Church ought to be closer to the public schools; to take an interest, to support where support is needed, to correct and reflect the will of the public if such be required.

Mr. Cutting emphasized that the Church must widen the scope of its activities, not so much that the work for community betterment can be better done by the Church, but that more of its members can find outlet for their activities in the Church's program. He said, "There is great value in the shoulder-to-shoulder mass organization." It is the only way that the fervency of the few can be communicated to the many.

The Missionary Centennial Impressively Observed in the Nations Capital

"Never in my twenty-seven years' ministry, through the length and breadth of the land, not even in the great city of New York, have I witnessed such a demonstration as this." So said Dr. Freeman in an address before the Sunday school children, teachers and officers of the Diocese of Washington gathered together at Epiphany Church on the afternoon of November 6 to celebrate the Missionary Centenial. Several thousand children gathered on the monument grounds, and, in formation of four abreast, led by a crucifier bearing the cross, interspersed with banners and flags telling of the meaning of it all, marched in parade from the monument to Epiphany Church. Music was furnished by the Boy Scout Band, and the sidewalks were lined with people watching this unique procession. The police co-operated splendidly, and traffic gave way as the children came to dangerous crossings. As the line reached Epiphany they began to file into the church, and after every spot of the church was filled, including chancel, choir stalls, aisles and galleries, the overflow number was taken care of in the parish hall. Dr. Freeman, after his address to the larger body, found his way to the parish hall, where he talked to those gathered there. Washington is accustomed to parades, but this one, on a crisp November afternoon, when thoughts were turned to the great conference and people of other nations were constantly seen on the streets, will ever stand out in the minds and hearts of those who witnessed it. Because a few dared to organize one hundred years ago for the sole purpose of preaching the gospel to every creature, several thousand children in one city made possible a great and new kind of parade. Surely this was an inspiring way to celebrate the Centennial and emphasize the part Christianity has to play in the cause of peace.

BISHOP MANNING URGES INTEREST IN DISARMAMENT: NEW YORK RECTORS INSTALLED.

Bishop Manning, who preached yesterday in the Cathedral of St. John the Divine, said after the service that never had he seen such an outpouring of people in the Cathedral, certainly none with such earnestness. The Bishop, who was the preacher, began by speaking of the importance of the coming election, and of all voters taking part, and gave most of his sermon to the Centennial of the Missionary Society of his Church. Concerning disarmament, he said:

"All are thinking of the great conference now to be held in Washington. We feel, and rightly, that this may prove to be the most momentous in all history. It holds the hope of a real advance towards brotherhood and peace, and sanity among men. During the war some men said that Christianity had failed. This conference is the evidence that Christianity has not failed. The holding of the conference is the direct result of the command to go into all the world and preach the gospel. But for the preaching of the gospel in this world no such conference would have been heard of or thought of. It is a witness to the present power and influence of Jesus Christ among men.

Three institutions of rectors have just taken place. One was that of the Rev. Leighton Williams as rector of Christ Church, Marlborough, and All Saints' Church, Milton, both in the Hudson River Valley, and attended in summer by New York men of influence. Bishop Manning officiated, and was assisted by the Rev. Drs. Chew, Hobson and Kroll. Until late n life the Rev. Dr. Williams was a Baptist minister, attaining prominence in that religious body in New York City. A brother, Mr. Mornay Williams, is a foremost Baptist layman of the city, prominent on many official boards. A second institution was that of the Rev. Frank R. Jones at St. Mary's, in the lower Bronx; a large parish in what is a down town district even if far up town. Mr. Jones was for many years in the Cit yMission Society, and chaplain of one of the great hospitals of the city. A third was that of the Rev. Dr. George R. Van de Water, in charge of the Beloved Disciple Parish, already reported.

The Synod of the Fourth Province

BISHOP WOODCOCK'S PLEA FOR REGENERATION.

In point of attendance, in the inspirational addresses, in the passing of several notable resolutions, and in the progress shown in the Departments of Missions, Religious Education and Christian Social Service, the Synod of the Fourth Province, held in Savannah, Ga., October 25-27, was markedly one of the greatest ever held. The opening service was held in St. John's Church Tuesday evening, October 25, and the feature of the evening, and it might almost be said of the Synod, was the address of Dr. W. C. Sturgis on his world-wide tour of the mission field. For half an hour Dr. Sturgis held his audience spellbound while he gave glimpses of the countries through which he traveled, laying particular stress on conditions in India, China and Japan. The same evening the Rev. R. Bland Mitchell, of New York, spoke on the Nation-Wide Campaign, and called on the Church in the Fourth Province to nourish the great movement it had sponsored.

In his annual address, at the business meeting the next day, the Bishop of Kentucky, president of the Synod, dealt searchingly with the present day problems.

"There is a deep-seated unrest and dissatisfaction which is eating out the heart of humanity," said Bishop Woodcock. "It is not to be wondered at, for it arises from deferred hopes and disappointed ideals. All the material enrichment of better times is powerless to heal the unhappiness of disappointed souls. It was hoped, and by many believed, that events following the late war would lead up from darkness into light, from primal instincts and barbarous conflict to a brotherhood of man and a community of nations. From the dream of peace and goodwill, from the anticipated spiritual elevation of the whole race, there has been a rude awakening. So far as its great opportunities are concerned the world seems unprepared to use them and to have fallen back into the ruck of old habits.

"The world feels a need which victory has not satisfied. Some could forget past unrest in present prosperity. Some could banish discontent in social betterment. But to others these, at best, are only opportunities for greater things. We must go deeper and higher. We must be possessed of a faith that endures, capable of seeing in this era the hope and possibility of a new awakening. This adventure of faith is not merely an attempt at reconstruction, to see what can be salvaged out of the world's shattered system and economy. Nor even a readjustment in order to fit a disastrous past into a betangled and much bewildered present. If it be only reconstruction, then it may be only repair. If it be no more than readjustment, then it may fail to be reform. If we seek spiritual uplift and progress, we must do something more than put a new piece of cloth to an old garment.

"The deep-hungering need of the world is something more than revolution and reconstruction. What the world sorely requires is not salvage, but salvation; not reform, but religion and repentance; not only social improvement, but spiritual redemption. It has had enough of Mars, it now needs Jesus Christ. Before there is any decided change for the better there must first be a conversion and transformation in the nature of nations and of men.

"Because of disappointed ideals many men are confused and know not where to look for aid. Some are turning away from Christianity, others are looking to the Church for guidance through bewildering paths. Is modern-day Christianity equal to the glowing opportunity and the great task? Before we may hope to help any one our Christianity must first have helped and sustained us. It must be a deeper, holier, more satisfying thing in our own consciousness and experience. It must be to us and for us so consuming, saturating and over-mastering as to be better loved and better lived, before we either have or are able to preach unto others the gospel of hope, the gospel of help, and the gospel of peace. We cannot anticipate any spiritual advance which is unidentified with Jesus Christ and unsupported by His presence and grace. We despair of any permanent uplift and progress unless men gain this true inspiration and then grasp two fundamental principles: First, we are in the world with God and for God; second, that all true progress must include this from the start that Christianity must not be excluded from personal conduct, personal contact and moral fitness. Things social and moral gain their highest inspiration when founded on things spiritual. We have had too many programs with God and the soul left out.

"To Christians themselves there is a call to meet the test of these crucial days. Men are asking what is the matter with Christianity? The real inquiry should be, What is the matter with Christians? These are days when lukewarmness and indifference work grievous harm. Nothing is more disappointing than to preach what we only half believe, and only half live what we preach. The world is looking to Christians to find in life the promises of Jesus Christ. It is hungering for something to satisfy and sustain. Men are asking and want Christ interpreted to them in a life which illustrates His meaning, His love and His service. How deeply essential, therefore, those who interpret should bear the marks of the Lord Jesus Christ.

"Is it true that we have a Christianity today which is not contagious because it is not convincing to men? Is it a fact that Christian enthusiasm is on the wane and fails to attract men to God? Is it true that Christians themselves need a new conversion? And is this true, that our Christianity neither convinces nor converts others because of the small power it exerts over ourselves? No, these are not wholly true, but we should so fulfil our vocation and ministry that no man may be able to question what we mean by Christianity as it is reproduced in our own lives. To meet the clarion challenge of these days of stress and greed and doubt each must keep his skirts clean and his Christian ideals uplifted and unmodified. Bear in mind that a man is not rated nor worth what he possesses; he is worth only what he is in character, in influence, and in example, in his relations to and service for his fellowmen. It is one of the hopeful outlooks of the times that men are coming to see that a man's life does not belong to himself; it belongs to God and to humanity. This will further the realization that a man's religion does not end in what it does for him; it begins in what he can do for God and his fellow-creatures. Such a conception of Christianity lays something upon a man's conscience, upon his sympathy, and upon his service. It is not a question, 'Am I my brother's keeper'? This is the point, Am I my brother's helper?"

A resolution offered by the Bishop of Georgia and passed amid great enthusiasm expressed the devout hope that the Conference on the Reduction of Armament may carry on its labors in the solemn conviction of the uselessness and waste and demoralization of war, and with the deep recognition of the longing and desire of all just and righteous persons throughout the world for permanent peace among the nations. The clergy throughout the province are called upon in the resolution to call their people to public prayer on the days designated by the Presiding Bishop and Council, and a copy of the preamble and the resolution will be sent to the President of the United States.

Condemnation of the hideous principles underlying the Ku Klux Klan was made in a resolution offered by the Bishop of South Carolina, and the Bishop of Georgia offered a resolution, which was passed, that the Synod express its belief in the inter-racial commission. A commission of nine, was approved, one from each State within the province, to be known as the commission on race relationship, whose duty shall be to assist in the co-operation with the racial relationship commission in the formation of such joint committees in every community and in any other practical way to promote the cause of friendly relations between the white and colored people throughout the province.

The report of the Provincial Board of Christian Social Service, which was presented by the chairman, appears on page 13.

The report of the Provincial Board of Religious Education called for an increase in the appropriations, for the execution of a very fine program, and a resolution called for an appeal to the Department of Religious Education for more funds.

The Provincial Board of Missions provided addresses by the Rev. S. B. Stroup, Diocese of Asheville, on "The Mission to the Mountain People"; the Rev. L. N. Taylor, Diocese of North Carolina, on "The Mission to the Mill People"; the Rev. James M. Maxon, Diocese of Tennessee, on "The Rural Mission," and the Suffragan Bishop of North Carolina.

Notable among the addresses at the evening service was that of the Rev. Bernard Iddings Bell, of St. Stephen's College, Wednesday evening at Christ Church, who spoke on the University of the South, and gave one of the finest addresses on education ever listened to by members of the Church in the Fourth Province. Dr. Bell advocated the restoration of the English system of education in colleges condemning the tendency to specialize, and made a plea for better support of the educational institutions of the Church. The Bishop of Tennessee also spoke on the University of the South, and the closing evening at St. Paul's Church, he preached a missionary sermon.

The Synod and the Church Service League were the guests of the four parishes in Savannah, Christ Church, St. John's, St. Paul's and St. Michael and All Saints' Churches.

The invitation extended by the Rev. W. J. Loaring Clark to hold the 1923 Synod in St. Paul's Church, Chattanooga, Tenn., was accepted. The Bishop of Georgia was re-elected the provincial representative on the Presiding Bishop and Council, and Mr. T. H. Nickerson was re-elected Treasurer of the Province.

E. D. J.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor.

PRACTICAL SUGGESTIONS.

We are glad to note from the resolution adopted by the Synod of the Province of Suwanee that their Social Service Department is moving along thoroughly helpful and practical lines.

We quote from the news report of the Synod as follows:

"The report of the Provincial Board of Christian Social Service presented by the chairman, the Bishop of South Carolina, called for six resolutions which were adopted as follows: that the Synod approve the plan of a field secretary for this department; recommending the abolition of the present fee system in connection with the feeding of prisoners in county jails; urging the clergy and members of social service committees to visit jails and convict camps to investigate conditions and seek by all lawful means to improve them; endorsing and approving the action of the Sewanee Training School for Workers in its efforts to establish in the province work among delinquent girls under the Church Mission of Help; recommending the appointment of a committee to confer with the American Church Institute for Negroes and the heads of the Church schools for negroes with a view to the establishment of a training school for negro deaconesses and social and parish workers; and an appeal to all Christian people to obey the law, the resolution expressing deep concern for the welfare of the country in the spread of mob violence and lawlessness. The report also dealt with the growing evil of divorce, the board lending its voice and moral support to those agencies now at work in the nation which aim at correcting this national evil, and recommendation was made that the members of the Synod study the motion picture problem with a view to educating public sentiment in the selection of the most elevating class of films, rather than advocating censorship."

BIBLE STUDY IN PUBLIC SCHOOLS.

In these days, when the Godlessness of the world is the common theme of many who shake their heads dismally, it is worth our while to look back to a little over one hundred years ago, when it was debated at William and Mary College whether or not Christianity had failed.

In contrast to such a condition, it is encouraging to know what some State universities are doing today to encourage Bible study.

The University of Virginia, following a plan started in North Dakota, is now offering regular high school credits to pupils who wish to take Bible courses.

We quote here the instructions to principals and pupils which have been sent out:

1. The Bible courses herein outlined are not intended to be made a part of the public school teaching, nor are public school funds to be used to provide this Bible teaching.

2. The responsibility for inducing pupils to elect these Bible courses must rest solely upon their parents and religious advisers.

3. The teaching may be done in Sunday schools, Sabbath schools, vacation Bible schools, Y. M. or Y. W. C. A. classes or in private schools or classes. Classes may meet once a week or oftener, but ninety recitation periods of forty minutes per period must be devoted to each course, and the class must be in charge of a teacher who will do and require faithful work.

4. Teachers and superintendents or directors of religious instruction are earnestly cautioned not to certify the fitness of pupils to take the examinations until such pupils have been thoroughly prepared and tested, lest failure to pass may discourage them and others from further Bible study.

5. Teachers are at liberty to supplement the courses as outlined with any tenets of their faith, or moral and spiritual applications that they desire, but examinations will deal only with the historical, geographical and literary matters outlined.

6. Religious bodies or individuals not caring to avail of this provision for Bible credit for their children are in no way required to do so, as pupils who do not apply for such credit will take some one of the regular high school electives in lieu of it.

7. References are indicated for the three versions of the English Bible in common use among Protestants, Catholics and Jews: The Authorized or King James, the Douay and the Leeser. Where only one reference is indicated there is no difference in the three versions. Where there is a difference the Authorized Version is in the text of the lessons; the Douay reference after it in parentheses; the Leeser Version in a footnote. In Course II, Douay references are also in footnotes.

8. The spelling of many proper names differs radically in the three versions used, but it has been impractical to indicate the differences. The Authorized Version has been followed. Teachers will have to aid pupils to find the equivalent name where other versions are used. With names, order of books, and the text of Biblical passages pupils must accurately follow whichever version they study.

II. To Pupils.

1. Hifh school pupils desiring credit for a course or courses in Bible study are permitted to substitute such courses for one or more of the regular electives.

2. They must take the course or courses under the instruction of a teacher, and preferably in an organized school of the religious body to which they or their parents belong.

3. In addition to regular attendance upon a class devoting ninety recitations of forty minutes' duration to each course, pupils must prepare their Bible lessons at home with the same thoroughness devoted to other studies.

4. Pupils intending to take an examination upon one of the Bible courses at the end of any school session must notify the principal one month before the examination period.

5. For admission to the examination, pupils must present to the principal the certificate found in this syllabus, duly filled out and signed.

6. Pupils passing the examination will be granted half a unit credit in Bible study. A maximum of one unit credit will be allowed upon the completion of two of the courses. Pupils may take examinations in all there courses and receive a certificate for passing them, but only one unit of high school credit will be allowed in lieu of regular elective courses.

III. To Principals.

1. Principals of high schools in which there are pupils preparing for Bible examinations should advise them as to what elective studies may best be omitted.

2. One month before the beginning of the final examinations of the session, principals should learn the number of pupils expecting to take Bible examinations, and which course, I, II or III, they are taking, and promptly order the necessary number of uniform examination questions from the Superintendent of Public Instruction, Richmond.

3. The examination in any Bible course must be given in the high school building at the same hour to all pupils in that course, regardless of the different hours for examination in the electives for which Bible study is substituted.

4. Principals need not grade Bible examination papers, but must send them all to the State Superintendent of Public Instruction, Richmond, to be graded by the committee. Papers of seniors whose graduation depends upon their success in the Bible examination must be graded by the principal with such aid from local religious leaders as he may desire. Such papers must later be forwarded to Richmond with all others.

5. At present only one examination will be held each term, and that will be at the end of the term, thus making two examinations each school session, if desired.

The three Dioceses in Virginia have organized a committee of one clergyman from each Diocese to co-operate in this work as follows: Rev. Carl Block, Roanoke, Va.; Rev. George P. Mayo, Richmond, Va., and Rev. H. H. Young, Kentridge, Va.

The latter, through co-operation of the Industrial Association of Lunenburg County, has induced sixty-one high school pupils to avail themselves of the credits secured by these Bible courses.

No doubt many other State universities have plans similar to this to encourage Bible study, and if they have not, by a little pressure from Church people, they could be induced to adopt them.

There is a great opportunity here for those of us who wish to see a greater knowledge of the Holy Scriptures to bring this plan to the attention of school principals, and to encourage pupils to take these courses in the State of Virginia, and to find out what is being done along these lines in other States.

Church Intelligence

Letter from the Presiding Bishop to His Diocese.

Dear Brethren:

Friday, November 11, will be the third anniversary of Armistice Day, when the horrible carnage of the great world war was stopped.

The President of the United States has called a general conference of representatives of the nations to meet in Washington on that day to endeavor to devise and act upon some plan for the reduction or limitation of the dreadful armaments which project the horrors of war upon the vision of the people of the earth, and which choke out their very life in the grip of a burthening taxation.

It is a time of crisis. It is a day to mark an epoch. Christian love and patriotic duty call upon us to mind it. I call upon you to give it thought and counsel, prayer and supplication.

You are asked to meet for a civic and religious service in Christ Church Cathedral, Thirteenth and Locust Streets, at 11 o'clock on that day, Friday, November 11, for thanksgiving to God for the armistice, and entreaty to God for His guidance and blessing upon the beneficent aim of the conference.

I beg all the clergy to come, and to be vested, and in the chancel; I beg them to ask their congregations to come; I beg the citizens of St. Louis generally to come.

The service will not be long. Bishop Tuttle will preach. There will be no collection.

We will humbly prostrate ourselves before Him who is the Lord of hosts, and the God of righteousness, justice, liberty and peace. We will beseech Him to take the cause into His own hand, and to tell us whither we are to go, and what we are to do, that righteousness and justice and peace for the nations of the earth may flow down in a mighty stream as the rivers run into the sea.

God, mercifully have us in His holy keeping, and help us, and save us, for His dear Son's sake, our Lord and Saviour, Jesus Christ. Amen.

DANIEL S. TUTTLE,
Bishop of Missouri.

St. Louis, Mo., Oct. 25, 1921.

General Theological Seminary.

The official ballot for trustees of the General Theological Seminary, to be elected by the alumni, and bearing the following nominations, have been distributed:

The Rt. Rev. Thomas F. Gailor, D. D., '79; the Rt. Rev. Harry S. Longley, D. D., '94; the Rt, Rev. Ethelbert Talbot, D. D., '73; the Rev. John Keller, '86; the Rev. J. Wilson Sutton, D. D., '03; Joseph Boak, Potsdam, N. Y.; Robert L. Gerry, New York, N. Y.

The terms of the following trustees elected (by the alumni) expire at the close of the civil year, viz., the Rt. Rev. Thomas F. Gailor, D. D., the Rev. John Keller and Mr. Robert L. Gerry.

Polls are now open; they will close at the Seminary on Thursday, December 15, 1921. Every alumnus is urged to participate in this election.

By the kind invitation of the dean, and with the cordial co-operation of the faculty, the program of events for the mid-winter reunion and dinner of the alumni will cover the morning, afternoon and evening of Tuesday, January 17, 1922.

Consecration of the Rev. Dr. Shipman as Bishop of New York.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Herbert Shipman, D. D., Suffragan Bishop-elect of the Diocese of New York, as follows:

Time: Wednesday, November 30 (St. Andrew's Day).

Place: Cathedral of St. John the Divine, New York City.

Consecrators: The Presiding Bishop, the Bishop of Newark, the Bishop of New York.

Preacher: The Bishop of Wyoming.

Presenter: The Bishop of Delaware, the Bishop of Erie.

Attending Presbyters: The Rev. Theodore Sedgwick, D. D., the Rev. Alexander G. Cummins, D. D.

Master of Ceremonies: The Rev. E. Briggs Nash.

Registrar: The Rev. George F. Nelson, D. D.

DANIEL S. TUTTLE,
Presiding Bishop.

November 5.

VIRGINIA.

Rt Rev W. C. Brown, D D., Bishop.

Annual Meeting of the Woman's Auxiliary, Richmond.

The thirty-first annual convention of the Woman's Auxiliary in the Diocese of Virginia was held November 2-3 at Monumental Church, Richmond. The meeting was opened with a celebration of the Holy Communion by Bishop Brown, assisted by the rector of the church, the Rev. George P. Mayo. Many prominent delegates and visitors were present, including a number of workers among the mountaineers and missionaries from the foreign fields.

Miss Louisa T. Davis presided at the meeting, and the business sessions were devoted principally to reports of the work accomplished by the Auxiliary in the last year. These reports were most encouraging, for in spite of many obstacles the work accomplished shows wonderful progress.

During the year eight new branches of the Woman's Auxiliary were formed and three of Section B. There are still a few counties without branches, and it is hoped that these will soon become organized.

The treasurer reported that the contribution in the past year was the largest that has ever been received, being a little over eleven thousand dollars, and urged them to do greater things.

The educational department has doubled their efforts to establish Mission Study classes and distribute more literature, and the churches were urged to send delegates to the different mission conferences so that the parish classes may be a success.

The work of the Junior Auxiliary, Section B, and the Little Helpers was reported, each showing a steady growth in the work accomplished and in interest.

From the diocesan missionaries valuable information about the work in the mountains of Virginia was received. It is very gratifying to learn that in spite of many difficulties each year more missions are established and the natives educated to carry on the work and assist in establishing the new missions.

The Rev. Lloyd R. Craighill, in his address, "An Opportunity in China," emphasized the point that China would become westernized and a great responsibility rested with the Church to take to them a knowledge of Christ so that they would develop into a Christian nation. Mrs. Lloyd Craighill urged the Auxiliary to "help open the gates of Nanchang." The Rev. Mr. Ramsaur spoke on his work in Liberia and the wonderful possibilities of the Church there.

One of the greatest pleasures of this convention was the presence of Miss Grace Lindley, who gave an address on "The Jubilee of the Woman's Auxiliary."

The Rev. E. L. Woodward, M. D., dean of the Church schools in the Diocese, told of the great work which had been accomplished by the Church schools, and urged the Auxiliary to link up the individual parishes with the schools so that they would establish scholarships.

Bishop Brown, in his address, spoke of the great blessings which had resulted from the Nation-Wide Campaign, and the great benefits derived from the Bishop's Emergency Fund.

Two resolutions were adopted at this convention—one to be sent to the President, commending him for calling a conference for the consideration of a reduction of armament; and another to the Synod, opposing the formation of any society that threatens the existence of the Woman's Auxiliary or to absorb its work.

Several changes were made in the Constitution, the most important being that of changing the annual meeting from November to May. Officers were elected and an invitation was accepted to hold the next meeting in Winchester the first Wednesday in May.

The closing feature of the convention was a religious pageant, "The Missions of the Church."

Any one attending this convention could not help but be impressed with the tremendous amount of work accomplished in such a short time. Little time was given to social features. An informal reception at the home of Mr. and Mrs. Mayo preceded the convention, and a reception by Mrs. Davis at the Governor's Mansion on the last day. To this may be added the luncheon hour, when the women of Monumental Church served the delegates and visitors so bountifully and gave them an opportunity to know each other better.

L. L. W.

The members of Ware Church, in Gloucester County, joined with the people at Abingdon and gave the pageant issued by the Nation-Wide Campaign Department of the Church on Sunday, October 30.

The parts were exceedingly well taken, and it made a sacred and inspiring service of praise and thanksgiving for the achievements of the Church in the missionary fields for the past hundred years.

Beautiful old Abingdon Church was packed from the front door to the galleries with people who came from miles around.

A mass meeting was held in the Richmond City Auditorium on the afternoon of November 6, under the aus-

pices of the Ministerial Union, to arouse interest of Christian people in the Conference for the Limitation of Armaments. Hon. A. J. Montague, representative for the Richmond District in Congress, was the speaker, and many signed a memorial to the President urging action of a definite nature at the conference.

The Richmond Convocation met in Christ Church, Richmond, on October 25 and 26. The attendance was small, but the sessions were exceedingly interesting. Rev. Edwin R. Carter, of Hampton, Va., spoke on Tuesday night on Religious Education. On Wednesday night the Rev. Percy Hall, of Alexandria, and Rev. G. M. Brydon made encouraging and helpful addresses on the Nation-Wide Campaign.

A farewell party was given by the vestries and Woman's Auxiliaries of Emmanuel Church, Greenwood, and St. George's Chapel, Crozet, at Emmanuel Parish House to the Rev. D. Campbell Mayers and Mrs. Mayers on Friday, October 28, when a purse containing a generous gift in gold was presented by the two branches of the Auxiliary to the rector as a token of their appreciation of his ministry during the past six and a half years. Mr. Mayers assumes charge of John's Parish, in Loudoun County, on November 15, with residence at Middleburg.

Bishop Brown visited Trinity Church, Manassas, on Sunday, November 6, and confirmed a class of twenty. Work is progressing rapidly on the new church here.

The new St. Anne's Church, Nokesville, to replace the one which was burned to the ground last February, is now under roof, and will soon be ready for use. Bishop Brown visited this church on Sunday afternoon, November 6, and confirmed a class of four.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Celebration of the Tenth Anniversary of the Bishops of the Diocese: Other Important Anniversaries Observed.

Impressive ceremonies marking the tenth anniversary of the consecration of Bishop Rhinelander and Bishop Suffragan Garland were held in the Church of the Advocate. The celebration also gave a fresh impetus to the movement for a cathedral, all the speakers touching on that feature, Bishop Rhinelander himself making a strong plea for it, and the Rev. Dr. Alexander Mann, of Boston, also advocated the founding of the new cathedral in an address entitled "The Relation of a Cathedral to the Parishes of the Diocese."

A feature of the celebration was the presentation to Bishop Rhinelander of a pastoral staff by members of the Cathedral Chapter. Eli Kirk Price made the presentation before the service.

A choir composed of clergymen led the processional, and Colonel William P. Barba was the organist.

The celebration of the Holy Communion was conducted by Bishop Rhinelander, and the Rev. J. DeWolf Perry, D. D., president of the Standing Committee, delivered an address in which he congratulated the bishops on their successful administration of the affairs of the Diocese.

In observance of the seventy-fifth anniversary of Calvary Church, Philadelphia, a series of special services were held, beginning with an All Saints' Day service, conducted by the rector, the Rev. Charles L. Steel, and at the evening service the Rev. Dr. L. C. Washburn preached. A reception was held on Wednesday night and a dinner given to the members on Thursday.

Calvary Church held its first service in 1846 in a sail loft at Front and Noble Streets. A church was erected at Front, and Margaretta Streets in 1851 as a memorial to Bishop White, and the building was consecrated during the General Convention of 1856, all the House of Bishops attending in respect to Bishop White.

In 1882 Calvary Church was taken down, stone by stone, and rebuilt in its present location.

The Rev. James C. Crossan began his rectorship of the Church of St. Jude and the Nativity, Philadelphia, and the services also marked the seventy-seventh anniversary of the founding of the church. Mr. Crossan was introduced to the congregation at the morning service by the Rev. George S. Gassner, D. D., who has been in charge of the parish since the removal of the Rev. L. N. Caley, D. D., to St. Martin's Church, Oak Lane. The new rector preached his initial sermon, taking for the subject, "The Spirit of Progress."

A reception was given the rector on Wednesday evening.

In observance of the thirty-second anniversary of the consecration of Grace Church, Mount Airy, a series of special services were held, beginning with an All Saints' Day service, conducted by the rector, Rev. Thomas S. Cline. The holding of the regular "annual family dinner" took place Wednesday evening. The Woman's Auxiliary and Guild held an all day meeting on Thursday, and the service on Sunday, November 6, commemorated the one hundredth anniversary of the Church Missionary Society. During the afternoon the parish united in a centennial pageant at the Church of St. Martin-in-the-Fields, Chestnut Hill.

St. Martha's House, Philadelphia, on November 3 celebrated its twentieth anniversary, and also the twentieth anniversary of Deaconess Colesberry, who has had it in charge since its organization. Hundreds of the youngsters of the settlement, most of them foreigners, joined in the celebration.

At the close of his address Bishop Rhinelander presented Deaconess Colesberry with a gold watch, the gift of the board of the settlement, together with a $100 Liberty Bond. The deaconess also received a number of gifts and flowers from the women in the settlement.

St. Martha's House aids the thousands of children in the down-town section. It has thirteen boys' clubs and nine girls' clubs, besides classes for the grown-ups and a kindergarten for the children.

Social Service: Under the auspices of the Diocesan Social Service Department, the Rev. Charles N. Lathrop, Executive Secretary of the National Department of Social Service of the Church, is delivering a series of addresses on "The Social Opportunity of the Churchman," on Tuesday and Thursday evenings in November in the Church House.

Bequests of $1,000 each to the Sheltering Arms, of the Episcopal Church, the Woman's Auxiliary of the Diocese of Pennsylvania, the House of Rest, Germantown, and the Home for Incurables, were made by Juliet K. Wood, who died October 13.

R. R. W.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Organization of the National Organ School.

The announcement of the National Organ School, Washington, D. C., recently organized, will be received with distinct pleasure and satisfaction by all who are particularly interested in Church music of the highest order. The school will have for its purpose the training of students in all branches of music necessary for the profession of Church and concert organist, and is founded upon principles similar to those used in the leading English and French musical colleges and cathedrals. Mr. Edgar Priest, organist of the Washington Cathedral, is director of the school, with a faculty of six. Mr. Priest was formerly assistant organist of Manchester Cathedral, England, and is a graduate of the Royal College of Music, Manchester, Eng. Every member of the faculty brings to the work of the school splendid equipment and experience in his line. Unusual opportunity for organ practice will be afforded students of the school, and the privilege of such a course in Washington, with its many attractions, will be found well worth while. Canon J. W. Austin, rector of All Saints' Church, Chevy Chase, is one of the faculty, having for his subject, "Hymnology and Musical History." Other subjects of the Organ and Choir Training Course are Organ, Choir Training, Harmony, Musical Dictation, Improvisation, Score Reading, Keyboard Harmony and Organ Construction.

For the Coming Conference: A series of meetings was held during the week of November 7 at Epiphany Church in connection with the Conference on Limitation of Armaments. They were under the direction of Dr. Freeman, rector of Epiphany Church, and were held from 12:05 to 12:30. The speakers were not limited to clergy of the Episcopal Church, but included the Rev. Charles Wood, of the Church of the Covenant, Presbyterian; Bishop William F. McDowell, of the Methodist Church, and Senator J. Selden Spencer. Similar meetings will be held during the week of November 14, one of the speakers being the Hon. William Jennings Bryan.

Grace Church, S. W., has achieved a goal for which every member, with the rector, has worked diligently for the last few years. A heavy debt has been entirely wiped out and a special service was recently held when the mortgage was burned as a practical demonstration of the success of this undertaking. The congregation is not large, and they and their rector, the Rev. Meade Bolton MacBryde, are to be most heartily congratulated.

M. M. W.

(Continued on page 20)

Family Department

NOVEMBER.

1. Tuesday. All Saints.
6. Twenty-fourth Sunday after Trinity.
13. Twenty-fifth Sunday after Trinity.
20. Twenty-sixth Sunday after Trinity.
24. Thursday. Thanksgiving Day.
27. First Sunday in Advent.
30. Wednesday. S. Andrew.

Collect for Twenty-fifth Sunday After Trinity.

O Lord, we beseech Thee, absolve Thy people from their offenses; that through Thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

Kinsman-Redeemer.

I like to think of Him when at twilight the tide lies low,
And the boats slip out from the beach with measured oar and slow;
I like to think how He walked on the shores of Galilee;
And saw with the eyes of the Christ the common things we see.

I like to think of Him, too, when the sunrise colors spread
Over a world that seemed sleeping, and still, and dead;
How at Gennesaret they flashed over His brave, wan Face;
Taking the dark night out; putting God in its place.

I like to think of the Lord as I walk each walk of life;
How His eyes looked straight at God, how His hands cured pain and strife;
I like to remember His love when the night is cool and still;
Brother and Friend and King, deed of a perfect Will!

—M. S. Wonson.

For the Southern Churchman.

Scenes From the Life of Christ.

Matt. 14:13-14; Mark 6:30-34; Luke 9:10-11; John 6:1-5.

Loaves and Fishes.

Rev. Louis Tucker.

News of John Baptist's death ran like a thunder-clap through the oasis. It smote the apostles into silence, each pair where it found them, and sent them to the Master. He was in Capernaum, for they "took boat" with him, and the boat was there.

The whole country was astir. The throngs which followed each apostle converged on Capernaum, packing the little city so that there was no time for anything except to heal them, not even to eat. Yet there was needed a quiet, personal interview with each apostle, in which he could tell the Master what he had done; the first fruits of Christian service and, to the mystic, the symbol of that quiet interview with the Master which each servant shall have when he goes home. It was also necessary to keep the crowd from that insurrection for which John's death had made them ripe. Also, it was necessary to remove himself and the apostles from danger of that invitation to Herod's court, which was the practical equivalent of arrest. He sailed to the nearest vacant pasture-land outside Herod's territory.

The place was east of Jordan, the nearest town was Julias, or Bethsaida; not Bethsaida of Galilee, but another, named for Caesar's daughter Julia. John says it was just before Passover, and Mark casually mentions that the grass was green—a significant statement in a country where the grass dries to hay on the stalk when the spring rains are spent.

The crowds at Capernaum heard where they were going, or guessed by watching the boat, for they set out along the shore, crossed Jordan at a ford, and got there, some of them, before the boat did. The grassy down where they met Him is on the shore of the lake about a mile from Jordan and two from Bethsaida Julias. People kept streaming in, and many among the multitude were women and children. The common people had no leader and, "like sheep without a shepherd," as He put it, they turned to Him.

He cured "them that had need of healing." Then He went a little way up a hill, gathered them below Him, and taught them "many things," speaking of the kingdom of God. He seems to have spoken plainly, without parables. The malignant Committee of Observation, the Scribes and Pharisees for whom He spoke in parables that seeing they might not see and hearing they might not understand, seem left behind. As they were eminent men, elderly, unfitted to race along the shore and ford rivers, the inference is warranted. You cannot pervert a parable; but since they were not there to pervert His sayings He could speak plainly and at length.

The poor apostles were tired. Also, they had gained experience in handling crowds and had definite ideas as to how it ought to be done. At last they mustered courage to interrupt Him, saying:

"This is a country place, and it is now very late. Send the multitude away, that they may go into the towns and villages and get shelter and buy food."

"Feed them yourselves," He said, and went on with His speech.

It was a crushing retort—and expressive. They consulted with each other and with Judas, the treasurer, and found what money the whole party had. It came to about two hundred dollars. Then they interrupted again, asking for definite orders, saying:

"Shall we go and buy two hundred dollars worth of bread and give it to them to eat?"

"How many loaves have you? Go and see," He said, and went on with His speech.

Now this concerned the mate of the boat. The situation is homely and human. Somebody had put lunch in the boat-lockers, and the Master knew it. Andrew, the mate, called the ship's boy and sent him back to the beach to find out. The customs of fishing-boats are unchangeable, because founded on the primal necessities of human nature. There was a boat, there was a boy, there was a captain and a mate, and somebody was in the habit of putting lunch on board. Any one familiar with fishermen's customs knows this without being told, just as he knows that salt-water fishermen carry large water-casks and fresh-water fishermen carry comparatively small casks, and why; and also why fresh-water fishermen carry any at all. It is not possible here to discuss how much the phrases that tell of the primacy of Peter in the apostolic college depend on the fact that he was skipper of the boat, and therefore, by world-old custom, spokesman for the crew ashore as well as afloat.

While the boy was gone the Master ended His speech. What thunder of oratory, what magnificence of peroration was lost to the world because the twelve were too troubled about supper to record them, we can only guess. Then He turned to Philip. He was teaching the twelve a great lesson of faith. He did not allow preventable emergencies to rise without having in mind a way to meet them. 'He Himself knew what He would do." That lesson must stay taught. The situation, therefore, had all the elements of humor. We intend no irreverence in saying that they did not come by chance. We think the Master perceived, enjoyed and took the necessary steps to use them. If there were no trouble in His eye as He turned to Philip we are much mistaken.

"Philip, where shall we buy bread that these may eat?"

Philip was familiar with Bethsaida Julias, the nearest town, and could reasonably be supposed to know the bake-shops there. He did not answer the question, probably because puzzled at what was coming next. He said instead:

"Two hundred dollars worth of bread is not enough for them that every one of them may have a little."

By this time the boy had come back, and Andrew looked over what he brought and reported:

"Here is a lad who has five barley loaves and two small fishes; but what are they among so many?"

Some one else, probably Peter as skipper, added:

"We have no more unless we go and buy food for all these people."

"Bring them here to Me. Make the men sit down by fifties in a company."

The twelve scattered through the crowd and made them all sit down by hundreds and by fifties, in ranks. The word may mean garden-beds. There proved to be about five thousand men, besides women and children, and the companies on the grass, in their bright, many-colored garments, looked like flower-beds. Then He took the five loaves and the two fishes and, looking up to heaven, He blessed and broke and gave them to His disciples, and the disciples to those who were set down, as much as they would. The blessing, which it was a religious obligation to use at every meal, runs:

"Blessed art Thou, Jehovah our God, King of the World, Who causeth bread to come forth from the earth."

They all ate and had enough; and when they were filled He said:

"Gather up the fragments which remain, that nothing be lost." The reference is to the undistributed portions which remained by Him.

They gathered them together and filled twelve basket-work haversacks. These they always carried with them, slung from the belt. Travelers used them instead of valises. Each took his haversack full.

Everything passed off so quietly that it was not until the crowd saw the twelve filling their haversacks that they realized what had happened. Then the meaning of it all burst upon them and they shouted, "This is, of a truth, that prophet which should come into the world," and with the shout went mad. Apostles and all,

apostles first of all, they would have taken Him by force and made Him king.

Then He took command. Short, sharp, authoritative, His orders must have been, for it is written of this time only in all His ministry that He constrained them. He constrained them to get into the boat and sent them home. Then He dismissed the multitude. There is but one way. He must have let them see He wished to pray. Then He turned and walked through the gathering dusk into the barren hills alone. And no man dared to follow Him, because He went to talk with God.

For the Southern Churchman.

Not Far Away!

Lincoln C. Cummings.

Our dear one is not far away,
We feel his nearness every day.

God found him ready! At his post.
His last thought, those he loved the most.

Such love as his can never change,
Grows stronger, purer, with more range;

And deeper insight to our needs.
Its constant power, our longing heeds.

His influence still around we feel,
Go cheer and lead, to warn and heal.

So we rejoice each night and day,
Our dear one is not far away!

An Alphabetical Retort.

After several complaints had been made to him, the vicar of a certain church, says the Sketch, came to an opinion that his old sexton was neglecting certain duties.

The sexton, who was not wanting in wit, strenuously denied the charge, and said that he was "not goin' to stand no meddlin' with his affairs."

"But, John," argued the vicar, "it behooves everybody to mind his 'p's' and 'q's.'"

"Everybody except me," retorted the old man, refusing to be cornered. "I've enough to do to mind my keys and pews."—Youth's Companion.

Common Phrases.

"Eating humble pie" is a phrase which really arose from the corruption of the word "umbles" or "numbles," the coarser parts of a deer killed in hunting, which when made into a pie were formerly reserved for the servants. "Cooking his goose" is a phrase which originated when a king of Sweden, on approaching a hostile town, excited the contempt of the inhabitants by the smallness of his army. To express this they hung out a goose for him to shoot at, whereupon the king set fire to the town to "cook the goose."

Long ago unscrupulous people used to take a cat in a bag to market, where they tried to sell it for a pig. If, however, a purchaser opened the bag before buying, the cat, of course, jumped out, displaying the fraud. Hence the term, "letting the cat out of the bag," also the common reference to "buying a pig in a poke."

It is a curious fact that the phrase, "Bald as a badger," owes its origin to authors of the past who had no exact knowledge of natural history, and who, because the forehead of a badger is covered with smooth white hairs, came to the conclusion that it was bald.

Years ago a theatrical manager had in his company an actor whose strong point was the ghost in "Hamlet." If his salary was not forthcoming on Saturday, this actor would exclaim, "Then the ghost won't walk tonight," a phrase which is still used by actors on pay day, and which provides a striking illustration of how a casual remark becomes a common saying.—Selected.

The Conquering Tide.

On the far reef the breakers
Recoil in scattered foam,
Yet still the sea behind them
Urges its forces home.

Its chant of triumph surges
Through all the thunderous din—
The wave may break in failure,
But the tide is sure to win.

The reef is strong and cruel;
Upon its jagged wall,
One wave—a score—a hundred,
Broken and beaten fall.

Yet in defeat they conquer,
The sea comes flooding in—
Wave upon wave is routed,
But the tide is sure to win.

O mighty sea, thy message
In clanging spray is cast;
Within God's plan of progress
It matters not at last

How wide the shores of evil,
How strong the reefs of sin—
The wave may be defeated,
But the tide is sure to win.

—Presbyterian Witness.

A Great Social Fact.

It is one of the outstanding wonders of Christian fellowship to say that if we tell our griefs we lose them, and if we communicate our joys we multiply them. In the one case we lose, and in the other we gain. Better still, we lose the very thing we do not want to keep, and gain that which our souls most deeply desire to have. Blessed philosophy is that which empties our hearts of sorrow and fills them full of joy—"good measure, pressed down, shaken together, and running over, shall men give into your bosom." Let the fellowships of life, especially in the home, the social circle, and in the sanctuary, be frank and sincere, and that will make them pure and sweet.—Religious Telescope.

The Grace of Forgiveness.

Forgiveness is a reconciling experience. Forgiveness, although a word in common use, is really a word difficult to understand. We think of it most clearly if we think of it as a reconciliation between two who have been estranged, by the grace of that one of them who has been wronged. When we are forgiven of God He is reconciled to us. He has remitted our sin. A master, to quote a case within my knowledge, detected a lad, just beginning life, in an act of fraud. He called him in, and inquired into his temptation. He ascertained who had led him into the forgery. He spoke of his breach of trust with words which were tense with anger, but also tender with grief. He paid up the amount of forgery, and forgave him. He sent the lad back to his desk, and he kept his secret. It was the youth himself, many years later, grown to manhood, who revealed it with an adoring reverence, and recalled, with grateful recollection of a man who had been saved, the forgiveness of his sin. That is God's way of dealing with sin, and its issue is always reconciliation.

Going Slow.

The two men were adrift in an open boat and it looked bad for them. Finally one of them, frightened, began to pray.

"O Lord," he prayed; "I've broken most of Thy commandments. I've been a hard drinker, but if my life is spared now I'll promise Thee never again—"

"Wait a minute, Jack," said his friend. "Don't go too far. I think I see a sail."

Your Place.

Is your place a small place?
Tend it with care!
He set you there.

Is your place a small place?
Guard it with care!
He set you there.

Whate'er your place, it is
Not your's alone, but His
Who set you there.

—John Oxenham.

The gospel of St. John will ever be the solace and joy of the Christian in his loftiest and lowliest moods. He will always feel the truthfulness of the language in which the child-like Claudius describes his emotions while perusing this gospel: "I have from my youth up delighted to read the Bible, but especially the gospel of St. John. There is something in it exceedingly wonderful; twilight and night, and through them the quick flash of lightning; soft evening clouds, and behind the clouds, the full-orbed moon. There is something also so high and mysterious and solemn that one cannot become weary. It seems to me in reading the gospel of St. John, as if I saw him at the last supper, leaning upon the breast of his Master, and as if an angel were holding my lamp, and at certain passages wished to whisper something in my ear. I am far from understanding all that I read; yet it seems as if the meaning were hovering in the distance before my mind's eye. And even when I look into an entirely dark passage, I have an intimation of a great and glorious meaning within it which I shall some day understand.—W. G. T. Shedd.

Experience bows a sweet contented face,
Still setting—to her seal that God is true;
Beneath the sun, she knows, is nothing new;
All things that go return with measured pace,
Winds, rivers, man's still recommencing race—
While Hope beyond earth's circle strains her view,
Past sun and moon, and rain and rainbow, too,
Enamored of unseen eternal grace.
Experience saith, "My God doeth all things well":
And for the morrow taketh little care,
Such peace and patience garrison her soul—
While Hope, who never yet hath eyed the goal,
With arms flung forth, and backward-floating hair,
Touches, embraces, hugs the invisible.

—C. G. Rosetti.

For the Young Folks

For the Southern Churchman.

Slumber Song.

Anna B. Bensel.

Close your eyes, Laddie, the soft dew is falling,
Each bird is asleep in its warm little nest.
Close your eyes, Laddie, the night wind is singing
A slumber-song low that shall lull you to rest.

High overhead is the baby-moon peeping
Out from its wavering curtains of blue:
The crickets are chirping; the daisy is nodding
Under its cap of the snowiest hue.

Close your eyes, Laddie; all hail now for Dreamland!
Lightly your cradle-boat rocketh away.
Angels of children, from heaven down-bending,
Watch o'er your slumbers till break of the day.

Sammie.

Mother and daddy and Billy Boy had gone to California for the winter, so Betty Lou had come to grandfather's farm for a long visit.

One morning she was standing on the back porch, looking off over the fields, when down in the south meadow she saw some little white objects frisking about in the sun.

"Grandfather," she cried, "do come and see what these funny little white things are down in the meadow."

Grandfather came out on the porch, put on what Betty Lou called his long-distance glasses, and looked down in the meadow.

"Why, those are my lambs," he laughed. "Thirty-nine of the finest merinos in the county. Want to go down tonight and help me salt them?"

"I'd love to," cried Betty Lou.

"All right; be ready about 5 o'clock."

Such a bleating as there was as they came to the meadow, and the little creatures came crowding up to the fence.

"Aren't they dear?" exclaimed Betty Lou; "so soft and woolly. O grandfather! look at that little fellow over there. Isn't he cunning?"

"He does seem friendly," said grandfather. "Here, see if he'll eat the salt out of your hand."

"Oh, he does, he does!" cried Betty Lou. "May I have him for my very own?"

"Remember, he won't be a lamb always," grandfather warned her.

"When he gets to be a big sheep I'll give him back," promised Betty You. "What shall I call him, grandfather?"

"Let me see," said grandfather, looking very wise.

"I know," cried Betty Lou; "I'll call him Sammie. Then every one will know he's an American."

"All right; Sammie it is," agreed grandfather. "I suppose you'll have to mark him to tell him from the others?"

"Yes, with red, white and blue ribbon around his neck."

Sammie was petted and coaxed and made a regular little playfellow, but at night he always went back to his companions, where, huddled close together in the sheepfold, they all kept nice and warm.

At Christmas time Sammie had a beautiful new ribbon and a little bell with a clear, musical tinkle.

And then came a big blizzard. It began New Year's Eve, and was so terrible that no one would venture outdoors. When Betty Lou looked out in the morning it seemed like a different world. A great white blanket was over everything, and no sign of lambs.

"O, I wonder where Sammie is!" thought Betty Lou.

Just then she saw grandfather with Jim and Ben, the hired men, coming from the barn through what looked like a deep trench, with the snow piled on either side.

Betty Lou ran out on the porch.

"Grandfather," she called, "where are the lambs?"

"That's just what we're going to find out," answered grandfather, as they went into the tool-house.

They came out with shovels and pitchforks, and started off down the trench again. Betty Lou watched them as they climbed out of the trench and waded across the fields in the deep snow.

Pretty soon she saw them coming back, each holding a funny looking bundle which they carried into the summer kitchen.

"Grandmother," she called, "do you s'pose they've found the lambs?"

"Yes, dear; the blizzard came on so suddenly the little things couldn't find their way back to the sheepfold, and were all buried in the snow, which really kept them warm. So grandfather has built a big fire in the summer kitchen and hopes he can save them."

The men, with some of the neighbors, kept bringing in the little white bundles, until grandfather counted thirty-eight, but Sammie was not among them.

"Do let me go and look for him," begged Betty Lou. "I know all the nice, sunny places where he loves to lie. I'm sure I can find him."

But grandfather said no. It was hard enough for the men to wade through the deep snow. It was getting late and the men were all tired.

Betty Lou could hardly keep from crying, but she knew crying would do no good. Then kind-hearted Ben said, "You bundle her up good and warm, Mrs. Mason, and I'll carry her. It won't hurt her a bit, and maybe she can find Sammie."

So grandmother put on Betty Lou's sweater and coat and leggings and cap. Ben swung her up on his broad shoulders, and they started off. Grandmother could see the red cap bobbing up and down as they went along the trench, then out in the fields. They went around the sheepfold, and Ben poked and peeked into every nook and corner where he thought Sammie might be.

Just as he said, "I'm afraid we'll have to give it up, Betty Lou," Betty Lou gave a little scream, for peeping through a little crack in the snow was the end of a red, white and blue ribbon. As Ben carefully lifted the snowy bundle, Sammie's bell gave out its musical tinkle.

So Betty Lou, with a loving pat now and then for the precious bundle under Ben's arm, rode proudly home, where Sammie was finally thawed out, and soon was bleating loudly for something to eat.—Marie Schilling, in Mayflower.

The Woodpile.

"These apples are pretty good, but they don't come up to the ones Tim gave us the other day, do they?" declared Albert, taking a generous bite out of one.

"No," replied Ethel, "and I wish Tim would come back and tell us some more stories."

"I wish so, too!" chimed in little Margaret.

"Well, he can't, for nearly two weeks," Albert explained. "I went to see him yesterday, and I think he pretty nearly chopped his foot off; anyhow, he has to keep it propped up on a chair and he feels terribly because he can't work. He says the dollar and a half a day he was getting to clean up this woodpile meant a good deal to him. He is whittling me a boat."

"I don't see why grandfather won't pay him just the same," said Ethel, as she helped herself to another apple from her brother's hat."

"Course he won't do that; we don't pay people for not working," Albert replied in a very manly tone. "But I tell you what," he added suddenly as a happy thought flashed into his mind. He threw his apple core at a passing chicken before he repeated this "I tell you what, if we are sorry for Tim, why can't we earn his money for him?"

"But we can't split or saw wood."

"Of course we can't, but we don't have to. Tim has it nearly all cut, and he told me that if he only had the rest of it in the house he could manage to split it up, even if he did have his foot propped up. So we might load it onto my cart and I will draw it over to his house and back, and then you girls can pile it all up back of the kitchen each time I bring a load home."

"Oh, that will be fine! Let's begin right now, and we will ask grandfather to pay Tim just the same, won't we?" exclaimed Ethel.

All three children scrambled down from the woodpile and began their work right away; even little Margaret could carry two sticks at a time, and she trotted back and forth like a busy little ant. It was not all play, for slivers would get into their hands, and at times it would have been much pleasanter to play in the orchard, but they gladly kept at their task, and felt amply rewarded by Tim's gratitude. They looked forward to the day when he would return and see all the neatly corded wood they were keeping as a surprise for him.

"I don't know but that this is better fun than just sitting around, not knowing what to do with ourselves," was Albert's comment toward the end of their work, and both sisters agreed with a "I think so, too!"—The Sunbeam.

Trying to Oblige.

Mother was teaching five-year-old Bobby geography. She had come to the Sahara Desert. "Now, say it—Sahara," she prompted him.

"Hara," replied Bobby.

"No, not Hara—Sahara, don't you see?" said mother patiently. "Now, say it."

Again Bobby replied, "Hara."

That kept up for some time uhtil finally Bobby, worn out, exclaimed indignantly, "Well, mother, didn't I say Hara?"—Youth's Companion.

The Thistle Elf.

As I was walking by myself,
I saw a very little elf;
He tried to make himself so small
That he could not be seen at all.

But I had seen him hide away
Behind a pebble where it lay,
And so I caught him in my hand,
And there the poor thing had to stand.

But as I tried to ask if he
Could grant me wishes one, two, three,
He flew away, the naughty chap!
But left the tassel from his cap!

My mother says it's thistle seed;
Of course, she's very wrong indeed,
For I know what it is, myself,
And keep it caref'ly on a shelf.
—Edith Price, in St. Nicholas.

The Team.

The ocean was green as an emerald, the sand was yellow and shining, and the sky was clear blue with little flecks of fleecy cloud in it; but Arthur was not happy. He was spending a day at the seashore, and he had no boat to play with.

"I wish I had saved up my money and bought one," he mourned.

But he had not dreamed of a trip to the shore, and now it was too late.

"I brought your train of cars along," his mother said.

Arthur said, "Thank you," rather sadly. "But I don't see what I can do with a train of cars on the beach," he added.

However, he tucked the little train under his arm and ran down to the shore; there he sat down rather forlornly and looked at the wateer. "I want a boat," he said aloud.

Then he jumped up, for a small voice just behind him said suddenly, "I have one."

He turned and saw a very little girl in a very large hat who was carrying a two-masted sailboat almost as large as herself.

"Whew!" said Arthur, scrambling to his feet. "That is a beauty." He gazed at it eagerly.

"So is that train," said the little girl. "It's got six cars, hasn't it?"

"Yes," answered Arthur, "but what good is a train at the seashore? What is your name?"

"Eunice," said the little girl. "Once," she added, "when I was at my uncle's, I saw a train run right up to the edge of the ocean."

"What for?" Arthur asked doubtfully.

"It was full of stones," Eunice went on, "and it backed down a wharf and under a kind of covered shed. Then boats came up to the wharf and carried off the stones."

Arthur's face shone. "I see a lot of boards over there," he said. "Why can't we build a wharf?"

"And haul pebbles and shells," said Eunice. "That will be great fun."

It was. They made a little embankment of sand and on it built a fine wharf of the pieces of some old wooden boxes. Then the Sea Gull, which was the name of Eunice's boat, came sailing down the coast and tied up at the wharf. Captain Eunice ordered "all hands out!" The "hands" were several small dolls in sailor costume. Conductor Arthur's train came in with a rush and a roar, every car filled with pebbles and shells, and in little or no time the vessel was loaded. Then it sailed away to a point down the coast, discharged its load and returned for more.

By the time the supper bell rang on the cliff above the two friends, with the aid of the Sea Gull and the Comet —as Eunice named Arthur's train— had hauled a pile of pebbles and shells almost big enough to fill a bushel basket.

"I shall have plenty of shells to carry home with me," said Arthur, "but I wish I didn't have to go."

"You must come back," said Eunice politely. "And be sure to bring the Comet."

"They make a fine team, don't they?" Arthur said. "Of course I'm coming back!"—Isabel Jamison in Youth's Companion.

A Flower of the Crusades.

"Oh, that I might see home and mother," sighed the lad Tito as he sat in tattered garments resting beside the highway. On his head he wore a pointed cap, and there were glimpses of red and blue in his coat; but they were faded now, for months ago he had gone to the great city of Damascus with a large party of people on foot and on horseback, to help them in a great battle against the Saracens.

Tito was a soldier of the Roman people, and he had left his mother to fight for the ownership of a deep well of pure water where the Christ had once stopped to drink. It was many days afterwards when Tito and the other soldiers reached again the city of Rome.

When Tito reached the Street of the Birdcage, where his mother lived, he put his hand quickly to his belt and there he felt a small package, the only present he had been able to bring home from the Far East.

"These seeds grew by the roadside and I tucked them in my girdle for safe-keeping; they are all I have brought you," sighed Tito, "but I knew that you loved flowers, and they were all I could afford."

The seeds were planted that very day and carefully watered and tended. Great was the joy of the mother over the plants her son had brought her.

One day she arose earlier than usual and peeped from the lattice window of her whitewashed hut, when lo! there were the flowers in full bloom—deep red they were with petals as soft as satin. The mother clapped her hands and called softly to her boy, and together they went to the garden.

ple's, for several reasons. For instance,

"What shall we call them?" asked the mother.

"They came from Syria, which they tell me means 'rose' in that language, and I gathered the seed on the Damascus road, so let us call them Damask roses," replied Tito happily.

From that time this name has clung to this variety of roses, and from that little rose-bush have come all the seeds of these flowers which are to be found in Europe and America.—Boys and Girls.

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CHURCH INTELLIGENCE.

(Continued from page 15)

CUBA.

Rt. Rev. H. R. Hulse, D. D., Bishop.

Changes in Clerical and Lay Personnel in Cuba.

The Rev. S. C. Carreras, of Camaguey, has gone to Santa Cruz del Norte. Mr. Carreras speaks English in addition to his native language, Spanish, and will be able to minister to the many Jamaicans at the Hershey sugar mills a few miles distant on top of the hill overlooking the town. His place in Camaguey will be taken by the Rev. John McCarthy, from La Gloria. Mr. McCarthy also has two languages, and will be able to minister to the two congregations, English-speaking and Spanish-speaking, in Camaguey.

The Rev. Joseph Holdcroft has gone to La Gloria from Guantanamo. He will have an American congregation, and possibly some work among the Cuban population in the neighborhood.

The church in Guantanamo, the city of Guantanamo, the naval station there, and the whole district of Cuba has experienced a great and distinct loss in the departure of the Rev. William Watson to Mexico. He had won the esteem and affection of the whole populace and ministered to three congregations: the Jamaicans of the city and neighborhood, the Cubans, and, for a time, the naval station of the United States located there.

The Rev. J. M. Lopez-Guillen, who has been on leave of absence during the past year and acting as professor in the University of the South, having been appointed Archdeacon of the Oriente, will make Guantanamo his headquarters, and from that point provide for the missions in Oriente province, and nearby.

The economic conditions of the Island of Cuba do not improve as yet to any extent. It is said that in the country districts many people are suffering the pangs of hunger; that there is neither bread nor vegetables, and that the only food for each colonia is one bull a day, sometimes provided by the sugar company, but anyhow obtained and killed and distributed among the people. There are those who declare that unless relief comes soon there will be another uprising of the populace, and many of the serious-minded Cubans assert that there can be no relief except through another intervention of the United States Government. Mr. Norman Davis is here with an American commission for the purpose of inspecting the conditions and offering whatever assistance may be possible and welcome. Much is expected and hoped of this commission.

A new school has been opened in Neuva Gerona, on the Isle of Pines, by the Rev. W. H. Decker, the indefatigable priest in charge of the missions on that Island. It has been placed in the hands of Mrs. Frank Ramsdell, once a teacher in the Diocesan School in Springfield, Ill., the pioneer churchwoman on that Island, and one who has always combined missionary work with home duties, always giving the precedence to the extension of the Church.

The Cathedral School for Girls in the Vedado, Havana, under the able direc-



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W. W. S.

PITTSBURGH

Rt. Rev. C. Whitehead, D. D., Bishop.

Unique Services at Calvary Church.

Calvary Church, Pittsburgh, has had two rather unique Sunday evening services, one for the faculty and students of Carnegie Technical Institute on October 16, and for the faculty and students of the University of Pittsburgh on the 23d. Some prominent clergymen outside the parish preaches, and there is special music by the choir. After the service an informal reception is held in the parish house, to which other clergymen come after their services are over, so that the students have opportunity to meet them. Light refreshments are served, and the result of the service and subsequent gathering is the promotion of good fellowship among the students.

Mr. H. D. W. English, Bible class teacher in Calvary Church, has lately been elected president of the Allegheny County Sunday School Association.

Clerical Union Has Interesting Meeting: The October meeting of the Clerical Union was devoted to matters of diocesan interest, and was held at St. Peter's Church, Pittsburgh, on the 17th, with a service at 11, followed by luncheon, and an afternoon session. The subject for the day was "The Plans, Hopes and Expectations of the Work of the Diocese." The speakers were the diocesan executives, the Rev. Homer Flint, Ph. D., Administrative Secretary; the Rev. Milton S. Kanaga, Field Secretary; the Rev. J. C. H. Sauber, Civic Chaplain, and Miss Charlotte E. Forsyth, Superintendent of Religious Education.

The Rev. Reese F. Thornton was instituted into the rectorship of All Saints' Church, Pittsburgh, on Wednesday evening, October 19, by the Bishop of the Diocese. The sermon was preached by the Rev. Dr. Frederick G. Budlong, of the Church of the Ascension.

The Churchmen's dinner given under the auspices of the Pittsburgh Church Club, in behalf of the Nation-Wide Campaign, took place on the evening of October 20, at the McCreery dining-rooms, with an attendance of almost five hundred, representing a large proportion of the parishes of the Diocese.

Charitable Bequests: In the will of the late David Ford Henry, owner and proprietor, of the Hotel Henry, Pittsburgh, are the following charitable bequests: To Christ Church, Pittsburgh, of which Mr. Henry had been a member for many years, the sum of $12,000. After this and bequests to relatives and friends, the residue of the estate is to be invested in a trust by the executors, the income from which is to be paid quarterly, share and share alike to the four following institutions: The Episcopal Church Home, Pittsburgh; Kingsley House Association, Pittsburgh; and its auxiliary, the Lilian Fresh Air Home, Valencia; the Pittsburgh Free Home for Babies, Ingram, and the St. Barnabas' Free Home for Convalescent and Incurable Boys and Men, at Gibsonia. J. C.

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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Howell: Died suddenly in Waynesboro, Va., October 28, 1921, REV. THOMAS HOWELL, of New Glasgow, Va., in the sixty-ninth year of his age.

"Numbered with Thy saints; in glory everlasting."

Amos: Died on Tuesday, October 25, 1921, after a short illness, at Emergency Hospital, Washington, D. C., HENRY COOPER AMOS, in the seventy-ninth year of his age. The deceased for over twenty years had been actively connected with the Diocese of Washington as lay reader and lay missionary.

Spears: In Kingston, N. Y., October 31, 1921, MARIA C. SPEARS, daughter of the late Henry and Maria Cooke Spears. Burial from St. Peter's Church, Paris, Ky., Thursday, November 3.

Worthington: Died at Baltimore, Md., on October 30, 1921, WILLIAM WORTHINGTON, son of the late Rev. George Fitzhugh and Elisabeth Harwood Worthington.

Berry: JOHN SCOTT BERRY, son of Lawrence M. and Anne Scott Berry, entered into that higher life Sunday morning, September 25, 1921. Born in Fredericksburg, Va., December 8, 1841.

"Looking unto Jesus, the Author and Finisher of our faith."

Goodwin: At her home in Fredericksburg, Va., at 4 o'clock P. M., October 26, 1921, NANNIE S. GOODWIN entered into life eternal.

"When I awake in Thy likeness I shall be satisfied."

ROBERT THRUSTON HUBARD.

ROBERT THRUSTON HUBARD died Wednesday, September 28, 1921, at 11:40 o'clock A. M., at "Chellowe," his home in Buckingham County, Va., in the eighty-third year of his age. He had been an invalid for several years, but considerate acts of friends and gentle ministrations of loving hands had helped him to bear his burden of affliction and brightened his days with affection and sympathy. Stricken with pneumonia on the Sunday preceding his death, his enfeebled sfrength was unable to resist the inroads of the disease, and three days later, peacefully and without suffering, his noble spirit passed from the frail body and soared upward to the God Who gave it.

His funeral took place at his home on Friday, September 30, with the burial service of the Episcopal Church, his son, Rev. Lyttleton E. Hubard, assisted by Rev. Asa D. Watkins and Rev. L. C. Moore, officiating. His body was placed at rest in the family cemetery by his brother Masons in a beautiful and impressive ceremony conducted by Mr. Alfred C. Garnett, Jr. These last rites were attended by a throng of people, old comrades of the Civil War, brother lawyers with whom he had practiced many years at the bar, neighbors whom he had aided with friendly counsel and sage advice, old and young alike. From all walks of life they came to look for the last time upon the face of their old friend, and as a parting tribute of love and devotion to place their flowers upon his grave. One of the most impressive features of the funeral service was the presence of most of the surviving slaves of the Hubard family.

He rests beside his wife and three children, who preceded him to the grave, in the old burying-ground where lie the remains of his ancestors and relations for generations back, among them Robert Thruston Hubard, Sr., James Thruston Hubard, Lenaeus Bolling, Powhatan Bolling, Judge Philip A. Bolling and Edmund Wilcox.

The deceased was born March 9, 1839, the son of Robert Thruston Hubard and Susan Pocahontas Bolling, his wife, and was the eighth in direct descent from the Indian Pocahontas. He married in 1870 Sallie Edmunds, a daughter of John R. Edmunds, of Halifax County.

Colonel Hubard is survived by a brother and sister, Philip A. Hubard, of Cumberland County, and Mrs. Lewis C. Randolph, of Nelson County, and by five children, Rev. L. E. Hubard, of New Jersey; R. T. Hubard, Jr., a lawyer of West Virginia; Mrs. John Bell Henneman, Philip E. Hubard and Mrs. Albert J. Terrell, of Buckingham County.

The old home place, "Chellowe," where Colonel Hubard has spent practically all his life, has never been out of the family, having been patented to his ancestor, John Bolling, during the reign of George II in 1748. Standing on a rounding hill among stately oaks, it is a handsome mark of former days of wealth and aristocracy.

After several years' study under tutors, Colonel Hubard attended Professor Dinwiddie's School for Boys at Greenwood, in Albemarle County, and later the Episcopal High School. He was graduated from Hampden-Sidney College in 1860, taking first honor and delivering the valedictory address for his class. He went from there to the University of Virginia for law under the celebrated Dr. Minor, where his studies were interrupted in April, 1861, by the outbreak of the war, in which he volunteered and did valiant service. He enlisted and served as a private, was promoted to first lieutenant and advanced to captain of the Cumberland County Light Dragoons, which became Company G, Third Cavalry, Fitzhugh Lee's Brigade, Stuart's Division, Army Northern Virginia, and saw active service to the close of the war.

Colonel Hubard was a consistent member of the Episcopal Church and a member of the Delta Kappa Epsilon Fraternity. He was a fluent and often eloquent speaker, a lawyer of pronounced ability, and when a younger man was a worthy foe to the best legal talent of the State. He served in the State Legislature from 1875 to 1877, and several times represented his party in national conventions. He was a man of high aims, pure character and sterling worth, and a citizen of patriotic devotion and lofty idealism, believing that the good of the county, the State and the nation should be the first consideration of all public servants. He had many friends bound to him by ties of loyalty and great devotion, and his passing breaks a strong link that bound the younger generation of today to the standards, the traditions and the ideals of the past.

Thus has passed from life through death into eternity one of the most commanding figures of his section of the State.

"I have fought a good fight, I have finished my course, I have kept the faith."

MRS. EMMA BACKUS PRICE.

Entered into the rest that remaineth for the people of God, on Tuesday, August 2, 1921, EMMA BACKUS PRICE, the wife of Charles T. Price. The funeral was from the house on Thursday, August 4, and she was laid to rest in the quiet burying-ground of the Presbyterian Church near Gala, Va.

Mrs. Price was seventy-five years of age. The last few years of her life were days smitten with weakness and touched with pain, all of which she bore, not only with equanimity and calm, but with a victorious joy that made it plain to any one that "in all these things we are more than conquerors."

Mrs. Price was Miss Emma Backus Pettigrew, the daughter of Mr. and Mrs. Mathew Ward and Pauline Backus Pettigrew. On May 10, 1876, she was married to Charles T. Price, of Fincastle, Va., and they made their home at "The Bluff," near Gala, Botetourt County, Va. Their union was blessed with five children, Dr. Laurence Taylor Price, of Richmond; Mrs. A. W. Koiner, of Richmond; Nellie Ward, Marguerite Worthington, and Kathleen Gertrude.

No one can know all that Mrs. Price was as wife and mother save those of her own immediate circle. But as the home at "The Bluff" has always been a house with open doors, there are many who have been helped and cheered by her outgoing sympathy and love. Her wonderful personality is an abiding memory. She was an interesting conversationalist, and "in her tongue was the law of kindness." She was faithful in every relation. Her love has moth-

ered many lonely hearts; her sympathy was given freely to every sorrowing soul; her simple abiding Christian faith was part of her being. She was wise and tender and true; and her kindness was extended alike to rich and poor, to every class and condition. "We ne'er shall see her like again."

May God, through His Holy Spirit, bless and comfort the loved ones of her home, and may He keep the memory of her pure and holy life fresh in the hearts of all who knew her, as an inspiration, to follow in the footsteps of the blessed Christ!

REV. THOMAS HOWELL.

At a meeting of the Executive Committee of James River Convocation, Diocese of Southwestern Virginia, the following was made a matter of record:

1. Be it resolved, that the James River Convocation bows in sorrow to the divine will in the passing and promotion of our beloved co-worker, REV. THOMAS HOWELL.

2. His service as Treasurer of James River Convocation, and of the undivided Convocation of Southwest Virginia, was marked by a faithfulness and devotion to his trust as was rarely equalled and seldom surpassed.

3. His personality spread around him at all times an atmosphere of devotion and piety which was altogether beautiful. To know him was to love this man of simple life, a real Christian soldier and servant of Christ Jesus to his life's end.

J. M. ROBESON Dean.
FRANK MEZICK, Secretary.

SOUTHERN VIRGINIA

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Bishop Tucker's Pastoral Letter.

Bishop Tucker, in a pastoral letter to his people, calls their attention to the great missionary spirit exhibited in the past, and urges them forward in the following words:

"One special ground of thanksgiving to Almighty God in the Dioceses of Virginia is the fact that He honored us by permitting us to send across the seas the first missionaries to Africa, to China, to Japan and to Brazil, and that through all the years the sons and daughters of Virginia have been laboring for Christ in every part of the field, at home and abroad.

May the Spirit of Christ inspire us all to labor with Him to bring all the nations of the world under the sway of His blessed gospel, that they may share in the glorious liberty wherewith Christ hath made us free."

EASTON

Rt. Rev. Geo. W. Davenport, D. D., Bishop.

Memorial to the Late Bishop Adams.

On Friday, November 4, the Bishop and a large number of the diocesan clergy met at the Cathedral in Easton in a memorial service to the late Rt. Rev. William Forbes Adams, D. D., LL. D., D. C. L., Bishop of this Diocese from 1887 till his death in March, 1920, the Bishop of the Diocese being celebrant. The sermon was preached by the Rt. Rev. John Gardner Murray, D. D., Bishop of Maryland, dwelling on the life of the late Bishop. After the service the bishops and clergy in vestments and laymen present marched in procession to the cemetery, quite near, and unveiled the Bishop's monument, which is a facsimile of the one erected to the memory of Bishop Lay, the first Bishop of the Diocese. All then returned to the Cathedral, where addresses on the life of Bishop Adams were made by several of the clergy and laity. The inscription on the four sides of the monument follows:

"Rt. Rev. William Forbes, Adams, D. D., D. C. L., LL. D., Second Bishop of Easton, 1887-1920."

"A faithful and true friend, a wise counsellor, a loyal bishop in the Church of Christ."

"His speech was always with grace seasoned with salt."

"Born January 2, 1833; died March 5, 1920; admitted to the bar in 1854, ordained deacon 1859, ordained priest 1860; consecrated January 17, 1875; translated to Easton August 5, 1887."

SOUTH CAROLINA

Rt. Rev. W. A. Guerry, D. D., Bishop.

Dr. Drane's Forty-fifth Anniversary.

St. Paul's Parish, Edenton, marked the Rev. Dr. R. B. Drane's forty-fifth anniversary as rector by sending him a testimonial drawn up by the vestry, personally signed by each member, expressing their high esteem and personal affection, and in grateful appreciation of his consecrated and never-failing service in his ministry and in the community. They also presented to the Rev. Frederick B. Drane, who has returned to his home after six years of missionary work in Alaska, a gold wrist-watch especially adapted for his use in Alaska. The community reception which was to have been given by the parish in honor of Dr. Drane and Mrs. Drane, Alaska, was called off on account of the sad death on All Saints' Day of Mrs. George C. Wood, a young member of the congregation, who was an intimate conection of the Drane family and who was greatly mourned in the community.

Personal Notes

The Rev. Croswell McBee, rector of St. John the Evangelist, Lansdowne, Pa., has received a call to become rector of Old St. David's Church, Radnor, Pa. Mr. McBee has been rector of St. John's Church eighteen years, and since he has been there the affairs of the church have been raised to a high standard and the membership largely increased.

The Rev. Sanford L. Rotter, of the Diocese of North Carolina, has accepted a call to Whittle Parish, The Plains, Fauquier County, Va., and will take charge about the first of the new year.

The Rev. William O. Leslie, Jr., was instituted as rector of Christ Church, Newark, N. J., on Sunday, October 30, by Bishop Lines. He will also serve on the staff of the City Mission, which has charge of all the institutions of Essex County, the work requiring more than the service of the Rev. Dr. Cooder.

The Rev. Thomas Hubert Jones has been appointed minister in charge of St. Bartholomew's Church, Wissinoning, Pa., and began his work there October 30. He succeeds the Rev. Aziel Coates, who goes to the Diocese of Harrisburg to become rector of St. Paul's Church, Manheim, and assume charge of Hope Church, Mount Hope, Pa.

The Rev. W. Russell Bowie, D. D., rector of St. Paul's Church, Richmond, Va., was the preacher on Sunday afternoon, November 6, at the Cathedral of St. John the Divine, New York.

The Rev. Alan Pressley Wilson, rector of St. John's Church, Marietta, Pa., has been elected secretary of the Marietta Ministerial Association, comprising the pastors of all the Protestant denominations. Mr. Wilson has also received an invitation to preach the annual Thanksgiving sermon at the community union services which will be held this year in the Presbyterian Church on Thanksgiving evening.

Mr. Mervin R. Baxter, of City Island, N. Y., a postulant for Holy Orders, has taken up the work among the whites on the Wind River Reservation, Wyo.

The address of the Rev. David Campbell Mayers is changed from Greenwood, Va., to Middleburg, Va.

Deaconess Virginia Mitchell is doing missionary work in Dubois and vicinity (Wyoming). She has secured a little furnished one room log cabin, which she intends to make a social center of the community. She is assisting Dean Smith in establishing a "Home Department" among the ranchers who are too far to be able to attend church or Sunday schools.

Ordinations.

In St. Stephen's Church, Romney, W. Va., Mr. L. O. Forqueran was ordered deacon by the Bishop of West Virginia, the Rt. Rev. W. L. Gravatt, D. D., on Thursday, November 3. He was presented by the Rev. Ilbert L. Brayshaw. The sermon was preached by Archdeacon W. P. Chrisman. Morning Prayer was said at 8 o'clock by Rev. I. L. Brayshaw, assisted by Mr. Forqueran, the ordination service being held at 11 o'clock. After services a delightful luncheon was served to about thirty friends at the New Century Hotel. The Rev. L. O. Forqueran has been lay worker in charge of St. Stephen's, Romney, and Emanuel, Moorefield, since leaving the Virginia Seminary last June, and will continue as deacon in charge of these points.

On St. Luke's Day the Rev. Wilbur Q. Rogers, in charge of the colored work at St. Matthias' Mission, Atlanta, was ordained to the priesthood by Bishop Mikell. The candidate was presented by the Rev. Cyril E. Bentley, Executive Secretary of the Diocese; the sermon was preached by the Very Rev. Thomas H. Johnston, dean of St. Philip's Cathedral, Atlanta. The Litany was read by Archdeacon Braithwaite, in charge of the colored work. The Epistle was read by the Rev. T. T. Pollard, minister in charge of St. Stephen's Mission, Griffin, Ga., and the School.

On November 2, in St. Thomas' Church, Newark, N. J., Mr. Robert Thorpe was ordained deacon by Bishop Lines, the Rev. Dr. Charles P. Tinker being the preacher. Mr. Thorpe has been doing most useful missionary work as a lay reader for many years, and is now ordained at the age of seventy-five, to continue such work in the Diocese. His most useful record made the ordination of special interest, and about forty of the clergy were present. Bishop Stearly took the service of Holy Communion.

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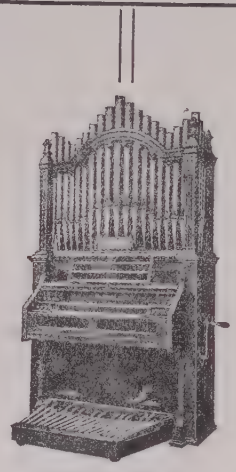
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Hearest thou the rustling of the corn,
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Look! even in these
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—Norman D. Kinder.

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of the Protestant Episcopal Church is not only a compendium of Religion, but also of sound common sense.

x x x

It gives this advice (page 285)—

x x x

"Men should often be put in remembrance to take order for the settling of their temporal estates whilst they are in health."

x x x

Remember: "Whilst YOU are in health."

x x x

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The SAFE EXECUTOR,
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x x x

P. S.—Many times in the past we have been able to give helpful suggestions to men and women who were making their wills, and we cordially invite interviews on the subject, which, of course, are confidential.

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

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THANKSGIVING IN COMMUNITY SERVICE

It is not a mere coincidence which leads us to publish in this Thanksgiving number of the Southern Churchman the account of "What One Man Has Done for His City." The message of that story belongs with the message of Thanksgiving Day.

For Thanksgiving is not an individual, but a civic festival. It calls to us as a people to give thanks for what God has given to the nation. It seeks to consecrate our patriotism and re-dedicate our spirits in nobler loyalty to the common good. But sometimes we think that such an appeal as this is vague. How can we show our gratitude for our heritage? men ask. Where is any practical consequence of the idea of Thanksgiving?

To that question the article we publish gives at least one answer. It is the answer of a fine example of one man who felt his debt to the community to which he belonged, and who proceeded to serve that community with noble imagination. The trouble with most of us is that we never stop to consider the contribution which has come to us from other lives. The success which even the ablest and most brilliant individual may achieve is built upon foundations which he for himself never conceivably could have laid. A common language, a common human experience, a relationship of trust and co-operation, a machinery of credit, an interplay of industrial forces slowly developed through the centuries—all these lie back of any business venture, and without these the individual would be helpless. Thousands of lives, both in the present and in the past, thousands of men and women, whose names he can never know, are indirect factors in the success of any man who is born, and works, and wins his way in any community of our modern time. Therefore, such a man owes a debt to his community. Legally, he has a right to use his money for himself and to leave his money when he dies—as so many rich men do—to nobody outside the circle of a few relatives who are as greedy as himself; but in a higher sense he has no such right. To the community which has given the materials for success to him, he ought to give back the materials for finer life for all the people.

At this Thanksgiving time, therefore, let men successful in material affairs ponder the example of what one man has done for his neighbors, and what others, if they will, can do for theirs.

CREATORS OF PEACE

We have had our war-makers. They have performed their function, which appeared a necessary, though a tragic one. But now we need the makers of a nobler thing. We need the builders of a peace within which men shall work together in the dignity of a mutual service and the joy of that fine self-expression which can come only to a civilization which has stopped wasting its energies in snarling hatreds, and is lifted up into the common loyalty of a large idea.

But who are the makers of peace, as Jesus thought of them, and what is the way to its making?

First, the peace-makers are those who have made their peace with God. There is no more frequent failure in all human affairs than that which proceeds from ignorant force. Men plan their shrewd stratagems as to how by combinations among themselves they will get peace. They will organize on their side forces which shall compel it. They will make their own influence so powerful that others cannot resist it. But the peace which is made that way is only a shell which any moment may destroy. "Herein do I exercise myself," said St. Paul, "to have always a conscience void of offense toward God and toward man." The only peace which can endure is the peace which is founded upon the conscious desire to square our plans, first of all, with the purposes of God.

That seems a very simple thing. It may seem so obvious that many will be tempted to dismiss it as a poor truism when we were hoping, perhaps, if we hoped for anything at all, for some new and vivid suggestion as to a way by which our time can be made better. But here is a fundamental and absolute necessity. We ignore it at our peril, for whether ignored or recognized, it is sovereign still. The time has come when we must stop thinking of the arguments for our own advantage. We must be still before God, and ask, each one for himself, not what I and my class and my nation are justified in doing because of the selfishness in what others are doing, but what is the duty for us as we stand with attentive consciousness before the moral realities of God. Which way do duty and service and honor lie? Where, above the skies of mean considerations, are the great peaks of those divine realities on which the sunlight rests?

If we have done this first great thing, the second will not be difficult. If we have sought to make our conscience void of offense toward God, we shall already have gone the great way to make it void of offense toward men. It is possible in this world to suffer injustice; it is possible to choose a course of action in which materially we gain less than we would have gained if we had gone forward with a deliberate selfishness; it is possible that we may have to pay the price for spiritual idealism which has great ends in view. These things may be regrettable, but they are not calamitous. The only real calamity is to do injustice. The only real failure is to be so immersed in selfish calculations that all our ideals are made to fail. The victory which our world needs is the victory of its soul over the evil and disintegrating forces that assail it. And that victory for all men will not be won until the few men are brave enough and purposeful enough to set the example of winning it in themselves. Here, then, is the call to all souls today who would help our age to its redemption by manifesting in their own choices and consecrated will the victory that must be won within.

ARMISTICE DAY ADDRESS

Delivered in St. Paul's Church, Richmond, Va., by John Stewart Bryan

There is an incident in the New Testament which very wonderfully reproduces our state of mind today. Three disciples, Peter, James and John, had been in touch with the great minds of Moses and Elijah. For a moment those poor fishermen had been lifted above all earthly bonds; they walked in glad converse and intimate association with the liberated souls of the mighty dead who were alive forevermore; they saw the light that never was on land or sea; they heard the voice of God itself; they had an asurrance passing all human power of comprehension or expression. And a few moments later, coming down from the mountain, they found their fellow-disciples impotent and helpless before one poor possessed boy. But Christ was not helpless; He cast out the devil, and to His discouraged and disheartened followers He said: "This kind cometh not forth but by prayer and fasting."

Three years ago today we stood on the summit of our Mount of Transfiguration. Before us marched with shining faces and transfigured countenances all the illustrious dead who had died to make an end of death.

The war to end war was won; the elevation of spirit that was then ours we thought should never depart—illimitable power, unbreakable contact with God, infinite pity for the smaller peoples, compelling compassion for the sorrows of the wounded world—all, all that was our heritage, and through the skies we heard with clear certainty the approval of God Himself of the work we had done.

The voice of America made the heart of the world tremble and vibrate with glad anticipation of Peace. Our spokesman, Woodrow Wilson, was hailed as no conqueror ever had been hailed, in England, France and Italy; all the pent-up sorrows, all the hopeless aspirations of a harried and dismembered world seemed to find their guarantee of fulfilment in his large and generous speech. Now we have come down from our Mount. Little did we think that at the foot of our Mount of Transfiguration we should meet with men still possessed of the old devils of militarism and greed and cruelty and the love of riches and the lusts of the flesh! Little did we believe that our sense of new-found power would vanish, and that we should stand as the apostles stood, shame-faced and silent, before the wrongs we could not cure and devils we could not exorcise.

That is exactly what has happened to us, but no view of life is worth anything that is not a long view, and there is comfort for the future by comparison with the past. Had the story of the gospel closed with the statement of Christ, "This kind goeth not out but by prayer and fasting," we would never have known that the mere shadow of Peter and John would heal the sick in the streets; we would never have known that the crippled man at the gate of the temple would have leaped with rejoicing at their word. But we do know those facts; we do know that prayer and fasting work miracles; and we do know the power of God is not limited or cut off, but that by prayer and fasting it has spread until even today in this Valley of Humiliation, and in these mists of misery, we still have the spirit and the faith to look to the far-shining goal that Christ came to bring and Christianity lives to proclaim.

It is an easy sneer to ask, How will your fasting feed starving Russia? How will your prayers affect the Shinto elder statesman of Japan, or the agnostic delegates of France? Nothing is easier or more futile than cynical pessimism.

Cynical pessimism is the last resort of him who has never known, and who not knowing is unwilling to believe in **the creative and transforming power of faith.** It is not Christians alone who have the faith that removes mountains. There is the Hindu mystic Ghandi whose faith in the future of India's freedom has shaken English power as it has not been shaken since the mutiny of 1857—but that revolt was active, while this is passive.

There is the agnostic Shelley, who wrote of faith and forgiveness:

> To suffer woes that hope thinks infinite,
> To forgive wrongs blacker than death or night,
> To withstand power that seems omnipotent, etc.

Oh, no! You cannot combat cynicism with satire, nor pessimism with platitudes. Cynicism and pessimism are states of mind, and those devils can only be cast out by the expulsive power of a new and more vital state of mind.

This sounds like mere mongering of words, I know; but if I could tell you that there was a vital state of mind that could not be dethroned, a state of mind that actually and inevitably meant joy and happiness and wealth and peace and strength and health to its possessor, you could not fail but hear. And there is such a state of mind for the world in its individual capacity; for the world as a collection of individuals; for "cities, councils, governments and men."

I will characterize that state of mind for you quite baldly. It is love. It was not a miracle of imagination to see that a voice that could be carried a quarter of a mile by telephone could be carried around the world. The miracle was in making, not in extending, the discovery of the telephone. You will instantly think of thousands of other examples. And in every case the great step was in finding a new principle. The power of the Bible is not in its folklore, or its music, or its ritual, or its history; and the power of the Bible is in its discovery of, and its faith in, and its application of, the supreme law of life—and that law is Love. Ten thousand times ten thousand individuals have proclaimed and proved the truth of that law in their own lives. Every family, every clan, every city, every nation that has ever tried it has added its testimony to **the irrefragable truth** that **love is the law of life, and hate the assurance of death.** Divine revelation was needed to show us the way of love, **but it is humanity, and humanity alone, that can apply love to human life.** To refuse to act upon the evidence of two thousand years is no case of praiseworthy caution on the part of thinking men. Far from it. It is a deliberate reversion to the cowardice, the inertia and the hate of the jungle. What does it mean to go back to the jungle? Well! It means that you voluntarily put your sons, and daughters too, under the malevolent menace of the madness that thinks to gain abundant life by pouring out unmeasured death.

This church has known the supreme glory and the utter depression of war. And this church knows that the unique splendor of the Christian religion is that it gives glory to one without sorrow to another—that **its** radiance requires no background of horrid darkness; that **its** success is not built on another's failure, nor **its** triumphs on another's defeat. It was not war that glorified General Lee; it was General Lee that glorified war, because he brought into that cauldron of sin and suffering the refreshment of one who had been a friend of Christ, because through the smoke of battle he made visible the imperishable brightness of the Knight Companion of God.

And as from the valley of our failure, we look back to the heights where we stood so securely three years ago. What are our thoughts and our resolves on this Armistice Day? When the armistice was declared we thought that our sole duty was to sing Te Deums, when our real need was to chant Misereres. We fought for the love of God, and we allowed our motives to be distorted into hatred of Germany; we sacrificed billions of money to make the world a fit place for Christ's followers, and then we betrayed our silent dead by using the victory their sacrifices had won to make the world a paradise for money-changers. And now the crop that was sowed in hatred has come to be reaped in bitterness. Now we know, we prayer-book Christians, that Edith Cavell was right when she said to her chaplain, "Patriotism is not enough. I must have no hatred or bitterness towards any one." What Christ taught as the final revelation of the God and Father of us all, science is confirming every day by example and investigation. Hatred is sin, selfishness is sin; gain for self is loss of self, and the whole tragic sequence is summed up in just five words:

"The wages of sin is death."

Now, mark you, there are no exceptions. The individual Pilate and the collective empire of Augustus are both subject to that law. And you and I and the United States of America and the world are subject to it, too.

He is a blind and fatuous fool who today does not stand appalled at the demons at the foot of that Mount of Transfiguration, and the work of those demons spells, and inexorably spells DEATH.

What are you going to do? And what did the disciples of Jesus do? Apparently they did little at first. Within a few brief months their little faith flickered and failed. "They all forsook Him and fled." Peter, who had witnessed it all, denied Him with protesting oaths. But they redeemed themselves, for God's processes, though long, are absolutely certain, and in redeeming themselves they redeemed the world. How? By prayer and fasting—just that!

But how can the prayer and fasting of those far off disciples affect our problems of today? I will tell you.

The growth of religion, the growth of life, the growth of our government, is from the inside out. It is first the

individual and the family, then the State and the Church. The greatest example that the world has yet seen in self-government is the United States of America. Do you know that in the present form of our government we are the oldest government of any civilized nation on earth? And our government was made possible by just two things —prayer and fasting. It was the prayer of every patriot, it was the faith made perfect by fasting that gave us that detachment, that wonderful power, of synthesis that out of all the theories of government then in the world produced this government of ours. [If there is any better way for clarifying a man's mind, and for giving him more ability to see things in their essential relationships than prayer, I do not know it. We have facts enough in the world today to solve the problem of cancer, for example, if we only had the brains to integrate those facts.] The reason that Washington and Jefferson and Madison and Marshall were able to make the Constitution that has made America what it is was because of their sublime, detached and unselfish faith, and to this faith was added fasting.

Did you ever think of what self-denial Virginia and other States undertook for the glory of God, for the welfare of mankind, for the founding and maintenance of our government, when they laid aside the right to tax imports and the exports from their borders? Virginia had tobacco; the Carolinas had rise; Georgia had cotton; Pennsylvania had coal; New England had pine, and all of them gave up their individual benefits for the larger good of America. Out of that fasting came the strength that has made us today, and we say it reverently, and with the fullest sense of its obligation, the greatest nation in the world.

And what the Colonies did in 1789 the world must do today. There must be prayer to know God's will, and glad renunciation of everything opposed to it.

Today we bring home and bury our unknown dead, and in that ideal we are saying that the principle is ever greater than the man, that the goal is ever higher than the seeker, and that God is ever greater than the world.

We are faced by the powers which we have loosed and cannot control. We cannot limit war by war, or selfishness by greed, or exploitation by compact. There is but one principle that can guide this world today; that principle the disciples found by prayer and fasting; that principle we can make ours by the same process.

Oh, let us pray that God will illumine our hearts with His will; let us cast away all those sins and greeds and lusts that so easily beset us; let us from the plenitude of our power replenish the hungry and the cold; let us defend the weak; let us educate the ignorant; let us encourage the timid; let us repress the old workers of iniquity, and so on to the city of God!

So, and so alone, shall we be fit to meet and know face to face that mighty throng of unknown heroes who died that the flame of liberty might live, and who now stand before

> "God and all that chivalry of His,
> The soldier saints who row on row
> Burn upward each to his point of bliss."

Today once more we walk irradiated for an instant with the glory of the ideals of our nation and our dead of three years ago. Oh, let us pray and fast so that on our faces may come the added radiance that is now on the faces of our own known and unknown dead, in that fair City, which has no need of the sun, neither of the moon, to shine, for the glory of God does lighten it, and the Lamb is the light thereof.

TRIBUTE TO HEROES OF WAR

Address Delivered in the Rotunda of the Capitol by the Rev. Dr. James E. Freeman, Rector of the Church of the Epiphany, Washington, D. C. in Connection with the Ceremonies of the Veterans of Foreign Wars, November 10, 1921

SYMBOLIZED in the silent form of this unknown martyr of a great war, we stand as in the presence of the heroic dead of our sovereign nation. Well may we on such an occasion recall the words of Lincoln: "The world will little note, nor long remember, what we say here, but it can never forget what they did there." Poor indeed is any eulogy our human lips may fashion, and inadequate indeed is any offering our feeble hands may bring. This sleeping soldier's bier is like a nation's shrine—its new altar of high consecration. Before its costly sacrifice all our best endeavors seem but poor and mean, and all our gifts and pomp and ceremony are as ephemereal as the fleeting shadows of the evening hour.

We are not permitted on this occasion to call the long roll of those whose blue stars have turned to autumn gold —true symbol of accomplishment. We may only say:

> "These laid the world away, poured out the red,
> Sweet wine of youth; gave up the years to be
> Of work and joy, and that unhoped serene
> That men call age; and those who would have been
> Their sons, they gave, their immortality."

The sons of America, living and dead, who answered the call to the colors, present to us a challenge and an opportunity that we dare not lightly esteem. We shall hardly honor them by noisy plaudits or words of empty praise. The present pregnant hour is made more solemn for us by what they did. They ushered in a new and golden age; they destroyed forever our selfish ideas of insularity and proud isolation. They placed a new accent upon the meaning and purpose of universal brotherhood. They taught us that the greatness of a nation consists, not in what it holds, but in what it shares. They stripped away the artificial trappings of our growing pride and arrogance, and for the value of things temporal and material they made clear to our vision the unmeasured worth of things spiritual and eternal. They taught us again the meaning of those immortal words, "He that loseth his life for my sake shall find it."

Here in the very heart and centre of our national being, beneath the uplifted dome of the capitol, we stand today to catch the newer and finer meaning of what America must henceforth be to the nations of the world. We stand before this representative of our honored dead, pledged to carry forward that for which he and his comrades gave the last full measure of devotion. We shall be true to this rendezvous with death if we here highly and solemnly resolve to give all that we are and have that American ideals may, in their finest expression and their fullest interpretation, be maintained in the face of all the changed and chances of this eventful age. Let us be reminded that this nation is avowedly Christian, and that as the blood of the martyrs is the seed of the church, even so shall the blood of our sacred dead be the fruitful seed of an American reborn—the undaunted champion of impartial justice, the chivalrous guardian of liberty and the unfailing exponent of righteousness. It has been said of Abraham Lincoln that he found his soul by the grave of Ann Rutledge. God grant that it may be said of this nation that it, too, found its soul by the grave of its unknown soldier. Unknown in name, he becomes the son of every moth, the brother of every man, the high type and representative of American chivalry and American fidelity. He needs no name; he requires no identity; suffice it that he is wrapped in the flag he dared to follow and died to preserve.

Unknown soldier of the legion, the embodiment and representative of our beloved dead, we feel in thy presence the influence of those mystic chords that from the countless graves of thy comrades reach to every hearthstone throughout the land. May the God before Whom stand the spirits of just men made perfect, make us true to our solemn trust, inspiring us with fine fidelity and intelligent zeal to bear our full part; thus hastening that day when a righteous peace shall cover the earth even as the waters cover the sea.

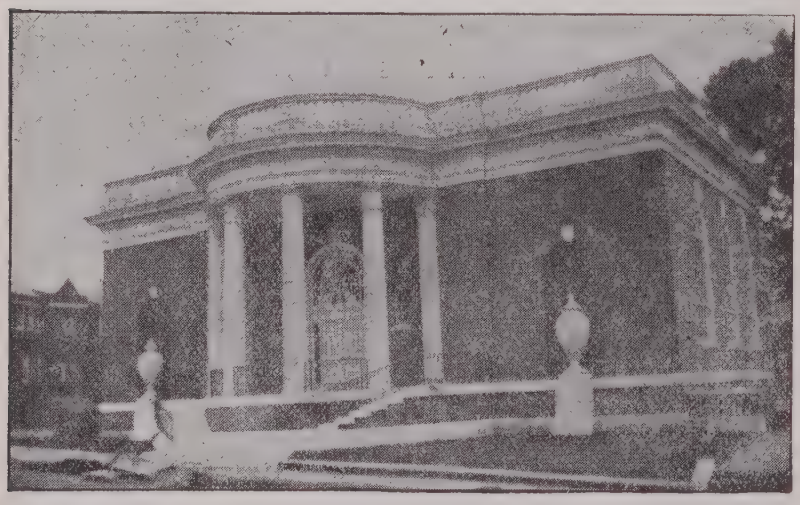
WHAT ONE MAN HAS DONE FOR HIS COMMUNITY

The MacIntire Gifts to Charlottesville, and Albemarle County, Virginia

(The spirit of Christianity is not a matter merely of individual conduct. It has to do with all a man's relationship to his fellows. It ought to make a man a better citizen, by quickening his sense of responsibility for the human brotherhood of his own community. It ought to inspire the rich man to such use of his wealth as shall add beauty and richness to the life around him. Therefore it is of interest in a Church paper to tell the story of how, in a particular community, this spirit of public pride and generous responsibility has been exemplified. It is told not only as an account of what has been done, but for an inspiration to others in other places who may be inspired to do likewise.—Editor's Note.)

THOUGH the homes of Jefferson, Madison and Monroe, of governors of Virginia and other famous characters, were in or near the city in days long gone, Charlottesville, Va., never had a benefactor who gave the city rich gifts of gold and superb art until Mr. Paul Goodloe MacIntire, after a most successful business career in the North, returned to the scenes of his boyhood days. Conscious of an obligation to make his life and wealth count in the promotion of the higher interests of his fellowmen, desiring to leave the world a little better for his having lived in it, he immediately began to do the things which have already blessed the community beyond words.

Old as man's ability to draw and color and carve is the aspiration for cities nobly beautiful. The imaginations of souls responsive to the appeal to beauty have pictured



Public Library.

cities transformed and glorified by art. In every age this dream has been the inspiration of practical achievements that are among the most wonderful accomplishments of the race. What school boy is not familiar with the storied beauty of Babylon, the splendor of Carthage as Turner painted it, the ripe loveliness of Athens, and the rich magnificence of Rome?

"To make us love our city, we must make our city lovely," is the motto of the Municipal Art League of New York. Paul G. MacIntire saw an opportunity to make Charlottesville more lovely and lovable. He realized that men do not live by bread alone, and that no city can most beneficently influence its citizens whose only monuments are factories, warehouses, stores and theatres, important as all of these are.

Though a city of culture, largely because the home of the University of Virginia, Charlottesville had no art treasures. No works of men of creative genius adorned her streets, and there were no public parks for her people to enjoy. In meeting these needs so splendidly, Mr. MacIntire has rendered this community a great service—a service not confined merely to Charlottesville, but extending wherever the visitor carries the memory and inspiration of his remarkable gifts.

His first gift was that of the Lewis-Clark monument. It is a bronze group consisting of Meriwether Lewis, William Clark and the Indian squaw Sarajawea, imposed on a granite base. The monument bears the inscription, "Bold and far-seeing pathfinders who carried the flag of the young republic to the western ocean and revealed an unknown empire to the uses of mankind." Below the inscription, and beneath the thirteen stars of the thirteen original States, are the words, "A territory of 385,000 square miles was added to the country by the efforts of these men, an area larger than the then existing size of the United States." It was Jefferson's suggestion that caused Lewis and Clark to cross the wilderness between Virginia and the Pacific Ocean. The monument to these men that now stand in Midway Park was created by Charles Keck, of New York, one of the most famous of living sculptors.

George Rogers Clark, a brother of the William Clark who accompanied Meriwether Lewis across the continent, was the hero of Kaskaski and Vincennes and the conqueror of the northwest territory. To preserve the memory of his life and work in imperishable bronze was the task to which Mr. MacIntire next turned. He employed Robert Ingersoll Aitken, who produced one of the most remarkable bronze groups to be found anywhere. The story the sculptor tells in this group is so clear that the least imaginative may easily interpret the message. The monument was unveiled November 3, 1921.

Mr. MacIntire decided to further adorn his city with heroic equestrian statues of Lee and Jackson. He cleared two city blocks of buildings, and remade them into modern parks. In one stands the Jackson statue, by Charles Keck, a wonderfully spirited expression of the warrior-soul of old "Stonewall," the idol of the South, and respected throughout the nation. The statue was unveiled on the occasion of the recent Confederate Reunion, when thousands of people were present. The granite base of the monument is especially beautiful, with its carved reliefs of Valor and Faith bearing a shield before them, and a wreath of immortelles flanked with two pendent swords.

The well-known sculptor, Schrady, is at work upon an equestrian statue of Robert E. Lee. It will stand in Lee Park, and the pedestal is now in place.

The Public Library was also given by Mr. MacIntire. It is a colonial structure, and an architectural gem. The furniture is also colonial. The building and books and equipment were all given the city by Mr. MacIntire.

Two public playgrounds, each equipped with modern apparatus, one for white children and one for colored, were presented to the city by Mr. MacIntire.

His benefactions have not been confined to the city alone. He is assisting in the building of modern rural schools through the county of Albemarle, and providing literature and music to enrich the lives of country boys and girls. Weak churches and community centers have found in him a sympathetic, helpful friend.

The University of Virginia has been richly remembered by Mr. MacIntire. A Greek, open-air theatre, a classic gem, and unique on the continent of America, was dedicated on the occasion of the Centennial Celebration. Its great organ is one of the largest in the land. To give form and substance to Jefferson's dream of a school of art and architecture, he sent the University a check for $155,000. Later he gave another large sum to endow a department of commerce and finance, and still another to make possible annual public concerts by famous musicians and singers.



Stonewall Jackson Statue.



Lewis and Clark Monument.

The Wild Adventure

The Rev. Louis Tucker.

The poised and self-possessed, gentle, white-haired, white-bearded presence of Dr. DuBose seems almost visible at the school which is his memorial. The writer, as one of his old pupils, made pilgrimage there the other day to renew memories. Dr. DuBose was a very wise man, one of the greatest theologians of his time, the maturest intellect, in his own speciality, of his age; and Dr. DuBose never grew old. The essential nature of the small boy was always in him. Physically one of the most domestic of beings, spiritually he was in sympathy with all adventure. He never ceased to be one of God's little children. The universe and the fulness thereof was always open to him. He would have made an ideal air-man. He had discovered De Soto's fountain of perpetual youth, and was in sympathy with taking any chance in service of that supreme Adventurer who was once a carpenter at Nazareth.

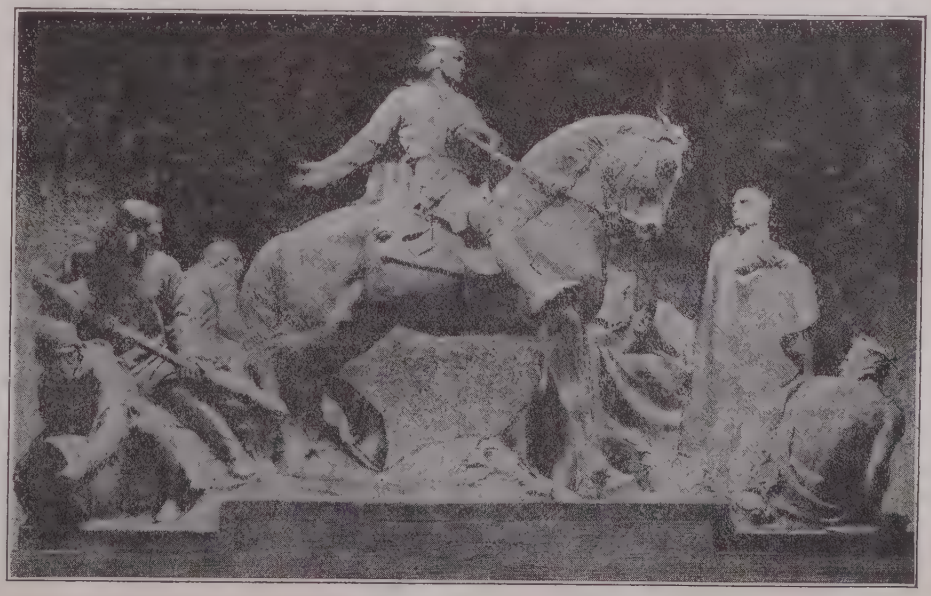
His memorial is worthy of him. The men who dreamed it are men of the great Adventure. Their trails are among the higher mountains, marked with souls wakened to God. Their totems are in the valleys, each a little building with a cross that points up to heaven. They have turned so many men and women toward the throne that surely they must be named before it; and now they have found a new way to multiply work eternal. The men who financed it are men of adventure. Their names are carefully withheld, according to the orders of One Who wished the right hand ignorant of the left; but in the whirlpool of world-finance they have not been drowned. The warden is a man of adventure. Those who knowhim need no proof of this. To those who do not, it is proof enough that he accepted the office as warden. All these were able to vision a great dream. Not one per cent. of the fat parishes know it, but the world is full of men who would be ministers of Jesus Christ and priests of our Church if they could. Having chosen some other path in life, drastic experience, black grief, great disaster or rainbow success, has brought them face to face with Jesus—too late. Too late, that is, to spend four years in the University and three in the Seminary and go slow—go slow—go slow. The hounds of heaven are on their heels. They cannot wait.

For such men, by such men, the wild adventure has been thrown open. Physically, it is a group of frame buildings, with sixty acres or so of land, on the main street of Monteagle, Tenn. In a business way it is board, lodging, instruction and the general pledge, "You shall be taken care of in return for labor." By title it is "The DuBose Memorial Church Training School"; and spiritually it does not yet appear what it shall be. But none of us is quite blind in spiritual matters, even though near-sighted, nor quite deaf, even though hard of hearing; and I, who hear in part and dimply see, bear witness that I think the Lord Jesus there and was reminded of the Apostolic times.

This autumn the warden went up to get ready. Everything was in confusion, of course. Next day a man got off a train. He had a letter from a Bishop. He had resigned a good position and wanted to join the school. He and the warden got themselves a meal or so, then found a cook. They needed a stenographer, for inquiries were pouring in. Another man dropped off another train —a skilled stenographer, who had resigned a good position and come to join. A farmer was needed—he came. A pipe broke. That afternoon there jogged into the yard a flivver containing two rabbits, two dogs, four kittens, three children, provisions for some weeks, one mechanical engineer's wife and one mechanical engineer. He had heard of the school, sold his business and come to join. His wife became one of the house managers. Another married man with children came up, and another. The adventure has a housekeeper, a matron and a house manager now. An electrician was needed. One came. A teacher was needed for the children—one came. An organist—one came. A choir leader—one came.

The warden was puzzled with the detail purchasing for a household of that size. One of Kress' purchasing agents resigned a $3,000 position, came up and joined. Every one is cared for and given a place in one of the departments of the school. The final intention is to pay a monthly salary and charge for board, lodging and washing; the salary to be about five dollars a month or so larger than the charge, thus furnishing a trifle of pocket money; but this is not in force yet. The day the writer was there the boys were putting in hay; and the joke of the day was that the farmer boys put a city man in the mow and buried him before he could tread down the hay. The job for the next day was to put in forty tons of coal for the furnace. The day after that to preach practice sermons all round. Each day, of course, were classes.

Each man has come up for a cause. It is practically the only shool in the country where all the students have to be kept from studying too much for health; and it is the only school known to the writer where the students seem to regard themselves as men enlisted in an army; are guided by an ideal and a dream; and think of them-



George Rogers Clark Group.

selves as adventurers, as soldiers in a war from which there is no release.

The warden says that a number of men have made the adventure by joining this school. It is possible that there may be many others who would like to join in this adventure by contributing to its support. I have no hesitation in saying that this is the most economically managed institution with which I am acquainted. The warden's address is Monteagle, Tenn.

A MESSAGE FOR THANKSGIVING DAY

"Behold, I Have Taught You Statutes and Judgments Even As the Lord My God Commanded Me. That Ye Should Do So in the Land Whither Ye Go to Possess It. Keep Therefore and Do Them, for This Is Your Wisdom and Your Understanding in the Sight of the Nations, Which Shall Hear All These Statutes and Say, Surely This Great Nation Is a Wise and Understanding People. For What Nation Is There So Great, Who Hath God So Nigh Unto Them, As the Lord Our God Is In All Things That We Call Upon Him For?" —Deuteronomy 4:55-7.

IF Israel long ago had reason to thank God for its physical heritage, how much more is that true of America today.

We look back upon our own history and marvel at its no less than epic grandeur. A little fleet of storm-tossed ships putting into a silent river, the perilous settlement of Jamestown on the lonely island with the wilderness at its gates, suffering and danger and grim distress, but through it all a fortitude that would not be denied; on the grim shore of Plymouth, the landing of other pioneers; over the mountains presently the vanguard of those who broke the pathways to the West; then the swift and growing tide of settlement, until the continent was mastered and the land possessed from sea to sea—such in three hundred years has been the history of America; and we today possess the fruits of what the centuries have won. We remember now not only the timbered hills and the fertile valleys of our Atlantic seaboard, not only the fields and the orchards from which have come the harvests that lie as an oblation to God in Eastern churches today; but our thoughts sweeps further, over the blue mountains, to where the mighty wheat fields of the Middle West roll like a level sea, and on to the orange groves of California and the trees with their perpetual fruit. All these have the providence of God given to us. For all these must we be thankful to Him today.

But our thinking leads us further. Our gratitude to God on this Thanksgiving Day cannot center finally on the plenty of our land nor on any other kind of tangible possessions. For these we do thank Him—for ourselves and for the nation. But there is something higher. The heritage of America lies at last not in her wealth which is visible, but in that which is invisible. It lies, as with Israel, in the consciousness of a destiny to fulfil for God.

We turn again to our text and hear what Moses said to that people of God long ago. It was a great thing to have the prospect of possessing Canaan; but there was something greater. They had been taught, he said, the statutes of God, and these they were to obey. And out of these should come their glory. "This is your wisdom and understanding," he said, "in the sight of the nations, which shall hear all these statutes and say, surely this great nation is a wise and understanding people. For what nation is there who hath God so nigh unto them as the Lord our God is in all things that we call upon Him for?"

What Moses said was sublimely true of Israel—then, and in all the changing years since. The glory of Israel never lay supremely in the kind of greatness which Egypt and Babylon boasted in. It was not the extent of her territory, nor any treasure amassed within her borders, that made her unique among the nations. Rather, it was the ideals she dared believe in and obey. It was her sense of the immense reality of God. The kingdoms of Judah long since have perished. Babylonia and Assyria broke down the walls of the sacred city and left them there a dusty ruin. Yet Israel in captivity, Israel finding her voice in Jeremiah and Ezekiel, was as great as the Israel of her imperial days. And when Rome had shattered the nation once again and flung the broken fragments of its life to the winds of all the world, it could not touch the elusive greatness of that people. Through the centuries since the ancient people of God have borne their indomitable witness to the faith they have clung to, and the influence of Israel upon the life of every people of our modern world is vaster than any historian can exhaust.

So in truth it is—and ought to be understood—in regard to our own country in the here and now. America's greatness rests at last not in the amplitude of her fields, nor in her gigantic manufactures, nor in all the exultant power of her imperial trade. These things are at their worst the clogs, and their best only the instrument, of the higher life. The real greatness of the nation is bound up with its ideals. It consists in the fact that it believes in a mission which a divine meaning has made great and that it trusts for its rank among the other peoples not to what it owns, but to what it is.

Surely as we look at the history of America it is beautiful to see how idealism has entered into it. This vast nation of ours did not grow up by chance. Neither did it spring from men who had nothing more than superficial ends to serve in founding it. From the beginning, both in Virginia and on the shore of Plymouth Bay, the men who laid the foundations for the coming vastness builded in the fear of God. What they sought to rear was not simply a dwelling for themselves, but the structure of a nation that should enshrine within itself the high freedom of human souls fashioning finer things than the old world in its society had ever known. The men of Jamestown and the men of Massachusetts equally believed that this nation should inherit no common destiny. And through the whole course of the nation's history there have always been those who at every crisis of her life have tried to guide her footsteps in the light of the far ideals.

The faith which we must hold is the high faith which Moses voiced long ago. It is the clear belief which he held up for Israel—that a nation's exaltation among the peoples depends upon the clearness with which its life expresses the guiding purposes of God.

When, therefore, we ask ourselves what is God's use for this nation's greatness, we ask it in the light of this conception of what the nation's greatness is. As that greatness is not material but spiritual, so God's highest use of us is to be interpreted in the same way. His highest use for us and His highest blessing would be to make us a light among the peoples—a beacon flaming with the splendor of a people's living faith in the supremacy of the soul above the flesh and of the power of God above the littleness of men.

In our international relationships we need a new faith in God. The gravest peril of this time to America is not the imagined possibility of an attack by possible foes. It is the poisoning of her spirit by unfaith and fear. We are tempted to forget God and to bear ourselves now as though all the brutal and destructive elements in the universe were permanently triumphant. Frightened voices tell us that the mad passions which have caused old wars are not chastened, but inflamed with a new and deadly ferocity. They cry to America to prepare for the deluge of the woes that will deepen with the coming years.

But there is need of another voice. It is the voice that tells America that the one clear way to greatness—yes, to a kind of unmatched spiritual grandeur which might make for the redeeming of a world that seems so deep accursed—lies along another path than that of fear. Her mighty opportunity now is in the chance for faith in God when faith is a heroic thing. The technical experts may determine the kind of ships and the kind of guns which are needed for efficiency under the strange conditions which modern war has developed, but not the technical experts with their necessary bias, but only the earnest conscience of the people must determine whether America shall allow her national policy and her soul's destiny to be settled by decisions forced upon us in hours of panic, or whether she shall wait with steady strength in the faith that the high example of her confidence may make it true that out of the last war the soul of the world must come purged of the madness of its heathenism and ready to listen to the counsels of a people that can speak to it of the salvation of our God.

And if we need a mightier faith in God, so also we need a mightier faith in man. The facts of the world today seem to mock that suggestion with a bitter cynicism. Has not all the best that we believed of men seemed to have broken down? We thought the nations were civilized; they seem to be plunging down the abyss of barbarism. We thought that reason and conscience would have combined to make impossible some of the atrocities the years have witnessed: yet men have committed them and boasted in them with a hideous exultation. How, then, can we trust in the human nature which has seemed to fail so grievously under its test?

Well, there are two kinds of human nature. There is the nature that is conformed to all the evil or undeveloped elements in our heritage. There is human nature judged according to what would be normal if we considered simply the raw material of the flesh and the savage instincts out of which sometimes the fabric of our nature seems to be made. But then, there is that other thought of human nature which considers it in the light of its ideal—the nature which, if not actually, is always ideally, ours, and to which the spirit in its noblest moments kindles in high response. It was this aspect of human nature which Jesus was always emphasizing. It was the consciousness of this to which He appealed. And it is this which we must magnify today.

There can be no short cut to the deliverance of the world from the recurrence of the kind of tragic shame into which it has been brought in the years of war. We shall not prevent war in the future by any mechanical means alone. We shall not prevent it by arbitration treaties nor Hague tribunals unless underneath there exists a far vaster and mightier force of which we shall in a moment speak. Still less shall we insure the world against war, or even assure our own nation against it by the fatuous imagination that great armaments somehow prevent it. They simply foment the temper that causes war, turning friendship into fear and filling peace with the coward's panic. The only thing that can redeem the world is the redemption of its spirit, and nothing less deep and searching than that can avail. Selfishness must be overcome by unselfishness, a narrow and mean covetousness widened into a nobler sympathy, and the jealous individualism which cares only for one's own good or the good of one's own nation lifted into the kind of human brotherhood which expresses the spirit of the Christ.

It would be a deep and wondrous cause for Thanksgiving if we in America could realize that. It would be a still deeper cause for Thanksgiving if we could set ourselves patiently to create here the spirit the world needs everywhere.

The spirit of nations is, in the long run, the spirit of the peoples, and the spirit of the peoples is determined by the spirit which individuals are creating day by day.

Therefore today must hearts be lifted up in a Thanksgiving which is an intercession, too. Thank God for all that He has given us—for peace, prosperity, for our deliverance from the dreadfulness of war! But thank Him most of all for the hope that the soul of this nation may be so filled with God that it shall help the race to commit its life anew to Him, and pray that we ourselves may light the way by the new consecration of our own souls!

CHURCH OF ENGLAND NEWS

Among the most notable recent events in the life of the Church of England has been the **Birmingham Church Congress.** The general impression is that it has been thoroughly successful as a source of inspiration to Church people. The following comment is made by one who is described as a none too sympathetic local critic: "Beneath the seething controversies implicit in the Congress papers and debates, and beyond the blare of press trumpets, there has been a quality about the Congress which defies analysis. There was in it a spirituality which informed and illumined everything said and done. From first to last this supernatural element ran through the proceedings as a vein of gold through a mass of quartz."

The Bishop of Birmingham has made an observation about the Congress which is worthy of consideration. "What the Congress got from casual speakers," he remarks, "was not of much service as a rule. People who got up in the enthusiasm of the moment had not much that was profitable to say." But for compensation there was an absence of the spirit of bitterness. "The one or two who seemed to be beating old drums found their instruments so flat that no sound worth giving came forth."

A constructive criticism of the Congress comes from the Rev. A. G. Lloyd, vicar of Harborne. He writes: "The prepared papers and speeches were generally excellent, though sometimes marred by lack of time; the impromptu discussion was, to say the least, futile. The subjects were far too numerous and the number of papers excessive, with the result that members of the Congress had no time to digest the matter, still less to contribute any comment or supplement worthy of the theme under discussion." Mr. Lloyd proceeds to make the following suggestions: "Let the program be confined to a few subjects which distinctly claim attention; let one, or at the most two, experts be invited to present prepared papers in collaboration with one another; let a **precis** of the papers be printed and be on sale to members only at least a month before the Congress meets. Then Church people from all parts, who have, or think they have, something to contribute to the common stock of knowledge and practical suggestion, would have time to think and be prepared when the time comes for discussion. It might be well for intending speakers to give notice of their intention before the meeting, so that the president, with or without consultation with the standing committee, might select representative contributors to the debate."

The Prayer Book and the Modern Spirit.

The Guardian comments editorially that "not the least interesting, or the least important, of the Church Congress discussions was that on 'Modification in the Services of the Church.' One of the changes urged by the Bishop of Chelmsford is the shortening of the principal offices, and it is notorious that great numbers of people, especially of the new generation, find our services too long. What appears to be undue length is accounted for partly by repetition and partly by unnecessarily elaborate music without which, we are forever being assured, choirs cannot be kept together. This assurance does not carry conviction; but when it is well founded we should perhaps be better without those choirs."

Dr. R. J. Campbell lamented the neglect into which preaching has, unhappily, fallen. To him it appears that "it is the dearth of preachers more than anything else that is keeping churches empty." The editor of the Guardian comments: "Without going quite so far as that, we are bound to recognize that, taken all round, Anglican preaching has reached a low ebb. Eloquent, persuasive, scholarly preachers we have—our 'pulpit' columns bear witness to it every week—but the average of parochial preaching is low. This is not altogether the fault of the clergy. They are not taught to preach, and least of all are they taught to preach extemporaneously. Too often they lack spontaneity and freshness, they are too closely tied down to texts, too much indebted to commentaries which save them the trouble of thinking—sometimes, indeed, the serving of tables leaves them little time to think. Even more than eloquence we need teaching power, a realization of the amazing ignorance of the laity, and the difficulty they experience in obtaining instruction in the history, so fascinating and romantic, of the Church and of religion generally."

The Modern Churchmen's Conference.

The English Church papers are still carrying correspondence on the **pros** and **cons** of the papers presented at the Modern Churchmen's Conference, held at Cambridge. In the Guardian of October 21 Dr. Hastings Rashdall, dean of Carlisle, defends his position against the general accusations of Mr. Champneys. "It is monstrous for Mr. Champneys to say," writes the dean, "as regards one who believes and is trying (however mistakingly) to persuade other people that a sense at once reasonable and orthodox can be given to the Creeds and other authoritative formulae about the Divinity of Christ, that 'he cannot help wondering what it feels like to be constantly repeating a set of statements in church . . . not only to deny them, but to persuade others that they are not true.' For my own part, I should like to know what Mr. Champneys feels like when he hears the Ninth Commandment read in church—to say nothing of the Epistle for Quinquagesima Sunday. Mr. Champneys is quite entitled to deny that the sense which I give to the words is a legitimate and orthodox interpretation of them; to deny that I sincerely think so is simply hitting below the belt."

The New Bishop of Bath and Wells.

The canonical election of Dr. Wynne Willson as Bishop of Bath and Wells took place last week in Wells Cathedral.

TEMPTATION.

Temptation is surely an assault to be withstood, but at the same time it is an opportunity to be seized. Viewed in this light, life becomes inspiring, not in spite but because of its struggles, and we are able to greet the unseen with a cheer, counting it unmixed joy when we fall into the many temptations which, varied in form, log our steps from the cradle to the grave. The soldier who is called to the front is stimulated, not depressed; the officer who is bidden by his general to a post of great responsibility, and so of hardship and peril, is thrilled with the joy of his task. An opportunity has been given him to prove himself worthy of great trust, which can be done only at the cost of great trouble. This is a true picture of temptation. And the result of it all is a nature invigorated and refined, a character made capable of close friendship with God, to say nothing of the unmeasured joy that is the attendant of nobility of soul and stalwart Christian manhood.—Bishop Brent.

A Thanksgiving Story

Why God gave me wealth, I know not; but He gave it and I used it for my own comfort. I built a dwelling which was the wonder and envy of the city; I clothed myself in shining raiment; I ate the choicest foods that money could buy; I surrounded myself with all that the physical man could ask for, and soon I was surfeited to a point where none of these things could give me pleasure, but where the absence of any one of them would give acutest pain. I was thankful then for nothing, but afraid of many things, of poverty, of hunger and cold.

God gave me health, and I spent it right royally. I drove my car faster than any man has a right to drive and swore at those who crossed my path. I filled my lungs to overflowing with the life-giving, frost-touched air as I climbed the hills and swung the brassie and irons, and I cursed in bitterness when a shot went a little wild. God gave me health, and I used it without stint, but I was not thankful for it. I was only afraid of the oncoming years with their inevitable decay and a seat by the fire where I could but tell the younger men of the exploits of my own unreturning youth.

God gave me a home; a wife who loved me with a love that I never quite understood; children who looked upon me with shining eyes as if I were a god. He gave me a home where I was surrounded by every blessing that could delight the heart of a man, and I forgot the ecstasy of the early married years and ceased to be thankful, and was afraid that the rising cost of food and little hats and coats and shoes would interfere with the pleasures on which I had set my heart.

And then—God gave me a friend who had neither wealth nor health nor home. While I was squandering my thousands in search of a passing thrill, he was saving his pennies for bread. While I labored and cursed on the golf course, he played and sang at his work. When, at eventide, I sulked in my home, he came to his little hall bedroom as an exiled king returning at last to his throne. And he thanked God for his daily bread; he thanked God for his job; he even thanked God for me, and the sweetest word in all his world was the one he used to describe his little hall bedroom. He called it "home."

And God in His mercy gave me this man for a friend, and through him I found a new meaning and saw a new glory in life. I would gladly have given him half of all that I had, but he was so much richer than I he would not accept it. Instead, he gave of himself in his wealth to me in my poverty, and I saw life at last through his eyes. My wealth became a sacred trust; my health a blessing, my home a little heaven on earth. I thank God now for these things which I had lost, but I thank Him most for the friend who helped me find them.

Middleton S. Barnwell.

The Soul Specialist

Larkin W. Glazebrook, M. D.

(Note: In reporting the following "history" of a patient, I feel I will be pardoned, when it is remembered that it is customary to report interesting cases in our professional medical journals.)

On a recent Sunday morning I attended service and had the privilege of listening to a splendid sermon by my rector from the text, "That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and heighth, and to know the love of Christ" (Eph. 3:3).

Following up these thoughts, and to satisfy a recent desire to know more of this great man (is it not rather remarkable that so many of us, professing Christian men, are so ignorant of the life history and teachings of our Master; as compared with our desire to read and study the many biographies of other great men in history?), I spent several delightful hours that afternoon in reading "Jesus' Principles of Living," by Kent and Jenks.

The same evening it was my privilege to attend one of our large churches and there to hear a most remarkable and convincing message from the text, "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap" (Eccles. 11:4).

This was the answer that the preacher gave to a young man recently, who saw nothing but ruin and failure in the world conditions. The splendid note of Christian optimism so forcibly and convincingly spoken by this clergyman sent me home convinced that Christ does all things with a purpose and that "all was well."

Hardly had I reached my home when I was called by an excited youth of fourteen years of age to come at once to see his mother, who had been taken suddenly very ill and was unconscious. I went with him and entered the sick room. A younger brother of seven was kneeling by the bed crying bitterly; a kindly neighbor was doing her best to render assistance. I found a woman about thirty years of age, apparently unconscious, lying on the bed. My attention was at once attracted to the general healthy appearance and "color" of the patient. Realizing that there was no immediate danger, I asked the friend to get the two boys to bed. I then noted a bottle of veronol lying on the table; I took the patient quietly by the hand, and, rousing her, asked why she had taken the medicine; her unconsciousness immediately disappeared and she promptly replied that her "faith had been broken," that she "had been deceived," that the man in whom she had placed absolute confidence had confessed to her that he was married and the father of a family, that being a woman of very strong religious faith she immediately turned to her Bible for help, she opened it at random and read the first verses that she found. "Then said the Lord unto me, though Moses and Samuel stood before me, yet my mind could not be toward this people; cast them out of my sight; such as are for death, to death: and such as for the sword, to the sword" (Jer. 15:1-2).

She then had fallen in a faint to the floor, and as she did so tore the leaf from the book. When she aroused her one thought was self-destruction, and with that she took the tablets in the bottle. Prompt medical relief was then given her, and after a short time she responded, but, unfortunately, was mentally hopeless and determined to "end all." I made a feeble effort to set her mind at rest. I assured her that there was hope in that Book, but that she had looked in the wrong part of it; that she should have turned to the New rather than the Old Testament; that God had found it necessary through His prophets to admonish and reprove His chosen people, but He had promised them a new hope if they would only follow His precepts. I then told her of the Man, Jesus Christ, and His one most constant plea, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

In a short while she became composed and promised to do only what was right until my return. The following day I called and found her more composed, but still far from being satisfied. Realizing this, I determined to bring a doctor in consultation the next day. I went to see my dear friend, the Rev. Dr. ————, who had preached the sermon on optimism; I explained to him all that I knew of this new acquaintance and he agreed to go with me to see her. No awkwardness was occasioned when I introduced him as Dr. ————, a soul specialist. I noted that for the first time she smiled; I then left the room, and after his visit I went in to see her. The change was most marked; hope and faith had returned. My patient will recover.

I need go no further with this picture, but I feel I may draw a few conclusions.

How many professional men like myself have had numerous cases of this character and have been impressed with the long-drawn-out recoveries. "Neurasthenia," "nervous prostration," etc. In many of these cases the carefully drawn out "history" as to its cause brings to light the "skeleton in the closet"; and, alas, too often the public notoriety, so frequently noticed on the first page of our morning papers.

I feel that something must be done to salvage this frightful waste of human life.

I know that much can be done if the members of these two professions can get together; co-operate in giving relief to these, God's children.

I commend the above to the serious consideration of physicians and clergymen. That they may "know the love of Christ," "Who is able to do exceeding abundantly above all that we ask."

LOVE.

Who shall say that in the Old Testament love is not more prominent than law? Of course, there is law, and the exhibit of the consequences of its violation, in the Old Testament, as again in the New; but in the Old Testament, as in the New, there is shown love as back of all law, as evidence in all law, and as promising redemption from the consequences of law violated by unloving man. * * *

Mere obedience to law could not save a man. God never taught that it could. Man never had reason to think that it could. Love was shown in God's laws; love prompted man to doing as the loving God wanted done; love trusted God beyond all sight and proof. In the Old Testament this was taught in precept and in promise. In the New Testament it was taught in fresh prominence and power, by the crowning evidence of God's love, and the addition of a new motive for man's recognition of it, in the gift of Jesus Christ as the Son of God and the Son of man, Sovereign and Saviour.—A. C. Trumbull.

ARMISTICE DAY IMPRESSIVELY CELEBRATED IN NEW YORK

President's Address at Arlington Heard by Large Crowds in Madison Square Garden: Death of the Rev. Dr. Peters

Armistice Day, and the Sundays before and after it, had marked effect upon New York. Fancy a city, millions of people, stopping in all its activities, every train, every wheel, almost every person, and quite still for the space of two minutes. This occurred on November 11. With it was also the address from President Harding, and the entire exercises at Arlington, where the Unknown American was buried. Madison Square Garden, with 15,000 people within it, was a vast cathedral. The religious fervor was extreme and yet not histerical. It was natural. When Arlington sang hymns New York joined in and was able to keep almost exact unison. Such things, it is safe to say, never were possible before.

Next to this in remarkable importance was the fact that 10,000 people packed into the northeastern corner of Madison Square, were able to hear distinctly the address of President Harding, and all of the exercises at Arlington. The open air seemed to make no difference, and these people were not only deeply affected, but were able to join in the hymns.

Trinity Church, historic St Paul's Chapel, a score of other churches of all bodies, and the Cathedral of St. John the Divine, all these were crowded. The Cathedral was never so packed. Nothing even like standing room but had an occupant.

Bishop Manning presided and the Rt. Rev. Arthur S. Lloyd, Suffragan Bishop, preached. The full Cathedral choir sang the special service prepared by Bishop Manning, and the congregation joined in the hymns.

Bishop Manning addressed a special welcome to the scores of school children and expressed the hope that Armistice Day, 1921, might ever be remembered as "the beginning of a new era of brotherhood and peace." Following the two-minute silence, the Bishop prayed that "light perpetual" might shine upon those who had died for their country, and concluded with a prayer for the Washington conference.

Bishop Lloyd said there was one aspect of the situation at Washington which boded no good.

"And that," he said, "is the atmosphere of mutual distrust that has long played so potent a part in keeping the nations of the world from getting together on a basis of reason and brotherhood."

Twelve hundred persons were crowded into Trinity Church and scores had been turned away when the services began, and until 12 o'clock Trinity's bells tolled every thirty seconds. Then for two minutes came a tearful silence, while a multitude knelt before a crepe-draped American flag in reverence to its dead. Memorial services here were conducted by the Rev. Henry P. Veazie, assisted by the Rev. Frederick W. Goodwin, and after the congregation had filed slowly out many persons lingered in the yard to decorate some ancient grave. The tomb of Alexander Hamilton bore a large wreath of white chrysanthemums.

Just a few blocks further up Broadway, in the church where George Washington was wont to pray, a crowd filled St. Paul's Chapel, the oldest house of worship on Manhattan. Here, too, the ancient bell was tolled every thirty seconds, and here, too, the congregation knelt before the nation's black-draped flag. The Rev. Dr. William Montague Geer, vicar emeritus, read the gospel lesson, and the Rev. Dr. Joseph P. McComas, the vicar, preached the sermon.

In Brooklyn a union service was held in Holy Trinity Church, crowds filling it. The speakers were military men.

Columbia University crowded its students into St. Paul's Chapel, where the Rev. C. F. Kennedy, acting chaplain, conducted services. Mr. Kennedy has been rector of Holy Nativity Parish, Bronx. College leaders made the addresses.

At night in Madison Square Garden the Central Trades and Labor Council held a mass meeting. A new Roman Bishop was one speaker and Bishop Manning another.

"There are three reasons," Bishop Manning said, "why we believe that the Disarmament Conference assembling in Washington can accomplish something real and definite in this great cause.

"We believe this because the aim with which the conference meets is simple, clear and practical. In the present state of the world and of human nature complete disarmament is not possible. So long as there is wickedness and lawlessness in this world we shall need armies and navies as police, to maintain law and to uphold justice and right. But if all will agree to this, a great limitation and reduction of our present armaments is possible. If all the nations sincerely want this we can take this great step immediately. And if there is any nation that does not sincerely want this, that nation deserves to be treated as an alien and an outlaw.

"We believe that this conference must do something actual and definite, because if something is not now done, disaster and ruin are at our doors.

"The world cannot longer endure its present burdens. The economic pressure of these burdens, if continued, will inevitably bring more wars upon us. And it is agreed by all that another war such as that through which we have just passed would mean the wreck of the whole civilized world.

"We believe that it is possible for this conference to do something real and definite, because we know that this is right, and nothing that is right is impossible. The principles of right dealing between nations are the same as those between individuals. There will always be place for the distinctive life of each nation, as there will always be place for the distinctive life of each family. There will always be place for a high and noble patriotism and love of one's own country."

The Cathedral at night was again filled in every part. Dean Robbins presided, and Bishop Manning spoke briefly, leaving to go to Madison Square. Dr. John H. Finley also spoke, but the striking address was made by the Rev. Dr. John Kelman, pastor of the Fifth Avenue Presbyterian Church, who was in the Far East this past summer, and who has lately, in his own church, spoken strongly in favor of fair treatment for Japan and China.

"In Japan and China we have made the blunder sometimes of trying to Westernize the East," said Dr. Kelman. "Remember, if we approach the East in such a spirit there lies in front of us the inevitable conflict of the white and yellow peril! For God's sake let us be careful. May we—the two races—move down the ages as brethren.

"Japan is a very noble nation—a nation whose value to the world is incomputable. At the present hour she is needing expansion, and in that she is not unlike some European nations.

"She is looking about and questioning why these things are for other nations and not for her.

"I believe that the heart of Japan will not consider war with America. I shall take my courage in both hands and say more. If only one nation would take a strong lead in this line, other nations would follow in peace.

"China is crushed by the graft of rulers. Her republic is impossible under existing conditions. Young China is rising and growing. She needs time and help to get upon her feet. All may agree that some guarantee should be provided in the meantime for the safety of the Chinese nation.

"China is today the supreme temptation of the world. Among the reasons for this are her cheap labor and her raw material. It is but reasonable there should be some strong protectorate of international defense for China until she can get hold of herself sufficiently."

The death is announced of the Rev. Dr. John P. Peters, professor in the University of the South, former rector of St. Michael's Parish, New York, but known far beyond these services as an archaeologist, and leader in discoveries in the Near East, especially at Nippur. He died in the Presbyterian Hospital here, aged sixty-nine. He was a Yale man, and had studied at and been honored by the Universities of Berlin and Leipzig. For a time he was in charge of a church at Dresden. He served in the Philadelphia School and the University of Pennsylvania, and succeeded the Rev. Dr. Thomas P. Peters as rector of St. Michael's. While there he was a leader in civic work in New York, an active servant of public reforms, a worker in an association of advance labor. He was a writer of many books and articles in research lines. He was in charge of the University of Pennsylvania expedition to Babylon, and for six years was a canon of the New York Cathedral.

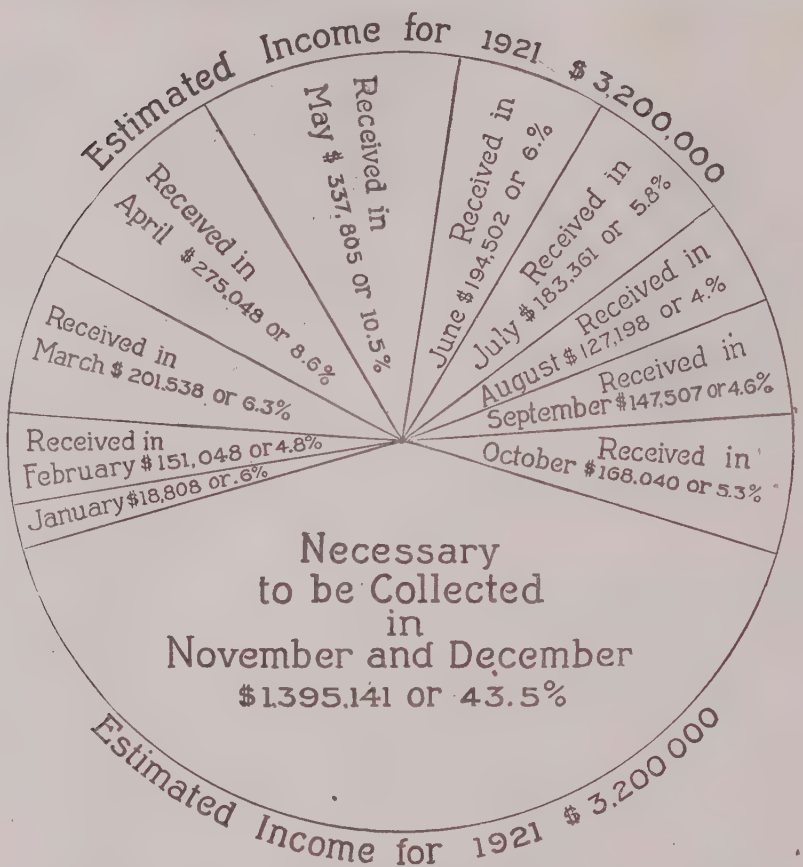
Speaking editorially, the New York Tribune said:

"As churchman, scholar and citizen, he nobly served his day and generation, and he left a record and a legacy of achievement to be cherished with gratitude. His life seems a sufficient answer to those who hold that the Christian ministry is decadent."

C.

Church Intelligence

A Graphic Statement from the National Treasurer



1921 Appropriations for the work of the General Church cannot be fully met unless the income equals the estimate

HEARTRENDING PLEA FOR THE CHRISTIANS IN TURKEY.

Copy of Cablegram.

Oecumenical Patriarchate.

General Secretariat of the Society of Nations, Geneva:

Since the conclusion of the armistice the Oecumenical Patriarchate has not ceased to denounce to the great powers and to the free peoples the atrocities to which the Christian population submitted (placed under the yoke of) Turkey have suffered during and after the war. It has in vain called for help and relief of these unfortunates. The threats, the deportations, the confiscations continue. On the littoral of the Black Sea, the former prosperous localities such as Kerassunde, Bafra, Samsoun and others of which the protection nevertheless was easy, are depopulated to the point that there remain only women and children who tomorrow may be exterminated in their turn.

That it should not be thought that we are exaggerating the gravity of the situation, we bring here the acknowledgement of the Turks themselves. The Turkish newspapers Ehal and Hilal, of Samsoun, in their numbers (issues) of the 18th, 19th and 27th of September, published lists containing the names of three Armenians and one hundred and sixty-eight Greeks, of which two were Protestant Greeks, one a missionary, the other a professor of the American College of Mersifoun, who had been condemned to death. With the exception of seventeen, including the Archbishop of Amassis, absent, and condemned by default, all the others were executed. All the nobles and prelates of the religion are counted amongst the victims. In bringing these new crimes to the knowledge of the Society of Nations, the Oecumenical Patriarchate ventures to hope that it will urgently decree measures which will put an end to this state of things, so contrary to the humanitarian aims that it upholds and the high institution from whom the oppressed await the alleviation of their misery, will not fail to solemnly manifest its indignation for such barbarous acts following a war, which should be the last.

The Locum Tenens of the Oecumenical Patriarchate,
NICOLAS, Archbishop of Cesarea.

Translation of Letter.

Rt. Rev. Bishop of Harrisburg, Dear and Beloved Brother in Christ, Mr. J. Darlington, the Grace of God the Father and Our Lord Jesus Christ Be With You:

As a consequence of the continuous dreadful and abominable acts of the Turkish administration against the Christian population of Anatolia, the Oecumenical Patriarchate, in deep sorrow for this horrible tragedy, thought its duty to send a cablegram to the League of Nations urging its intervention and the adoption of hasty measures for the salvation of the remaining Christian population of Anatolia.

We enclose your lordship a copy of the cablegram in order to acquaint yourself with the situation, and by a resolution of the Holy Synod we request you not to fail to lift up your brotherly voice in behalf of the oppressed and slaughtered Christians of Anatolia.

It is exceedingly afflicting and entirely inconceivable that even today there is permitted by the civilized world the continuation with immunity of such nefarious crimes in the unfortunate Anatolia by the unfit present administration.

Thanking you in anticipation for the assistance of your lordship and that of your pious congregations, we embrace you brotherly in Christ, and we remain with affection and honor.

Of your lordship,
Dear brother in Christ,
The Locum Tenens of the Oecumenical Patriarchate,
NICOLAS, Archbishop of Cesaria.

Philadelphia Divinity School Lays Cornerstone of New Building.

The cornerstone of the Library Building of the Philadelphia Divinity School was laid on Monday afternoon, November 7. On its old property (sold four years ago) a library building had been erected in memory of William Bacon Stevens, fourth Bishop of Pennsylvania, one of the founders of the school, one of its first overseers, and one also of its first instructors. The new building will perpetuate this memorial, being known as the William Bacon Stevens Library. This is the first unit to be erected in the group of fine buildings that will ultimately stand upon the superb new site acquired by the school at Forty-second and Spruce Streets. The building will be used, pending the erection of further units, for chapel as well as library. Its lower floors will contain class-rooms and refectory and kitchen. The cornerstone was laid by Bishop Rhinelander, Bishop Garland and Dean Bartlett assisting in the service.

The Divinity School and its many friends have been working steadily for some years over plans for its rebuilding and re-equipment, on a site very near the University of Pennsylvania, with which institution it has close relations of mutual benefit. Five years ago the land was acquired—a whole city block, with marked variations of grade and covered with fine old trees. Grade and trees alike present a remarkable problem and opportunity, which the architects, Messrs. Zantzinger, Borie and Medary, have made the most of; as the very interesting model of the whole proposed group clearly shows. Out of some one hundred fine trees, all but three will be undisturbed. Four years ago the school accepted a very advantageous offer for its old site and buildings, and has since carried on its work, though with great inconvenience and with severely limited accommodations, in rented houses in the centre of the city. Three years ago the competition for architectural plans was held. Actual building, however, was not undertaken until this autumn, when prices became somewhat more

nearly normal. The plans provide for the ultimate housing of at least one hundred and fifty students; but their design is such as to admit readily of construction unit by unit, as funds permit and the needs of the school demand.

Clergymen's Retiring Fund Society.

The directors of the Clergymen's Retiring Fund Society met at the Church Missions House November 11. The reports presented showed that the principal fund safely invested now amounts to $430,338.84, that the three hundred annuitants will receive $27,250.50 divided among them within a few days, and that the "valuation" balance sheet prepared by an actuary of the Mutual Life Insurance Company, after a thorough examination of the society's affairs, shows that the assets of the society are sufficient to meet all its obligations, present and prospective, to its members with a margin of $62,236.84 to spare.

Conferences for alumni and other clergy are being held at the Episcopal Theological School, Cambridge, Mass., as follows:

Subject, Some of the Great Mystics; leader, the Rev. Charles Morris Addison, D. D.; on alternate Mondays at 3 P. M. at 28 Hubbard Park, Cambridge.

Subject, Buddhism; leader, the Rev. Professor James Thayer Addison; on alternate Mondays at 3 P. M. at 136 Brattle Street, Cambridge.

Subject, Christian Biography: George Fox, John Wesley, Cardinal Manning, Stopford Brooke; leader, the Rev. William Wood; on alternate Mondays at 3 P. M. at the Deanery, 3 Mason Street, Cambridge.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Mass Meeting in City Auditorium.

A splendid congregation of several thousand people filling the Richmond City Auditorium greeted Dr. James E. Freeman, of Epiphany Church, Washington, on Sunday night, November 13.

The service was under the auspices of the Nation-Wide Campaign Committee of the Diocese, and included members of all of the city churches, which were closed for that evening.

The combined choirs of the churches were present in their vestments, and the processional was a truly inspiring sight.

The Creed and Lord's Prayer was led by Dr. J. J. Gravatt, President of the Richmond Clericus. Rev. P. A. Arthur read the Lesson, and Dr. Bowie introduced the speaker of the evening in a few well-chosen words.

Dr. Freeman spoke eloquently of the great world crisis as typified in the assembling of the international conference at Washington, and brought out forcefully the importance of the Church in general and the Diocese of Virginia in particular, maintaining its efficiency at this time by continuing to meet its obligation in the Nation-Wide Campaign.

Bishop Brown pronounced the benediction and had charge of the service.

Annual Meeting of the Junior Auxiliary.

The Junior Auxiliary of the Diocese of Virginia held its annual meeting November 2 in Monumental Church, Richmond, with a remarkably good attendance. The leaders' meeting in the morning was exceedingly helpful as well as interesting. Quite a number of out-of-town branches sent delegates and the reports were most encouraging. Miss Anna Purcell spoke on the Thank Offering, and Mrs. Butler, of Boyce, gave many practical suggestions illustrating her talk with the sand table and with simple articles made by her Juniors. Mrs. Barton presided at this meeting, as well as at the mass meeting in the church, which took place in the afternoon. The motto chosen for the Juniors this year is, "Keep Up the Standards," which is a fitting reminder at this time, when the standards of right living are not being kept pure and bright and high before the eyes of many, but are lowered to suit our own convenience and pleasure.

The afternoon program consisted of a hymn, a few prayers, a welcome by the Rev. George P. Mayo, rector of the church; a welcome by Miss Elizabeth Thomas, leader of Monumental Juniors; annual report from the Diocesan Secretary, Mrs. R. T. Barton; Treasurer's report from Mrs. Herbert D. Larrick; report from the Juniors at Blue Ridge Industrial School by Miss Sipe, one of the girls; a talk on the "Gift of Life," by Miss Catherine Miller, and a talk by Mrs. Lloyd Craighill, of China. The offering (which amounted to over $50) was for the tuition of two Japanese girls, Toki and Kyo, and while it was being taken a small Junior from Holy Comforter in Japanese costume sang an appropriate solo. After another hymn and the benediction the annual Junior meeting was over, but the help and inspiration will long remain.

J. H.

SOUTHERN VIRGINIA

Rt. Rev. B. D. Tucker D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Sunday School Institute.

At the regular monthly business meeting of the Norfolk Clericus, held in St. Paul's Parish House November 7, plans and a program were adopted for holding a Church (Sunday) School Institute at St. Paul's Parish House December 12 to 15 inclusive. Dr. D. W. Howard was elected dean of the institute, and Rev. J. S. Meredith, the Rev. C. H. Holmead and Dr. W. A. Brown, Steering Committee. Dr. F. C. Steinmetz, of Norfolk; Dr. E. P. Dandridge, of Petersburg; the Rev. E. R. Carter, of Hampton, and the Rev. C. H. Holmead, of Portsmouth, are among those asked to speak. The institute is provided for the teachers and officers of all the Sunday schools of the Episcopal churches of Norfolk and Portsmouth.

SOUTHWESTERN VIRGINIA.

The Rev. Robert C. Jett D. D. Bishop

The congregation of St. Andrew's Church, Clifton Forge, the Rev. C. W. Sydnor, rector, has a movement on foot looking to the erection of a parish house adjoining the church. Plans are well under way, and it is hoped that this structure, the need of which has been felt for a long time past, will soon be an accomplished fact. It will undoubtedly be a very great help in the work of St. Andrew's.

The Executive Board passed a resolution designating that offerings to be given to the Centennial Fund in this Diocese should be applied to the work of the Rev. Lloyd R. Craighill at Nanchang, China. The Rev. Mr. Craighill, who is just now spending some time in this country, is a native of Lynchburg, in this Diocese, and in addresses at various points in this part of the State has aroused a great deal of interest in his work. The Board's Sub-Committee on Religious Education has outlined a splendid program for its future work. This includes a continued support of the Tri-Diocesan Summer School at Charlottesville for Church workers and Church school teachers; the establishment of a Diocesan Summer School less technical in its character for junior workers and students; the development of a systematic method of keeping in touch with young men and women connected with our church, while attending schools and colleges both within and without our Diocese.

Amherst Parish: Bishop Jett visited St. Luke's, Pedlar Mills, on Sunday, November 6, and confirmed a class of three. Others were to have been confirmed, but were kept away by the unusual difficulties of a country parish. The last visitation before this was by Bishop Whittle in 1891—just thirty years ago. The rectory has been remodeled and renovated, and, with the newly painted church, situated a short distance from the macadam road in a grassy lawn, presents a most attractive appearance. When the present rector, Rev. Josiah R. Ellis, took charge of St. Luke's, there was one resident member of the church. There are now about eleven members, and the prospect for future growth and usefulness of this church is full of encouragement. The Rev. Mr. Ellis, who has been holding occasional services at Christ Church, Schuyler, has given up that work for the present and will give one Sunday each month to Trinity Church, Boonsboro, which was one of the charges made vacant by the death of the Rev. Mr. Howell.

The Rev. William B. Lee, Sr., of Gloucester, spent two months this summer with his son, the Rev. W. B. Lee, Jr., who is rector of Christ Church, Blacksburg. During this time Mr. Lee, Sr., developed a great deal of interest in the mission work and rendered splendid assistance to the rector. As a result of his interest and efforts the Bishop, on the closing day of New River Convocation, confirmed a class at High Top (Merrimac Mines). At its meeting in October the Executive Board went on record as expressing its heartfelt appreciation of this unselfish service on the part of Mr. Lee.

T. A. S.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Death of the Rev. W. R. Bushby.

The Rev. William R. Bushby, rector of St. Philip's Church, Laurel, Md., died suddenly at his home early in the morning of November 15. The Rev. Mr. Bushby had been connected with the Diocese of Washington since 1901, having served at St. Stephen's, St. Columbia's and Grace and St. John's Church, Georgetown. In 1914 he became rector of St. Philip's at Laurel. Mr. Bushby was born in Alexandria, Va., and received his higher education at Columbia University,

where he was graduated in 1882. He was ordained deacon in 1901 and to the priesthood in 1907. Funeral services, conducted by the Bishop of Washington, were held at St. Philip's Church, Laurel, on Monday, November 14.

An all-day conference at Trinity Church, Upper Marlboro, for the parishes in Prince George's, St. Mary's and Charles Counties, was recently held in the interest of the Nation-Wide Campaign. At this conference the Bishop of Washington addressed the people. Other addresses were given by the Rev. John Riggs and the Rev. Charles E. Crusoe on the subjects, "What the Church Is For" and "What the Church Can Do." Affairs of the parishes in outlying districts are likely to be forgotten in the multiplicity of city interests, and it is well to be reminded that these country parishes are most active and in close co-operation with the larger interests of the Diocese.

St. Alban's Church has just ended an intensive drive of ten days for a large fund to be used for the completion of the church building, including chancel and west end with tower and and vestry room on the south side. This fund will be further used to clear the parish of all debt. The sum originally set as the goal was $65,000, and on the closing night of the campaign $47,000 had been given in pledges and cash. Of this, one gift of $12,000, four of $1,000 and six of $500 were the only large gifts. The remaining amount was given in sums from 50 cents to $100. Everybody in the parish and many friends outside responded enthusiastically and made the success of the drive possible. Mr. B. A. Bowles was chairman of the undertaking, and had under his direction twenty-five teams. Though the intensive part of the campaign is over, the workers will in a quiet way continue their efforts, and it is their conviction that the full amount will be raised.

At St. John's Church, during the vacancy in the rectorship caused by the resignation of Dr. Roland Cotton Smith, well-known clergymen from other cities are preaching at the Sunday morning services. On November 6 the Rev. Ashton Oldham, of St. Anne's Church, Brooklyn, preached the sermon, and those filling this place on Sundays, November 13 and 20, respectively, are the Rev. Dr. Charles L. Slattery, of Grace Church, New York, and the Rev. Dr. Hugh Birkhead, of Baltimore.

The Rev. Dr. Samuel McComb, canon of Maryland, delivered the principal address at the November meeting of the Sunday School Institute of the Diocese of Washington in Epiphany Parish Hall. His subject was "Aspects of Prayer." Miss Mary A. Wilbur, of the National Cathedral School for Girls, spoke on "Sunday School and Civics, With Special Reference to Teacher Training for Course 14 in the Christian Nurture Series."

Noon-day services in connection with the Conference on the Limitation of Armaments, were held every day at Epiphany Church during the week of November 14, the speakers including the Rev. Dr. Charles Steck, William Jennings Bryan, the Rev. Dr. W. S. Abernethy, the Rev. Dr. Jason Noble Pierce and Senator William E Borah, of Idaho.

The Rt. Rev. Thomas F. Gailor, D. D., was the special preacher at the Washington Cathedral on Sunday afternoon, November 13, and at Epiphany Church at the 8 o'clock service.

M. M. W.

GEORGIA

Rt. Rev. F. F. Reese, D. D., Bishop.

Educational Conferences.

Religious Education has been greatly stimulated in the Diocese through a series of conferences held by the Rev. Gardner L. Tucker, D. D., field secretary of the Province of Sewanee. and two members of the Provincial Board of Education, the Rev. W. A. Jonnard and Miss Mabel Lee Cooper, who visited Savannah, Augusta, Thomasville and Albany. In Savannah the conferences were held just before and at the time of the Synod. They began Sunday afternoon, October 23, when Dr. Tucker gave a background for what was to follow by speaking on "Christian Nurture" and "The Church's New Program." Mr. Jonnard's conferences were on "The Church School Service League" and "Work for Young People." Miss Cooper was scheduled to give only one conference, on "Work and Preparation of Teachers," but so enthusiastic were those who heard her Monday afternoon that she gave three extra lectures, attended by thirty-five or forty teachers from the four parishes. About eighty officers and teachers attended Dr. Tucker's lecture. Mr. Jonnard gave special conferences to the principal and supervisors of Christ Church School which has revised its organization somewhat under the guidance of Mr. Jonnard, who advised several changes possible under the remodeling of the splendid plant now owned by this parish.

Memorials and Gifts: On All Saints' Day the rector of Christ Church, Savannah, Ga., the Rev. John D. Wing, D. D., dedicated two seven branch candlesticks given by the Altar Guild in memory of those members who have gone beyond. On the twenty-fourth Sunday after Trinity, at the Church School Centennial celebration of this same parish, the rector dedicated a pair of Eucharistic candlesticks, given by Mrs. H. D. Pollard, in memory of her little son, Jack, who was a pupil of the school. The candlesticks are for the altar of the chapel of the remodeled Sunday school.

E. D. J.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop

Two special services were held in Harrisburg on the eve of All Saints', one in St. Stephen's and the other in the Church of the Holy Cross (colored). The rector of St. Stephens', the Rev. R. A. Sawyer; the rector of Christ Church, Lykems, the Rev. E. L. B. Robinson; the Executive Secretary of the Diocese, the Rev. A. M. Judd, and Bishop Darlington were present at St. Stephen's. The Bishop and the Executive Secretary made addresses to further the interests of the Nation-Wide Campaign. At the Church of the Holy Cross, besides the rector, the Rev. W. M. Parchment, the Rev. Mr. Baker and Miss Watts were present and made addresses. The meeting had a two-fold object; first, to consolidate the incipient organization of a branch of the Woman's Auxiliary in the parish, and next to take the final steps toward completing the chapter of the Brotherhood of St. Andrew. At the close of the service in the church the women, led by Miss Watts, held a conference as to the object and work of the Woman's Auxiliary, and the men, with Mr. Baker, made final arrangements for installing a chapter of the Brotherhood of St. Andrew.

Ten splendid men have banded themselves together for Brotherhood work, and are undertaking it in the best of spirit.

Refreshments were served at the close of the conferences.

L. F. B.

Community Meetings: Including St. John's Church, the Rev. Alan Pressley Wilson, rector, all the Protestant churches in Marietta united in a Christian, patriotic community meeting on Sunday evening, November 6, for the purpose of praying for the righteous success of the Conference for the Limitation of Armament.

Since the month of July of this year, when every Sunday evening was given over to a community meeting, with each church and each pastor taking turns in conducting the union service, the general sentiment in the town has been largely in favor of these meetings. The Episcopal Church, under Mr. Wilson's pastorate, has taken quite an interest in these fellowship services, and it has been suggested that they be held once a month through the winter.

FLORIDA.

Rt. Rev. E G. Weed, D. D., Bishop.

New Building Opened.

A largely attended reception was held recently at the Church of the Good Shepherd, Jacksonville, the Rev. M. R. Worsham, rector, formally opening the new chapel, parish house, gymnasium, etc., just completed.

The new building is three stories in height, red brick with a limestone trimming. On the first floor are the chapel, Women's Guild room, kitchens, offices of the building, gymnasium and pool. The pool, one of the finest in the South, was given by Mrs. A. G. Cummer, in memory of a number of her deceased relatives. The second floor includes the Men's Club rooms, study of the pastor, library, women's dressing room and the balconies of the chapel and gymnasium. The third floor is for the boys, with a reading room, amusement room and otherwise nicely equipped.

LEXINGTON

Rt. Rev. L. W. Burton, D. D., Bishop.

The "Ohio River District" Celebrates "Bishop's Day."

"Bishop's Day" for that part of the Diocese known as the Ohio River District was celebrated in Trinity Church, Covington, on November 8, when the Bishop and members of the Woman's Auxiliary in that part of the Diocese were entertained by the Trinity Branch of the Woman's Auxiliary, assisted by the Rector's Aid.

Among the guests were the diocesan president of the Woman's Auxiliary, Mrs. J. R. Cowan, of Danville, and the clergy and members of the Woman's Auxiliary from each branch

Continued on page 18.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor.

PASTORING.

Away back in the book of Jeremiah there are some words which have a very solemn sound, and read like this, "Woe be unto the pastors that destroy and scatter the sheep of My pasture, saith the Lord."

Probably the laymen (or more generally laywomen) who read this passage think of the awfulness of the vows of the priesthood, and weight of the responsibility which rests upon those who assume them.

No doubt such persons would be surprised, perhaps even shocked, at the suggestion that this verse applies to the average member of the congregation, either male or female.

Nevertheless, this is true, for when we come to think of it, and it is well for us to think of it occasionally at least, by the development of modern civilization along with the express teaching of Christ, we are all pastors of one sort or another.

In these days of reaching out across oceans and continents to feed the hungry and clothe the naked, there is no one who is not the pastor of somebody elsewhere.

Pastoring is one of the obligations that has come with the drawing together of the world.

There was a time when if some man and wife away in the lower section of your city had a large family of children, and work failed and the man lost his job and the family began to suffer, it was no concern of yours, and you need not have it in your heart or mind. That day has passed along with stage coaches and horse cars.

The private individual can no longer shirk his or her responsibility as a pastor in some capacity.

There is a thought in this connection, however, which does not often seem to have "got through" to Church people, and that is the extent to which we are pastors to our pastors.

That sounds rather anomolous, doesn't it?

Nevertheless, it is a truth as well as an anomoly.

The effectiveness of a minister's work in his parish depends very largely upon the co-operation, the sympathy and support that he receives from his congregation.

This is more true, too, in connection with night service than with any other feature of the work of the average Episcopal Church.

Nothing is more difficult or disheartening than to try to preach an interesting and inspiring sermon to a little group of people scattered about in a large church.

Make a real effort to get out for the night service, for what you can do for your rector, as well as for what he may have to give you.

We knew a little girl once who had the right idea on this subject. She was only four years old, but insisted on going to church every Sunday night, although she invariably went sound asleep during the service, and was usually too sleepy to walk home and had to be carried.

Finally her father remonstrated. "Why do you make such a fuss about going to church at night, Ethel," he argued, "when you know you always go to sleep?"

"I know I do, Daddy," she replied, "but I know Mr. —— (the rector) likes to see me there on Sunday night."

That may not sound like a very good reason for going to church at night, but it is a better one than you might think, because your presence at the night service not only pleases the rector, but it helps him, not only with the Sunday night sermon, but with all his other work, to know that he has the interest and backing of his people.

Another thing that would help the rector would be for those who are at church Sunday night to occupy front seats on the pulpit side of the church.

Of course these suggestions are only meant for those churches that have a struggle to get out a 50 per cent. congregation on Sunday night.

There are some places where this is not the case, but the attendance at the night service is notoriously poor at Episcopal churches throughout the country.

DONATION DAYS.

This is the season when one institution after another comes before the public for funds with "tag days" or "donation days" or some other device for persuading the public to give.

If work of this sort could be reduced to the efficient basis everywhere, the burden of giving would not fall so heavily on the few, and the amount raised would be very much larger.

Until such a plan can be adopted each institution will have to appeal on its own merits and in its own way.

One form of institution that has always a strong appeal are the Homes for Incurables, which in many States are supported by private charity, and so have to make their annual request for funds.

When demands of every nature are so frequent, the only consolation that the person of moderate means can have is that "many a mickle makes a muckle."

If all will give a little for each call it will enable these worthy causes to keep going.

A special drive is in progress now for Ivakota Farm, in Fairfax County, Va., which is a branch of the Florence Crittenden Homes.

An endowment of $150,000 is contingent upon the erection of proper buildings on the farm.

There are now 113 girls in this institution, whose equipment is very primitive.

They need $25,000 to comply with the requirements for the endowment, and those who feel like contributing can send checks to Julian Hill, Esq., State and City Bank, Richmond, Va. Girls are taken at this institution from all over the State of Virginia and from the District of Columbia.

SHALL RED CROSS SERVICE CONTINUE

It has been said that a church accomplishes more when it is running behind its income. If this applies to other organizations, then the American Red Cross should accomplish more today than it ever has before. For while it took in last eyar in dollar membership dues $6,000,000, it spent in its service to the disabled soldiers $10,000,000.

Of course this is not true, or at least only true in a limited degree. For no organization can go on living beyond its income indefinitely. And so with the Red Cross. If its work is to go on, if it is to continue to serve the sick and suffering, wherever they are found, as it has in the past, its membership must be increased.

The Red Cross will hold its fifth annual roll call during the two weeks from Armistice Day, November 11, to Thanksgiving, November 24. The roll call is not a campaign. It is simply the opportunity for members to pay their yearly dollar membership dues, and for non-members to join. If you joined last year, don't rest satisfied with that. Your dollar has been spent, has bought medicine for some destitute little war orphan in Hungary, has taught some mother how to care for her baby, has helped some disabled ex-service man to while away a long, grey, monotonous day in the hospital. Knowing the need, what can you do but join?

CHURCH INTELLIGENCE.

(Continued from page 16)

in that part of the Diocese with the exception of Ashland, while the four guests of honor were Bishop Burton, to whom the day is annually dedicated, the Rev. Mr. and Mrs. Ramsaur, of the Liberian mission staff, who have been in this country on furlough for the past few months, and Miss Martina Gordon, of Frankfort, who has completed her five years of training at the Deaconess House and the Pennsylvania Hospital in Philadelphia, and who expects to sail on December 3 with Mr. and Mrs. Ramsaur and Bishop and Mrs. Overs to join the Liberian mission staff at Cape Mount, Liberia, and who is the first life gift to the mission field from the Diocese of Lexington.

The day's program opened with a celebration of the Holy Communion at 10:30, at which the Bishop was the celebrant, assisted by the rector of Trinity, the Rev. James D. Gibson. Following this service, Bishop Burton gave as his address to the members of the Auxiliary a brief summing up on what had been done during the twenty-five years of his work as Bishop of Lexington, and calling upon the Woman's Auxiliary to lead in the next great advance which he planned for the Diocese, namely, a missionary for that part of the Diocese reached by the C. & O. Railway, to be known as the "C. & O. Missionary," corresponding to the work that the Rev. Mr. Clopton is doing as "L. & N. Missionary."

Luncheon was served in the Sunday school room, at which time those present were the guests jointly of the Woman's Auxiliary and the Rector's Aid. As the day was a combined celebration of the Bishop's birthday and also the close of the year that marked the completion of twenty-five years as bishop, the cake in the centre of the table was surrounded by twenty-six candles (one for the promise of the future). The large cake, with a map of the Diocese of Lexington on the top, was cut by the Bishop, with the assistance of Mrs. Gibson, the wife of Trinity's new rector, and even though Mr. and Mrs. Gibson were in a way the host and hostess of the occasion, it is so great a joy to Trinity to have them that it was felt that they, too, should have a place among the guests of honor. Following the luncheon a few words of greeting were spoken by the Bishop, Miss Scudder and Mr. Gibson, the Doxology was sung, and the Benediction pronounced by the Bishop.

The afternoon was given over to the work of our African mission, with addresses by the Rev. Mr. Ramsaur and Mrs. Ramsaur.

The afternoon closed with the introduction to the Woman's Auxiliary and their friends of Miss Gordon, who thanked the Auxiliary for having stood by her in her time of preparation for service and asking for prayers and help as she goes out to those who so need her in Africa.

ALABAMA

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Annual Meeting of the Woman's Auxiliary.

The thirty-third annual convention of the Woman's Auxiliary in the Diocese met in the Church of the Advent, Birmingham, November 1-3.

On the first evening of the convention the pageant, "The Mission of the Church," was presented by all the Episcopal churches of Birmingham jointly. More than a hundred persons were in the caste and more than a thousand in the congregation. The presentation was most impressive.

On the second evening of the convention Bishop Mikell, of Atlanta, was the preacher at an inspiring and beautiful missionary service. Other speakers at meetings of the convention were the Rev. Oscar deW. Randolph, the Rev. Joseph T. Ware, the Rev. M. S. Barnwell, and Miss Blacknall, a missionary home on leave from St. Mark's, Nenana, Alaska.

The convention, which was the largest attended and most enthusiastic in the history of the diocesan "Auxiliary," was the culmination of the exceptionally effective work of Mrs. Charles Henderson, wife of ex-Governor Henderson, who has for a number of years past been the president. Under her judicious guidance the diocesan "Auxiliary" has secured an independence of action which has won the enthusiastic support of the women of the State.

As Mrs. Henderson positively refused to accept a re-election, Mrs. D. E. Wilson, of Woodward, Ala., a member of St. Andrew's Church, Birmingham, was elected to be her successor. Under the constitution all other officers of the diocesan "Auxiliary" are appointed by the president.

NEWARK

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor

Meeting of National Guild of St. Barnabas.

The annual meeting of the National Guild of the Nurses of St. Barnabas was held in Grace Church, Orange, November 2 and 3, with a very large attendance of representatives from many parts of the country. The Rev. Dr. Mann preached the sermon at the opening service to a church full of nurses and their friends, with both of the Bishops and many of the clergy present. At the business session fourteen of the branches which are established throughout the country were represented. Bishop Stearly was elected chaplain general to the Guild. There is a membership of over 2,200 nurses now, and apparently the Guild is entering upon a period of large growth. Various reports concerning the work were received and acted upon, the officers were re-elected, and Hartford was chosen for the meeting of the next annual convention.

The Newark Diocesan Journal, the last work of the Rev. John Keller as secretary, has been published. There are now in the Diocese, which includes the northern third of New Jersey, 180 clergy, with 143 parishes and missions. The baptisms last year were 2,726, the confirmations 2,034. The Sunday school officers and teachers number 2,129 ,the scholars 17,803, and the communicants 43,450. The current expenses of the parishes and missions were $645,000, the receipts from all sources were $1,500,000, an increase over the preceding year of $430,000.

ALBANY

Rt. Rev. R. H. Nelson, D. D., Bishop.

Trinity Church, Sharon Springs, N. Y. the Rev. W. E. Daw, rector), has received another gift of $1,000 from Mrs. Mary E. Gardner to be added to the $2,000 already given by her as a memorial endowment in memory of her son, the endowment being known as the Lieutenant Gardner Memorial Fund, the interest to be used for the maintenance of services in Trinity Church and the fund to be added to from time to time.

WEST TEXAS

Rt. Rev. Wm. T. Capers, D. D., Bishop.

San Antonio Deanery Holds Interesting Meeting.

The Convocation of the San Antonio Deanery met at St. Mark's Church, San Antonio, on October 26-27. The Rev. A. J. Gayner Banks, as dean of the Convocation, presided over its sessions. The following subjects were most helpfully discussed: The Importance of Worthily Celebrating the Centennial of the Domestic and Foreign Missionary Society, The Nation-Wide Campaign, Recruiting for Service, The Opportunity of the Church in the Diocese of West Texas, The Goal for the Diocese of West Texas, The Relation of the Church to the International Conference on Disarmament.

The Convocation was well attended. The Bishop of the Diocese and Bishop Johnston were present and took part in the discussions. The spirit of the Convocation was that of a set determination to support the Nation-Wide Campaign with devoted loyalty, and to make the very highest use of the Centennial of the Domestic and Foreign Missionary Society. At the close of the conference the Rev. S. Arthur Huston, rector of St. Mark's Church, San Antonio, presented resolutions, which were unanimously adopted, calling upon the people to remember before Almighty God, both in their public and private devotions, the coming conference and the individual members thereof, and to urge through every possible means, upon the delegates of the United States to the said conference, that the opportunity for leadership which has, under God, been committed to this country as a solemn trust, demands that the United States of America point the way from a narrow nationalism toward that mutual trust and confidence in the peoples of the earth, without which wars are inevitable and treaties are in vain.

A copy of these resolutions were sent to the President of the United States and to the Senators of the United States from the State of Texas and to the member of the House of Representatives from this congressional district, and to the press.

Indian Mission Pageant.

On Sunday, October 30, at Victoria, there was given an Indian Mission pageant, which had been prepared by the Rev. D. A. Sanford, now serving at this parish, and formerly a missionary among Indians. By him the choir was taught to sing portions of hymns in the Sioux and Chippewa Indian languages. This pageant set forth the present prosperous conditions of Indian Missions, in contrast with the uncivilized conditions of former days. By charts and banners such scenes as the Minnesota Massacre of 1862 and the Custer Massacre of 1876 made a dark background to the bright picture of thirty Indian clergy and five thousand communicants of the church among those same Sioux Indians.

WYOMING

Rt. Rev. Nat. S. Thomas, D. D., Bishop.

An important change has taken place in the administration of Ivinson Hall of the Cathedral School for Girls, Laramie. Miss Laura Jay Wurts found it necessary to resign her position as principal, after a service of several months. Her resignation was accepted with a vote of thanks and appreciation of her untiring services, and the Cathedral Chapter elected as her successor Mrs. N. S. Thomas, wife of the Bishop of Wyoming. Bishop and Mrs. Thomas will move their household effects at once to Laramie and make their permanent home there, as Mrs. Thomas has already taken the supervision of Ivinson Hall. The people of Cheyenne greatly regret their departure, but congratulate Ivinson Hall upon the honor that has come to it.

The Wyoming Clericus met at Bishopstowe in Cheyenne from October 19 to 25. All but one of the active clergy in Wyoming were in attendance, and the gathering proved to be one of the most helpful in the history of these conferences. The chief subject considered was Religious Education, and the clergy were so fortunate as to have with them for three days the Rev. William E. Gardner, D. D., Executive Secretary of the Department of Religious Education. His inspirational addresses carried with them enthusiasm and encouragement for the workers of Wyoming.

The papers read at the Clericus included "The Dispensation of the Spirit," by the Rev. Elvon L. Tull; "The Church School Service League," by the Rev. Howard R. Brinker; "Parish Program Conferences," by the Rev. Rowland F. Philbrook; "The Ministry of the Church," by the Rev. J. J. Dixon; "The Nation-Wide Campaign," by the Rev. Philip K. Edwards, and "The Open Forum," by the Rev. Samuel E. West. Dr. Laura A. White, of the University of Wyoming, read a paper on "American History at the Beginning of the Seventeenth Century."

The Rev. W. Waldo Weller, a minister of the Methodist Episcopal Church, recently occupying the chair of French and European History at the East Greenwich Academy, R. I., has come to Wyoming to study for Holy Orders in the Protestant Episcopal Church, and to assist Dean Thornberry in his work among the students at the University of Wyoming. Mr. Weller is studying for special work in Religious Education. He is a graduate of Harvard, taking honors in 1904. He was appointed as Superintendent of the Methodist Episcopal Church on the Isthmus of Panama, and acted as President of Panama College. He was abroad during the time of the war, and served as Vice-Counsel of the United States in Glasgow. In 1918 and 1919 he had charge of welfare work in the Eighth Colonial Division, and accompanied this division to Russia in 1920.

ARIZONA.

Rt. Rev. Julius W. Atwood, D.D., Bishop

What One Layman Is Doing.

Mr. E. C. Clark, of Tucson, has done as conspicuous work as a layman in Arizona as Mr. Sam Nash has in North Carolina. Beginning several years ago as Sunday school superintendent, lay reader and treasurer of Grace Church, Tucson, he has become increasingly useful until now he is available for use by the Bishop as a missionary to supply any mission that is without a minister, and at the same time superintends St. Luke's-in-the-Desert, one of the Church's Arizona homes for those ill with tuberculosis. All of his time is given to the work of the Church, and in the words of the Bishop, "all he costs us is the gasoline for his Ford."

Mr. Clark has just relinquished the care of Globe and Miami to the new rector, the Rev. Stanley V. Wilcox, of Philadelphia, after having visited these two missions twice a month for the nearly two years they had been without a rector. These two towns are among the largest and most important mine and smelter towns in the State.

At Globe, the parish house and rectory have recently received much needed repairs and improvements, and a Ford car has been secured for the use of the new rector, whose work covers not only Globe and Miami, but all of Gila County. A beautiful communion service used by the Rev. J. T. Addison, of the Cambridge Theological School, while a chaplain in France, has been given to the church here by Mr. Addison.

In Miami the congregation is still worshipping in the Y. W. C. A. building, but this is a temporary arrangement, and soon a Guild Hall Chapel must be built in this community of eight or ten thousand people.

Personal Notes

The Rev. Dr. Harry P. Nichols, after twenty-two years' service as rector of Holy Trinity Church, Harlem, New York, has resigned, and announced that he will take no other parish. To succeed him the Rev. William H. Owen, for sixteen years rector of Trinity Church, Mount Vernon, N. Y., has been chosen. He has resigned from January 15, and will enter upon his duties in Harlem when the Rev. Dr. Nichols retires on March 1. During his long rectorship at Holy Trinity a heavy debt has been paid off, in part by the congregation and in part from outside help, and the untoward conditions of Harlem, due to changes of population, have been successfully met. Dr. Nichols has been prominent in educational work in his Diocese, and in many other ways, and served as president of special conventions of the Diocese held after the death of Bishop Burch and upon the election of Bishop Manning.

The Rev. Dr. James E. Freeman, rector of Epiphany Church, has been elected to membership in the Chapter of the Washington Cathedral. This membership gives him the title of canon of Washington. The Rt. Rev. Alfred Harding nominated Dr. Freeman for this position.

The Rev. M. K. Crawford, who resigned the rectorship of St. Alban's Church, Bronx, because he wished to return to the Pacific Coast, has made the journey across the continent, forty-three hundred miles to his destination, in a Ford. His successor at St. Alban's is the Rev. George Leckonby, who comes from Trinity Church, Watervliet, Diocese of Albany. Mr. Leckonby was reared in Grace Parish, New York, and has held rectorships in the Middle West.

The Rev. Arthur P. Gray, Sr., now retired from the active ministry, was paralyzed recently at the home of his daughter, Mrs. R. B. Tyler, Lawrenceville, Va., where he and Mrs. Gray had gone to spend the winter.

The Rev. Oliver J. Whilden, of Baltimore, was recently presented with a handsome mahogany desk by his coworkers in the Province of Washington, at a recent meeting held in the Maryland Diocesan House, Baltimore The presentation was made in appreciation of his long and faithful labors as Secretary-Treasurer of the Society for the Promotion of Church Work Among the Deaf, which he founded in 1916. Mr. Whilden has resigned the arduous labors of this office, and will devote his entire time to his mission in Maryland.

The Rev. Clarence Wyatt Bispham, after an absence of two years in the Far East and England, has returned to America, and may be addressed care Central Union Trust Company, 80 Broadway, New York City.

The Rt. Rev. Edwin G. Weed, D. D., Bishop of Florida, who was operated on in October for the removal of a cataract from each of his eyes, has recovered and was able to attend the early celebration of Holy Communion on October 23, in St. John's Church, Jacksonville, Fla.

The Rev. C. R. Stetson, D. D., of Washington, has accepted the call recently extended him to become rector of Trinity Church, New York City, and expects to enter upon his duties in December.

The Rev. Rufus Benjamin Templeton, of Little Rock, Ark., has become rector of Holy Trinity Church, Gainesville, Fla., entering upon his new duties on November 6.

The Rt. Rev. A. S. Lloyd, D. D., who has left White Plains, N. Y., is now living in New York City, at 206 East Seventy-second Street. His office is at Synod Hall.

Mr. Arthur H. Sargent, who is the lay worker in charge of mission work in Wythe, Carroll, Bland and Grayson Counties, Diocese of Southwestern Virginia, is preparing to make his headquarters at St. Barnabas' Mission (Piney), near Wytheville.

The Rev. A. B. Hunter, D. D., is in charge of St. James' Church, Florence, Italy, and in residence at 8 Via Venezia.

The general officers of the League of the Isolated are: President, the Rev. T. J. E. Wilson; Secretary, Miss Mary La. F. Robbins; Treasurer, the Rev. Martin Damer.

Ordinations.

In Christ Church, Marlborough, N. Y., on October 19, the Rev. Leighton Williams, D. D., was ordained by Bishop Manning before a large congregation of all denominations. After the ordination service DeWitt Braman, of New York, presented the keys of the church to Dr. Williams, and J. Ball, of Milton, presented those of Christ Church, Milton, of which parish Dr. Williams will also be rector. The Bishop preached the sermon, and the clergy present were the Rev. Mr. Crowley, of St. George's Church, Newburgh; the Rev. Mr. Dicks, of St. Paul's, Newburgh; the Rev. Hugh Hobson, of Ellenville, and the Rev. William Whitney, of Balmville. The ministers of all the other churches in the

(Continued on page 27)

Family Department

NOVEMBER.

1. Tuesday. All Saints.
6. Twenty-fourth Sunday after Trinity.
13. Twenty-fifth Sunday after Trinity.
20. Twenty-sixth Sunday after Trinity.
24. Thursday. Thanksgiving Day.
27. First Sunday in Advent.
30. Wednesday. S. Andrew.

Collect for Sunday Next Before Advent.

Stir up, we beseech Thee, O Lord, the wills of Thy faithful people, that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded; through Jesus Christ our Lord. Amen.

Collect for Thanksgiving Day.

O, most merciful Father, Who hast blessed the labors of the husbandman in the returns of the fruits of the earth; We give Thee humble and hearty thanks for this Thy bounty; beseeching Thee to continue Thy loving kindness to us, that our land may still yield her increase, to Thy glory and our comfort; through Jesus Christ our Lord. Amen.

The Great Hallel.

Psalm 118.

"When they had sung an hymn, they went out to the Mount of Olives."—Mark 14:26.

The music of that singing, amid tears
Has never died away; the holy song
Breaks forth, triumphant, still, through passing years,
Earth-voices thrill with joy, the heavenly throng.

"Come, let us keep the Feast!"—a joyful feast:
Though sorrow presses in—we will give praise—
Even as He sang that night—our Great High Priest—
In that blest room, the sacred song they raise.

And, as we sing our sweet Communion hymn—
Thy grace, O Blessed Master, draws us near;
Filling our cup of joy—aye! to the brim,
While still with Thee, we hold communion dear.

—Martha E. Pettus.

For the Southern Churchman.

Sunday Meditations

On Preaching the Gospel.

Thomas F. Opie.

Nowadays the preachers are hard put to it to please the average congregation. People are critical. People are sensitive. People are hard to satisfy.

But there is much, it may be, in the charge that the preachers are not preaching the gospel—that is, that they are leaving the theme of Christ and have gone afield to talk about politics, economics, prohibition, amusements, capital and labor, literature, science, spiritism, etc., etc.

The word gospel means "good tidings." In this connection it means the good news of Christ, the Saviour. It would seem, then, that the preaching of the gospel has to do primarily with atonement, redemption, salvation, sin, repentance, confession and kindred subjects in their relation to the Christ—His birth, His life, His teachings, His suffering, His death, resurrection, ascension and the fundamental reason of it all.

Still there are many who contend that these things touch life in all its phases, and that it is the preacher's part to interpret the whole of life in its relation to God. This covers a man's relation to his fellows, his conduct, his character and his influence in business, in politics and what not. The preacher who interprets the signs of the times sets forth the spiritual and religious significance of modern phases of life in their relation to the redemption of the human race, and keeps his hearers conscious of the Christ and aware of God has a wide, a broad and a deep field. Of course, if he leaves religion, properly understood, to expound literature, science, art, political economy, he is open to censure.

Ingersoll used to say that the "preacher" would be superseded by the "teacher" in some such sense, he said, as "astrology" has been supplanted by "astronomy" and "alchemy" by "chemistry." That puts "preaching" in a bad way. But Ingersoll's father was a preacher—and maybe that accounts for it.

Happy is the congregation who has for its pastor and friend a preacher who is a teacher. But while he teaches, he must not fail to preach! To inform is not enough. He must reform.

The preacher must exhort, plead, urge. He must inspire and enhearten. He must warn, advise and sometimes censure and rebuke. He must condemn vice, injustice, dishonesty, fraud and hypocrisy. Hear the preacher patiently. It will not do you any harm and may do you a world of good.

The Coming Thanksgiving Day.

On no feature of the approaching Thanksgiving festival do our thoughts dwell with more satisfaction than on the family reunions to be enjoyed. If the day served no other purpose than to strengthen family ties and glorify the home its observances would be justified. Around the laden board and in the afternoon following thousands of family groups in America will come closer together than the thronging affairs of ordinary days permit.

At such times the lot of the homeless man or woman is particularly dismal. The hall bedroom and the boarding-house table lose what meager attraction they ever had. The youth alone in a great city, or traveling afar from familiar scenes, feels as never before that life without "folks," real people to know and love him, is a poverty-stricken thing indeed. Occasionally one gets glimpses into the loneliness that walks our city streets, retiring at night to cramped and hired quarters, and the vision is a really moving one.

Why not include in your invitations this year some unattached young man, some lonely young woman who would otherwise pass a cheerless day? Give the homeless a taste of home. Let them feel the joy of a genuine human welcome. How otherwise can you give and receive more pleasure?

It is easy to be selfish in the matter of hospitality. We are apt to entertain within the narrowest limits. A small and select circle of congenial friends or close relatives alone are eligible for our invitations. In the words of the apostle, we "salute our brethren only." Our feast is for "Me and my wife, my son John and his wife, us four, no more." No bars are higher than social ones.

St. Paul gave counsel to the early Christians that is not out of place for modern ones. "Be not forgetful to entertain strangers," he urges; giving as a reason, "for thereby some have entertained angels unawares." It is true, one may not often discover such celestial masqueraders among his guests; but he will very often find, what in this mundane sphere is better, friends altogether worth while. Some teacher from another State, some struggling young clerk from the country, some student recalling good times of other days in his own home—such guests as these may well be included for their own sakes and for the interest and life of the party.

"Never shall I forget the home opened to me on a Thanksgiving Day in college years. How good it was to leave the well-nigh deserted boarding-house. The friendship begun then has never been broken, but will remain, I trust, to life's end," said a certain college student.

Let us have a renewing of the old, gracious, essentially Christian grace of hospitality. A real home is one of the brightest blessings our earth knows. Why should it be possessed selfishly? Let one use it, occasionally, at least, to satisfy what a certain well-known writer calls the universal human "hunger for consideration" and to hearten for their journey some of our fellow-pilgrims.—Exchange.

On Peaceful Seas.

I watched a sail until it dropped from sight
Over the rounding sea. A gleam of white,
A last far-flashed farewell, and like a thought
Slipped out of mind, it vanished and was not.

Yet to the helmsman standing at the wheel,
Broad seas still stretched beneath the gliding keel.
Disaster? Change? He felt no slightest sign,
Nor dreamed he of that far horizon line.

So may it be, perchance, when down the tide
Our dear ones vanish. Peacefully they glide
On level seas, nor mark the unknown bound.
We call it death—to them 'tis life beyond.

—Author Unknown.

How Big Is a House?

The lecturer was describing and advocating modern, humane and intelligent methods of dealing with young children. As he paused for an instant, a grim-faced woman rose up. "Will you answer me one plain question?" she challenged him. "This shilly-shallying with children is all right at times, but there are times when nothing but a good spanking will do. What do you do when a child stamps his foot and says, 'I won't do it!'"

The lecturer waited. The questioner added nothing to her question.

"Do you call that a plain question?" he asked in an incredulous tone, as though he could not believe his ears.

"I certainly do," she said with satisfaction.

"Well, madame," said the lecturer, "I will answer that plain question if you will answer one of mine. How big is a house?"

The woman started. "That's not a plain question. What sort of a house?"

"Aha!" said the lecturer. "You can't answer me till I have told you what sort of a house? Well, I can't answer you till you tell me what sort of a child."

"I don't see what that's got to do with it," said the woman, but somewhat taken aback.

"Well, here's a case. A little child of three, very nervous, sensitive, recently over an illness, has been on a long, hot railway journey. At the end, exhausted from lack of sleep, excited to the point of distraction by the noise, and a thousand fears he cannot explain, with a beginning of stomach trouble from the irregular meals, he is told by some one who does not understand little children to carry a satchel much too heavy for him. Perhaps you would expect a three-year-old child to say, under such circumstances, 'I'm sorry, but I'm not feeling very well and it is really quite beyond my strength.' But I don't blame him a bit for stamping his foot and screaming. And certainly he does not deserve the same treatment as a loutish boy of fourteen who refuses to obey a reasonable request. And yet you expect some answer that will be the same for both."

Every child is different from every other child, and only his mother is in a position to know how to take him. All sets of circumstances are different from all others, and only those who know all about the case have any chance of guessing what is the right thing to do. You must do that most difficult of all things, think, and think hard, before you know what is the right thing to do. But before you begin to think, just remember that if a child stamps his foot and says, "I won't," to you, it is because you have brought him up wrong. When you see a dog that habitually snarls and shows his teeth, you do not say, "What a disagreeable nature that dog has." You say, "My! what a brutal master the poor creature must have had."—Selected.

The Necessary Outlet.

The electrician had stopped at the street corner to renew carbons in the arc lamp. A small boy had stopped to watch him. As the day was bright and sunny the boy was astonished to see that the man had on rubber boots. "What do you wear those boots for?" he asked. "Do you think it's going to rain?"

The workman laughed good-naturedly. "No, sonny, I wear them so as to be safe from electric shocks when I handle these lamps. Electricity can't go through rubber very well, and one of the funny things about electricity is that it can't get into a person unless it can get out again."

Is not that true of other things in life also? Take love. It can't get into a human heart unless it can get out again. It must either find an outlet in service or die. Yet many persons forget that truth. Young married people sometimes let themselves become indifferent to each other's needs and problems. Each feels that the burden of domestic care rests wholly on his or her shoulders. Instead of helping each other they grow cold and critical. Little by little the beautiful flower of love that at first filled the home with fragrance droops and dies. Love cannot live without service.

Forgiveness, too, can never get into a man unless it can get out again. Have you ever tried to ask God's forgiveness while you were secretly angry with some one who had done you either a real or a fancied wrong? The very doors of heaven seem locked against you. You cannot really pray, for, like love, forgiveness cannot bloom in the sterile soil of a selfish soul.

Whoever seeks the secret of human happiness will find it in these simple words, "Look well to the outlets of life." The clearest stream in the world will quickly become a stagnant pool if its waters find no escape. Clog the channels of usefulness with the rubbish of selfishness, harshness or indolence, and the streams of affection will soon become a foul and stagnant morass that reflects no loveliness and enriches no barren places.

In His Strength.

I will go in His strength—I have none of my own—
On His arm everlasting I'm leaning alone.
There is danger and darkness away from His side;
He is Sun, He is Shield, He is Safety and Guide.

When I thirst in the heat of the wilderness land,
Horeb's rock He will smite with His almighty hand;
When I hunger and faint in the wearisome way,
He will rain bread from heaven my spirit to stay.

In the midst of the fire, of the cloud, and the night,
He will speak, and my fears at His word will take flight;
And when from the waters of Marah I shrink,
He will sweeten their bitter before I must drink.

If long seems the journey and far seems the quest,
'Neath the palm trees of Elim I'll lie down to rest—
Dark or light, 'tis the same, for He goes on before,
The One who is refuge and strength evermore.

On wings of the eagle He'll bear me above
All the earth-mist and gloom to the home of His love,
From the heaven of heavens He'll hearken to me,
And at last in the morning His glory I'll see.

—The Evangelical Messenger.

Our Turning Points.

We often speak of turning points as if they were made for us by some outside power and as if in our life journey we came occasionally to some point where the road turns back. As a matter of fact, we make our own turning points, and can make them whenever we will. The path we follow is not walled up, so that we have no choice but to go on. At every step there is a chance to turn aside and start in a new direction. Do not wait to come to a turning point, for every moment brings one.—Exchange.

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For the Young Folks

Only a Boy.

I'm only a boy, and sometimes it seems
To many people this only means
A lot of mischief and fun and noise,
For that is the way with growing boys.

I know all boys are fond of play,
But I've done some thinking along the way,
I am rough and careless at times, no doubt,
But I mean to keep clean inside and out.

When I play I play, when I work I work,
I'll not be a quitter, I will not shirk,
But a boy can work and a boy can play,
And be straight and clean, I am glad to say.

I'm only a boy, but then boys grow,
And I'll be a man some day, you know,
And I think it is up to a boy to see
That he grows the man that he wants to be.

—E. C. Hardy.

Berry's Relief Ship.

Rob Gayton nailed the last slat across the front of the light wooden box and snapped his fingers at the roguish-looking prisoner inside.

Laurel was trying to comfort their small sister Berry, who was looking on from a pile of hay on the barn floor.

"Red Rover is only going back to the fox farm," urged Laurel. "Mr. Seymour will take good care of him and you can go over and see him any time."

Berry wiped her eyes and went down on her knees to peep between the slats of the box.

"Good-by, Red Rover," she said. "I never knew a baby fox could be such a dear as you've been this three weeks. I know you didn't steal the Jones ducks, and anyway, they hadn't any business coming off down here—so now!"

The little pet fox had been loaned to Berry by Mr. Seymour from the big fox farm on the hill. "You can keep the little chap for months, probably," Mr. Seymour had said. "He won't be big enough to get into mischief for a good while. As soon as he gets troublesome send me word and I'll come and take him home."

So the three young Gaytons had been having a fine time with this new pet till, as the weather turned mild, the Jones ducks had taken to coming down from the next farm and making themselves at home in the frog pond right here below the barnyard. One by one those ducks had disappeared and nobody could convince their owners that the little fox, small as he was, had not made way with them. So Red Rover must go back to the place he came from.

The three children went into the house and wondered what they should do all day. Father and Mother Gayton were gone, and Jerry, the hired man, would be chopping in the wood lot north of the house as soon as he had finished milking. Outdoors the prospect was not very inviting, for a long spell of thawing weather had made the snow too soft for coaching or snow-shoeing. It was the beginning of the slushy season, when it seems neither winter nor spring.

Laurel washed up the dishes and Rob filled the wood-boxes, then a shout from Berry brought them all to the east window.

"The field is 'most like an ocean," she said. "The brook is so full it's spilling all over everything. Look, there goes some of the pile of boards and things Jerry had out by the barnyard fence. They're sailing right down across the field. He's gone off to the wood lot and never noticed."

"Water's rising pretty fast, too," announced Rob as he looked. "But the buildings stand so high that we don't have to worry. If we had a boat it would be some fun to go out and cruise around. We could sail clear down to the pasture."

"Let's make a raft and go and see how Daddy Chickadee is getting along," proposed Laurel. "The water will be all around that knoll where his hut is, so he'll be on an island."

Daddy Chickadee was an old wood-chopper who had built a hut in the pasture to live in while he cut off the timber. His name was Chick, but the children had lengthened it to Chickadee because he always had a flock of the little black-capped birds around his camp.

"If he's on an island he may be starving," cried Berry. "We ought to fit out a relief ship and go right down there."

Rob laughed at the idea of Daddy Chickadee's needing a relief ship. "He always has plenty of supplies and he knows how to use that big cook-stove in his hut. It wouldn't be bad fun, though, to visit him, and there's two old shed doors in the barn that would make a raft as easy as winking."

They were soon ready to start. Berry would not give up the idea of the relief ship and Laurel was willing to pack a basket of sandwiches and doughnuts, with a warm apple turnover, and a thermos bottle of hot coffee. "Of course he might have got out of coffee since he has been living on an island," she said, "and he couldn't get off to buy anything."

Just before they sailed away they made a puzzling discovery. The box containing Red Rover had disappeared. They hunted for it in vain, and Rob suggested that Jerry must have found it when he came through the barn with his milk-pails and put it in some safe place. Jerry hated what he called a clutter on the barn floor, and he was always picking up and carrying away things the "young ones" had left lying around.

"Mr. Seymour won't come today, because the water is over the road by this time," said Laurel. "And of course the box is safe somewhere."

Berry looked worried over the matter. If Jerry had put the box somewhere, why couldn't they find it? But they had to give up the search and attend to their relief expedition.

They launched the raft right below the barnyard where the frog pond had spread out into a lake, and the little run of water, which generally trickled down through the field in a rill no more than a foot across, had become a wide stream flowing down to the flooded pasture.

They sailed over a low place in the fence and landed at the foot of the knoll upon which Daddy Chickadee's hut stood. The old chopper dropped his ax and threw his cap in the air at the sight of them.

"Hey, there," he called, "if I ever was glad to see anybody in my life it's you youngsters! If you've got anything to eat in that basket fetch it up."

As they scrambled to the top of the knoll they saw that the big camp-fire Daddy usually kept going night and day was dead out. The hut, too, was fireless and the big cook-stove looked cold and forlorn.

"Used up my last match day before yesterday," Daddy explained. "The rain put out my camp-fire in the night and there wasn't a spark left in stove, either, when I woke up. So I've been living on raw supplies—didn't have much cooked and was beginning to think I'd have to swim for the mainland or starve. I'm no great hand to go in swimming, specially this time of year."

Laurel set out the food on a log by the camp-fire which Rob soon had going, for he had matches in his tin box. Berry poured the old man's coffee while she explained to him about the relief ship. As she shook out the last drop from the bottle she lifted her head to listen.

"I keep hearing a funny noise down the other side of the knoll," she declared. "It sounds like ducks."

They all went to look, and in a swampy hollow full of water they saw every one of those missing ducks from the Jones farm. Coming down for a swim in the Gayton frog pond, they had followed that run of water down here to the pasture and liked the place well enough to stay.

"There now, I can keep my darling little fox!" cried Berry. "The idea of thinking he ate up those great big ducks—but oh, dear," she added, suddenly remembering, "he's lost! I'm afraid we'll never find him again."

They were pushing off the relief ship to go home when Rob jabbed his pole at something in the water.

"It's that old piece of a crate Jerry threw up top of the pile of boards by the barnyard fence. Here's some of the boards, too—the whole business has sailed off down here. What's this box drifted up here under the bank? It looks like"—

"It is!" shrieked Berry. "I can see Red Rover's eyes looking out at me through the slats. Jerry didn't notice there was anything in the box, or else he piled it up top of those boards to be out of the way and it sailed off with the rest."

They found the little fox unharmed, for the box had kept right side up. He seemed as glad to see them as they were to get him back.

"Laurel," said Rob, as they sailed away up the field, "we might as well give in that Berry's relief ship has turned out a big success, for all of our laughing."—Selected.

Two Little Maids.

The little maid of Morning
Is dressed in gray a-bright
With many colored ribbons
That flutter in the light.
She gets from up the dawning
To brush the clouds apace,
And shake away the dewdrops
That dim each flower's face.

The little maid of Evening
Has tresses dark and dim,
Her dress is red and gold cloth,
With dusky lace to trim.
She hurries up the sky-path
When twilight flowers bloom bright,
To hang above the round earth,
The star-swung lamps of Night.

—Selected.

For the Southern Churchman.

The Prince and the Ponies.

L. E. Milburn.

The prince loved little boys, so he wondered, "What can I do to make the little boys in this kingdom the happiest boys in the world?" As he thought of the many happy days when he was a boy it seemed that his good pony Bob was always with him. Then he said, "I will send out and get all the ponies in the land and give one to each boy who is worthy of one."

He sent forth his men, who brought back a number of beautiful ponies.

Now the prince loved ponies almost as much as he loved little boys. So to the ponies he said, "You are to be given to the boys of this kingdom, but one thing I promise, no pony shall be forced to go to a boy whom he does not wish to have as his master."

Among the ponies was one so beautiful and so like his own dear pony that the prince named him Bob. The prince thought a long time as to which boy should have the beautiful Bob. One day he walked out and said, "Bob, of all the boys in this land I should like to give you to John; but one thing I have promised, no pony shall go to a boy whom he does not want as his master."

"Prince, Prince," said Bob, "of all the boys, I should like most to have John for my master, but for one thing. He has not yet learned to be always gentle with his little sisters and his little baby brother; and how can I know except by this whether he would always be a good, kind master?" Then he went on, "Prince, I love John so much I would like to wait a year to see if he will not learn to be always gentle."

That night, when John was fast asleep, the prince came to his bedside and in his ear he said, "John, of all the boys, I have selected you to have the pony Bob. But you know my promise to the ponies, and though Bob loves you best of all, he says you are not always kind to your little sisters and the little baby brother. He would like to wait one year and see if you love him enough to try to learn this one thing." John stirred in his sleep, and the prince thought he heard him murmur, "Oh, Prince, I do want Bob, and I will try to be the boy he wants for his master."

Next morning John wondered, "Was it a dream, or did the prince come to see me last night? Anyway, I shall try to be worthy of Bob."

A year later the prince went again to Bob and said, "Bob, you may have John or any boy in the kingdom as your master. Who shall it be?" "Prince," said Bob, "I want John of all the boys, for now he is always gentle and kind to his little sisters and his little baby brother."

Next morning, when John looked out his window, at the gate stood Bob, wearing a new saddle and bridle, all ready for a morning ride.

A Spool of Warp.

When I was a child I went one day to the weaver's house with rags that my mother had saved for a carpet. Once there, I lingered a while to watch the weaver at his work.

On a shelf at one side of the room were spools of colored string, which he told me were spools of warp. One spool I especially admired. It was a deep red; and the last thing I saw as I turned from the door was that spool standing there on the shelf.

A week later, when the carpet was done, I went back to the weaver's house. Mindful of the pretty spool of warp, I glanced toward the shelf. The spool was gone. When I asked the weaver about it he smiled and pointed to the end of a red cord in the fringe of the carpet.

After I had reached home with the carpet we spread it out on the floor.

"Look at that deep red thread running through it!" exclaimed mother. "It is just the touch needed to set it off. I should never have imagined that a little bit of red could make such a difference."

When I told mother of the spool of red warp at the weaver's and assured her that the thread in the carpet came from the spool she traced the thread as it twined in and out, and said, "Do you remember the thought I was trying to impress on you children last Sunday? The value of a life depends not on what it is by itself, but on its filling its proper place in God's plan. The spool of warp, beautiful in color though it was, would never have amounted to anything so long as it stood on the shelf. But here in the carpet, what a wonderful difference it makes."

Our lives will never amount to anything if we live them selfishly. But if we give ourselves to God, who is the great Weaver in the world, He will fit us into a place in the universe, and we shall serve a noble purpose, even though our lives are but cords running through the pattern of the Kingdom.—Youth's Companion.

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"Yes, you did, too!"
"I did not!"
Thus the little quarrel started,
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Two fond friends were parted.
"I am sorry."
"So am I."
Thus the little quarrel ended,
Thus by loving little words
Two fond hearts were mended.

—Jewels.

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CHURCH INTELLIGENCE.

(Continued from page 16)

SPOKANE

Rt. Rev. Herman Page, D. D., Bishop.

Interesting Conferences Held Throughout the District.

In connection with the Nation-Wide Campaign and the Woman's Auxiliary, conferences were held October 10 to 20 by the Rev. Benjamin T. Kemerer and Mrs. Biller. Three days were spent at Spokane, two at Wenatchee, two at Ellensburg, three at Yakima and two at Walla Walla. The attendances at each place was quite satisfactory, and enthusiasm greatly roused in behalf of the N.-W. C. by the Rev. B. T. Kemerer, whose deep spirituality and practical earnestness won him friends all along the line of his pilgrimage, and Mrs. Biller proved herself capable and efficient in handling and holding the interest of the women. Bishop and Mrs. Herman Page accompanied them, and went with them to Pendleton, Ore., Diocese of Eastern Oregon, where a conference was held, all the clergy being in attendance and many of the laity. Individual conferences were also held, which gave excellent opportunity for the solving of many problems.

The new parish hall of St. David's, Ledgerwood, Spokane, was formally opened by Bishop Herman Page, October 26, various clergy and laity of other churches gathering together to add their congratulations to all concerned. This parish hall fills an urgent need, and will doubtless contribute to the building up of the Church in this vicinity of Spokane, which is under the leadership of the Rev. John G. Larsen, who is also rector at Hillyard.

Work at Walla Walla, under the administration of the Rev. Bertram A. Warren, continues to make satisfactory headway. The burden of debt which has been hanging over the parish for many years is being steadily reduced. A new parish hall has been erected. The outlook for this parish was never better or brighter than the present time.

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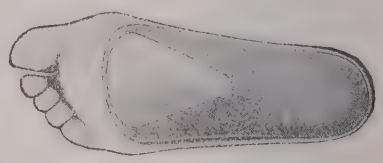
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Grace Church, Ellensburg, has a new rector in the person of the Rev. E. Leslie Rolls, formerly of Christ Church, Pyallup, Diocese of Olympia.

The Rev. Leonard K. Smith, vicar of St. James', Spokane, has instituted an evening Forum on Sunday evenings at Steven's Hall, in place of the regular service, and it is resulting in an increased attendance at the morning service, and also is leading people to examine more into the work and life of the Episcopal Church.

The Rev. W. A. Archibald Shipway celebrated his eighth anniversary as vicar of St. Matthew's Church, Spokane, Sunday, November 6, coming to the parish from the Diocese of Huron, Ont., in 1913. Mrs. G. H. Severence, wife of the Archdeacon, has recently introduced the Christian Nurture Series into two classes in the Church school. Plans for the proposed new church have been accepted, and it is hoped to begin building next spring.

The Church Normal School has held five weeks' lectures and courses under the leadership of the Rev. Lindley H. Miller, of St. Peter's, assisted by Deaconess C. Corbett and others. Sessions were held at All Saints' Parish Hall, Spokane.

W. A. A. S.

KANSAS

Rt. Rev. James Wise, D. D., Bishop.

Speakers to Tour the Diocese.

At a recent meeting of the Bishop and Council it was decided to organize a team of speakers and make a tour of the Diocese in the interest of Religious Education, the Nation-Wide Campaign and Publicity. The tour will start November 15 at Manhattan; then to Lawrence on the 16th; Chanute, 17th, and Wichita, 18th. Each place will gather as a deanery meeting. The probable speakers will be the Bishop, Sheffield Ingal, the Rev. W. A. Jonnard and Miss Nellie Smith.

Church Advertising: Quite an interesting campaign of Church advertising is being worked out for the whole Diocese by Mr. Haines, Emporia, Kan It is titled a "curiosity campaign," and he says it will work if we can get the Church people to follow the simple directions. He will be glad to furnish detailed information to any who may care to write him.

The Diocesan Convention will be held early in February, preceded by a "retreat" for the clergy. The Boys' Convention has been enlarged to include boys and girls, and will be held in June after Bethany College closes.

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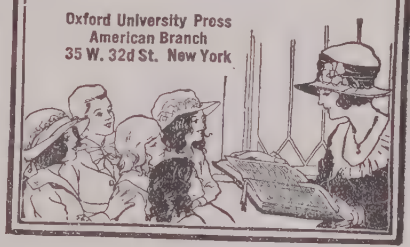
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Send for price list.

The G. F. S. Kalendar, 35c per copy; $3.50 per dozen.

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PLUM PUDDINGS.

The Ladies' Guild of St. Andrew's Church, Clifton Forge, Va., will have a limited number of plum puddings for sale, beginning the week before Thanksgiving. Price 75 cents for two-pound can, plus postage. Mrs. S. W. Snead, 168 McCormick Street, Clifton Forge, Va.

Cathedral Studio.—English Church embroideries and materials. Stoles with crosses, $7; plain, $5.50; handsome gift stoles, $12 up; Burse and veil, $15, $20. Surplices and exquisite altar linens. L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Chev. 52.

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Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Kuhn: Died, on Friday, October 28, 1921, at 11 A. M., at her residence, Apartment 81, "The Brunswick," Washington City, MRS. JEANETTE WHEELER RYON, beloved wife of Harding Wheeler Kuhn. Funeral Monday, October 31, 11 A. M. Interment at Glenwood Cemetery, Washington, D. C.

Chancellor: Died, July 31, 1921, in Washington, D. C., in the seventy-first year of her age, HELEN E. CHANCELLOR, widow of Rush Wallace Chancellor, M. D.

Morrison: On Friday, October 28, 1921, at Silver City, N. M., LIEUTENANT WALTER E. MORRISON, aged thirty-three years. Funeral services were held at St. Stephen's Church, Culpeper, Va. Interment at Masonic Cemetery.

Pinner: Drowned in Nansemond River, on the afternoon of August 2, 1921, FILLMORE PINNER, JR., youngest son of M. E. and Mary MacRae Pinner.

The eternal God is thy refuge, and underneath thee are the everlasting arms.

RESOLUTION PASSED BY THE WOMAN'S AUXILIARY OF THE DIOCESE OF WASHINGTON.

IN MEMORIAM.

On August 20 was laid to rest MISS JANE WILKES, daughter of the late Admiral Wilkes, U. S. N., in the ninety-third (93d) year of her age.

To few has it been given to spend so many years of love and devotion in the service of the Master and His Church. For thirty-five years president of the Woman's Auxiliary of the Diocese of Washington, Miss Wilkes gave herself, her ripe experience, her wide sympathy, her large wisdom in never-failing devotion to the Church's Mission, and even when the ever-increasing burden of years obliged her to lay down the work, she continued an inspiration and counselor to those called upon to assume it. Her memory is a blessed heritage to all who knew and loved her.

"They that turn many to righteousness shall shine as the stars forever and ever."

SALLIE TAYLOR CASTLE.

Entered into rest, SALLIE TAYLOR CASTLE, at her lovely home in Norfolk, Va., November 8, 1921.

"We bless Thee, Lord, for the saintly ones amongst us,
Whom we have loved, and mourned, and laid to rest!
Whose lovely lives, ever shining found us,
Made bright the paths their footsteps pressed so near us!

"We bless Thee, Lord, that Thou didst lend them to us!
Precious jewels whom Thou wilt keep and wear!
And bless Thee, Lord, that friendly voices woo us,
To that blest land, where all our treasures are!"

J. D. L.

MRS. HEBE G. FENNACY.

On St. Luke's Day, October 18, 1921, at her late home, Ashland, Ky., MRS. HEBE G. FENNACY, widow of the late A. R. Fennacy, fell asleep in Jesus.

Mrs. Fennacy was the daughter of Robert and Sophia Berkely Carter, formerly of Virginia.

The greater part of her life, with the exception of childhood and early years, was spent in Ashland, Ky.

She was a most devoted communicant of Calvary, Church, Ashland, and entered into every good work, both of the church and the community.

The end, emblematic of her life, was quiet and peaceful; and came just as she would have desired.

Gentle, sympathetic and unassuming, ready always with a word of cheer or deed of love, her influence and memory will be ever cherished in the hearts of those who knew and loved her.

The burial took place on the 21st, and surrounded by loving friends she was laid to rest.

"For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be forever blest.
Alleluia."

IN MEMORIAM.

ANNIE TUCKER TYLER.

Died, in the sixty-seventh year of her age, at St. Luke's Hospital, Richmond, Va., on Wednesday, November 2, 1921, at 10 o'clock A. M., after an illness of several months, ANNIE TUCKER TYLER, wife of Dr. Lyon G. Tyler, and daughter of the late Colonel St. George Tucker, of the Confederate Army, poet and novelist, and of Elizabeth Gilmer, daughter of Thomas Walker Gilmer, Governor of Virginia, and for some time Secretary of the Navy of the United States. Her father was well known as author of "Hansford, a Tale of Bacon's Rebellion," and as author of the "Cross of the South," a stirring lyric, which was very popular in the South at the beginning of the war for Southern independence.

However, it was not the lineage from which she sprang that ennobled this much-lamented lady, but her own character. Never lived a person who had sweeter and more lovely traits. As wife of one who had charge of William and Mary College, as president, for many years in its days of trial and struggle, she was endeared to hundreds of young men who attended the courses of that ancient and honorable institution. During that time, of how many entertainments for the college circle was she the guardian genius, and of how many visitors from all over the world was she the sweet and genial hostess!

Mrs. Tyler was formerly president of the Williamsburg Chapter of the Daughters of the Confederacy, and was at the time of her death a member of the Governing Board of the Colonial Dames of the State of Virginia, a member of the A. P. V. A., and other useful and patriotic organizations. To her was principally due the erection of the monu-

ment to the soldiers and sailors of the Confederacy, which stands today on the Palace Green in Williamsburg.

During her long illness her room at St. Luke's Hospital was a flower-garden, made so by the devotion of her friends. She loved flowers as the emblems of immortality, and with the certainty of death before her she said, "I am seeing the flowers on my grave before I die."

Attacked by disease when she never appeared so well or so happy, she confronted the inevitable with a calmness that was simply marvelous to those who love life, and she had every reason to be as one of these; for, beloved by her husband, children and friends, and surrounded by many of the good things of earth, it seemed especially hard for her to leave them. But she looked death nobly and bravely in the face and never questioned or complained. Was it her faith in a future life that sustained her? As she drew nearer to the end she was weak and passed most of the time in a semi-unconscious condition, but in the dead hour of the night, shortly before her death, while her husband was watching by her side, she cried in a strong, clear voice, "Oh, Jesus, take me to Thy arms. Oh, God, care for Thy child!" It was touching to observe how, almost to the very last day, when any of her dear friends entered the room, she would rouse from her comatose state and greet them by name and with a warmth of her old cordiality. Her sufferings were intense, but they were greatly relieved by the sympathy of her visiting friends, and the tender care of her physicians and nurses. At last, after an interval of peace, she passed into eternal rest with just a sigh.

The esteem in which she was held was attested by numerous letters of sympathy after her decease, received from members of Congress, former Governors, judges of courts and others in public prominence; from the president and faculty, students and alumni of William and Mary College, and from many of her numerous acquaintances in every condition of life throughout the State and Union.

Her body was taken from St. Luke's Hospital to the home of Charles G. Bosher, 422 East Franklin Street, where her face, freed from its suffering and care and seeming among the roses that surrounded it like that of some beautiful queen, was viewed by many friends.

The final services took place on Thursday at 4 o'clock P. M. at Holy Trinity Church, under the ministration of Rev. J. J. Gravatt, assisted by Rev. E. R. Jones, rector of Bruton Church, Williamsburg, which she had attended so many years during her stay in that city. The floral decorations were beautiful and even magnificent. She was interred in the Tyler section in Hollywood the same afternoon.

L.

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PERSONAL NOTES.

(Continued from page 19)

village were present. An augmented choir rendered the musical program and a reception was held at the rectory after the service.

On October 10 Mr. Frederick W. Jones, one of the nine members of St. Mark's, Raymond, Miss., was ordered deacon by Bishop Bratton. Bishop Green preached the sermon. Mr. Jones was presented by his rector, the Rev. Val H. Sessions; the Rev. Albert Martin read the Litany. Mr. Jones' ordination is of more than usual interest owing to the fact that he is leaving a very successful business life for the ministry. He is forty-five years of age and has a wife and two children. He will be in charge of the Hollandale field, occupying the rectory just completed.

Mother Bear and Her Lost Cub.

Two little bears up in a tree! That was what Mr. Drake saw as he was coming home late in the afternoon through the wood-path. No one can explain to this day why Mother Bear, contrary to all the rules of her tribe, went away and left them, but there must have been some very important reason.

"I must have one of those cubs," said Mr. Drake to himself, and, as he was a very determined sort of person, he took off his coat and climbed the tree. How that young bear, true to his wild nature, did scratch and bite, as the man threw a coat over his head!

It was a difficult matter to bring that fighting cub down the tree, for he was a heavy little fellow and his teeth and claws were exceedingly sharp, but Mr. Ddake finally succeeded in reaching the ground with him, and with great trouble carried him home.

He placed a collar around his neck and hitched him with a long strap to a staple driven in the side of the wood-shed. The children came from far and near to see the little wild creature, who did not relish his new quarters in the least, and bit and clawed savagely if any one came near him.

At first he would not eat, but finally hunger drove him to lapping milk and eating the food that Mr. Drake brought to him, but he made friends with no one.

One night Mr. Drake heard a weird call which sounded something like the hooting of an owl.

"That old bear is around," the man thought. "She's trying to call the young one."

The calling sounded for three nights, and the little bear would cry and whimper unhappily. Then one morning, when Mr. Drake went out to milk his cows, he found that Baby Bruin was gone. He had gnawed off the strap, and had run away to join his mother.—Ella S. Bowles.

Do we distinguish in our own experience between the hearing of God and seeing Him? Too often we read in Scripture what others saw and found in God, and are content with the hearing of their experiences. But when our heart has been ploughed with some keen grief or deep anxiety, Scripture becomes a new book. We feel that God is addressing us with a living voice, and with the immediacy of a direct appeal.—F. B. Meyer.

22

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x x x
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x x x
"Men should often be put in remembrance to take order for the settling of their temporal estates whilst they are in health."
x x x
Remember: "Whilst YOU are in health."
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P. S.—Many times in the past we have been able to give helpful suggestions to men and women who were making their wills, and we cordially invite interviews on the subject, which, of course, are confidential.

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

VOL. 86 RICHMOND, VA., NOVEMBER 26, 1921. No 48.

LOOKING FORWARD TO THE GENERAL CONVENTION

The thought of the Church is already turning toward the next General Convention, which is to meet in September, 1922, in the city of Portland, Ore.

In the Church papers discussions are multiplying as to matters which this Convention must take up. There is the transcendent question of Prayer Book Revision. How far will this Convention be able to complete the revision, and what should be the program by which the revision may best be expedited? What plans shall the Church adopt for the continuance of the Nation-Wide Campaign when these first three years of it come to an end? What shall the Church do concerning a closer relationship with the Federal Council of Churches? These are some of the questions upon which the Convention at Portland must pass, and in a few weeks the Diocesan conventions of 1922 will in some dioceses be convening, and delegates to the Convention will commerce to be elected. It is of interest, therefore, to all the Church to know what manner of city the Convention is to meet in; and for this purpose—though time be taken by the forelock—we publish this week, through the courtesy of the Oregon Churchman, the illustrated articles describing the beautiful city of the West, to which more and more in the coming months the mind of the Church will be turning.

THE CORPORATE COMMUNION ON ADVENT SUNDAY

The Brotherhood of St. Andrew has done a fine thing for the Church in bringing to all the parishes the suggestion for a Corporate Communion of men on the morning of the first Sunday in Advent. The Brotherhood has had printed, and has made available for all the churches, poster-notices of the Communion to be signed by the rector and placed in the vestibule, and cards of special invitation to be issued by the Brotherhood chapters to all the men of the congregation, reading as follows:

First Sunday in Advent,
November 27, 1921.

Annual Corporate Communion of the Men and Boys of the Church.

To.....

November 27th is the First Sunday in Advent, the beginning of the new Church year. There will be a celebration of the Holy Communion in our church that morning at .. o'clock.

It is fitting for the confirmed men and boys to gather at this service and there offer their united petitions for God's blessing upon the Church during the coming year.

I hope, therefore, that all male communicants of this church will come to this service. St. Andrew's Day, the following Wednesday, the 30th, suggests we follow the example of that beloved Apostle and bring another with us!

Surely there could be no better beginning of the Church year for the men of the Church than that they should gather in the early morning of Advent Sunday at the Table of the Lord. With most men the Communion is too seldom kept. They are interested in the side of religion which "does things," but they are not instinctively drawn to the quiet contemplativeness of the sacrament where the soul waits and worships. Thereby they miss the secret of their truest power. For no soul will ever do great things for Christ which has not first received from communion with Him His Spirit and His Presence. We may peddle with little ecclesiastical practicalities here and there, but we cannot fill the Church with His life until we have had His life given to us.

So we hope that this plan for corporate communions of men on Advent Sunday will be greatly answered everywhere in the Church; and we should like to think that men who read these words will for themselves individually determine to mark the beginning of the new year of the Church's calendar by their own presence at this communion.

A CHANCE FOR HELPFUL SUGGESTIONS

Some weeks ago we printed an editorial urging that the Publicity Department of the Church consider the matter of preparing some beautiful poster, for use in Sunday schools, church vestibules and other places, which might carry in visible appeal the first message of the Nation-Wide Campaign for this year—namely, the call for new recruits for the ministry and for the Church's missions. It seemed to us that the Church might well make use for spiritual ends of that colorful and dramatic form of winning attention to a great cause which was made so familiar for patriotic ends during the war. After the editorial was published we wrote to the Rev. Robert F. Gibson, Secretary of the Department of Publicity, calling his attention to it, and we have received from him this reply:

"You ask whether it has seemed practicable for the Publicity Department to do anything to carry out the suggestion in your editorial on 'Posters for the Church.'

"It has not seemed practicable for the Publicity Department to do anything up to this time. In the first place, we have been pressing the Church pretty hard in the matter of the Centennial and of the Campaign. The limited number of posters we felt justified in putting out had to relate definitely to these matters. But this pressure will soon be over.

"The second reason is that the Publicity Department as such cannot inaugurate a project of this sort. It is outside of our province, as we serve merely as a publishing department except in matters definitely pertaining to publicity. We do aid the other departments in all such matters and do make suggestions. And in view of your letter, I will take the matter up with the Department of Religious Education, which is in charge of all matters pertaining to recruiting for the ministry. I feel quite sure that the idea would appeal to them if they had something

definite to act upon. As you of course realize, the most difficult part of a poster project is to get the original conception for the poster. Have you anything definite in mind? It is easy enough to find a good artist and to turn his work into a poster, and it probably would not be difficult to find the money necessary. But where is the original idea on which to base the poster?

"Please send me any ideas or suggestions you have, both as to the subject matter of the poster and the size and character of the poster, and I will take the matter up with Dr. Gardner.

"With all good wishes, I am,

"Sincerely yours,

"ROBERT F. GIBSON."

The idea which we had in mind was the creation of such a poster as should suggest the spiritual knightliness of the true ideal of the ministry and of missionary service, and so should wake that fine romance which lives—sometimes unconscious—in the heart of youth, and which, when stirred, can lead to high decisions and unselfish consecration. We believe Watts' "Sir Galahad" could be used for such a poster; or "The Knight's Vigil." But these are only tentative possibilities. The reason we publish Mr. Gibson's letter is to ask that those of our readers who may have had experience in the making of effective posters, or who possess in any degree the artistic and poetic imagination which enables them to conceive how a poster for recruiting the Church's leadership had best be made, should send us their suggestions.

A CONFERENCE FOR BOYS ON THE MINISTRY

Presently, on one of the Sundays in Advent, we shall be offering up the prayer which begins, "O Lord Jesus Christ, Who at Thy first coming didst send Thy messengers to prepare Thy way before Thee," and we shall think, perhaps, of the Church's need of more young men for her ministry if messengers are to go forth to prepare the way for a new advent of the Master's spirit in power for our world today.

In that connection, therefore, we wish to publish, and to commend with hearty approval the plan which is outlined in the following communication from Dr. S. S. Drury, which has come to us just as this issue of the Southern Churchman goes to press:

"Five of us, two laymen and three priests, met on October 21, in New York, to consider the whole question of a boy Conference on the Ministry. The Rev. Dr. Atwater came from Akron, O.; Dr. William Jefferys came from Philadelphia; Rev. Dr. Ogilby was there from Trinity College, Hartford, and Harper Sibley, Esq., from Rochester, N. Y. It was an informal group, not representing official bodies or movements. We came together under the compulsion of an idea—that our Church needs more and better ministers, and that perhaps we could help to increase the ministry. With prayer we began; with prayer we ended; and our deliberations lasted six hours. At times everything seemed bewildering, but even so we trudged forward on the divine adventure. An idea is a strange guide. The path it follows is not all smooth going; the way seems blocked with forebodings; and even the goal is sometimes hidden in mist. Yet any idea that springs from God's love and man's need overcomes all obstacles. As our day passed and as the problems became clear-cut and settlable, we felt an increasing sense of certainty and power.

"The first problem, Shall we have a conference for boys next summer to consider the ministry? deserved and received ample discussion. You can yourself supply the **pros** and **cons**! Shall we have such a meeting anyway? Is it needed? Is it timely? Shall it be specifically about the ministry, or about life work, which will include the ministry? We decided to call it, and to make it, a meeting of boys to consider the ministry. Next, **when** shall we have it? More discussion—evoking many practical comments. We decided that the best date was the end of June, a few days after high schools close, and entrance examinations for college are through with. Again, **where** shall we have it? That's a big problem. Finally we settled on St. Paul's School, Concord, N. H., where all the members will be entertained, and can enjoy ample diversion between the main affairs. There will be a conference (just how long we don't know yet) at St. Paul's School, starting about June 28, welcoming boys of high school age to consider the ministry.

"The committee asked me to write to all of our bishops, describing these plans. This bulletin, which is addressed not only to chance readers, but to vestrymen and rectors, follows on the letters to our bishops. Our committee, asking the wise guidance of the Church's Commission on the Ministry, will meet again in December. We hope and plan for a well represented gathering in New York on January 18, when the whole project can be developed. If this January meeting is attended by men of vision and program, who see the need and who will to serve it, we ought to develop something which will stir the imagination of vestries, the consciences of rectors, and the hearts of boys.

"Does the plan, as thus far developed, sound vague and amateurish? Well, even so, don't condemn it yet awhile. We hope, as the time goes on, to be business-like and definite, but we make no promises to be highly organized or bristling with technique. There is one thing that we all plan **not** to do; and that is, not to try to develop a spirit of emotionalism at the Conference, and not to allow any boy to commit himself then and there to the ministry as his career. All people who may feel an interest in this simple, informal gathering must promise to get that point straight from the start. We are not going to corral candidates for the ministry; we **are** hoping to get a hearing on the ministry from a goodly number of our most promising Church boys.

"The reader is wondering, as he thinks ahead to next June, how many boys will attend such a conference. The writer is wondering about that, too. Our Central Committee also has naturally considered that question. Will there be fifty, or two hundred and fifty, or perhaps will only a handful finally arrive? Let us lay the spectre of numbers. If figures had impressed our Lord, He could have summoned twelve legions of disciples, instead of twelve. Better put the numerical problem in the background. If each parish and group of alert vestrymen grasp the bearing of this project, and definitely foresee the need of the Church a few years hence; if such Christian groups select from its best boys one or two who in open-minded fashion agree to consider the ministry as a career; if faithful prayers and glowing common sense guide us—the Conference next June, be it large or small, will represent an honest effort to fill an actual need.

"Remember! The inspiration of our young people begins at home, and their parents and parishes should give the impetus to consider the ministry. The men who are getting up this Conference will work their hardest to provide the best sort of a conference, but they should not sully vocation to the ministry by canvassing for recruits. A conference is offered to the Church. Will rectors, vestries and parents in turn offer it to their boys?"

SAMUEL S. DRURY.

We wish to acknowledge the gracious courtesy of the Presbyterian Committee of Publication, in Richmond, for their loan of the cut which we printed on the cover of our Thanksgiving number.

PERSONAL IMPRESSIONS OF THE ARMAMENT CONFERENCE

By Dr. Charles S. MacFarland, General Secretary of the Federal Council of the Churches of Christ in Ameriea

TWO official events at the Capitol and one of an unofficial nature combine to inspire one with the hope that the moral and spiritual conscience of the nation is again stirring and finding expression.

The two official occasions were so blended in spirit and associated in time as to create a sensé of oneness.

The burial of the "Unknown Soldier" was a fitting expression of the nation's recognition and gratitude for the spirit of human sacrifice shown in the war. The popular reception of former President Wilson was evidence of the vitality of ideals of national unselfishness, while the Conference on Limitation of Armament followed with startlting immediateness to put those ideals into the form of reality.

Yes, it may all be interpreted as hopeful evidences of a re-awakening of the nation to its opportunity, responsibility and mission, and, still more important, of the awakening of the official representatives of the nation.

It is no exaggeration to say that the spirit of Washington has been religious during these five days, from the beginning of the tributes to the "unknown" at the Capitol on Thursday, initiated in the morning by the Federal Council of Churches, to the close of the second session of the Conference on Limitation of Armament, which I have just left. The opening of the Conference by prayer, followed by the President's message, had the sense of a continuation of the services by Chief Chaplain Axton and Bishop Brent at Arlington.

That this religious policy had a deep effect on the Conference is beyond dispute. This has been remarked upon again and again by members of the foreign delegations as the Commission of the Federal Council has met them to extend its welcome and to emphasize the moral and spiritual character of the mission on which they have come. And they have remarked upon it with appreciation and satisfaction.

As to the Conference, everybody, or nearly everybody, is agreed that it has made a great beginning. It has done much to release at once the body from the hands of diplomacy.

Let us, however, not mistake the beginning for the end. It is not done yet. True, enough has elapsed to bring to the surface the problem, doubts, questions, obstacles and consequent cross currents. It would be foolish not to reckon with them. They are here. The danger of reaction in the Conference itself is to be guarded.

These problems will continue to the end, and then—when the end is reached—may come, for America, the greatest problem of all—

How shall the decisions be put into effect? By what body or organization? Who shall constitute the "Continuation Committee"? What shall be the associational relationship to perpetuate and insure the agreement? Finally, where will the United States stand in this, which some of the foreign delegates declare is the final issue, after all?

The last days of the Conference may thus be as striking and intense as the first.

Our people must not be misled. The happy issue of the present moment was clearly the result of popular feeling expressed over the entire nation without reserve. It comes mainly from three clear sources—the churches, the workers and the women.

Most observers put it in that order and point to the widespread religious tone of the press, the religious sentiment evident in the Conference, and, above all, the fact that everywhere the issue is treated with religious tone and sanction.

The delegates I have met have remarked the influence of our churches and the extent of which "a free Church in a free State" gives evident power and boldness to the Church. One said, "It is not so in Europe; we do not look or listen to our churches. It might be better if we did."

No, the end is not yet. There are many dangers if our people fall back into apathy or indifference. Strong, constantly sustained interest and wisely formed and directed public opinion must continue and must be in readiness for any moment or event.

The contacts, correspondence and cable relationships between our Church bodies in the other nations will be maintained.

This is not yet the time for the churches to pronounce the benediction. I believe that time is coming, but meanwhile our preachers and our churches must watch and pray.

A SECOND CALL TO 150,000 CHURCHES IN AMERICA

THE bold and noble policy for the reduction of the navies announced by Secretary Hughes was made possible by the nation-wide insistent demand of the people.

We must now support that policy with utmost vigor until the Conference adopts it and Congress has actually enacted the American laws that will put it into operation. For this the persistent drive of the churches is imperative. Lions are still in the way. And the European and Far Eastern problems are still to be considered, which need a Christian solution.

The Federal Council of the Churches of Christ in America is issuing this second call to the churches to push forward the great work so well begun. Splendid results were secured from their work done in October and from the nation-wide observance of November 6 and 11. But the campaign for a warless world is only well begun. The Washington Conference will continue many weeks. Our campaign must continue until war is outlawed, and the whole war system is abolished by the firm establishment of an effective peace system.

The Federal Council is in constant communication, both by letter and by cable, with the Church bodies of the other nations, in order that this sweeping expression of public sentiment may be international, and may come in upon the Conference from the peoples of all nations concerned.

The Federal Council now urges the churches:

1. To promote the earnest study in every church of international questions by adult and young people's study groups and in prayer meetings. At the close of the courses suggested it would be helpful if each group would write to the appropriate Senators and Representatives in the House, expressing the conclusions to which it has been led.

2. To continue in every Sunday service and on every other possible opportunity to pray for the success of the Conference, and to educate the people on the Christian principles involved in establishing and maintaining right international relations.

3. To hold public meetings in every city, unitedly wherever possible, some time in November or December, in behalf of America's courageous proposal to the nations.

4. To emphasize afresh in the service at Thanksgiving and Christmas time the Christian belief in a warless world and in an immediate and sweeping reduction of armament as an imperative step toward the ultimate goal.

5. To organize in each of the larger cities a Committee on International Justice and Goodwill, representing all the churches, for vigorous and continuous co-operation in the long and serious campaign against the whole war system by establishing an effective peace system.

6. To keep in touch with the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America, in order that the many regiments and armies of the Church may keep step and may march together in their war to end war.

The Federal Council's program includes:

1. A pamphlet (shortly to be issued) on the problems in the Pacific and Far East and a study course upon it.

2. Wide distribution of informing and stimulating literature.

3. Promotion of systematic discussion in the churches of the issues involved.

4. Continuation of the Federal Council's campaign of publicity through the press.

5. Carrying forward this educational campaign until the end of the Conference, and until our representatives in Congress have ratified a satisfactory basis of permanent peace among the nations.

PORTLAND, THE ROSE CITY

Bowered in Fragrant Blooms and Watched Over By Snowy Peaks

By John W. Lethaby

IF you will sit on the Magic Carpet we shall fly over plain and mountain towards the golden waters of the Pacific. There, like a green jewel in a setting of silver, you shall see Portland, the City of Roses, guarded by the shining snow-clad summits of Mount Hood, Mount Adams, Mount St. Helens, and, far to the left, Mount Rainier, like the pearly ghost of an Everest.

The Rose City bids you welcome. For miles of boulevard you will find Tennyson's "roses, roses all the way." Cascades of gold and crimson and white embower the homes of our citizens. At Christmas you may step into your door-yard and pluck a La France for your buttonhole. In the many parks are collected, from all over the world, rare specimens of the Queen of Flowers.



Portland, Oregon, the Convention City.

The City that is the gateway of an inland empire bids you watch the ships come in from the seven seas and sail out again with lumber and grain and fruit and milk and honey. Portland stands on the threshold of a new era of commercial expansion. At St. Johns rises the terminal of a far-flung system of transportation. New industries are springing up and a spirit of optimism is in the air. In 1925 Portland will be host to the world for an exposition that will reveal the undreamed of resources of the great Northwest.

Let us swing round the city, and watch the ever-changing scene. Filling a complete block is the Public Library, massive, four-square, a dynamo-house of good influences. It gives out more books per capita than any other library in the United States. It stretches out hands of welcome to the foreign-born and serves all the schools with splendid completeness.

The Municipal Auditorium that will be the meeting-place of the General Convention has one of the finest pipe-organs in the country, and serves as the citizens' forum. The City Hall, with its pillared beauty; the court-house, dignified in granite and marble; one of the great banks, an exact replica of a temple at Athens; green parks, clean streets—shall be milestones on a journey of delightful memories. Portland, the home city, with its terraces of flowers, its hedges of roses, its velvet lawns, its spirit of warm hospitality, has a unique charm for the visitor.

Through avenues of pink and white we travel over smooth roads to the great Columbia Highway. You who have looked out of the stone windows of the Axenstrasse or glimpsed the blue sea from the Corniche, will find here a modern miracle. The dream of a great engineer come true. Fifty miles of scenic beauty. Crown Point, perched seven hundred and fifty feet above the Columbia, gives a panorama without equal in the world. Good St. Peter himself is honored on the wide highway. A wonderful monolith towers up into the sky, majestic, inspiring, unique. Until the crack of doom shall St. Peter's Dome keep watch over the shining river!

At Shepperd's Dell we may visit the "Playground of the Fairies" and sit in quiet loveliness amid the tinkle of the gently falling waters. Over great concrete bridges our car spins on along a roadway cut from the solid rock.

At a sudden turn you stop with wonder, "silent, as on a peak in Darien." A silver mist drops for seven hundred and sixty feet, breaks into a veil of pearly lace, and drops down in a fern-circled pool to join the waters of the old-time Oregon. Old Chief Multnomah may visit the falls that bear his name of moonlit nights, when amethyst and amber tint the falling torrents. For the dusk is full of voices that sing the song of the mountain and the pine.

Sixty miles from Portland as the crow flies, Mount Hood lifts its gleaming peak over eleven thousand feet above the sea. We who know the forest trails winding through green tunnels of quiet beauty can lead you to lakes set like sapphires in the shadow of the snowy sentinels of Oregon. Within a few hours of your hotel we may sit beside a rushing mountain stream and find our supper in the trout so abundant. You may camp in the very shadow of Mount Hood, and as you cook your bacon, your breakfast view shall be great meadows carpeted with blue lupin and scarlet painter's brush. At Lost Lake you shall see at night such a nocturne of blue and silver as Whistler never dreamed of. With Portland as a center, mountains of the Northwest are all accessible. Crater Lake, a deep blue cup with craggy rim, the Mackenzie River, with what Kipling calls "the finest fishing in the world," lead you to the Sisters, and the gateway of Eastern Oregon.

When the hour comes to say "au revoir" to the Rose City, come to the King's Heights, and watch the moon rise over the sleeping city. Shut in a garden, Portland surely has "a goodly heritage." The river makes a ladder of gold, and far away to the horizon gleam the home-lights of a hundred thousand happy homes. Like a golden glow-worm the car climbs the height of Council Crest. A church bell chimes the hour. From a colonial bungalow surrounded by a riot of gladiolus and dahlia come voices in glad laughter, and the whisper of the "Humoresque." Mountains, forests, streams, temples, banks, marts, stores, granaries * * * to and fro the eye wandered in amaze until it came back to the open door through which the red firelight glowed. Into the perfumed night came two lovers. The future of Portland lies in its young people. They are dreaming of a greater and a better West. If their dreams come true, mayhap that the Pacific Coast may be the cradle of a new race and the frontier of a finer civilization. Once again the bells ring out. Beneath all the beauty and the charm of our city lies a hidden fire—the quenchless spirit of a people that know their destiny is great.

The mountain preaches a sermon by night and day, that the shining heights of success are to the pioneers of thew and sinew. At pearly dawn, in sunset glow, at high noon, the great peak watches over the city. It is the magnet that draws men from desk and shop to the refreshment of its cool recesses. It is a friend whose face we miss when cloud-wisps veil his summit. Roses and mountain snow: green mead and forest aisles, it would take old Homer to strike his lyre, and tell of the beauties of the friendly city of the Great Northwest.

PORTLANDS' PUBLIC AUDITORIUM

Where Convention Will Meet

LOCATED at Third and Clay Streets, the auditorium is designed and fully equipped for meetings and conventions of large magnitude.

The normal seating capacity is 3,800, with 1,590 seats on the main or lower floor and the remainder divided between two balconies. This capacity may be increased to a maximum of 8,500. By use of two side assembly rooms which may be opened into the main auditorium by removal of sliding partitions, the capacity is 5,500, and by placing seats on the stage the capacity is 6,300, and by utilizing the available standing room the capacity is 8,500.

In addition to the main auditorium, the building has six large rooms suitable for meetings, exhibits, etc., and immense basement suitable for large exhibits, a mammoth stage, and many other features, making it available for a multiplicity of uses. All of these parts may be connected together when the entire space is needed for one attraction.

The policy of those in charge is to make the great building a great public forum and a great municipal theater and meeting place, where large crowds may assemble under the most favorable conditions to discuss subjects of the day, hold public celebrations and demonstrations and enjoy musical and other attractions of a big order.

The movement for a public auditorium in Portland dates beak to 1900, when the need for a large meeting place was first felt. The idea developed during a period of ten years until it became an issue at the municipal election, June 5, 1911, when a bond issue for $600,000 was approved by the voters.

The cornerstone was laid September 14, 1916, and the building was dedicated July 4, 1917. The cost of the structure, including furnishings, was $600,000.

Portland's auditorium is on the outskirts of the retail business district and is served by two car lines. It covers a block 200 by 200 feet in size, is 100 feet in height at the highest point, and is built of reinforced concrete and cream-colored brick with terra cotta trimmings. The main entrance on Third Street has seven double metal doors at the head of granite steps 120 feet in length extending up from the sidewalk.

Interior.—The interior of the main auditorium is in white, of plain design and free from columns or pillars to obstruct the view. The proscenium arch, 50 feet in width and 31 feet in height, is of an artistic scroll design which is carried out around the balcony rail. Interior lighting is from five main suspended fixtures supplemented by numerous cluster lights. Two large assembly halls with polished maple floors are separated from the main auditorium by sliding partitions which may be removed in fifteen minutes' time, thus throwing these spaces into the main body of the house. These rooms are provided with portable chairs and heavy canvas covering for the floor, which is used for dancing and banquets. Entrance to the upper floors and balconies is by way of wide stairways. Entrance to the main floor is through the Third Street doors, which open into a ticket lobby entirely of marble, 15 by 106 feet in size, with ticket windows at each end. This lobby is connected with a foyer 12 by 140 feet in size, separated from the main auditorium by glass doors. The building has separate entrances for the upper floors and for the assembly rooms, making these available for use while the main auditorium is being used. Each floor is provided with adequate comfort stations and with check-rooms. A main rest-room for ladies and a smoking-room for men are on the main floor at each end of the foyer.

Acoustics.—The auditorium has perfect acoustics throughout, the softest music being heard distinctly in the most remote seats. An ordinary voice carries to every part of the building and the words may be heard distinctly. When the side assembly-rooms are seated, music or a speaker may be heard distinctly in the farthest corner.

Seating.—The main floor has 1,590 seats in four sections of thirty-two rows, with twelve and thirteen seats to the row. The first row in front of the stage is six feet lower than the last row in the back of the house. In the balconies each row of seats is nine inches higher than the row in front. All seats are the standard leather-padded opera chair type, numbered by seat, row and section.

Balconies.—Two balconies extend the full length of the main floor on three sides, running from over the outer edge of the seats on the main floor to the outer walls of the building. The balconies are separated by a wide aisle and rail and are entered from stairways leading up from the foyer. The balconies are entirely separate, there being no entrance from one balcony to the other except by way of the main outside stairway. The topmost seats in the second or upper balcony are 150 feet from the stage.

Stage.—The building is equipped with a stage 84 feet in width and 49 feet in depth ,with fly gallery 34 feet above the stage, 88-foot rigging loft and 56 feet between fly gallery and floors, proscenium opening 50 feet wide and 31 feet high. The stage is equipped with asbestos and front curtain, picture screen, draperies, wings, drops, 138 sets of lines, footlights, border lights, floor pockets, the latest type Cutler-Hammer dimmers controlling both stage and house lights, both direct and alternating electric supply, removable sectional floor, twenty dressing-rooms capable of accommodating 1,500 persons, freight elevator to all floors, parallels, platforms, stage extensions, flood lights, calciums, lamp-room with two motion picture machines, spotlights, stereopticon, orchestra pit 8 by 50 feet, with a capacity of sixty pieces, with understage entrances, property-rooms, large assembly-rooms adjoining stage, and carpenter, blacksmith and general repair shops. The under stage is 12 feet in height and the full size of the stage. The building is flood-lighted from the front.

Pipe Organ.—The auditorium is equipped with the latest type Skinner pipe organ, installed in 1917 at a cost of $25,000. It is pronounced by organ experts one of the best organs in the United States. The console is portable and may be used either in the orchestra pit or on the stage. The organ is used at all public functions.

Basement and Baths.—Two large comfort stations and public baths are installed on the Clay Street side of the building with entrances separate from those in the building proper. Beneath the lower floor of the main auditorium is a concrete basement 169 by 100 feet in size, with numerous small rooms for storage, etc. Entrance to the



The Auditorium.

basement is through the main doors to the building or by other entrances connecting only with the basement. A wagon entrance 20 feet in width leads into the basement from the street.

Assembly Rooms.—Above the first or main floor are four large assembly-rooms, two of which are occupied by the exhibits of the Oregon Historical Society, while the others are used for small meetings and for temporary exhibits.

Kitchens.—A main kitchen completely equipped for large banquets has direct entrances to the basement and to the assembly or banquet hall on the south side of the building. Dumb-waiters facilitate service. A smaller kitchen serves the assembly-room on the north side of the building. The kitchen has modern gas ranges and cooking equipment and dishes and tables sufficient for about 2,000 plates.

Combination Affairs.—When the entire building is required for big events the main floor, side rooms and basement may be brought together by installing portable stairways in the orchestra pit, giving an eight-foot walk from the main floor to the basement. This plan is particularly desirable for large carnival events.

Protection.—The auditorium is provided with a thoroughly adequate system of exits from every section of both balconies, the main floor, side rooms, assemblies, stage and basement. All exits are of the "fire door" type, opening when pressed from the inside, and remaining locked from the outside. The building is also provided with an automatic sprinkler system and with automatic metal fire doors between main rooms.

WHAT IT MEANS TO THE NORTHWEST

By John D. Rice

DON'T say this caption is not explicit; the word "it" has only one meaning—the General Convention in Portland in 1922.

The letters of this big word—IF—tower, rose-entwined, a shimmer of color; bowed by clustered beauty drawn from Oregon air and soil, they stand apart and form an arch of welcome for the oncoming host. One year hence, hardly one of Time's pulse-beats, new discoverers of Oregon will be with us. What a burst of realization! Into the mighty West will they come, over steel-edged trails, past mountain pyramids, along deep-cut valley aisles, through miles of inspiration.

Really, it's hard to settle down to the subject in hand, which insists that we try to tell what the General Convention means to the Pacific Northwest. The stir of this wonderland jumbles our data; its garden fragrance drugs our fancies; its charm would lure us from the prosaic—anything to be up and away; gripping one of Oregon's wings; or drifting down the Columbia, to watch the shadows of the evening steal across the sky, the venerable peaks pull on their pink night-caps and the star gleam gild the majesty of the river.

What—what will it mean to the Pacific Northwest? Shall we say, economically—grewsome word! We know that a larger, finer system of measurement than this is needed. And so does every loyal Churchman and Churchwoman; here this favored area is abundantly blessed—men and women of truest spiritual temperament, who would be ashamed to leave undone their best for the convention. And shoulder to shoulder with them are leaders in metropolis and throughout the Commonwealth; keen-eyed, indomitable, fired with purpose that looks beyond golden materiality, new-rising emporiums of marble or even a growing population and domains of falling forest and turned-up sod. With us they are thinking, to be sure, of the prosperity and happiness of the people in this magnificent Northwest, but far more of its devotion to the refining ideals of righteousness.

Moreover, there are a few things for us to consider. This Pacific Northwest did not spring up fully developed and glorious like a pyrotechnic device shot skyward and curving into color shapes. In its making we see also figures odd and strange to modernity. A sail appears on the Columbia. Canoes with muffled oars essay its tributaries, slipping into a wilderness overhung with mystery. Bristling, fur-clad explorers follow the river to its confluence with the sea. A keen-eyed native sights their approach; startled, he is metamorphosed into stone, his gaze still held by what he sees in the distance. Settlers trickle in. Clumsy oxen draw their shrouded wagons. Ruddy campfire reflections slash the bosom of stygian stream. A thousand miles from civilization, buried in savage solitudes, these home-seekershuddle close and lift up their hearts to God who watches over them.

And then they come—the pioneer missionaries, the mightiest hewers, the stoutest builders to labor in the making of this Pacific Northwest; aiding its settlement, giving it a soul; bringing the white man's Book of heaven, the Church and eternal life to the Indians; making and consolidating new gains for Christ; founding the great educational institutions of Oregon. Here they wrought, spending and being spent; lights shining in a wilderness of darkness; heaviness they endured for a night that joy might come in the later generation morning.

How proud we are to glimpse among them, Bishop Scott, St. Michael Fackler, William Richmond and other heroes of the faith who brought the Church to old-time Oregon. Time glorifies them; tradition glows with their names and deeds. We who today are stepping into a greater future may well look back, our hearts overflowing, to those who helped to bulwark Oregon for Christ—Bishop, clergy and laity. And we cannot forget the later heroes in the strife—Bishop Morris, Bishop Barker, Bishop Scadding, the clergy and the sons and daughters of the Church who were choice vessels of grace and lights of the world in their several generations. They are with us in spirit.

But why this long, searching gaze into the past. The reason ought to be very evident. The Pacific Northwest is young in point of development. Our elder sister States to the East may be justified by kindly intent in smiling indulgently and patting us on the head. We are patient; for we know where we happen to be. Oregon, Washington and Idaho are quite mature. They have been out in the world for some time, hustling for themselves and making their own living. Even so, our elder sisters may think us precocious; but that is not the point!

No—there is one great fact that leaps out, sharp and clear. It is the real basis of this sketch; every foregoing word is pertinent to it; in it people of every faith may well rejoice.

What a mighty testimonial is it to the efficacy of seventy-eight years of religious endeavor in this Northwest that a conservative institution like the Episcopal Church in the United States of America, powerful out of all proportion to its million communicants and part of the great Anglican Communion of thirty million members, should elect to hold its Triennial Convention in Portland! This not mere boasting. Cities that were great when Oregon was merely a name and Portland unborn, and now in the million class, would have welcomed the honor. The beauties and grandeurs of our western land would have won



Multnomah Falls.

us kindly consideration. But the General Convention of the American Church does not follow tourist guide-book routes; scenery alone couldn't draw it. What brought the General Convention to Portland was thoroughly attested social and religious culture of this progressive Northwest, home of unlimited potentialities; it is the crowning glory of seventy-eight years of religious enterprise. Judge now what the convention means to the Pacific Northwest. What systems of measurement, what forms of evaluation will you use?

How they must rejoice—we feel that they do—our spiritual kinsmen in the cloud of witnesses! Our own heroes of the faith, sturdy empire and kingdom builders! Yes, and all the others—Jason Lee, Marcus Whitman, Dr. Parker, Father Blanchet, and other men of might who raised the cross to the gilding rays of the sun of the Pacific! It's a far cry from the early missionaries to the magnificence of our triennial conclave. Yet what man has wrought and what God has wrought meet here on a wonder page of history. We thank God for it all.

Now we look forward to September, 1922, not wasting time in rapture-gazing; but vision-blest, we lay hold of our preparation tasks, grateful that they are ours to perform. Happy heart-throbs enter into the welcome we plan for our guests. We like to think of the delightful amazement of those who will come to discover this West where every prospect pleases—a sublime background to all of our industrial, social, intellectual and religious development. They will understand the spirit that has built up here a newer East. They will marvel at the wealth of opportunity, and returning home, will be westward looking. Through them thousands, who know not our favored Northwest, will be filled with enthusiasm for the World's Fair in 1925 and will come flocking hither. There is, indeed, a logical interaction between the religious and the social and economic—Oregon's experience proves that—and whatever prosperity and other advantage may come to secular interests in this region we wish with all our heart.

We are confident that Oregon hospitality will meet every expectation of our guests; that its doors will fly open to the fainest tug at the latch-string. Most Reverent Presiding Bishop, worthy leader and father of your people, honored by a nation, loved by your children of the Church, your message stirs our hearts. It gives us strength for our task and puts joy into it. We will not disappoint you. Governor and Mayor, we thank you for your characterful, cordial words of greeting. They exemplify the Oregon spirit—its snap, its dash and its sparkle, and its captivating goodwill—and will travel over the land. Church people and fellow-citizens co-operating, God has blessed us with a wonderful opportunity in bringing this convention within our gates. Your duty is a proud one.

The years still in the curtained future will tell what the General Convention means to the Pacific Northwest. But in the meantime our resplendent opportunity is at hand.

Clerical Fallacies

Two fallacies seem to be creeping into the current life of the ministry. The one is that there is any objective which is a substitute for the direct love of souls, whether that direction be through the ordinary pastoral round of the congregation, or through educational, social or administrative channels. In being fishers of men there is ever the temptation spoken of by Habakkuk to "sacrifice unto their net and burn the incense unto their fine net." Nothing gets a man away from his people or from the inspirations of his ministry sooner than to allow himself to rest in any avocation of secondary concerns of the Church away from the vowed vocation to help the piety of the people. No avocations, however many or however telling, can add up in themselves to amount to that pristine vocation. No busy stir in committees or Church machinery can in itself restore the priestly glow when that is denatured in a loss of first love of souls. It was said of Bishop Phillips Brooks, with the multitudinous outside Church and civic calls made upon him, and his unique pulpit record, "His ministry was a pastorate rather than a rectorate. He cared for each one, even the littlest and most humble of his flock. It was thus that his great heart found responsive love and full recognition in other hearts." And there is no Petrine question of anything like as much moment to the modern catholicity of the Church's meaning of its age as that critical charge for the advancement of Christ's kingdom, the ruling of the Spirit in love and the profiting of His Church—"Feed My sheep," "Feed My lambs."

The other fallacy that sometimes works with this bane of avocation is the itch for notoriety. There must be of course wholesome publicity. Perhaps our Church tradition has not made the use of it it might. It may have been more concerned to see that the true light of its candle burned and was not snuffed out, than with the candlestick for its shining abroad. No doubt the provision for letting that light duly shine by our general and local Departments of Publicity is both timely and progressive. What has to be resisted in its beginnings, however, in these times of limelighting everything, is the feeling that sometimes comes over one, as he reads glowing accounts of what this one or that one is accomplishing in his field, that somehow what he is doing in his humble, faithful round, when he is calling his sheep by name and trying inconspicuously to lead them to better things, does not amount to much. Ought he not to have more notoriety? In nine cases out of ten, if he is the good shepherd of his flock, he in the long run has more appreciation and recognition of the right sort than he suspects. But the temptation to restlessness is just there to be resisted. If it is yielded to, then come discontent and the effort to get more "in the Sun" of position or popularity. Then "the sheep of Christ, which He bought with His death, and for whom He shed His blood," are in the very peril of finding a hireling shepherd, and the ministry begins to move in the direction of easiest, not to say egotist, direction. One who probably did more than any thinker to change the whole attitude of early New England "pastoring" for the piety of children, Dr. Horace Bushnell, in his "Christian Nurture" said of himself towards the end of his life, "I was almost never a president or vice-president of any society and almost never on a committee. Take the report of my doings on the platform of the world's business, and it is naught. I have filled no place at all." That is bound to stand as a most suggestive perspective of vocational power for the ministry of this or any generation.—Bishop Nichols' Convention Address.

New Ground

The Rev. George W. Lay, D. C. L.

WE would call attention to the need that exists for work among three classes that are not ordinarily reached by the Church Sunday school.

I. **Home Religion.** The religious training of infants and of children too young to attend school is of the utmost importance. Nothing can take its place. Good habits and ideas are then most easily acquired and bad ones are eradicated later with great difficulty. This work must be done by the parents, who too often fail from ignorance, indifference or diffidence. The parents need instruction, inspiration and encouragement. Two main things must be done. Individually, each child must be told Bible stories and taught the simple things of religion as soon as he can listen, and must begin to say his own little prayer, night and morning, as soon as he can lisp. Collectively, an atmosphere of religion in the home must be created, especially by grace at each meal and by family prayers, where all join and each child takes some part. The influence of these early habits and associations will never fade. This work must be promoted in each parish by the rector and his lay assistants, but dioceses and provinces can suggest methods and furnish printed matter. The best work in this line has been done by the Committee on Home Nurture in Religion of the Second Province, Rev. T. A. Conover, Bernardsville, N. J., Secretary. Its 1917 report is practically out of print, but a further report will probably be available soon.

II. **The Home Department.** Under this name a good deal of work has already been done by many religious bodies. It is a department of the Sunday school, but its work is outside in providing instruction for both young and old who desire it. The teachers may, or may not, be on the regular Sunday school staff. The students have lesson books or papers and do the work at home. The teachers may go weekly to each student at his home, or the written papers with the week's work may be sent to the teacher, corrected and returned. This latter method is most useful, especially for adults, in a scattered country parish. Each student is enrolled, makes a weekly offering in an envelope provided for the purpose, and receives a letter from the rector or superintendent at stated times. Occasionally most of them can attend a special session at the parish church.

III. **The Sunday School by Post.** Thousands of isolated communicants and would-be students are scattered about the country, neglected, forgotten and lost. This is practically an untried field with us and deserves careful attention and development. The General Board of Religious Education of the Church of England in Canada, 133 Confederation Building, Toronto, conducts a Sunday school by post in connection with its Home Department. Their experience will help us. Each student is assigned to a particular teacher and all is done by correspondence. Thus even a "shut-in" may be either scholar or teacher. Each Diocese should have a committee to seek and find these neglected and hungry souls and provide for their pastoral care and religious instruction.

WHAT DO YOU THINK OF THE SOUTHERN CHURCHMAN?

Some Answers Received in the Prize Competition for Suggestions

We want to know what our readers are thinking about the Southern Churchman. We want to know what they like and do not like in its pages. We want the fresh suggestion of their ideas to make plain to us the paths of larger development.

Therefore, we are asking all our readers to send us their opinions on three questions about the paper; and, in order to indicate the real value which we attach to their answers, the Southern Churchman offers prizes for the best, the second best and the third best suggestions which shall be sent us—twenty-five dollars, fifteen dollars and ten dollars respectively.

The questions are these:

1. What feature of the Southern Churchman do you like best, and why?
2. What feature of the Southern Churchman do you like least, and why?
3. What feature not now contained in the Southern Churchman would you most like to see added?

There are no restrictions upon this invitation, nor upon eligibility for the prizes. The lists are open to subscribers and non-subscribers alike, but of course those who are regular readers of the paper will be in the best position to give helpful answers. The only conditions are these:

That the answer to any one question be not more than one hundred and fifty words.

That all answers be written on only one side of the paper.

That preferably they shall be typewritten, or if this is not practicable, that they be written by hand very plainly.

The invitation is open for the months of November and December, closing December 31. From time to time we may print some of the answers received. Prizes will be awarded to the most helpful answers as soon as possible after January 1.

Here Are Some of the Answers

I. The feature of the Southern Churchman that appeals most strongly to me is "Christianity and the Community," edited by Rev. R. Cary Montague, because it is always practical and can be easily understood by the common or garden variety of layman. In this department there is an absence of glittering generalities, but instead some specific abuse to be corrected, or some definite charity to be supported.

I like this department because Mr. Montague is never neutral, he calls a spade a spade, and is not afraid to speak his mind concerning such important issues as the League of Nations, prohibition, racial injustice and the unfair administration of criminal law.

2. The feature I like least in the Southern Churchman is the Department for Young Folks. I notice that each of my own youngsters is quite willing to let the other fellow have first go at the Southern Churchman, while this Alphonse-Gaston politeness is conspicuous by its absence upon the arrival of a Sunday paper containing a comic supplement. Far be it from me to say one word in extenuation of the horrors of the funny paper. To my mind the Katzenjammer kids are detestable, but only slightly more so than the pallid heroes of the Rollo books, and there have been times when some of the selections in your Young Folks' Department were painfully suggestive of Rollo.

I realize that this department is by far the hardest to provide for, and my suggestion is that your next betterment contest be devoted to the question of how best to secure and retain the interest of young people in a Church paper.

3. The feature that I would like most to see added to the Southern Churchman would be a column devoted to the answering of questions pertaining to the Church—its history, its geography, its law and general statistics. This department might well be called "The Historiographer's Easy Chair." Or, if that title would be too palpable, a steal from another excellent weekly, we might just head the column, "Ask the Southern Churchman." This would soon become the oracle for Sunday school teachers, vestrymen and all Church workers, including hundreds of ministers who have not access to a complete reference library.

J. C. M. Valentine.

Responding to your request for readers' opinions of "Southern Churchman," permit me to say that, generally speaking, I consider it without a superior among religious family papers. It appeals to all, and furnishes excellent reading matter for the group around the fireside. It does not forget the children. To the seeker after Church news and current opinion, it is truly satisfying.

1. The department "For the Young Folks" is my favorite, because the children delight in it and await it eagerly.

2. The department, "Christianity and the Community," alas, falls far short of its splendid opportunity, and therefore must be voted as the least satisfactory. The trouble is, it lacks vision. It assumes that a Christian's whole duty is to pray and patch. Consistent with this view in the November 5 issue, your editor waxes eloquent over the prospective gifts of cast-off clothing. Imagine what a motley junk-heap would confront some "generous" Christians on the day of judgment if the promise were literally fulfilled: "He that hath pity upon the poor lendeth unto the Lord; and look, what he layeth out, it shall be paid him again."

When will the Church's spokesmen heed the self-respecting cry of the honest poor: "We want work, not charity."

The longest paragraph on this page (13) is devoted to the puerile performance of giving a grotesquely trimmed poke bonnet to a dear little girl, one of three small children whose mother is a **delicate widow, with no means of support.** How many generous Christians were "among those present at the presentation" we are not told, but we doubt whether the Lord Jesus was present at such a travesty of sweet charity. And yet, that is the puny way in which some professing Christians would solve the awful problem of five million unemployed in the United States.

3. Mr. Editor, you do not need any more departments. What you do need is a new life in the Department of Social Service. It needs raising from the death of sin (of omission) to the life of justice. Its editor ought to read the soul-stirring gospel of Jesus Christ, and teach His uprooting message. Such a brave venture would, of course, offend the Scribes and Pharisees, and the cry would be raised anew, "Crucify Him." But unflinchingly persisted in, this policy would cause such a resurrection of dry bones that the Southern Churchman would forge to the front among the real heralds of the kingdom.

James L. Smiley.

To the Southern Churchman.

Now tell me, pray, how can I say
  Which feature is the best,
When all is fine, in every line,
  I study in my quest?

Religious news and various views
  On questions of the day,
With learning fraught give food for thought
  Inspiring mental play.

The family, too, now comes in view
  With reading for the young;
With stories true, both old and new,
  For e'en the prattling tongue.

So how can I, much as I try,
  Say which appears the best?
I'll seek no more upon this score
  And so resign my quest.

Mary P. Bryan.

1. I **love** the Southern Churchman as a valued, life-long friend; but perhaps what I best like about it is that it is so fearlessly loyal to its splendid motto: "Catholic for every truth of God; Protestant against every error of man."

A favorite feature with me is "Thoughts for the Thoughtful."

2. The Children's Department might be improved. They must learn to **love** the Southern Churchman.

3. Would it be possible to introduce a short course of religious instruction for children—if only a few questions to which they may look up answers. **Alice B. Joynes.**

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1. I like best the Family Department. Why? Because I know of no other Church paper that equals the Southern Churchman in this respect.

I remember as a child how eagerly I looked for it, and the love of a paper gained in childhood usually lasts through life.

2. I cannot think of any feature of the Southern Churchman that I like least.

3. I should like to see a more comprehensive survey of the whole field of the Church at home and abroad. Why? I have the impression that the Southern Churchman is thought of more as a local or Diocesan paper than its colleagues, The Churchman and The Living Church.

Mary Packard.

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1. The news from the several Dioceses and the General Church, as that keeps us in touch with missionary work all over the world.

2. It is not a **teaching** paper. Too much preaching and too little putting forth the real living doctrines of God's Body on earth.

3. Give us wholesome articles for the young, instead of pointless stories. Nobody objects to tales told with an intention to teach.

Margaret Stanley Beckwith.

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1. The beautiful **Collect** each week, for our **uplift**, and the aim and clearness of the paper, also its **high tone** and get up, etc., etc., for it's far above any Church publication I have ever read.

2. Too many advertisements spoil the sacredness in bringing before the reader the secular things of **this world** (the Christ first and last), from end to end.

3. Put in each week a good gospel sermon for the benefit of **those** readers who **can't** get out to hear them.

Arthur L. Stevens.

The Church and Law Enforcement

The Rev. G. W. Gasque.

Should the Church be actively interested in law enforcement?

Seventy-five years before the exile Isaiah described the condition of Judah in these words: "From the sole of the foot even unto the head there is no soundness in it, but wounds, and bruises, and putrifying sores." Just a short time before the nation was taken into captivity Jeremiah summed up the whole situation by saying, "Thou hast forsaken the Lord thy God."

In this same connection the prophet explains one of the principal causes of the disintegration of Judah. The public servants of God and of the people had failed in their duty. There were four classes of officials: (1) Priests; (2) they that handle the law; (3) pastors; (4) prophets (Jere. 2:8).

Concerning legal matters in Jeremiah's day, "they that handled the law" knew not God. These men who handled the law were inseparably connected with the priests, the pastors and the prophets. Their office was a sacred one, just as the offices of the other men were sacred. They were regarded as servants of God, just as the other men were servants of God. And they, together with other public officials, together with other servants of God, failed. Because they failed the nation went under. Judah was taken into captivity, from which she never recovered.

The same idea of the sacredness of office is brought out by the Apostle Paul in Rom. 13:1-7. Paul tells us clearly and emphatically that the powers that be are ordained of God, and that rulers, they that are in authority, they that "handle the law," are "ministers of God."

When you come to call a clergyman to be the minister of your church, or to elect or appoint other church officers, you secure men who are known for their piety, education, and general fitness for the position.

When you meet on election day to call a man to be Governor, or Attorney General, or Chief of Police, or any other man in authority or who may have to do with handling the law, if you follow the teachings of the Bible and the Church, you will be equally careful to select men who are straight and clean and honest religiously, and men who are otherwise capable of filling the place.

It is a Christian duty and obligation. And the community that fails in this regard must suffer.

If they that handle the law know not God, as they usually do not, laws will be ignored. Political graft and corruption will continue just as it has in the past. You cannot expect your public funds to be correctly appropriated. If the men in authority are unchristian and incapable, nothing but prostitution of the law can be the result.

The only solution of the problem is a Biblical and religious solution. As ministers and Christian men and women we must come to realize that we are citizens, and that our citizenship is sacred, and cannot be separated from our religion.

A little while ago Mr. John A. Boykin, Attorney General of Fulton County, Ga., in the "Christian Index," made an appeal to the Church people of the country to help enforce the law. He said that "laws cannot be enforced without an aroused moral sentiment behind them."

He continued: "We need in this period of utter lawlessness a rebirth of respect for the law. The Church is the moral force that must restore this respect for the law. When we fully realize how much law means to the individual and to civilization itself, and when we come to look upon law as the great Clarendon did, as the standard and guardian of liberty, then indeed will we have that rebirth of respect for law that we now so sorely need."

Public sentiment is necessary for certain things, for the enactment of a law for example. But when a law is enacted as a result of an aroused public sentiment, as the law of prohibition for example, when the law was passed, public sentiment did not die. There is as much public sentiment in favor of prohibition today, if not more, than there ever was.

Public sentiment, however, will not enforce law. Laws are enforced by those in authority, by the men who are elected to enforce them. Laws will be enforced only when the men in authority are honest and capable. By honesty I mean men who are straight, clean, Christian gentlemen. By capable men I mean men who possess initiative, leadership and education.

The best, quickest, most effective way Church people can aid officials like Mr. Boykin in the enforcement of law will be to realize the sacredness and responsibility of our citizenship, and elect to office only honest and capable men who realize the sacredness of their office, just as we would exercise care and judgment in the selection of a minister of the church.

We have all the sentiment that we need for law enforcement. What we need is an aroused sense of the sacredness and responsibility of citizenship, and then to exercise our citizenship and not turn it over to professional politicians. You would not turn over to corrupt politicians the management of your church. Apply the same rule to the management of your civic affairs. Do not call one religious and the other secular. All power is of God. And the men in civic authority as well as the men in religious authority are "ministers of God."

Army and Navy Commission Honors Unknown Soldier

On Thursday, November 10, the Bishop of Washington delegated Bishop Perry, of Rhode Island; Dean Bratenahl, of the Army and Navy Commission, and Dean Washburn, of the Episcopal Theological School at Cambridge, to lay a wreath in the name of the Church on the casket of the unknown soldier. The delegates were met at the foot of the Capitol steps by an officer of the United States Army, and were conducted through the corridors of the Senate to the rotunda. They then advanced into the middle of the rotunda and stood by the side of the casket. While Bishop Perry placed the wreath on the catafalque, he said the words that follow:

"The Army and Navy Commission of the Episcopal Church offers to the unknown soldier and to those who like him laid down their lives for home and for country this tribute of grateful and sacred remembrance. With it we place the Church War Cross inscribed with the words, 'Christ died for thee,' conferred upon many of his comrades as a token and sign of their faith and devotion.

"Almighty God, we yield unto Thee high praise and hearty thanks for those Thy servants, who in the defense of liberty and justice have laid down their lives for their country. Grant that they, faithful unto death, may receive the crown of everlasting life, and that the good work which Thou hast begun in them shall be performed until the day of Jesus Christ, our Lord. Amen.

"The Lord bless thee and keep thee. The Lord make His face to shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace, both now and evermore. Amen."

During this brief service a constant stream of men, women and children was passing through the rotunda to pay their last tribute of respect to the unknown soldier and those whom he represented.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor.

THE TIDE HAS TURNED.

There is certainly a rise and fall in the great surge of human affairs that is almost as regular as that of our oceans. Who knows? Perhaps God in His wisdom so adjusted His laws that we might observe and learn from the rythmic motive of those mighty bodies of water something of the way in which human sentiment would rise and fall, and so take advantage of the crest of the wave to try to make permanent the advantages gained, and to wait with courage and patient faith when altruism and spirituality seem to have sunk to a low ebb.

As we look back over the past few years we see this condition in world affairs very wonderfully exemplified.

In October, 1918, the desire to serve, to sacrifice, to give for others was at its height. The boys in France were daily laying down their lives for a great cause, the vision of a war to end war was bright before them.

Here at home we felt that there was nothing too arduous or too menial for us to do so long as it could be called service for others.

Then the "flu" epidemic swept the world; those of us who had been compelled to stay at home by reason of physical defects or family obligations grasped eagerly at the opportunity to be helpful and useful.

School buildings were turned into hospitals. People of every walk of life volunteered as cooks, nurses, waitresses, orderlies.

The wife of the Governor of one of our Southern States served as a ward nurse in a hospital for negro patients, reversing the ordinary relationships of life.

The writer of this page worked as an orderly in an emergency hospital (and gloried in it), his companion and fellow-orderly being a small negro boy. One day, when I came in from lunch and was putting on my apron, this small black fellow-worker looked at me patronizingly and remarked: "If all of 'em was as reg'lar as we is, they wouldn't have so much trouble roun' this here hospital."

It was a mede of praise that will never be forgotten.

Yes, in those days the ideals of Christian Social Service came nearer to be universally fulfilled than ever before.

Then came the armistice, and the Paris Peace Conference. The tide began to ebb, selfishness, jealousy, fear and hatred began to rise to the surface from the depths to which they had sunk. This jealousy was not confined to the feeling between nations. It penetrated within the ranks of national leadership. It submerged one after another of those who had guided their countries to success.

Orlando, Clemenceau, Wilson and Venezelos successively went down under it.

The League of Nations was thrown into the turmoil of party politics in this country, and was finally repudiated at the polls. In the heat of controversy and partizanship mistakes were made on both sides, and as a result it looked at one time as though all the wealth had been spent in the great war in vain, as though the blood and treasure had been wasted to no purpose.

Not so. It was only the ebbing of the tide.

We may be pardoned for reminding our readers that in November last year (just after the election), we advocated a day of prayer for world peace, and a writing of letters to United States Senators to urge the setting in motion of some plan to bring about the hastening of the motto of tthis page (Thy kingdom come on earth) through some form of international agreement.

At that time we tried to get a resolution looking to this end (a day of prayer for peace) adopted at the Synod of the Fourth Province, then in session at Norfolk, but it is difficult to arouse faith in prayer even among clergymen.

However, the power and prestige of the Federal Council of Churches brought about that day of prayer, and of letter-writing to Senators, and now the tide has turned!

England has ordered the cessation of work on four great battleships, which will save to the government one hundred and sixty million dollars, a sum equal to the entire revenue of the United States in 1860.

There are strong indications that a more Christian attitude will be adopted by the nations toward China, and altogether the outlook is more wonderfully hopeful than the most sanguine could have predicted.

Surely no one can deny that our prayers have been in vain. Let us keep them up with faith. Let our preachers continue to exert all their influence to mould public opinion and to make it articulate through letters and memorials to the President, and especially let us remember that there will be a final stage of these proceedings when both prayers and pressure will be especially needful.

Undoubtedly some of the decisions arrived at will have to receive the sanction of the United States Senate, perhaps some legislative action by the House of Representatives may be necessary. Let Christian people be alert and stand ready to respond promptly and with unanimity to any call that may come for concerted action from the Federal Council of Churches. Let us be prepared to deluge Congress with letters if necessary.

The peace of the world is a vision, an attainment that is big enough and Christian enough to submerge all differences and deserves the utmost efforts of people of all religions.

ANOTHER NEW ERA OPENING?

We are surely living in great times. The following news dispatch from Chicago may mark the opening of a new epoch in industrial relations:

"(Associated Press).—Employees of Armour & Co., 26,000 in all, today, through their Plant Governing Committee, agreed with officials of the packing house that a wage reduction is necessary, and fixed its amount. The cut is effective November 28.

This is the first time in the history of the industry that a wage reduction has been arrived at in such a manner.

Tonight officials of Swift & Co. announced that after an all-day conference the representatives of the Chicago assembly of employees had voted that a readjustment of wages was necessary, had extended a vote of confidence in the management, and had voted to leave the wage readjustment to the direction of the management.

Reductions for various classes of employees of the Chicago assembly practically corresponding to those fixed by the employees of Armour & Co., and effective on the same date, November 28, were then announced by company officials, who said they expected the other sixteen assemblies of employees to take similar action.

Employees of Wilson & Co. and the Cudahy Packing Company, who are holding plant conferences, are expected to accept similar reductions, and Morris & Co. has announced that it will follow the example of the others. All of the big five except Morris & Co. last spring inaugurated the 'plant congress' system of employees' participation in the management of the industry.

The agreement between Armour & Co. and its employees followed a two-day conference. Twenty-four employees, representative of the plant councils in nine cities, met with an equal number of company officials. The books were opened and the financial situation of the company explained. The question was put to a vote and reductions, effective in all plants except that at Fort Worth, Tex., adopted.

The reductions apply to plants in Chicago, St. Paul, Sioux City, Omaha, St. Joseph, Kansas City, St. Louis and Denver.

The reductions at Fort Worth, where wages are gauged by local labor conditions, are:

Unskilled labor receiving less than 42½ cents an hour, 7½ cents; semi-skilled labor receiving from 42½ to 47½ cents an hour, 5 cents; skilled labor receiving more than 47 cents an hour, 3 cents.

When the reductions are applied to the plants of the other members of the 'Big Five,' 125,000 men and women will be affected. In the final result a far larger number will be directly concerned, as wages in several hundred smaller packing houses are based on the 'Big Five' scales.

No change is made in working conditions or the forty-hour week guarantee.

(Continued on page 27.)

Church Service League of the Province of Sewanee

What is believed will be a contribution to the Church was the successful meeting of the Church Service League of the Province of Sewanee, held in Savannah, Ga., at the time of the Synod, October 25-27. The program, as arranged by the Provincial Council, and approved by the heads of the Provincial organizations, was carried out in full, and the demonstration of what the Church Service League is, and the inspiration gained from having the whole delegation meet together, made the meeting extremely interesting and profitable. About sixty women attended the meeting as delegates, including representatives from the Woman's Auxiliary, the Daughters of the King, the Girls' Friendly Society and the Church Periodical Club, as well as from Diocesan branches of the Church Service League, of which there are nine in the Province. Miss Nannie Hite Winston, of Kentucky, chairman of the Provincial Branch, presided, and led the experiment through to a successful conclusion. The general business of the League and the inspiration addresses were given before the combined group of women, and each of the four provincial organizations held its own business session before the whole delegation, presided over by its own provincial president. A half hour was allowed each organization to meet separately the first afternoon to elect its provincial officers, before reassembling for the afternoon session of the whole body. Addresses of welcome were made at the opening session by the Bishop of Georgia, and Mrs. A. B. Hull, of Georgia, president of the Woman's Auxiliary of the Province, and the reply was given by Mrs. T. P. Noe, of South Carolina, provincial president of the Girls' Friendly Society. One of the features of the program was the address of Miss Grace Lindley, Executive Secretary of the Woman's Auxiliary, on "Leadership." Special emphasis was laid by Miss Lindley on the acceptance of the responsibility of leadership. Two conferences were led by Mrs. W. J. Loaring Clark, of Tennessee, one on "The Position of Women in the Church," and the other on "Parish Co-operation and Federation." The first brought forth spirited discussion, and resulted in the women of the Province of Sewanee going on record as voting down equal privileges in the legislative bodies of the Church by a vote of forty to twenty-five. Noon-day prayers were said by the Bishops Coadjutor of Tennessee and Mississippi, and the Bishop of East Carolina gave a meditation at the opening session the second day. Special addresses were made by Mrs. T. W. Bickett, of North Carolina, on "The United Thank Offering"; Miss Bertha Richards, of St. Augustine's School, North Carolina, on "The Church Service League Prayer Leaflet Quarterly"; the Rev. Charles N. Lathrop, D. D., on "Christian Social Service"; the Rev. Mercer P. Logan, D. D., on "The DuBose Memorial School, Monteagle, Tenn., and the Sewanee Training School for Workers"; Mrs. T. W. Bickett, on "The Inter-racial Commission"; Miss Elsie Morrell, on "The Church Mission of Help," and the Rev. James M. Maxon, of Tennessee, on the value of the Daughters of the King in his parish, the latter at the session of the Daughters of the King. The feature of the session of the Woman's Auxiliary was the report of Mrs. W. P. Cornell, of South Carolina, provincial chairman of the Emery Fund, who reported that she had cash in hand amounting to $8,229, and the apportionment for the Province was $5,950. A special committee brought in a report on the revision of the by-laws which before the meeting of the League were for the government of the Council only, and now pertain to the Provincial Church Service League. The women delegates had their Corporate Communion with the members of the Synod the first day, and were entertained both days at luncheon and at the reception Wednesday afternoon to the Bishop of Tennessee, President of the Presiding Bishop and Council and the Bishop of Kentucky, President of the Synod, given by the four parishes in Savannah. The election of officers of the Church Service League resulted in the re-election of the following: President, the Bishop of Kentucky; Chairman, Miss Nannie Hite Winston, of Kentucky; Vice-Chairman, Mrs. W. J. Loaring Clark, of Tennessee; Secretary, Mrs. Edward Warner, of Atlanta; Secretary, Mrs. James G. Staten, of East Carolina; members at large, Mrs. C. L. Pettigrew, of Atlanta; Mrs. A. G. Stern, of Louisiana, and Miss Edith D. Johnston, of Georgia. The League will hold its next meeting at the time of the Synod in 1923 in St. Paul's Parish, Chattanooga, Tenn.

E. D. J.

The Synod of the Province of New York and New Jersey

The eighth annual session of the Synod of the Province was held at Garden City, L. I., with the opening service on Tuesday evening, November 15, and business sessions on the two following days. The Synod was organized in the Diocese of Long Island, and having met annually in one of the seven dioceses, began its second cycle in the Diocese of its organization.

At the opening service the Cathedral was more than full. After a beautiful service and the address of welcome by Bishop Burgess, addresses were made by Bishop Brent, President of the Synod, whose words were suggested by the meeting of the Peace Conference, and by Bishop Manning, whose special thought was the need of Church unity.

At the first business session Bishop Brent, who became by seniority the president upon the death of Bishop Burch, was elected President for the term of three years, and the Hon. William J. Tully was chosen Chairman of the House of Delegates. The bishops and the delegates met together at all of the sessions, with the Rev. Canon Duffield re-elected as the Secretary. An hour was given on the first day to the reports of the various departments of the work of women in the province, made by Mrs. S. V. B. Brewster, Secretary of the Church Service League. All of the organizations appeared to have been very active, making real progress during the year.

The Rev. C. S. Lewis presented the report of the Board of Religious Education, speaking particularly of week-day religious education. The Rev. E. H. Pearce presented the subject of Young People's Societies in the Church, making clear the great need of such organizations. The Rev. Dr. Burroughs presented the work of the Delancey Divinity School, asking that it might have a provincial status.

The report of the summer schools was full of interest, with an attendance shown of three hundred and eighty at Geneva and two hundred and fifty at Princeton; and the desire to give them an even greater place in the life of the province was expressed.

Bishop Burgess reported for the Committee on the Revision of the Prayer Book, and it was voted to ask the General Convention to hasten the consideration of the work, that it might be entirely completed in 1925.

The Rev. C. K. Gilbert reported for the Social Service Commission, and the importance of the work was fully recognized.

The fact that at present only persons of considerable means can afford to attend the General Convention was presented. It was voted to suggest to the dioceses that the expenses of lay delegates as well as the clergy be paid, in the hope that the General Convention may be a more representative body.

The opinion was strongly expressed that the province ought to keep a large and recognized place in the Church, but that to do so larger powers must be given, with the ability to relieve the General Convention of the long consideration of subordinate questions.

In a long and interesting discussion, in which Bishop Loyd, the Rev. Dr. Goodwin and Hon. William J. Tully presented the formal papers, recognition of the great accomplishment of the Nation-Wide Campaign was made, and entire loyalty to those who have it in charge was expressed. There were some useful criticisms of the cost of administration and publicity, but all that was said was in good spirit and profitable.

The various commissions of many kinds were filled, and Mr. William M. Baldwin was chosen again for membership in the council. Albany, in its turn, invited the Synod for the next annual meeting. The attendance from all the dioceses was large and continued to the close of the session at noon on Thursday.

The Diocesan Church Club made all in attendance at the Synod, their guests at a dinner on Wednesday evening where addresses were made by the Bishop of the Diocese, Bishop Gailor, Judge Jenks and Judge Crane. A great many women representing their own forms of work were present at the Synod. The hospitality for all who came was abundant, and it was felt by all to have been a useful meeting of the Provincial Synod.

Church Intelligence

New York's First Diocesan Conference a Great Success

The Church Club of New York added another success in making it possible to hold in Carnegie Hall on November 18 a Diocesan Conference, the first but not the last to be planned. Far more people wanted to attend than the hall would hold. More than one thousand choristers alone volunteered where only two hundred could be used. Bishop Manning presided, and all other speakers were laymen. The features, all notable, of the Conference were the following:

1. Bishop Manning announced that, so far as he could learn, all partisanship in the Diocese has vanished. He said unity prevails everywhere. Parties no longer exist.

2. The laymen and the laywomen are to come into their own. Many offer to serve, and all must do so. There is no reason why clergy should do both spiritual and material work. They have done so long enough, partly because laymen would not do, and partly because clergy were autocratic and jealous of lay activity. There is to be careful division of labor, spiritual and material, and the latter is to be performed by unordained men and women.

3. With $46,000 a year pledged to pay salaries of bishops, including suffragans and their secretaries, a sum never before dreamed of in any American Diocese, nobody is saying it cannot be afforded, or calling a halt. Instead, when the Conference heard the Bishop say that only $3,000,000 is needed for the Cathedral nave, and proposed that it be raised and the nave built, there was a round of applause. The Bishop said that is not the first task, however, and he mentioned $1,000,000 to endow the episcopate, yielding $50,000 to $60,000, there was more applause. The present Episcopal Fund has stood at $240,000 since 1914, until this year, when about $45,000 additional has been pledged.

4. It is going to be possible, by the same facilities by which New York and other cities heard President Harding at Arlington on Armistice Day, to equip the Cathedral, chapels, choir, sanctuary, nave, in such way that every person can hear perfectly all that is said and sung, no matter in how obscure part he or she may be, and all this at not large expense either to instal or to maintain, and without unsightly equipment of any kind. As the Bishop observed, this is some advance.

Bishop Lloyd led in the opening prayers, and Bishop-elect Shipman led in recital of the Creed. Hymns were of the stirring sort, and resolutions praising President Harding for calling the Washington Conference, and Secretary Hughes for striking out for results large and early, were adopted. The speakers were Messrs. Stephen Baker, the financier; R. Fulton Cutting, who leads in work for the poor, for laboring men, and for social service; Stephen M. Bayne, who has worked hard for the Nation-Wide Campaign, and Dr. John H. Finley, late Commissioner of Education of New York. Following Mr. Bayne's address, the Bishop committed Diocese and Conference unreservedly to the Nation-Wide Campaign, and that to the last ounce of enthusiasm.

In his formal address Bishop Manning enumerated the things just ahead to be done, and in doing so mentioned one after the other, praising the work of each of them, the City Mission Society and the large number of efficient Diocesan agencies already functioning. The tasks, the Nation-Wide Campaign among them, are:

Completion of the Episcopal Endowment Fund to $1,000,000, and so relieve assessments from all parishes and missions. To strengthen the rural work of the Diocese, especially the Bronx, Staten Island, and all struggling missions. To enlarge work for foreign born, for negroes and for students. Bishop Manning said that with two suffragans he intended to find time to keep in close touch with every parish and mission, not by proxy, but personally. He seeks a Diocesan Council, and looks forward when parishes may have the same. He wished there might be five Cathedral canons, experts in all lines, to be consulting engineers, so to speak, ready at all times to assist wherever needed.

Speaking of the Carnegie Hall meeting, and the fact that its 3,500 seats were not enough, he observed that the Church Club had jokingly said it might next time engage Madison Square Garden. The Bishop said he had a better suggestion. It is to complete the Cathedral nave, and use that for great demonstrations by the people. Concluding, he predicted success for the Washington Conference and wondered whether the Cathedral might not be completeed, as far as the nave at any rate, as a great thank offering of the people for the start made by the world on the road to permanent peace.

It is not extravagant to say that the Conference was the best meeting of its kind ever held in the Diocese. There was a distinct advance in the size and number of the aims laid down, in the definite program mapped out, and in the eagerness with which those present enteretained and looked forward to the sacrifices involved. And those present were the workers and givers, coming from many parishes, and pledging service.

C.

Unique Mission.

Messrs. E. C. Mercer and H. H. Hadley, Second, conducted a very successful mission in Christ Church, Poughkeepsie (Dr. Alexander G. Cummins, rector), beginning October 30 and ending November 6.

Large congregations filled the church from the first to the last service of the mission. Even Saturday night, considered a good night to avoid by those holding missions, disclosed no diminution of interest, and a large congregation greeted the speaker.

The impressive success of the mission was due not only to a thorough preparation for it by the parish and its workers, but also to the co-operation of the Evangelical Churches of the city, the Y. M. C. A., and the Y. W. C. A. The ministers and leaders attended faithfully. During the week the Rev. Dr. J. Addison Jones, pastor of the Reformed Dutch Church, conducted the devotional service on Monday evening; the Rev. Francis S. Smithers, Jr., rector of St. Paul's Church, was in charge on Tuesday evening; the Y. M. C. A. on Wednesday evening; the Rev. James J. Henry, pastor of Trinity Methodist Church, led the service Thursday evening, several churches giving up their prayer meetings to attend. On Friday evening (a service for women) the Y. W. C. A. was in charge, and the devotional service was conducted by the women. The church was crowded in spite of the heavy rain-storm. On Saturday evening the Rev. John McNab, pastor of the First Presbyterian church, was in charge.

Messrs. Mercer and Hadley have an unusual message, and the fact that they are both laymen lends a special interest to their mission. The week-day night services were very simple—three hymns, a short Scripture lesson and the address. Splendid congregational singing, led by a presentor, was a feature of the mission. No choir was organized or used. The influence of this mission is being felt in all the Evangelical churches of Poughkeepsie.

Bible for the World Conference.

When the World Conference on the Limitation of Armaments opened its history making deliberations on Armistice Day, November 11, the Bible presented by the New York Bible Society was on the table, available for use.

President Harding had accepted the Bible in behalf of the Conference a fortnight or more before the session opened. It was presented to him by John C. West, President, and Dr. George William Carter, Executive Secretary of the New York Bible Society, by whom the Bible had been designed.

The New York Bible Society gave a Bible to every soldier and sailor who left New York ports during the war for France. Hundreds of thousands were distributed in this way. The society provides a Bible for every immigrant who comes into this country, and its work at Ellis Island has become famed around the world. The work is maintained by contributions from those who believe in its effectiveness. Sixty thousand dollars was used last year to "carry on."

The one hundred and twelfth anniversary of the society will be on Bible Sunday, December 4, at 8 o'clock in the St. Nicholas' Reformed Church, Fifth Avenue and Forty-eighth Street. Sir William Ramsay will deliver an address on "The Authority of the Bible."

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop

Death of the Rev. A. S. Johns.

The Rev. Arthur S. Johns, rector-emeritus of Christ Church, Washington Parish, Washington, died in Rockville, Md., on November 16, in the eighty-first year of his age. Mr. Johns was the youngest son of the late Bishop John Johns, of Virginia. He was a graduate of the Virginia Military Institute and the University of Virginia. He graduated at the Theological Seminary of Virginia in 1873 and was ordained deacon immediately after and priest the following year by his father.

He served in Hungars Parish, Northampton County, and Johns Parish, Loudoun County, Va., until 1878, and then in Prince George's Parish, Rockville, Md., until 1897, when he became rector of Christ Church, near the navy yard, in Washington. He labored here for more than twenty years until his health so failed a few years ago that he was compelled to retire. He served as the Secretary of the Diocese during the greater part of its history, and was a Deputy from his Diocese to four General Conventions. His wife, who was Miss Lane, of Fredericksburg, Va., a son, John Lane Johns, and a daughter, Rosalie V. D. Johns, survive him.

The American Loyalty Club has been organized for the first time in Washington, and had its first meeting recently in Epiphany Parish Hall under the direction of Dr. Freeman. This club had its origin in Dr. Freeman's former parish in Minneapolis, and since that time other chapters have been organized in other cities throughout the country. It stands for Christian and national ideals, with the cross the symbol of Christian faith and the flag the symbol of national faith. All young men interested are invited to become members.

Organ Recital: The sixty-fourth Sunday afternoon organ recital at the Washington Cathedral was given on Sunday, November 20, at 5 o'clock by Mr. Edgar Priest, Cathedral organist. These organ recitals are always largely attended, and are watched for by many of the Church people of the city. Mr. Priest's program on Sunday was well selected and rendered, and he was assisted by Mr. Ross Farrar, who sang a solo from Mendelssohn's "Hymn of Praise." These recitals are given on every third Sunday of the month at 5 o'clock in the afternoon.

The Removal of Church Headquarters: Washington Church people who like to think of the possibility of the removal of Church headquarters from New York to Washington will be particularly interested in comments made on the subject by Bishop Matthews, of New Jersey, at the meeting of the Synod of the Third Province in Wilmington, Del. "It is generally assumed," said Bishop Matthews, "that New York is Wall Street, and the cloud of Wall Street hangs over everything that is done there, and that one cannot come to New York without coming under the influence of Wall Street." He suggested that the prelate who would reside in Washington, be made an Archbishop, and that his choice should be by vote of the Episcopal Church as a whole.

M. M. W.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

In St. James' Church, Marietta, on November 13, the service and sermon were both in the interest of removing all provocations of war.

The same subject was dealt with in the session of the Sunday school, and in the evening the Young People's Service League had papers on the same subject.

The Sunday school and congregation sent to the chairman of the Conference for the Limitation of Armaments a resolution, heartily commending the effort that they are now making to rid the world of all cause for war; endorsing the program presented by the chairman of the conference; and assuring them of their prayers and encouragement.

Armistice Day Services: Beginning at 10:55, the church bell was tolled for three minutes; and then for four minutes there were memorial prayers for our soldiers who sacrificed their lives for their country, and for their dear ones who gave them and were left behind to grieve.

At 4 o'clock there were memorial prayers, and special prayers for God's guidance of the members of the Limitation of Arms Conference.

R. R. C.

EAST CAROLINA

Rt. Rev. Thomas C. Darst, D. D., Bishop.

Executive Council Holds Important Meeting.

The adoption of a proposed minimum program for the year 1922, and the decision to make an effective and thorough-going preparation for the annual canvass on November 20, were the main features of an important meeting of the Bishop and Executive Council of the Diocese of East Carolina, held in diocesan headquarters, Wilmington, November 3. A committee consisting of the Rev. William H. Milton and Mr. George B. Elliot, were appointed to make an estimate of the minimum needs of the Diocese. Their estimate, based upon the carefully ascertained needs of the five departments of the Church's work, reached a total of $82,641. Of this amount $27,341 is for the general Church quota.

The Executive Council took note of the fact that East Carolina is behind in her payment on the quota of the general Church, and provided for the prompt payment of this. The suggestion that the Diocese abandon diocesan projects until it has paid its full amount into the treasury of the general Church received warm support, but assurances from the clergy and laymen in the field appear to make this unnecessary. The resignation of the Rev. R. E. Gribbin as a member of the Executive Council was accepted with regret, as Mr. Gribbin leaves for another Diocese. The Rev. Stephen Gardner, of Washington, was elected to succeed him.

Convocation of Edenton: An address on "The Joy of Service," by the Ven. F. B. Drane, Archdeacon o the Yukon, featured the one hundred and seventy-ninth session of the Convocation of Edenton, which met with Christ Church, Creswell, November 8 and 9. Special emphasis was laid upon the missionary work of the Church at this meeting of Convocation. Sermons, addresses and lectures all bore evidence of the interest in missions which the Centennial observance has evoked. The Convocation listened with special interest to an address by Mr. S. S. Nash, of the Diocese of North Carolina, who has been the moving spirit in the establishment of a number of mission churches.

The Woman's Auxiliary of the Convocation held its meetings in the Methodist Church in Creswell, taking part with the men in the evening services. There was an unusually fine attendance of women, who are foremost in every good work. A number of invited speakers addressed the women. Mrs. Richard Williams, of Greenville, presided over the women's meetings.

Christ Church is located in an historic old parish, St. David's, and the tradition of loyalty and hospitality which it has enjoyed for many generations must be keenly appreciated by its people, for they gave lavish entertainment to the visiting delegates. An automobile trip to Lake Phelps was given on Tuesday afternoon. The old homes of the Pettigrews and Collins —names that signify much in the history of the Episcopal Church in the Diocese—were visited. The old St. David's Church, which was restored several years ago, was also visited. A reception was tendered the delegates following the Wednesday evening service.

The Rev. Alfred Taylor, of Hertford, is dean of the Edenton Convocation. The Rev. Theodore Partrick, Jr., is rector of St. David's Parish. Bishop Darst was present for most of the meetings, and made an address at the closing service, which inspired every one.

Correction: In the November 12th issue the Diocese of South Carolina was credited with the Rev. R. B. Drane, D. D., rector of St. Paul's Parish, Edenton, and with Ven. Frederick B. Drane, Archbishop of the Yukon. East Carolina is justly proud of the record of both father and son. Dr. Drane celebrates this year the forty-fifth anniversary of his rectorship of St. Paul's Parish. His long ministry has been marked by an uprightness of life and by an effectiveness of service seldom eequaled.

T. P. Jr.

PITTSBURGH

Rt. Rev. C. Whitehead, D. D., Bishop.

The Bishop's Fortieth Anniversary.

Plans are on foot for a rather elaborate celebration of the fortieth anniversary of the consecration of the Rt. Rev. Cortlandt Whitehead, S. T. D., as Bishop of Pittsburgh. The date is the Feast of the Conversion of St. Paul, January 25, 1922. The anniversary service will be held on the eve of the Feast, January 24, at Calvary Church, Pittsburgh, when there will be a festival service, with sermon by some clergyman of note. Following the service there will be a reception for Bishop and Mrs. Whitehead in the rectory of the church. Preceding this service there will take place on the 24th the annual meeting of the Diocesan Branch of the Woman's Auxiliary, at St. Stephen's Church, Wilkinsburg, which will include a commemoration of the event, the Bishop officiating at the celebration of the Holy Communion on that occasion. On the morning of the 25th the Bishop, clergy and prominent laymen and laywomen will proceed by special car to St. Paul's Church, Kittanning, for the consecration of the edifice that day. Luncheon will be served at the close of the service in the parish house. The visitors from Pittsburgh will return home from Kittanning in the late afternoon, and in the evening, at Calvary Church, the forty-seventh annual convention of the Diocese will convene.

Death of the Superintendent of St. Margaret's Hospital.

On Sunday, November 13, Miss Ora Frick, superintendent of the St. Margaret Memorial Hospital, Pittsburgh, passed away very suddenly in that institution of heart disease. Miss Frick was born in Philadelphia, and received her training as a nurse in Abbington Memorial Hospital, Philadelphia, of which she was superintendent for seven years. She had been superin-

tendent of the St. Margaret Hospital only ten months, but her career there had been a very successful one. She was a member of the Graduate Nurses' Association of Pennsylvania, the Pittsburgh League for Nurses' Education, and the American Nurses' Association. Her body was taken East for burial, and a brief memorial service was held in the chapel at the same time as the burial service.

SOUTHERN VIRGINIA

Rt. Rev. B. D. Tucker D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Unique Service in Old St. John's, Chuckatuck.

Unique services were held Sunday, November 13, in old St. John's, near Chuckatuck, when "Pruden" Day was observed. The Rev. Edward Miner conducted the services and celebrated the Holy Communion. This service was in honor of the Pruden family, who have been so prominent in the work of the Church, and who are the children of St. John's.

The Rev. C. O. Pruden, D. D., who was born at Ferry Point, near Chuckatuck, and who was baptized and received his first communion at Old St. John's, preached the sermon.

The Rev. Nathaniel Pruden, a retired minister of the Methodist Church, who also received his first communion at St. John's, was present and made an address. The Rev. A. A. Pruden, chaplain in the U. S. A., could not be present.

SOUTHWESTERN VIRGINIA.

The Rev. Robert C. Jett D. D. Bishop

Mission Work in Campbell County.

On Sunday morning, November 13, Bishop Jett visited St. Peter's Church, Altavista, and confirmed a class of three. In the afternoon he, together with the Rev. Thomas Carter Page, conducted a service at St. John's Church, near Gladys. Mr. Page, who is the rector of St. Peter's, at Altavista, and of Good Shepherd, at Evington, is also doing a most interesting and efficient work in reopening and awakening interest in several other churches in Campbell County, which have been almost dormant for a number of years past. One of these is St. John's. Others are Christ Church, also near Gladys, but in a different direction, and the Church of Our Saviour, formerly known as Blue Door Chapel, which is located between Rustburg and Evington.

Each of these three points has a small but very earnest membership, and it is hoped that, under the energetic and faithful leadership of Mr. Page, they will experience a steady growth. Trinity Church, Rustburg, in future will be under the care of the Rev. Carlton Barnwell, rector of Grace Memorial Church, Lynchburg, in order that Mr. Page may be able to devote more time to his mission work at the other points in the county.

At the Synod: Bishop Jett, together with the Rev. Messrs. W. G. Pendleton, D. D., of Lynchburg; Thomas D. Lewis, of Amherst; J. Lewis Gibbs, of Staunton, and J. M. Robeson, of Lynchburg, and Captain John G. Osborne, of Radford, and Mr. R. L. Peirce, of Wytheville, represented this Diocese at the sessions of the Synod of the Province of Washington, which met in Wilmington, Del. The Rev. Karl M. Block, of Roanoke, who is chairman of the Sub-Committee on Religious Education from the Executive Board of this Diocese, was also in attendance. Bishop Jett was elected President of the Provincial Board of Religious Education and Chairman of the Provincial Committee on Church Schools and Colleges. In the former office he succeeds the late Bishop Rogers Israel, of Erie.

The Centennial Pageant, "The Mission of the Church," was impressively presented on Sunday evening, November 6, in Christ Church, Blacksburg (the Rev. W. B. Lee, Jr., rector).

Taking part in this pageant were fifty people, including the children from the Sunday school, professors and cadets from Virginia Polytechnic Institute, ladies of the congregation, the Rev. J. A. Figg, from Christiansburg, and the rector of the church. The parts of the Three Voices were taken by Dr. J. W. Watson, Professor A. B. Massey and Dr. F. D. Fromme. One of the Mandarin characters was represented by a V. P. I. cadet, a native of China, who formerly attended a parochial school in his own country.

T. A. S.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Meeting of the Alumni of the Virginia Seminary.

The autumn meeting of the Philadelphia Association of Students of the Virginia Theological Seminary was held on Thursday, November 10, in St. Andrew's Parish House, Wilmington, Del., the Rev. Richard W. Trapnell, rector. The president, the Rev. Mr. Trapnell, opened the meeting with prayer and presided.

On motion, the president appointed a committee with the Rev. A. A. Lamb as chairman, to arrange for a pilgrimage by automobiles for as many of the thirty-three members of the Association as could go for Alumni Day at the Seminary next June.

The invitation of the Rev. Joseph H. Earp, to hold the spring meeting with him in the old church at New Castle, Del., was accepted with thanks.

At the close of the business meeting a delightful luncheon was served in the parish house by the ladies of St. Andrew's Church.

An "all-day missionary meeting" was held in the parish house of Holy Trinity Church, November 16, by the Woman's Auxiliary of the Diocese. Archdeacon James S. Russell, of Lawrenceville, Va., spoke on Negro Missions, and brought with him the famous sextette of negro boys from St. Paul's School, who sang. Other speakers were S. Harrington Littel, of Hankow Mission, China; the Rev. G. D. Christian, of the Indian Mission at Juneau, Alaska, and the Rev. W. S. Claiborne, of Tennessee.

The eighty-second local assembly of the Daughters of the King of the Diocese was held Thursday evening, November 17, in the parish house of St. Matthew's Church, the Rev. C. Herbert Reese, rector. Franklin H. Spencer, Esq., Executive Secretary of the Brotherhood of St. Andrew, was the speaker.

The Rev. A. J. Arkin completed his twentieth year as rector of St. George's Church Sunday, November 20. Bishop Rhinelander conducted the service Monday evening, and after the service a reception was given by the parishioners to Mr. Arkin. On Friday evening there was another gathering of the members, with Bishop Garland as the speaker.

A new reredos, paneling and communion rail were dedicated in the Memorial Church of St. Paul, Philadelphia, Sunday evening, November 13. The reredos was in memory of Samuel T. Buck, Jr., and Louis H. Koehler, two boys of the church who died in the service during the war. The communion rail was dedicated in memory of Peter A. Lynch, a former Sunday school teacher and vestryman in the church.

The annual service of the Bishop White Prayer Book Society was held Sunday morning, November 20, in Calvary Church, Germantown. The Rev. Dr. Henry R. Gummey, member of the Commission on Revision of the Prayer Book, preached the sermon.

In the last year the society distributed 15,232 Prayer Books and Hymnals to church missions in fifty-five dioceses.

R. R. W.

ASHEVILLE

Rt. Rev. J. M. Horner, D. D., Bishop.

Work in Ashe County.

Bishop Horner has recently made visitations in Ashe County, visiting the various points as follows: Holy Trinity, Glendale Springs, where, on the Blue Ridge, Miss J. R. Field, the devoted missionary, has been stationed for the past eight years, doing a noble work as Christian worker, superintendent of the Sunday school, teacher of the Bible class, "lay reader," in the absence of pastoral oversight, which that mission receives in summer only, when the Rev. Robert E. Roe, of Greensboro, gives his services for a month. Miss Field is also community nurse, medical advisor and legal authority. She has made the Mission House not only a community centre, but at times a hospital, she being a registered pharmacist, acting as doctor when the local practitioner is unavailable. The Bishop also visited Glendale Springs, St. Mary's, Beaver Creek and West Jefferson, where he had service and preached in the new Methodist chapel, and St. Matthew's Church, Todd. At every service an excellent congregation greeted him and listened eagerly to his sermons.

LOUISIANA

Rt. Rev. Davis Sessums, D. D., Bishop.

Unveiling of Honor Roll Tablet in Trinity Church, New Orleans.

On Friday, November 11, at 11 o'clock, when the people of our nation celebrated their fourth Armistice Day, a very beautiful and impressive service was held in Trinity Church, New Orleans, the Rev. R. S. Coupland, D. D., rector. The service was divided into three periods: Intercessions, memorial prayers and victory celebration.

Intercessory prayers for the Limitation of Arms Conference were offered up and appropriate hymns sung.

Memorial prayers were said for those who laid down their lives during the World War, and the hymn which was written in loving memory of them, "The Supreme Sacrifice," was sung, followed by Kipling's Recessional. During that part of the service when victory was celebrated a very handsome bronze tablet, made by J. & R. Lamb, of New York, was unveiled. This tablet bears names of one hundred and twenty-two members of Trinity Parish, men and women, who went out to the great war and served their country "by land and sea and sky." There was one gold star on the tablet. That was opposite the name of F. Codman Ford, Jr., who died in the service.

There were ten doctors who went out from Trinity Parish, thirty-two officers, ten overseas Red Cross workers, three nurses, sixty-six enlisted men and one chaplain, the rector of the parish. The unveiling of the tablet was most impressive. The original service flag, white bunting with the one hundred and twenty-two blue stars and the one gold star, covered the tablet.

After the dedicatory prayers two United States officers, one representing the army, the other the navy, Captain Skyles and Lieutenant Gaspard, unveiled the tablet. Dr. Coupland explained that this was in no sense a memorial, but just a mark to show in later years Trinity's part in the World War.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Armistice Sunday Fittingly Celebrated.

Trinity Church, Williamsport, the Rev. D. Wilmot Gateson, rector, observed Armistice Sunday in accordance with the proclamations of the President and Governor, and the call of the Presiding Bishop and Council, in the usual fitting and glorious manner which has made all the special services of this parish so popular. The flags of the Allies and the emblems of the wartime welfare agencies, including the Salvation Army and Knights of Columbus, were carried by officers of the respective bodies, and the color guard which carried the national colors in the Armistice Day parade bore them in the procession after the choir. The songs of the Allies were sung, and as each was being sung by choir and congregation the flags of that nation was waved from the chancel steps. For the offertory, Kipling's Recessional was sung to DeKoven's setting. The prayers issued by the Department of Social Service for the period of the Conference were used by the rector. The address was to have been made by Major General William G. Price, Jr., commander of the Twenty-eighth Division in France and present commander of all Pennsylvania troops, but owing to the illness of his mother, he was unable to attend, and John G. Reading, Esq., addressed the Legion men and large congregation that filled the church, making an eloquent and appropriate address.

The congregation of St. John's, South Williamsport, gave a surprise reception to their rector, the Rev. Charles R. Barnes, on the evening of November 10, this being the first anniversary of his ordination to the priesthood. The senior warden, Mr. Charles W. Palmer, spoke of the pleasure and satisfaction of the congregation with their rector, and of the prosperous condition of the parish. As a tangible expression of their affection, the rector was presented with a sum of money.

On a recent visit of the Bishop to the Church of the Holy Cross, Harrisburg (colored), five were confirmed, thirteen men were organized into a chapter of the Brotherhood of St. Andrew, and a branch of the Woman's Auxiliary of a dozen women was also organized.

LEXINGTON

Rt. Rev. L. W. Burton, D. D., Bishop.

The Church of the Ascension, Frankfort, the Rev. John Gass, rector, has just suffered a great loss in the death of Mrs. William Saffell on November 8. Mrs. Saffell had been the President of the Ladies' Guild for more than twenty-five years, and always took a prominent part in the work of all organizations of the parish.

NEW MEXICO.

Rt. Rev. F. B. Howden, D. D., Bishop.

New Chapel Opened.

St. Alban's Chapel, erected by St. Clement's Parish, at Elm and Wheeling Streets, to serve Manhattan Heights, El Paso, Tex., has been completed and was opened on Sunday afternoon, November 6, for inspection by the public.

Among those present to greet the visitors and show them over the chapel were the rector of St. Clement's, the Rev. Fuller Swift and Mrs. Swift; the vicar of St. Alban's Chapel, the Rev. Corwin C. Miller, and Mrs. Miller; Mr. J. J. Ormsbee, senior warden, and Mrs. Ormsbee; Mr. Volney L. Stiles, junior warden, and Mrs. Stiles; Mr. O. H. Thorman, the architect, and Mrs. Thorman, and Mr. R. E. McGhee, the contractor, and Mrs. McGhee; and many others interested in this new branch of St. Clement's work in El Paso.

On Sunday, December 11, the Rt. Rev. Frederick B. Howden, D. D., Bishop, with the clergy of St. Clement's, the vicar of St. Alban's and a number of invited clergy from out of town, will dedicate the chapel.

St. Alban's Chapel is the realization of a part of the plan of church extension which Dr. Swift proposed soon after he became rector of St. Clement's Parish. Dr. Swift and his vestry believe that the church should be taken to the people. While it is expected that the parish church of St. Clement's will continue to be a strong and well-equipped down town center, it has been planned to erect three other chapels in the different sections of the city for the convenience of the people of the Episcopal Church.

NEWARK

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor

St. George's Church, Maplewood.

Since the Rev. Francis H. Richey took charge three years ago of St. George's Church, Maplewood, much has been accomplished besides the building of the beautiful new parish house, which was opened for service in January of this year. In November, 1918, St. George's had 340 communicants on its rolls. It now has 427, and the list has been cleared of "dead wood." Three years ago the average attendance at the Sunday school was 150. It is now more than 200, with four officers and twenty-four teachers. As has been said, the congregations have doubled in numbers. In addition to this, the choir has been greatly improved and enlarged under the efficient management of Mr. Frank A. Shackleford.

The cornerstone of the new parish house, costing about $23,000, for St. Peter's Church, Clifton, was placed on November 19, and the following day the twenty-fifth anniversary of the beginning of the church was observed.

SOUTH DAKOTA.

Armistice Day Services.

The success of the Conference on the Limitation of Armaments was invoked in the city of Sioux Falls, S. D., Armistice Oay, in all the churches by special prayer service, conducted through the Ministerial Union and other pastors not connected with that organization.

The plan was suggested by Bishop Hugh L. Burleson, and received the unanimous endorsements of the other clergymen of the city, Bishop Burleson being appointed to draw up a call to prayer for all citizens, the call being signed by the pastors of ten Protestant churches.

The Cathedral was open from 9 until 5 o'clock, and the other churches from 9 o'clock until noon, and during those hours hundreds of men and women gathered for prayer.

At 11 o'clock, in all the churches, there were short services by the pastors in respect to the unknown soldier buried at the corresponding hour in Washington.

CUBA.

Rt. Rev. H. R. Hulse, D. D., Bishop.

Work On the Isle of Pines.

Owing to a shifting of population on the Isle of Pines, it has been deemed desirable to make a change in the centre of administration. Therefore, the minister in charge of the five missions on that island has changed his residence to Nueva Gerona, the capital, or county seat. A house has been purchased for the use of a school in that town, and it is already too small for the number of applications. The principal teacher was at one time a teacher in the Diocesan School in Springfield, Ill.

There are four church buildings on the island, at the following places: Santa Fe, with a rectory, Columbia, McKinley and Santa Barbara. Mr. Decker, the missionary in charge, holds bi-weekly services in all of these places, together with an occasional service in Los Indios. At this latter place he baptized seven persons.

In Santa Barbara the congregation is larger than that of any other religious body on the island. There is an active guild which has provided the chancel furniture, all made of sabicu wood, one of the finest and hardest woods known. The guild has also provided all the necessary hangings for the various seasons of the Church year, and has made special offerings in the name of the Woman's Auxiliary, of which there is no branch at this place.

(Continued on page 27)

Family Department

NOVEMBER.

1. Tuesday. All Saints.
6. Twenty-fourth Sunday after Trinity.
13. Twenty-fifth Sunday after Trinity.
20. Twenty-sixth Sunday after Trinity.
24. Thursday. Thanksgiving Day.
27. First Sunday in Advent.
30. Wednesday. S. Andrew.

Collect for the First Sunday in Advent.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility that in the last day, when He shall come again in His glorious Majesty to judge both the quick and the dead, we may rise to the life immortal, through Him Who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.

Collect for St. Andrew's Day.

Almighty God, Who didst give such grace unto Thy holy Apostle St. Andrew, that he readily obeyed the calling of Thy Son Jesus Christ and followed Him without delay; grant unto us all, that we, being called by Thy Holy Word, may forthwith give up ourselves obediently to fulfil Thy Holy commandments; through the same Jesus Christ our Lord. Amen.

For the Southern Churchman.

Angel, Dost Thou Visit Me?

Gene Scott Wright.

Angel, dost thou visit me?
Low my door is for thy head;
Stoop, the threshold's clear for thee,
Consecrate it by thy tread.
I have swept my dwelling clean,
Bright my hearth-fire burns for thee.
Angel, I invite thee in,
Enter, now, and talk with me.

Tell me of the King of kings,
Who thy Master is, and mine:
Teach me of His heavenly things,
Help me worship at His shrine.
I am weary of the dross,
Of the tinsel and the lace,
Weary of both gain and loss—
Lift me to a higher place.

There no thrill of clapping crowd,
Nor chill from fickle plaudits lost;
No more of place and power proud—
Too well I know the endless cost.
Angel, I have sought Him long
In the daylight and the dark—
Now He's sent thee, True and Strong,
He has sent thee with His mark.

I have swept my dwelling clean,
Cheerful bright my hearth-fire burns;
I am not as I have been—
Come—ere banished foe returns.
Lest he find an empty place,
Lest he take me unaware,
Angel, now unveil thy face,
Be my heart-guest, sweet and fair.

For the Southern Churchman.

A Moral Victory.

Mary Graham.

"I might as well give up at once and go right into business with father," said Henry Elliott to his intimate friend and crony, James Carson.

"Why, what do you mean? I thought your one aim and ambition was to get into college this fall."

"So it has been all along—but I always hoped that when it came to the point 'dad' would provide the wherewithal; and now he says positively that unless I can win a scholarship or earn the money in some way myself, there will be no college education for me."

"But I thought you were fully depending on the scholarship—you know that is **my** only hope of going—and I understood that we were working together with the same end in view."

"You know very well I could never stand the exams. in mathematics, nor could you do much better in Latin and German, without me there to help you along."

"But why couldn't we help each other along? I am sure we could manage it somehow. Plenty of fellows have got through that way and come out with honors."

"What under the sun do you mean, Jim?"

"Well, we'll be in the same room, coming from the same high school, and those college men who watch the candidates are very blind or wrapped up in some book of metaphysics or other abstruse stuff, so that it would be the easiest thing in the world for us to effect a 'change of ideas'—'fair exchange is no robbery, you know.'"

Henry stood still, aghast at this revelation from the one who had been his bosom friend and companion for the last six months.

"Why, Jim!" he said slowly and solemnly, "that would be **cheating,** and we could never stoop to anything so mean and contemptible as that."

His companion's face reddened and then grew paler than its wont, and he hesitated for a few moments before replying. Then he blurted out, as if aware that he was expressing an unwelcome truth:

"Well, what under the sun have we both been doing, then? Only exchanging ideas for the last few months, and who has been harmed by it? What difference does it make whether the exchange takes place in the examination room, under the nose of the 'watchers,' or in the privacy of our own homes?"

"But what do you mean, Jim? We had the consent and approval of our parents to help each other along—you to give me the benefit of your talent in mathematics and I to help you with the languages, which seemed so easy for me. But I am sure not one of our parents would consent to the proposition you have just made: to **cheat** in an examination—" he was about to add, "**I,** who have always been considered the soul of honor, both at home and at school," but a feeling of modesty as well as a dawning doubt of himself held him back.

James, too, hesitated before explaining his meaning. He had realized more fully than his companion just what they had been doing for the last few months of comradeship.

"It is true," he said slowly, "that our parents consented that we should exchange **'lessons'**; that I should explain difficult problems to you, while you should help me to understand the construction of those two bothersome languages. But how long did we keep this up? Don't you remember that first day last fall when we dropped all explanations so as to be on time for football? You copied my work in algebra and I copied your translation, and from that day to this there have been about three real lessons exchanged between us. There was always some reason why the explanations were dropped, and we simply copied each other's work. How much more do you know in mathematics than you did in the beginning of the term except what you managed to learn in the class-room? For myself, I can safely say that I am walking in a mist when I try to translate a sentence in Latin or German, just as I did at first."

"Don't say any more," exclaimed Henry, holding up his hands as if to ward off a blow. He felt dazed under the realization that he had been doing what he had always despised in others, cheating at his lessons. Why had he not realized it before? It seemed so plain, now that his tempter had turned into accuser.

But was that quite fair on Jim? Who was it that had first proposed "cutting" the first explanation so as to be on hand in time for football? He could hardly remember. He only knew that ever since then, the first falling off had grown into a habit which had sapped, as it were, the foundation from under his better knowledge of mathematics, and that of his friend's understanding of the two languages in which he had been supposed to help him.

The next day the announcement was made of the names of the boys who could compete with boys of the various schools for a scholarship. The ten who stood highest on the list for their work throughout the year were the ones allowed to enter into the competition. James Carson's name was ninth and Henry Elliot's tenth, while that of a very studious, deserving boy, John Atherton, was just below.

Henry went to the president of the school at recess and told him he wished to withdraw from the competition for this year and would like John Atherton to be sent in his place.

"That is very generous of you, Henry—"

"No! not generous; only just. He deserves it far more than I do."

"Are you willing to give your reason for the withdrawal before the assembled class? I cannot otherwise accept such an unusual sacrifice."

Henry winced, but there was a look of almost fierce determination in his face as he nodded assent, unable to speak another word just at that moment.

The gong sounded for the end of recess and the boys re-assembled for final words of advice and leave-taking.

"One of your number has generously offered to give up his chance of a scholarship for the boy next below on the list, John Atherton. As I do not just understand his reason for doing so, he has consented to state it before the class. Henry, you now have the floor."

The boys cheered as Henry rose to speak, but quieted down when they saw how pale and nervous he looked, twisting one hand around the other. Could this be their own Henry Elliott, champion football player, usually so much at ease with himself and all the world?

"I have been cheating at mathematics all through the term, without realizing it, and have not come by the honor fairly," he said in a low, trembling, though perfectly distinct tone.

"Cheating!" was passed from one to the other in an astonished whisper. This from Henry Elliott, who had al-

ways been held up to them by every teacher as a "pattern," the "soul of honor" and everything that was commendable.

The boy bowed his head in shame at a prolonged silence throughout the room. But, after all, that was not nearly so hard to bear as the stings of his own conscience had been.

A reaction was already beginning in his favor, and the silence might soon have ended in a cheer, when another boy arose, and gesticulating wildly from right to left, commanded silence, as he, too, had something to say.

The president rapped with his gavel and announced that James Carson now had the floor.

"If Henry Elliott cheated in mathematics, so did I in languages, and will resign my chance for a scholarship this year. We started out by each explaining the hard places to the other, which would have been all right and honest, but we ended by simply copying, so that neither of us feels that we know enough to go up for the examination and take it fairly. Henry did not realize that we had not been fair and above board until I proposed doing the same for each other in the examination. So he has opened my eyes and I his, and we will both begin over again and study on our own hook for another year."

A prolonged cheer went up for the two boys, and the president allowed them to give vent to their enthusiasm over what every boy in the room now realized was a fine and manly action.

It is needless to say that the two chums went to work in real earnest, each determined to overcome his difficulties in the branches which had seemed like such stumbling-blocks in the way of their entrance into college.

By the next year each was ready to enter the competition with high hopes, knowing that faithful work, done by his own unaided effort, could hardly fail to bring its reward.

Taking a Stand.

"But he isn't tactful. He has no hesitation about hurting people's feelings. You can never build a church up in that way." How familiar such expressions are, and they are expressions that one hears used in connection with both the clergy and laity. Now there is no need for any one going through this world continually hurting people's feelings and always finding fault, but at the present time there is a great deal of need for a large number of people to take a very definite stand for the underlying principles of the Christian faith. Our Lord founded His Church on certain well-defined, fundamental principles, and we find that His earliest followers were very careful to carry out His teaching in every particular. There were no arguments as to whether baptism was essential. Christ had instituted baptism as the means of admission to His Church, and there was no question about it, there was no argument. And the Holy Communion. A modern writer, a Presbyterian, says: "The high place of the Eucharist in the services of the Church dates from the earliest times. In the apostolic age it was celebrated every day and was considered as necessary as one's breakfast. There was no expressing of individual opinion as the necessity or value of that which Christ Himself gave to His Church. But today one hears people discussing matters of this kind as if they were discussing some domestic problem on which there might be one or a thousand opinions. And so all through the Church we find discussions going on concerning matters that Christ Himself settled for us. Men may take it upon themselves to depart from the teaching of Christ and depart from the practices of the Church, but they cannot do that kind of thing and consider themselves loyal or good citizens of the kingdom. There isn't the slightest doubt but that the so-called weakness of the Christian Church today is due in large part to the fact that there has been a feeling for far too many years that after all it really doesn't make much difference as to what you believe, etc., and that all creeds and all religions are leading in the same direction, with the result that many men and women who have taken that "splendid, broad, liberal view of things" are not walking in any religious road at all. They have no creed, no church connections, no church home, and from a religious point of view they are not an asset in the community in which they live. When children know that some otherwise influential citizen has no connection with the Church, the effect upon their mind is not healthy.

We need to advertise the Church in the right way; we need clergy who will bring to the people strong, virile messages; we need the right kind of organizations in connection with the Church; but above everything else we need men and women who are convinced of the truth as it is in Christ, willing to stand up and show their colors without the slightest hesitation or fear. The best advertisement for the Church in any community is a body of Christian people who are loyal to the Church in every sense in which that term can be used.—Minn. Missionary.

An Ideal Home.

"What," asked the instructor, "is your ideal of a perfect home?"

"A home where no two people ever lose their tempers or get out of sorts at the same time," answered the student.

The class laughed. The answer had been somewhat flippant and perhaps not to the point—and still—"a place where no two people were ever out of sorts at the same time." Just what would that mean?

It would mean, obviously, that the people living in such a home would have very few "grouches," if any at all, for one can hardly have a "grouch" all by one's self.

It would mean that friction—that physical property that creates such havoc in human lives—would not exist there, and so the household machinery would go smoothly indeed.

It would mean that the family would be physically fit and in good health, for bad constitutions make bad dispositions.

It would mean that the people in the home would be contented, for disagreements come with discontentment, and it would mean that there would be high ideals there, for contentment comes with happiness and happiness is impossible without high ideals.

"A place where no two people ever lose their tempers or get out of sorts at the same time." Would that, after all, be such a bad ideal for a home?—The Iowa Homemaker.

Ways of Thanking God.

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Service.

You never hear the robins brag about
the sweetness of their song,
Nor do they stop their music gay when-
e'er a poor man comes along.
God taught them how to sing, an' when
they'd learned the art He sent
them here
To use their talents day by day the
dreary lives o' men to cheer.
An' rich or poor an' sad or gay, the ugly
an' the fair to see,
Can stop most any time in June an' hear
the robins' melody.

I stand an' watch them in the sun, usin'
their gifts from day to day,
Swellin' their little throats with song,
regardless of man's praise or pay:
Jes' bein' robins, nothing else, nor claim-
ing greatness for their deeds,
Singin' a lesson to us all to be ourselves
and scatter cheer
By usin' every day the gifts God gave
us when He sent us here.

Why should we keep our talents hid, or
think we favor men because
We use the gifts that God has given?
The robins never ask applause,
Nor count themselves remarkable, nor
strut in a superior way,
Because their music sweeter is than that
God gave unto the jay.
Only a man conceited grows as he makes
use of talents fine,
Forgetting that he merely does the
working of the Will Divine.

Lord, as the robins, let me serve! Teach
me to do the best I can
To make this world a better place, an'
happier for my fellowman,
If gift o' mine can cheer his soul an'
hearten him along his way
Let me not keep that talent hid; I would
make use of it today.
An' since the robins ask no praise or pay
for all their songs o' cheer,
Let me in humbleness rejoice to do my
bit o' service here.

—Edgar A. Guest.

Timmy-Ted.

For a whole week Nelson Wright's bird cage had stood empty by the open window of his bedroom. Ever since the morning when he had carelessly left the door open for a moment and so given the canary a chance to fly away he had watched for his return. He kept the door wide open and all the little dishes filled with seed or fresh water. If the wanderer should come back he would not fail to receive a hearty welcome.

Meanwhile Nelson studied carefully the "Lost and Found" column in the daily paper, particularly the column headed "Found." There were many different things mentioned in that list: dogs, cats, horses, jewelry, pocketbooks—everything except canaries. But he would not give up the search.

One morning he came to the bottom of the "Found" column with a sigh. Nothing to reward him this time either; he wished that he had the money to advertise for Timmy. Then he began to read the "Lost" column—aimlessly, for that seemed rather a useless thing to do. His forefinger moved slowly down through the advetrisements. A tan-and-white terrier, a red cow, a lady's handbag, a pearl pin—he was about to throw the paper aside when all at once his traveling finger came to a halt.

"There!" he cried. "Ten dollars reward for the return of a yellow canary," he read aloud. That was strange! Could some one have been kind enough to insert an advertisement for him? He was hurrying on to read the rest when a familiar fluttering sound in the next room attracted his attention. He threw aside the paper and rushed into the bedroom. Sure enough, just as he had hoped, a little patch of yellow was shining in the cage! The patch began to bob up and down, and Nelson cried out joyfully:

"So you're ready for your dinner at last, you little truant! Well, I think it's high time!"

He hurried to the cage and quickly shut and fastened the door.

Then he turned to the window and was about to lower it when he noticed a knot of boys down on the pavement. They were looking up at him.

"Did a canary fly into your house?" one of the boys asked.

"Yes," said Nelson. "My own bird flew in. He got loose last week, and he's just come back."

The boys looked disappointed. "Oh, so it's your bird," they said. "We found him in a tree in the next block," one of them explained. "When we tried to catch him he flew into a tree across the street, and then into this window."

"Well, I should probably never have seen him again," Nelson said, "if you hadn't shooed him over this way. Thank you."

The boys turned to go. "It's funny," one of them said. "We were looking for another canary when we caught sight of yours."

"Oh, I know," said Nelson; "the ten-dollar-reward canary, wasn't it? I saw the notice in the paper."

When the boys had gone Nelson turned gleefully to the cage. "Timmy! You scamp!" he cried. "You've grown fat as a seal."

The bird hopped over to a little dish of water. As he tilted his head to drink he showed a ring of black feathers round his neck. Nelson started. Timmy didn't have a black feather on his whole body. Looking harder, the boy saw that one of the bird's toenails was broken. Timmy had no broken toenail. True, the black ring on the yellow feathers might possibly be soot, and the toenail might have been lately broken; but a dreadful suspicion had come to Nelson. He determined to make a final test. Thrusting his finger between the bars of the cage, he whistled softly. Timmy, he knew, would instantly hop to the proffered finger and give a sharp little "tweet" that meant, "How do you do?"

Alas, the bird merely looked up for an instant and then went on drinking. Nelson knew then that it was not his canary.

He sat down in a chair and began to think. The ten-dollar reward came into his mind. How much that person must love his pet to offer such a large reward! Presently he rose and picked up the cage.

"Well, one thing is certain, old chap," he said. "You've got to go back where you belong."

Nelson went into the next room and looked again at the advertisement. He found that the address was only a few blocks away—210 Allen Street. "They must be rich people," he thought, "to offer ten dollars for a bird."

Putting on his cap and taking a firm hold on the cage, he went trudging off on his errand.

To his surprise, 210 Allen Street proved to be a plain, weather-beaten little house set back in a gloomy-looking yard.

"I don't wonder the canary flew away," Nelson said aloud as he went up the walk.

A little old woman opened the door and peered out. When she saw the bird she gave a cry of pleasure.

"I knew I should get him back!" she cried. Nelson handed her the cage, and a moment later the canary was in her hands. "His name is Ted," she exclaimed to Nelson, "and this is the first time he ever went away. I'll take him back to his cage," she added. "You wait a minute." She came back fumbling in the pocket of her apron. "It's worth ten dollars to have him again," she said.

Nelson had to admit to himself that the folded bill looked very attractive; nevertheless, he turned away.

"No," he said. "I couldn't take money for finding your bird—and I didn't find him anyway. Some other boys chased him into my window. Besides, I know what it feels like to lose a canary."

The old lady looked up quickly. "You do?" she said. "Have you lost one yourself?" Then she added ab-

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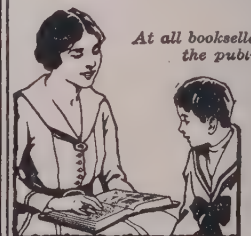
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ruptly, "Come into my sitting-room."

Wondering, Nelson turned back to follow her down the dark little hall. As he did so there was a burst of song in the room beyond.

Nelson stopped in his tracks. "That's not your bird singing," he said. "It's mine—my Timmy; I can't mistake his voice."

The old lady threw open the door of the room. "It's the little strange bird that a man found and brought here this morning," she said. "When I told him it wasn't my bird he asked me to take care of it, and so I put it by the window in Ted's cage."

Nelson rushed into the room. There, singing in the bright sunshine, was Timmy, safe and sound. Nelson went straight up to the cage and thrust his finger through the bars. Instantly the little runaway stopped singing and perched upon the proffered finger.

"Tweet!" he said clearly.

"You rascal!" Nelson said. "Get out of that borrowed cage and come back where you belong. I think I shall call you Timmy-Ted after this."

And Timmy-Ted the canary remained for the rest of his days.—Marion Heyn, in Youth's Companion.

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We bless Thee for Thy guiding hand
Which points us toward the promised land.

Thy cloud by day, Thy fire by night,
Have clearly shown the path that's right;
Our marching orders from Thy Word
Have made us sure, "Thus saith the Lord."

We bless Thee for a faith that knows
The reason for its heart's repose;
We praise Thee for a love that bears
The burden of our sins and cares.

Abide with us, O Christ of God,
Thou Who hast traveled on our road;
Be with Thy Church for years to come,
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In this tall elm tree.
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For the wind to sway
Back and forth—back and forth—
All the summer day."

In the autumn little birds
Spread their wings for flight
With their mother for the South
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Swings the empty nest,
Where these birds were cradled soft
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Be Thou my Guard and Guide;
My sins forgive,
And let me live,
Blest Jesus, near Thy side.

Oh make Thy rest
Within my breast,
Great Spirit of all grace!
Make me like Thee;
Then shall I be
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Great God Whom I adore,
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My God, to Thee,
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Gray: Died, November 8, 1921, ADELAIDE HAYMAN, widow of the late Robert A. Gray, of "Eastwood," Stafford County, Va. A life-long communicant of the Church and lover of the Southern Churchman.

"O happy saint, forever blest
In that dear home, how sweet your rest."

RESOLUTIONS.

At the death of JOHN PUNNETT PETERS, rector-emeritus of St. Michael's Church, the vestry of the parish wish to give formal expression to their gratitude for his quarter-century of devoted service as rector to the spiritual life of this church and to their appreciation of his steadfast co-operation with them in the conduct of its material affairs.

It is for this vestry a source of pride that through our late rector this parish has been nobly associated with public movements of widespread social beneficence and with the initiation of far-reaching social reforms.

Dr. Peters' large experience in exploration of holy lands and his insight into ancient spiritual developments, lending to his work as preacher the authority of his learning and the persuasion of his personality, maintained St. Michael's in the good tradition of broad catholicity in fearless churchmanship.

In all the years of Dr. Peters' ministry with us his pulpit never gave an uncertain call to Christian work or social service. To the training of youth he brought a winning sympathy and clearness of intellectual vision which made his preparations for confirmation lasting and grateful memories, while those under his pastoral charge in each later need or trial found in him a ready and helpful counsellor.

The zealous citizen, the keen searcher for fruitful truth, the wise interpreter of past and present, the bountiful scholar, the faithful friend will long be missed in wider circles than we know. To us in St. Michael's Parish there can be few indeed who do not feel that their own lives are the poorer by John Punnett Peters' death.

ANOTHER NEW ERA OPENING.

(Continued from page 14.)

Today's action, officials said, marked a new departure in American industry. Thile the 'plant congress' idea has been tried with varying success in other lines, the packing-houses were the first national industry to attempt this method of employee representation in the management.

Ten days ago the companies announced in a statement to their employees that a wage reduction would be necessary, and outlined their reasons for requesting the cut. Today's action was the result.

fficials of the company sa ythey suggested no figure for the proposed reduction. The employees' representatives called for the books, and, from the company's financial showing, figured out the reduction which was adopted. The action, it was emphasized, was purely voluntary on the part of the Employees' Committee, the company representatives agreeing to the cut proposed by the workers.

The final test of the plan will come, however, officials say, when it is seen whether or not the body of employees accept the decision of their chosen representatives."

The Reparations of Time.

Time, in truth, offers reparations to those who serve and suffer. Men bring eventually their meed of honor to those who build their lives into the kingdom of the Spirit. * * * And the Christ upon the cross! The Christ upon the cross! That life that went out after so brief a glory is the world's hope and the world's peace, the world's law and the world's conscious goal. Time has made its reparations. The centuries have sifted the lives of men. Mankind looks up through tears to its Saviour, who is its Teacher of the Reality and Persistence of the Plan to which man is called to give himself. The eye grew dim, but the vision shone on! The brain grew numb, but the purpose knew no change.—Lewis T. Reed.

Just as you would not give a little child the moral law in all its boldness and harshness to keep, but first sweeten the way of obedience by little rewards and promises which become helps to the doing of right, so the kindly Healer of all deals with the people, who were as little children in faith and spiritual insight. If my child believed that the heavenly Father came down to the park every night to wrap up the birds in their nests, I would not destroy that idea of Providence till I could graft a richer one upon it. Let us learn the Christ-like lesson of being weak to the weak and ignorant to the ignorant.—E. H. Higgins.

CHURCH INTELLIGENCE.

(Continued from page 16)

During the past year business on the island was probably at its lowest point, but the people of the various colonies are full of hope and have reason to expect better times. There is a better feeling among them; they are learning how to grow and market their own products and not to depend on the raising of citrus fruits alone. There will now probably be a steady increase of population; and it is fortunate that there are churches and an active resident minister for the services.

The church building at McKinley was badly placed at its beginning. The proposed and expected town at that point did not realize. Consequently, the building was moved a distance of about a mile and a half some time ago. In the course of time almost all of the congregation removed from the new site of the church, and now, as there are few communicants left, it is proposed to move the building once more, and this time to Nueva Gerona, a distance of about nine miles. Should this be done, this will probably be the most widely traveled church building in the world.

W. W. S.

Personal Notes

The Rev. J. J. Wilkins, D. D., rector of Grace Church, Kirkwood, Mo., has been chosen as acting Dean of Christ Church Cathedral, St. Louis, and assumed charge when Dean Davis left on November 1 for New York, to take up his work as Domestic Secretary of the Department of Missions. Dr. Wilkins, some years ago, was Dean of the Cathedral at Los Angeles, Cal. He left there to inaugurate work on behalf of relief for the aged clergy.

The Rev. Francis B. Blodgett, Professor of Old Testament in the General Theological Seminary, New York, who has accepted the invitation of Bishop Ward and the Cathedral Chapter to be the Dean of the Cathedral of St. Paul, Erie, Pa., will enter upon his duties on Sunday, December 18.

The Rev. George C. Shaw, rector of St. George's Church, Mount Savage, Md., who has accepted a call from Grace and St. Peter's Church to become the vicar of the Church of the Advent, Baltimore, will enter upon his new duties December 1.

The Rev. Thomas Lee Trott, after having served St. Mary's Church, High Point, N. C., for nearly four years, resigned this charge and is now rector of St. Peter's and St. Paul's Churches, Salisbury, N. C.

The Rev. Stephen Dows Thaw was instituted as rector in St. Paul's Church, Harrisburg, on Tuesday morning, November 8, by the Bishop of the Diocese. The letter of institution was read by the Rev. Edward C. Chorley, D. D., of Garrison, N. Y. The sermon was by the Rev. W. N. Clapp, of the Diocese of Pittsburgh.

The Rev. Canon John McPherson Almond, of Montreal, preached at both services Sunday, November 13, in the Church of St. Paul, Overbrook.

The Rev. Boston M. Lackey, of Raleigh, N. C., has been appointed secretary to the Bishop of North Carolina, the Rt. Rev. J. B. Cheshire, D. D.

Ordinations.

In St. Luke's Church, Evanston, Ill., on St. Michael's and All Angels' Day, the Rev. Harry Lee Smith was ordained priest by Bishop Griswold. Dr. Stewart presented the candidate. Mr. Smith came to St. Luke's just a year ago to study for Holy Orders, and was ordained deacon last spring. The day after his ordination Mr. Smith left for Park Ridge, where he had been elected rector of St. Mary's Church.

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Deaths.

The Rev. James Caird, D. D., rector of the Free Church of the Ascension, Troy, N. Y., entered into rest October 27, 1921, after a ministry of fifty-one years.

The Rev. Martin B. Kilpack, rector of St. Peter's Church, Sheboygan Falls, Wis., died suddenly Friday night, October 28, after a brief illness from scarlet fever. The funeral service was held on Sunday, the 30th.

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Make me a captive, Lord,
And then I shall be free,
Force me to render up my sword
And I shall conqueror be.

I sink in life's alarms
When by myself I stand;
Imprison me within Thine Arms
And strong shall be my hand.

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"As we must account for every idle word, so we must for every idle silence."

No judgments are so cheap as those we pass upon each other's transgressions.

It is right to be contented with what we have, but not with what we are.—Sir James McIntosh.

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"The gateway of the kingdom,
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Is the spirit of a child."

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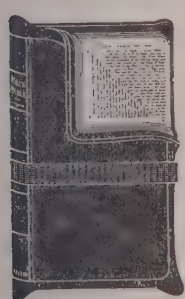
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x x x

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Southern Churchman

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VOL. 86 RICHMOND, VA., DECEMBER 3, 1921. No. 49.

WE MUST NOT FALTER

The latest message from Mr. Lewis B. Franklin, Treasurer of the Presiding Bishop and Council, is such as to cause immediate concern. For the month of October the receipts on the general quota were $95,345.94 less than those of October, 1920, a decrease of more than 36 per cent. The total receipts of the year to date are $85,710.51 less than for the same period last year. At one time in the spring, as Mr. Franklin points out, the receipts were nearly $200,000 ahead of the corresponding period in 1920. He believes business is generally better now than in May, when the Church's income was at its peak. What is the matter?

It may be that part of the matter is that many treasurers of parishes and dioceses are still possessed with that obstinate habit of hoarding in bank the money which has been given for the Nation-Wide Campaign, and which ought immediately to be forwarded to the Central Treasury. It is curious how persistently men who are supposed to be dependable men of business will keep back—sometimes through mere indolence and sometimes in order to use the money temporarily for parish needs—the gifts which they have no right either to divert or to delay; and meanwhile the Church's general administration is paying interest on borrowed money and weighted with uncertainty as to when—and whether—it can pay off its accumulating debts. The first need, therefore, in connection with the present deficit in the general treasury is that parish and diocesan treasurers, prodded if need be by the most vigorous insistence on the part of everybody concerned, should send in to Mr. Franklin at once the Nation-Wide money which they actually hold in hand.

Beyond this, however, there lies a greater question. Is the Church in earnest about the Nation-Wide Campaign? Does she take her honor seriously, or will she repudiate the great adventure to which she has been committed? The answer lies with the Bishops and the other diocesan leaders, especially in those dioceses which in the first year responded only half-heartedly to the Nation-Wide appeal. The dioceses which shouldered the glorious full burden of their responsibility when the Nation-Wide Campaign began, and gave in 1920 far out of proportion to the rest of the Church, have planted the flags of courage where they ought to be. Please God, the end of 1921 shall show them flying still where they first were carried! But the Church at large must come forward. Why, for example, does New York, which has twice been most solemnly committed by its new Bishop to the support of the Nation-Wide Campaign, show a decrease of $37,519 to November 1 from the inadequate amount it gave in 1920? Why has Pennsylvania fallen back more than fifty thousand dollars? Do these great centres of the Church's financial strength mean to let the line of the Church's advance be broken? And will other dioceses falter at their side?

We do not believe it! The year is not ended. There is time left, especially with the great appeal of Christmastide included, for churches and dioceses which have thus far given inadequately to the Church's mission to give as deep down in their hearts they really want to do. Only let bishops and rectors make sure that they do not fail the people in the leadership of an inspiring faith!

WHO SHALL REPRESENT US IN 1922?

We do not want ever to seem unsympathetic with any group in this broad Church of ours. We believe in the Church's catholicity—the catholicity which, truly understood, means an eagerness to understand all wide approaches to the truth. We count as friends, and we recognize as earnest Christians, men whose thought is at far variance with ours. We would not impugn the worthiness of their ideals. Never with any uncharity would we seek to assail what they hold dear.

Yet there are times when facts must be faced, be the consequences of frank conflict what they may. For there come the inescapable occasions in which the question must be asked, Which point of view represents the prevailing mind and spirit of the Churh? The government of the Church, like the government of the State, is created by majorities; and those, therefore, who believe in a given principle cannot avoid the necessity of trying to secure the majority power for those convictions which they profoundly believe to be essential to the progress and the power of the Church. It is not that there need be any ungenerous attempt to deny or take away the privileges of others to think and worship as their conscience dictates; but those who believe one way in a crucial issue must try with all honest frankness to prevent those whose belief is opposite from developing an influence which would make their point of view not that of a little group within the Church, but that of the Church itself.

With this introduction to make plain the spirit in which we write, we go forward to make as unmistakable as possible the immediate meaning of what we want to say. In a few weeks the first of the diocesan conventions for 1922 will be assembling, and through the months from January to spring these conventions will be electing the delegates who will sit in the next General Convention. The tone and temper of that Convention will depend upon the point of view of those delegates. If the Convention is to be forward-looking, if it is to be not an antique relic of mediaevalism but a power of evangelical Christianity attuned to the living forces of today, we must not elect to that General Convention men who represent a propaganda which now is being assiduously circulated in the Church. The propaganda we refer to is that which is expressed most crassly in a little leaflet called "The Alliance Bulletin," which is described as being "the official organ of the Churchmen's Alliance."

It will be recalled that this Churchmen's Alliance was

the organization which shouted loudest in the hue and cry against the confirmation of Herbert Shipman as Bishop Suffragan of New York. It was the Churchmen's Alliance which circulated most of the reports against him. The action of the standing committees and of the bishops doubtless brought very considerable chagrin to that Alliance, as it plainly brought defeat. But that does not mean that the Alliance has ceased to work. It is going to try to propagate churchmen of its own sort. It will want that sort elected to the General Convention. It will want this Church in its principles of Prayer Book revision, in its conception of Church unity, in all its life and purpose, to become a reflection of its own ideas.

Let us understand, then, some of the things which the Churchmen's Alliance is proclaiming. In its issue for November 6th there is a paragraph entitled "What Catholic Christians Do," in which, of course, the word "catholic" is spelled with a capital "C," in that curious insularity which turns a great, inclusive word into a party name. The bulletin says that under this title it will print "a series of simple instructions for lay-folk in the essential practices of the Catholic life." What are these "essential practices"? It is possible that some may be surprised to learn. The Alliance, however, is in no doubt that the Catholic Christian in his "essential practices" "begins his prayers with an 'Our Father,' and probably follows that with an 'Hail Mary.' * * * He particularly asks God for the protection of his guardian Angel, and asks his patron Saint to pray for him."

Further along in the same bulletin is another paragraph, entitled, "Notes on the Reformation." In it there is a description of the Reformation, particularly as it developed on the continent of Europe, which repudiates the value of all those influences which represented the Protestant spirit. "The three outstanding names," says the bulletin, "on the continent are Luther, Calvin and Zwingli. It is safe to say that no positive gain has survived the three hundred years since, one after another, they revolted personally from the Church."

Perhaps a commentary upon the opinion of this bulletin that no permanent gain has resulted from the heroic unshackling of the free spirit of worship from the bonds of sacerdotalism by such great souls as Luther and Calvin is furnished by the particular appeal which accompanies this bulletin of the Churchmen's Alliance. "Some misapprehension has arisen," it says, "with regard to the intercessions. We are not merely asking priests to remember the great cause of Catholic unity at some mass on Thanksgiving Day. We pray, of course, for unity at every mass." Then follows a list of the churches in the different dioceses where Low Mass, High Mass, Litany of the Saints, Benediction of the Blessed Sacrament, and other agencies for Catholic unity are to be conducted.

As to the whole conception of the Church and the Church's worship which this dialect expresses, we have, as we said before, no uncharitable word to speak. There is a story ascribed to the homely wit of Abraham Lincoln which seems to us expressive. A book agent was nagging him to buy a book, and insisted that Mr. Lincoln should tell him why he did not want it and admit that it was a good book. The tradition is that Mr. Lincoln answered as follows: "It may be a very good book for the kind of man who likes that kind of a book." This method of worship in our Protestant Episcopal Church may be a very good kind of worship for the kind of people that like it, but we do not wish to see the propaganda of it spread through lack of notice as to its nature.

Does this Church want to see the revision of the Prayer Book shaped by men who believe in High Mass and Low Mass, and in the invocation of patron saints as a part of the "essential practices" of proper Christian life? Does it want our relationship with the great communions of Protestant Christendom to be shaped by men who can see nothing whatever that is good in the spiritual rebirth of the continental Reformation? Does it want the spirit of this Church interpreted by men whose conception of catholic truth is an aversion to everything which does not square with the practices of the mediaeval centuries?

If not, then the dioceses had better be careful what they do when they elect their delegates for 1922.

THE LEAGUE OF NATIONS

In his eloquent message, which is printed on another page, Bishop Parsons presents a double question.

In the first place, he protests against the fact that the literature recently issued by the Federal Council of the Churches in connection with the Conference on the Limitation of Armaments makes no reference to the League of Nations as an existing fact. It is true that, so far as we have observed, the League of Nations is ignored in that otherwise most helpful material. There are, however, two possible explanations of this. One is that those who are responsible for the publications of the Federal Council felt the League to be of so small importance as not to be worth notice. The other possibility is that they felt that advocacy of the League of Nations as an immediate factor in an international policy which America should share would be inexpedient on account of the political partisanship which this might run foul of. We have no charter whatever to speak for the Federal Council, nor any special ability to interpret its thought, but we should believe that this second possibility points the truth. Also we can very readily understand why such a conclusion as this may have been reached. The administration which is now in power in Washington has repudiated all sympathy with the League of Nations, as that was created in the Treaty of Versailles. This administration, however, has called the conference which is now meeting in Washington. The immediate practical question is as to what can be accomplished by the conference under those conditions. The Federal Council might well have thought that the most helpful thing that the churches could do would be to bring to bear pressure along the lines in which the administration was willing to go, and not along those which, for the present at least, are barred by political reasons.

Over and above the question as to whether or not the Federal Council was wise in omitting advocacy of the League of Nations, assuming that it believed in it, there remains the greater question as to what position the public opinion of America shall now take toward the League. If that public opinion is strong enough in its favor, then the administration will have to listen. Then organizations which do not believe in it will be brought into line, and those which do believe in it can speak with unembarrassed plainness. As to the desirability of this, we absolutely agree with Bishop Parsons. Repeatedly the Southern Churchman has expressed its conviction that the League of Nations presents the one most practical hope for progress in international co-operation. We recognize the reality of the existing League, crippled though it has been by the defection of America. We feel, as Bishop Parsons does, that the most melancholy page in our national history in these recent years was the repudiation of America's world responsibility, when this nation thrust a knife into the League which its representative had been foremost in creating.

Furthermore, there seem to us unmistakable signs that America is going to be forced to enter into something which shall largely partake of the character of the present League. It is hardly conceivable that the Conference, now meeting in Washington, can let go of the problems which it has raised without some constructive and permanent method for dealing with their consequences. It is highly significant that the newspapers are now full of the report that President Harding is considering asking this conference to meet again in order that some sort of asso-

ciation among the peoples may be created. This is plainly a trial balloon to test the winds of public sentiment.

The administration is finding the inexorable pressure of events driving it toward international relationships which a bitter partisanship tried in vain to deny. It is no easy thing for political leaders to reverse their policies, but America will enter into some real association of the nations if the people determine that it shall. It is even possible that the present administration might enter the existing League of Nations, with certain amendments in its constitution which would reasonably save the face of consistency. The question will be settled by public opinion and by the strength of its expression. If the people of this nation make plain to their representatives in Washington that they want America to take her place in some constructive international movement, and further express their opinion that membership in the existing League is the most sensible and the most honorable choice for America to make, then there are no minor political difficulties whatsoever that can stand against that power of a people's will.

The Divine Christ the World's Need

From the Episcopal Charge of Bishop W. T. Capers, of West Texas.

The ultimate claim for the divinity of Jesus Christ rests upon the fact that from the beginning of His ministry until this present hour, He has met the need of every human heart, of whatsoever tongue or race that has appealed to Him, and has cleansed every soul that has gone to Him for cleansing. This fact accounts for the urgency of His appeal to His fellowmen, to find their peace and life in Himself. And it fully justifies His prayer that there shall be raised up to Him faithful men and women, boys and girls, who shall devote their lives to the fulfilment of His ministry. It may seem that I am urging upon your mind and conscience, a well accepted fact, namely, that Christ does meet every need of the heart and soul of man. But, my brethren, it is just here that we find the secret of the loosening of the Church's grip upon the citizenship of our nation.

A Christ other than that of the gospels is being preached. His teachings are dissolved and weakened, and in consequence His life is being withheld from the masses; as a further consequence the unshepherded people are either deserting the Church, or are striving to find a satisfaction for their souls in every imaginable theory of life and of sin. There is need today to reaffirm with clearer emphasis than ever before the doctrines of the Apostolic Church; that is, those doctrines which were enunciated by the apostles themselves who were the duly instructed and empowered witnesses of Christ. These doctrines proceed out of the truth of the Incarnation of Christ, the Son of God. If Christ is only the natural Son of Joseph and Mary, His life can differ from ours only in terms of degree. And if this be true, then the Christian religion is but one among the many guesses of life, and sin needs no cure, and heaven and hell are only the products of fancy or the last terms of a philosophy of life.

We certainly cannot philosophize away the uncompromising teaching of St. John upon this question. It was his clear and insistent differentiation as between the gospel of Christ and the philosophy of false teachers that preserved the faith in the first half of the second century A. D., Bishop Gore in his commentary upon St. John's epistles, gives this very striking note upon the first six verses of the fourth chapter of St. John's First Epistle. "As St. John looks out over the world he sees a widespread activity of false prophets. He knows that they are false and that the spirit which animates them is not of God. What is the test that he applies and would have all his brethren apply? We should have expected him, perhaps, to apply the practical test of their lives, their works, their character, but here it is the test of doctrine which he makes absolute and all-sufficient. Every spirit which acknowledges the truth of the Incarnation—which sees in Jesus the Christ, the very Son of God, made flesh —is of God. And, on the other hand, every spirit which refuseth this faith in Jesus is not of God and is a spirit of anti-Christ, such as they have heard of and can see active among them. The Christians have no cause to fear these false spirits. The power that is in them is greater than anything that is in the world. They are children of God and they have the experience of victory already. Nor have they any reason to be surprised at the popularity of anti-Christian movements. They belong to the world. It is so they speak and so they are listened to; they demand, that is, of people, no change of heart. They take them as they find them, on their own level. On the other hand, the Church comes from God, and those whose hearts God has touched—those who know God—listen to His messengers: those and those only. This acknowledgment of the truth of the Incarnation, this readiness to listen to the message of the Church, is all-sufficient to distinguish the spirit of truth from the spirit of error."

We can do no better, my dear brethren, than to accept St. John's statement of the Incarnation, as the solution of our difficulty today, and to act upon it with every determination to give to this needy world in which we live the Christ of the gospels, Who is the Christ of the masses and of the destitute and of the sinful. His heart is longing to administer life to those whom He has redeemed, and yet He is powerless except as we interpret Him in His true character to the people. In other words, Christ is not independent of the doctrines concerning His life. That this is true is seen in the fact that He, with studious method, instructed His disciples concerning His origin, His equality with God, the purpose of His ministry and its ultimate triumph. Before He commissioned St. Peter and the other apostles, He exacted of them a careful statement of their faith in Himself as the Son of God. This instruction was to be the foundation of all their future teachings, for Christ foresaw that He could only save the world, as the world was taught to believe that He was and is indeed the only begotten Son of God, the veritable Incarnation of God.

The Claims of the Ministry

To the Pastors, and Through the Pastors to the Parents and the People of the Church.

The Presiding Bishop and Council have commended to the Commission on the Ministry the matter of the presentation of the claims of the ministry on the thought and action of the Church.

It is proper to speak at the outset with thankfulness in view of the increased enrollment in all our Church seminaries. The tide seems to be turning; but the proportion of men for the ministry to the number of communicants is still far below what is needed.

The suggestion, as made to us by the Presiding Bishop and Council, that our necessity is for "consecrated, strong and well-equipped men in the ministry," lays the emphasis on quality more than on quantity, consecration of the spirit, strength of body, adequate intellectual training.

While the custom of a sermon on the Third Sunday in Advent may be wisely followed, we venture to hope that the matter and the appeal shall take on a new tone so that the response may be of the best material. It should focus previous personal work, and lead the way to further personal guidance by the parish priest.

The Commission feels that its primary function is an educative one, and that this educative work must begin with the parents and their boy, with teachers and their pupils, most of all with pastors and their people. There the law of the Church places the first responsibility. Our first duty is to make the ministry a work to be held in honor, a place it too often fails to find: in the plans of the home; in the conversation of the family table; in the teaching of the Sunday school; in the personal counsel of the pastor with his youth. In the home and in the parish the right boy is to be encouraged and the unsuitable boy stopped in starting to be a minister in the Church of Christ. The appeal may well be to the manhood, the devotion to high adventure which is inherent in youth, seen not only in the war for freedom, but in scientic exploration, in settlement work in hard places, in community service. Young men make eager response to Shackleton in the Arctic and Grenfell in the Labrador. The Commission is not of the opinion that the right sort of youth is hesitating to enter the ministry on the score of low salaries.

In the interest of this educative work for the ministry the Commission is preparing to offer to clergy and parents and youth seeking a vocation, useful literature on the nature of the ministry, the sort of men the Church needs in its ministers, how a call comes from God, the training needed for the new day.

In many dioceses a committee of one or more has been named with whom pastors and parents may confer, and to whom the approach of young men for counsel may be natural and welcome.

For the Commission, which represents some thirty leading teachers and pastors in the Church.

Harry P. Nichols,
Chairman of the Recruiting Committee of the Commission on the Ministry.

THE JEW IN THE CHURCH

By the Rev. John L. Zacker, Secretary for the Church Mission to Jews

In England. At this time, when the Presiding Bishop and Council are in touch with our National Committee on Jewish Work as to the methods of procedure, we should be acquainted somewhat with the Hebrew Christian question. A special message just received from Bishop Tuttle reads, "The Jews are a sacred people, brethren indeed of our Lord. We should not allow curselves to forget that. And we ought to do all we can to help them put away the scales from their eyes, that they may see Him to be their Brother and their own Messiah." But on account of time and space, only a bird's-eye view of the situation must suffice. England, the mother of our Church, has by no means been a step-mother to the Jew, but a real haven to the lonely Hebrew Christian. In the winter of 1811 a nobleman, Lewis Way, was riding with a friend from Exmouth to Exeter, when his attention was called to a group of oaks known as the "Oaks of La Ronde." The late Miss Parminter, on whose property they were, left a will that these trees were not to be cut down until the return of the Jews to Palestine. This striking incident impressed Lewis Way so strongly that he became a staunch and lasting friend of Israel. An organization for work among Jews and Gentiles existed in London, but after experimentation, it was found necessary to have a distinct movement for a peculiar people. Lewis Way came to the front with his energy and means, and the "London Society for Promoting Christianity Among the Jews" was established. Through his prayers and gifts, the society prospered, and men like Sir Thomas Baring, Bart., M. P., and the Rt. Hon. the Earl of Shaftesbury, K. G., of Jewish descent himself, became its presidents. The results, in short, were so encouraging that, beginning with royalty, all manifested interest and goodwill. The society was gradually able to employ 222 ordained, lay and medical missionaries. Thus the gospel was preached to Jewry in various portions of the world. Alexander, the first Bishop of Jerusalem, was one of the converts from Rabbinism. Also Isaak Hellmuth, afterwards Bishop of Huron Diocese, Canada, who gave freely of his large means and was a rabbinical scholar who entered the University of Breslau at the age of sixteen. Through the distribution of Bibles, Shereshewsky, who later became Bishop in China, was brought to Christ. He undertook the stupendous task of translating the Bible and Prayer Book into the Wenli dialect, thereby reaching 250,000,000 heathen souls. He was considered one of the six most learned Orientalists in the world. He practically founded St. John's College, Shanghai, and was the most potent factor in establishing St. Paul's College, Tokyo, and Boone University, China, the most widely-known institutions of learning in the Orient. Thus churches of all parts of the universe became inspired, and England is the mother of Jewish evangelization. A Jewish paper gives the personnel of 263 converts as follows: 13 lawyers, 9 physicians, 1 dentist, 4 book-sellers, 3 engineers, 6 university professors, lecturers and private teachers, 9 governesses, 11 students of the science college, 7 of various other colleges, 5 magistrates, 1 artist, 1 banker's wife, 17 manufacturers and influential members of the Bourse, 1 actress, 4 other stage players, 3 military officers, 23 clerks and bookkeepers, 37 artisans and petty tradesmen, etc. Under the circumstances, only those who know nothing about Jewish missionary accomplishment do not advocate mighty endeavors for Israel's conversion. The last century has enabled the Church to take away from Israel its very best, and rather than deny the fact, Jewish leaders lament it. When a Jew embraces Christianity, it usually means his wife and children also, which is demonstrated in the following statistics: 72,000 Jewish converts of various Reformed churches now number 120,000 with their evangelized families.

In America. Fishberg, a Jewish authority, asserts that at least 10 per cent. of mixed marriages between Hebrew and Christian results in the family being raised as Christians. This authority might have added that a big majority of these mixed marriages were made by Jews and Jewesses who directly or indirectly were influenced by Jewish missionary propaganda. In fact, in every department of Jewish life, missionary propaganda has made its way to some degree and left a Christian influence. The Jewish press is conscious of this, and constantly warns Hebrew institutions to counteract our efforts. In other words, the enlightened conception which Jewry entertains of Christianity has been aroused by Hebrew Christian agitation. American democracy and freedom have by no means caused conversions in Jewish ranks, as some theoretical Christians would have us think. The very contrary, liberty enabled Jewry to organize in this country more than in any other part of the world. As an example, New York is the hot-bed of Jewry's world-wide propaganda. Christianity is infinitely more attacked by them in America than in Russia or Germany. Jewish missionary literature, open-air meetings and other departments of the activity have forced the rabbis to study the New Testament in order to meet constant inquiries. That is how the question of Christ's Messiahship became ubiquitous in Israel.

With the pre-war flow of immigrants into western countries and the advancing attitude of inquiry on the part of the Jews belonging to the second and third generations of our citizenship, official Christendom is claiming a more scholarly attention from our brethren. The adopted and assimilated Israelite of America, unlike his ancestors, practically disregards verbal prophecy and minute fulfilment. Rather is he concerned with historical and logical confirmation of New Testament claims. Is Christianity a myth, or could Jesus have been the divine Messiah? Such and similar questions give no little concern to the thinking Jew. Whereas, rabbis of years gone by could ignore relevant interrogations with shrugs of their shoulders, it by no means satisfies the modern student of Jewish persuasion. More so than ever before, Jesus has become the burning question of the Jewish intelligensa. As an example, Bible societies count Jewish organizations as buyers of the New Testament. Whether the object is in the affirmative or negative is not particularly the point here, the fact in any case remains that Christianity is receiving serious consideration. This much, however, may be safely asserted, that St. Paul's affirmation of God's intention to provoke Jewry to jealousy finds fulfilment in recent declarations on the part of Hebrew leaders. Only in his last work Israel Zangwill calls upon the Jewish nations to take away the Jewish Jesus from the Gentiles and make Him His original self. In order to ascertain or disprove Christian claims, an American Jewish society purposes to publish a Jewish translation of the New Testament! Signs of the times, verily! The Christian Church should be alive in this regard. This is a psychological opportunity for meeting Israel's queries. Why was the New Testament written and how shall the object be accounted for? What is the subject material and does chronology permit a theory of invention? Tracts and books, from an entirely Jewish point of view, should be published by our own Church, and what a world of good could be done! When Rabbi Isaak, of Troki, constantly flaunted that the Jewish missionary as a man whose work proves Christianity a mere fallacy, Dr. Williams, a scholar from Cambridge and an intense friend of Israel, wrote a reply under title of "Christian Evidences for Jewish People." The "Jewish Quarterly Review" soon had to agree with Professor Strack, of Berlin University, that Rabbi Isaak was actually beaten. To the ordinary Christian, the Jew is to be feared in business competition and to the Church student, the Hebrew is synonymous with scholarship. Thus we over-estimate and unconsciously indulge in exaggeration. In the final analysis, truth is unconquerable. Jews, not less than Gentiles, are compelled to submit to it. Constantly Hebrews hammer at the New Testament Canon. To show them that they live in a glass house, we need but turn tables. The Old Testament Canon was fixed when Moses had been dead for thirteen hundred years and Isaiah over seven hundred. Our limited knowledge of Hillel could be condensed in three octave pages, the information of which is of a very late date. Two hundred years elapsed after his death before the Mishna was written. Hillel was dead over four hundred years before the Palestinian Gemara was committed into writing while the Babylonian, a century still later. Jews will believe all that the talmud says, and yet will reject the New Testament on the score that it was written so late! Speaking generally, Jewish arguments against Christ and Christianity are weak and can easily be overcome. We fear them not because of fact, but on account of their scholarly reputation. They are poor mortals, yea, they sin nearly as much as the Gentile, and that is why they need Christ, their Saviour and ours.

The Church Mission to Jews occupies itself with the various Jewish problems and is now endeavoring to create an interest in the cause so that Jewish missionary stations may be opened in dioceses with large Jewish populations. The Hebrew Christian Synagogue in Philadelphia is the first undertaking, and Brooklyn is also establishing a Hebrew Christian station under the leadership of Archdeacon Bambach. A mighty branch should be started in New York with nearly two million Jews. We are negotiating with the Presiding Bishop and Council as regards

making our work a distinct department. The Synod of the Province of Washington took favorable action and leading bishops and clergy of our Church are working toward that end. More than any other individual in our country, Bishop Garland, President of our National Committee, constantly fosters our aims. In spite of manifold duties, he is corresponding and in touch with the proper channels which accounts for our progress. Recently he was appointed by the Presiding Bishop and Council tc investigate the Jewish missionary situation in England. Together with Bishop Gailor and Bishop Murray, he brought back a remarkable report which inspired and enthused many of our Church leaders. Thus education proves the Jewish Mission to be a great blessing. Our Church is planning and we trust to be able to demonstrate in the very near future. Meanwhile, we appeal for prayers and goodwill. Have you subscribed for the CHURCH AND SYNAGOGUE QUARTERLY? If not, please do so; it will keep you in touch with our movements and progress and enable you to understand the Jewish question. The subscription is only one dollar per year. Ten thousand dollars is immediately needed for our various departments. Will friends kindly help us? We have as yet not received a budget from the Presiding Bishop and Council, and we are facing a year full of opportunity and need. Checks can be sent to the Presiding Bishop and Council, 281 Fourth Avenue, New York City, marked "For the Church Mission to Jews," or to Bishop Garland, Church House, 202 South Nineteenth Street, Philadelphia, Pa. Send all correspondence to the Secretary, the Rev. John L. Zacker, 202 South Nineteenth Street, Philadelphia, Pa.

HAVE WE FORGOTTEN THE LEAGUE OF NATIONS?

By the Rt. Rev. Edward L. Parsons, D. D.

WHAT is the matter with the Commission on International Justice and Good Will of the Federal Council of the Churches? The question is prompted by a most careful reading of the Bulletin on "The Church and a Warless World," issued by that Commission and reprinted almost in full by our own Department of Social Service. The two are admirable pamphlets. They are full of information, of stimulating suggestion and of pointed application of Christianity to the problem of armament. They help to make very vivid the world importance of the coming Conference.

But I have looked through them in vain for the slightest allusion to the one international association which really does exist for the purpose of getting rid of war, the League of Nations. There is one statement in the best political platform style that "the concrete expression of the principles stated above is the creation of a permanent Society of Nations, a World Court of Justice and Boards of Arbitration and Conciliation." In the "Creed for believers in a warless world," there is an expression of belief "in a world-wide association of nations for world peace," but the silence about the fact that such an association has actually begun is as impressive as the silence of our State Department on the same matter.

The whole discussion in the pamphlets moves on the plane of what one might call pre-war pacifism. One finds himself constantly back in the days when one hammered away on the importance of disarmament and that sort of thing because it seemed more practical than to fling visions of a "Society of Nations" before an incredulous world. But the war came; the issue of a world united for peace or a world which is merely an armed camp was made clear. The churches of America never hesitated. During the year and a half from the Armistice to the meeting of the Republican Convention nobody could doubt where they stood. Even our own delightfully cautious leaders ventured into the stream, as the Living Church, in a recent editorial covering these same matters, has reminded us. The House of Bishops, it is true, only got as far as a League of Nations, but the House of Deputies frankly and unanimously spoke of the League.

The Bulletin ignores altogether the fact that this old straw about armaments and the like had all been threshed out. American Christians had come to see clearly that in a League of Nations which meant business the solution lay. They had come to see that nationality must be made subordinate to some sort of international association. They passed resolutions. They worked and preached and taught. They had really unselfish notions of our duties to the world. Christian leaders and presumably most intelligent Christians had come to see that the primary thing was not to agree on curing this or that symptom of the disease, but to get at the disease and cure the selfish nationalism. They hailed the League of Nations as a definite concrete step towards the realization of the thing they all believed in—the unity of humanity in God.

The League of Nations was created. It functions. It has achieved, in spite of America's absence and the turbulent state of Europe which it was not created to check and for which it is in no sense responsible some definite steps towards peace. It is a part now of the world order. It is bound in with treaties. There is not one single thing which the Disarmament Conference will have before it which, if the United States were in the League, would not be one of the League's natural functions.

Now one understands the exigencies of politics. One understands how, the world situation requiring America in the League of Nations and Republican party unity requiring her out of it, make conferences such as the present one the only solution. But must Christian leaders seeking to help the cause of a wrecked world pussyfoot like politicians? Is it not possible to say even a word about the existence of this international League? Who would be offended if it was pointed out that the other nations beside whom we fought are already making some progress? One understands why Republican leaders who believe in the League of Nations cannot embarrass the administration at the present time; but does mention of the League of Nations by those who are not administration leaders and emphasis upon the beginning which the League makes of world organization in any way embarrass the Conference on the Limitation of Armaments? I have heard nothing but earnest hope in the Conference even from the most ardent supporters of the League. Are the churches going to try to hamper the League? It is not very powerful. It is not all that any one desires, but it is a great big fact in the history of men's progress towards world federation. Would it not really help if these representative bodies of the churches could express at least hope that the one thing which they had all backed a year and a half ago might ultimately take such form as to enable America to join it? Is there any reason why Christian leaders who know that real world organization is the only permanent solution of the problem of war should not point out that fact?

But there is more than that involved. Those pamphlets have much to say of sefilsh nationalism, and they ask some "searching questions" about our own attitude. The point is well taken; but why should representatives of the churches ignore one of the most conspicuous examples of selfish nationalism in our national history? One dreadful and outstanding fact of the last two years is the growth of that spirit in America. The slogans that have come into use, the "America first," the "100 per cent. American," the exaltation of our own conscience as unfailingly to be trusted, these are but symptoms of a deep-seated disease. And this nationalism found its immediate focus and expression in the controversies over the League of Nations, and its final form in the treaty with Germany in which America gets everything and gives nothing. That the covenant with reservations which would have made it acceptable to the bulk of the American people would have been ratified if it had not been for a very small group who preached nationalism is unquestioned. Political hatreds, jealousies, distrust, all played their part, but in the end a narrow and selfish nationalism won out. The churches preached one thing; the politicians another. Even if one grants the highest motives everywhere, the thing cannot be denied. America is out of the League of Nations because some Americans feared for her sovereignty. Forty-eight other nations were not afraid. America was.

Why should these Bulletins not make use of this material which lies at hand? Of course, every Christian wants the Conference to be a success. Of course, every Christian knows it may go a long way towards peace. But two years ago every Christian in America knew, or thought he knew, that the most important step was the big step of getting the nations together in a real league. Is it necessary to ignore that and to ignore what has been accomplished in order to make the Conference a success? If so, why?

May God guide and inspire the deliberations of the Conference. We all pray that. But we may be permitted to add, May God have mercy on the Christians of America and stiffen their backbones.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

AVERAGE OF CONTRIBUTIONS.

Mr. Editor: Looking over the "Year Book of the Churches, 1920," edited by Stacy R. Warburton for the Federal Council of the Churches of Christ in America (Revell Co.), one finds among the Religious Statistics, pp. 197-202, that the membership of our Church during 1919 was 1,065,825, and total expenditures, $22,509,942. The average for the year then is $21 per member, or about 40 cents a week! Reference to the Living Church Almanac for 1921, p. 449, suggests that these figures are correct and that "members" are communicants.

But on the same pages of the Year Book we find for the Baptists an average per year of **about $6** per member (Northern Convocation, $12; Southern, $6); Congregationalists, $15; Lutherans, $10; M. E. Church., $10; M. E. Church, South, $8; Presbyterian Church in U. S. A., $18; Presbyterian Church, South, $15; Roman Catholic Church, $4.50; Adventist, $21; Seventh Day Adventist, 9-; Jews, $15; "all denominations," $7. "The membership figures, with the exception of Roman Catholics and Jews, are on the same basis, communicants only."

Can these figures be correct? Who will interpret them?

PERCY FOSTER HALL.

St. Paul's Rectory, Alexandria, Va., Nov. 14, 1921.

(We suppose the figures given are correct, for the other religious bodies, as well as our own, so far as accurate statistics can be gathered. For a number of years the average of contributions per communicant in our Church has increased. In 1916 it was approximately $18.50, and in 1918, $20.

But the figures given by our correspondent are not as favorable to us as would seem at first glance. We suppose ours is the wealthiest Church in proportion to its membership in America. It has probably a larger constituency of adherents who are contributors, but not communicants, than any other. It spends more proportionately upon itself, its buildings and the accessories of public worship than other Protestant Churches. In missionary giving we suspect that several other churches, notably the Presbyterians, far surpass us.—Ed. S. C.)

PROPORTIONATE GIVING.

Mr. Editor: The Nation-Wide Campaign is providing this year for a special pledge card, committing the signer to the designation of a definite proportion of his income for God's uses, on the principle of the tithe. The following quotation from an old letter may perhaps serve this cause. Its writer, Mr. Louis A. Cazenove, was visiting his uncle, his father's brother, in Switzerland in 1830. His father, to whom the letter is addressed, was Anthony Charles Cazenove, who had come to America in 1794 to escape the savagery of Robespierre, and had established himself in Alexandria, Va., becoming one of the town's leading citizens. He has left numerous descendants, with some of whom I am related by marriage. One of them has recently sent me a large number of the letters that passed between father and son between the years 1824 and 1835, covering the period of Louis' early manhood. They are models of filial affection and reverence and of simple, manly Christian character. The son, who was at this time about twenty-five years old, had been distressed to see his uncle's life made miserable by petty cares in connection with his Swiss farm, and after speaking of this, he continues:

"I mention, my dear father, these little troubles of my uncle, that you may profit by them, for we see much clearer in others than in ourselves. Let me adjure you to take with more resignation to the will of God not only the small, but likewise the great misfortunes which will happen; let us grieve never so much about them; and I verily believe they will arrive the oftener the more they grieve us. * * * Misfortunes of every kind and losses in business are real blessings when rightly improved—when looked upon as coming from the hand of a Father for our good. They only become misfortunes when we suffer them to grieve us. * * * I have sometimes feared that the losses which you have been called upon to meet have been because a sufficient part of your substance had not been set aside for the needy part of our fellow-creatures or for the advancement of God's glory in other ways. This is a serious matter. * * * That what we have was given us for the good of others as well as ourselves there is no doubt. We are nothing but stewards to whom God has committed a part of His property, and He will assuredly call all of us to account for the manner in which we have employed it. For my part, I desire never to be rich, and if God grant me grace to fulfil good resolutions, I shall endeavor through life, conscientiously to determine what part of what I may have shall be set aside for God's use and scrupulously so to employ it. I really believe that a too-great concern about the things of time may generally be traced to a degree of doubt as to the existence of a future life. At least I so trace it in myself, and when I feel most persuaded of this great truth it is then that I feel the greatest contempt for worldly riches, honors, etc. * * * I long to see you enjoying some rest which will leave your mind free to attend more to your spiritual concerns."

Mr. Cazenove was throughout a long life a devout communicant of Christ Church, Alexandria, applying in his own life most faithfully the principles which he so remarkably sets forth here in writing to his own father, "and he being dead, yet speaketh."

J. F. PLUMMER.

Toulminville, Ala., Nov. 12, 1921.

THE EMBER DAYS.

A correspondent wishes to know "why, in the Ember Days, one day (Thursday) is skipped?"

We have examined seven or eight authorities on the Prayer Book, all we have access to at the moment, and cannot find the answer to this question. So we can only give our own surmise; which is that in the early Church, Thursday, being the day of our Lord's Ascension, was considered a festival day of the week. Wednesday, the day on which the betrayal of Christ was bargained for, as well as Friday, the day of the Crucifixion, were appropriate days of fasting. (Compare the "Litany days.") Saturday also was thus observed as a sort of vigil or day of preparation for the Sunday festival. So these days would naturally be adopted for the quarterly fasts (**Jejunia quatuor temporum**, or Fasts of the Four Seasons), which were of very early origin and were associated with the four seasons of the year, falling near the beginning of each. It was later that the stated times for ordinations were fixed on the Sundays following these quarterly fasting days, with the result that they have since become, with the entire week in which they fall, seasons of special prayer "for those who are to be admitted to Holy Orders."

SEMINARIES BACK TO PRE-WAR ATTENDANCE RECORD.

A report of the present enrolment in the theological seminaries has been received from all except the Bishop Payne Divinity School. Reckoning the number at that school the same as last year, the present total in all the seminaries is three hundred and fifty. Last year's total was two hundred and forty-four.

The figures for last year are those reported by the Department of Religious Education, and were about one-third less than those for the year before the war, 1915-16. As this year's gain almost equals that third, the seminaries are virtually back to their pre-war attendance records.

The numbers of students at the various seminaries are shown in the following table:

	Last Year.	This Year.
General	70	93
Cambridge	11	19
Berkeley	14	13
Philadelphia	20	21*
Virginia	40	60
Sewanee	12	16
Bexley Hall	5	12
Nashotah	11	40
Western	15	15
Seabury	20	20
Pacific	11	7
Bishop Payne	11	11#
Greeley	4	23

*Graduate enrolment not complete.

#Estimated: Same figure as last year.

Synod of the Province of Washington in Session in Wilmington, Del.

The meeting of the sixtn annual Synod of the Province of Washington was welcomed to Wilmington by Mayor Harvey and Governor Denney, of Delaware, as well as by the Bishop of the Diocese.

The opening service was preached by Dr. James E. Freeman, of Epiphany Church, Washington, D. C., who took the place of Bishop Thomas F. Gailor, the latter being called home by the illness of his wife.

Holy Communion was celebrated at the opening service, and there were in attendance fifteen bishops and more than one hundred clerical and lay delegates.

Dr. Freeman referred eloquently to the work of the Disarmament Conference, and a memorial was adopted and forwarded to Washington expressing gratitude to the President for calling the Conference, and congratulations over the progress already made.

There is a strong feeling throughout the Church that the provincial system is not as efficient as it should be by reason of the lack of legislative powers vested in the Synods, which now amount merely to an expression of opinion, or, as one Bishop put it, to a "talk-fest."

This feeling was referred to by Bishop Brown in his opening address, and no doubt it will receive attention at the General Convention next year.

The wastefulness of time taken in Synods in discussions of unimportant matters was brought up by Rev. George G. Bartlett, who cited the fact that upwards of fifty resolutions were passed at the last meeting, few of which were of any value, in Mr. Bartlett's opinion. He suggested that a Steering Committee be appointed.

The following resolution was adopted on motion of Rev. R. W. Trapnell and Bishop Garland:

"That immediate steps be taken to inform the authorities of the Turkish Empire that the long sufferings of the Christian nations have reached its limits. and that action be taken by the representatives of the nations in Washington, or if that be not possible, then by the governments of the United States and Great Britain to permanently relieve the intolerable condition in Armenia and secure its absolute freedom from Turkish control or influence."

The resolution further pledged its support to the invaluable work of the Near East Relief, and offered the prayer that success should crown the efforts of the President in behalf of the oldest Christian nation. Bishop Brown named Bishop Garland, Bishop Harding and Mr. Trapnell as a committee to present the resolution to President Harding.

The importance of raising sufficient money to provide for a Social Survey of the Province was voiced by Bishop Harding on Thursday, but no definite action was taken. A resolution providing for the appointment of a Foreign-Born American Commission was adopted. This Commission is to be composed of one representative from each of the dioceses in the province.

A summary of the work of the Conference on Social Service held in Milwaukee last year was given by the Rev. Paul S. Atkins. In this connection Deaconess Williams spoke earnestly and enthusiastically of Christian Social Service in a coal mining town, where such efforts are exceptional indeed.

At a joint session held on Thursday afternoon with representatives from the various women's sections, a memorial was adopted recommending to the Presiding Bishop and Council that in view of its fifty years of faithful service, the Woman's Auxiliary remain intact as to its organization and scope of work, and further, that the resolution be submitted to the Commission now considering the status of the Woman's Auxiliary.

At the final service in St. Andrew's Church, Dr. Clifford G. Twombly spoke on the Church Militants' New Task. He made some constructive suggestions, which marked his address as one of the best during the session.

An invitation to meet in Washington in 1923 was extended and accepted. There will be no meeting next year, owing to the assembling of the General Convention in October.

Great appreciation was expressed by all the delegates for the bountiful hospitality of the Wilmington Church people.

Help! Help!

October receipts to apply on the General Quota were $95,345.94 less than those of October, 1920, a decrease of more than 36 per cent. The total receipts of the year to date are $85,710.51 less than for the same period last year. At one time we were nearly $200,000 ahead. What is the matter? Business is generally better now than in May, when our income was at its peak.

Only two months left in which to make up the loss. All together, now! !

Yours for a plus sign by December 31st.

LEWIS B. FRANKLIN,
Treasurer.

November 19, 1921.

Sunday-School Opportunities in Europe

Throughout Europe conditions are unusually favorable for aggressive Sunday school work. That is the report which was presented to the Executive Committee of the World's Sunday School Association which met at the Union League Club, New York, October 27, by James W. Kinnear, chairman, and W. C. Pearce, associate secretary of the World's Association. These men had just completed a Sunday school tour of Great Britain and the continent, which began on August 13. They visited, together or separately, England, Scotland, Wales, Norway, Sweden, Denmark, Holland, Belgium, France, Switzerland, Germany, Austria and Czecho-Slovakia. Everywhere the heartiest welcome was accorded these representatives of the organized Sunday school work. While there are differences of opinion on political questions, bitterness growing out of the racial question increased by the war and distress caused by the general economic disturbances, all the leaders who were in conference declared that the religious training of the youth is absolutely essential. They welcomed all the co-operation which might come through the World's Sunday School Asscciation.

Some of the meetings were real unity gatherings. At the Kristiana conference the presiding officer was a State Church clergyman, but since that meeting the State Church and the Free Church leaders met and unitedly named him, Rev. K. O. Kornelius, as Norway's representative on the World's Executive Committee. In Germany the Landis Kirche and Free Church Sunday school leaders met together for the first time. In Prague all the churches were represented, including the newly elected Bishop of the new Church organized by the 900,000 who have separated themselves from the Roman Catholic Church. In every place there was a strong sense of the need of unity of Christian forces in order to win all the youth of today, who will be the men of tomorrow.

In all the countries visited it was learned that the Sunday school work had been steadily prosecuted during the war, and in Scandinavia there had been an actual increase in membership. The growing attitude towards separation of Church and State is throwing a much greater responsibility upon the Church for the religious training of the world's childhood and youth. The Church leaders are ready to adopt a most aggressive program and are seeking additional leadership for the constructive and educational work now so clearly recognized as essential.

GOD IS WORKING HIS PURPOSES OUT.

God is working His purpose out,
As year succeeds to year:
God is working His purpose out,
And the time is drawing near;
Nearer and nearer draws the time,
The time that shall surely be,
When the earth shall be filled with the glory of God
As the waters cover the sea.

All we can do is nothing worth,
Unless God blesses the deed;
Vainly we hope for the harvest-tide,
Till God gives life to the seed;
Yet nearer and nearer draws the time,
The time that shall surely be,
When the earth shall be filled with the glory of God
As the waters cover the sea.

—Edward White Benson.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor.

MOVING IN THE RIGHT DIRECTION.

A very helpful Conference on Inter-racial Relations was held in Richmond, Va., during November.

Dr. W. W. Alexander, who is one of the leaders in this movement for better feeling between the races through more equitable treatment of the negroes in matters of education, traveling accommodations and living conditions, was one of the speakers.

The women of the Conference adopted the following resolutions:

"Realizing that responsibility follows opportunity, we are deeply sensible of the greatness of the task confronting us, and would approach it in the spirit of humility and dependence upon God.

Reviewing world conditions, we are confronted by nations in conflict, due largely to increased race consciousness, and we of the South find ourselves face to face with a new period of adjustment.

We deplore any conditions in our midst that tend to widen the breach between peoples whose circumstances have thrown together and whose destinies are inevitably interwoven in our own and coming generations. We believe righteousness, justice, peace and good will can be established between races of different colors. We accept this challenge in the spirit of the Golden Rule and pledge our whole-hearted support to the educational movements now sweeping over the entire South for better racial conditions, human liberty and preservation of the ideals upon which this government is founded. To this end we suggest the following:

1. That we strive to bring our women to a better understanding of the opportunity at our doors by a more intelligent study of negro life in the home, in the school and in the church, to the end of deepening the public conscience as touching our responsibility to our negro neighbors.

2. That we emphasize the fact that no community is stronger than its weakest link, and that therefore in matters of education, public health, child welfare, recreation and general living conditions, more adequate provision be made for the negro.

3. Because we believe the public press to be a potent factor for the promotion of wholesome race relationships, we urge that the achievements of the negro be emphasized rather than his delinquencies, and to this end pledge our personal influence.

4. That we stand uncompromisingly against lawlessness in all forms, for the administration of justice through the regular constituted channels, and not by self-constituted bodies for which there is no place in our midst. We pledge ourselves to uphold the hands of our officials in maintenance of the law.

Finally, believing that public sentiment is our greatest asset in bringing about all progress and reform, and because women through the home and social life are a great factor in creating the same, we commend to ourselves and our sister women the part we are privileged to play in developing such a sentiment in Virginia as will tend to the realization of this program."

THE CHURCH IN THE COMMUNITY.

The following comes to us as a result of the Inter-church World Survey:

"While writers and speakers, both learned and unearned, have been making capital of the failure of the Church to do this or that, there has been developing a type of ministry which refutes much of the criticism that these closet philosophers have used to sharpen the witicisms of their thesis. It is the Church House, an institution almost entirely of our own generation, set in the midst of communities most needing its manifold services, whether in residential sections or the shifting down-town populations, in industrial centers or where all the adults talk an alien tongue.

The Service Rendered, Not the Building, Counts.

It is true that some of the buildings serving as Church Houses will not stand the test of those who measure with foot rule and questionnaire. But schoolhouses, libraries, town halls and lodge rooms fail to measure up to the best that could be. Many Church Houses are merely an adaptation of the old church building for a new type of ministry. The Bethlehem Congregational Church in St. Louis, Mo., has a most dreary building for Church House work, but it is teaching adult Bohemians English so that they may understand their children, and the children Bohemian so that what father and mother say to them may be grasped. Among the Mexicans of Azuza, Cal., the Presbyterian Church conducts a Church House in a bungalow with two large front rooms, a dining-room, kitchen, two bedrooms with bath between on a lot 100 by 150 feet. Yet here come the Mexican men, mostly toilers at the seasonal tasks of orange picking, and walnut and olive gathering, to study English and the ways of American citizenship. And their wives forsake their squalid one and two-room homes to learn the art of home-making with the rooms of the Church House as demonstration. And the 1,200 people of Sargent, Col., come together from their twelve square mile territory to make a Community Church out of their fine consolidated schoolhouse.

There are, however, Church Houses built for the purpose signified by the name. A Baptist minister got one started in Dimick, Pa., an American farming community, by holding a 'bee' for the digging and constructing of a small cellar. And with his own hands he began the actual building of the Church House with donated lumber, for which act he was rebuked by some who reminded him that 'he had been called to preach and not to serve as a carpenter.' But that was yesterday. Today the entire community use the Church House for gymnasium, basket and indoor baseball court, and for banquets, and social, civic and political affairs. It has served to foster civic pride and increase Christian friendliness.

Central Methodst Episcopal Church, Detroit, Mich., has a Church House which was built to house practically every activity that such an institution could carry on. It is excellently adapted for a modern program of religious education, has a gymnasium and bowling alley, and there is a sewing class with machines and various appliances for mending and pressing, which are put at the disposal of business women. Club rooms and social rooms abound, and there is a crowd using the building at all times. The staff consists of pastor, assistant pastor and three specially trained workers.

No Longer a One-Man Job.

But whether it be the Cathedral Mission of the Good Samaritan, established by the Episcopal Church in a polyglot section of San Francisco, Cal., after the great fire, whose clinic ministers to the eyes and ears of the children of the tannery, steel mill and factory workers; or renders surgical aid to the workers themselves; or the Washington Park Community Church in a residential section of Denver, Col., composed of eleven different denominations and set to organize the leisure time of its young people, this new venture in kingdom service has startled the Church of Jesus Christ to see the need of a specialized, diversified ministry.

No longer can the pastor do all that the Church plans to do. The Church House has demonstrated this as perhaps nothing else could do. For when an institution aims to bring people together for social intercourse or to augment the recreational life of the neighborhood or community with a program of gymnastics, athletics, bowling and similar activities, no one man can do it. And when added to this is all that helpfulness given in intellectual, manual or industrial training that ranges all the way from plain sewing to arts and crafts and from classes in English to University Extension Courses, and an intelligently organized and consistently executed program of Biblical and religious education and activity, the need of a staff is apparent.

And the staff has evolved. Not all in one Church House or in one denomination. But out of all that is being done, the church staff has grown from one man to several specially trained co-laborers. With the pastor now minister the associate pastor and assistant pastor. And behold the office secretary, the church assistant and the pastor's assistant! There are directors of religious education, of community work, of playground, of work for men and boys, of work for women and girls, of children's work, of the Church House, of music, of crafts school and scout master. The deaconess is broadening her work. And there is the Church visitor, the Sunday school visitor, the parish worker, the social secretary, the club secretary, the mothers' secretary, the social worker and the welfare worker. And shall the librarian not be counted? And the kindergartner, the matron and assistant matron of the house? Or the day nursery matron, the cafeteria workers and the trained nurse? And who would omit mention of the engineer and that most necessary officer, the janitor?

Church of England News

Church Finance.

The problem of Church finance is becoming increasingly acute in the Church of England, and it is being recognized that the National Assembly will have a serious situation to face when it meets in November. The editor of the Guardian observes that the Assembly will be faced with a long program of business in which finance must necessarily be predominant, and the prospect in regard to finance is far from cheerful. "The one most vital and pressing necessity," comments the editor, "is the redemption of the existing clergy and the clergy of the future from disabling poverty. This done, we shall be able to look hopefully forward to other work."

It is interesting to note that the only really practical scheme that has been suggested for remedying the existing state of things is the Duplex Envelope System. This system, which has been generally adopted in American churches, is still looked upon as something of a novelty in the English Church. It would seem that in all there are only 391 English parishes which have tried the scheme, but these have met with such splendid success that there is likelihood of a more general adoption of the plan.

Bishop of Zanzibar and Reunion.

It was a matter for great rejoicing when the Bishop of Zanzibar endorsed the Lambeth Appeal on Reunion, as a member of the committee. Unfortunately, the Bishop has recently written to the Archbishop of Canterbury, requesting that his name may be removed from the list of Bishops who receive invitations to the Lambeth Conference and share in a representation on its Consultative Committee. Dr. Weston has taken this step on the ground that the Bishop of Manchester, Dr. Temple, had invited several non-conformist ministers to preach in his Diocese during Advent. Dr. Weston thinks that this is a contravention of the resolution of the Lambeth Conference which contemplates the use of Anglican pulpits only by those who are sufficiently in sympathy with the Anglican position as to make reunion possible with East and West alike. He claims that the Free Church leaders have refused to acknowledge the Episcopal nature of the Church, and are not prepared to accept the Creed in a really Catholic sense. The Archbishop of Canterbury has gently suggested that the Bishop of Zanzibar has misunderstood the Convocation resolution upon which the Bishop of Manchester seems to have acted, and that distance from the scene has caused misapprehension. At the same time the Bishop of Zanzibar's most influential friends in the press are inclined to think that he has been hasty in thus endeavoring to cut himself away from the central councils of the Church.

St. Martin's-in-the-Fields Anniversary.

On November 11, Armistice Day, the present Church of St. Martin's-in-the-Fields attained the two hundredth anniversary of its foundation. Since St. Martin's was the parish church of the Sovereigns of England, George I was church warden for a time and presented the organ often played upon by Purcell and Handel. The original Church of St. Martin's-in-the-Fields was mentioned as far back as 1222 in a Westminster Boundary Commission Report. The registers relating to this church contain many historical records, including the baptism of Charles II and Francis Bacon, the marriage of Cromwell's daughter, the burials of Robert Boyle, George Heriot and Nell Gwyn. In 1687 occurred at St. Martin's the last instance known in England of claiming sanctuary.

The Guardian makes the following interesting comment upon the anniversary: "St. Martin's-in-the-Fields has long been an historic church, but unlike many more or less venerable institutions, it continues to make history. * * * Rooted in the past—for the existing church occupies the site of a far more ancient predecessor—St. Martin's is typical of what the English Church should be—respectful of the past, yet nervously alive to the present, and stretching out its hands to the future. It is the most 'live' church in London. Its services are packed, and it is open day and night, ever ready to welcome the happy and soothe the wretched. Had it ever been open in those days, David Copperfield would probably have met Martha and Mr. Peggotty during the search for Emily inside instead of on the steps. Mr. Sheppard and his staff are successfully solving the problem of what to do with empty churches. 'Fill them' is their solution."

Double Consecration at St. Paul's.

In St. Paul's Cathedral on the Festival of All Saints the Rev. Harrington C. Lees, D. D., late vicar of Swansea, and the Very Rev. St. J. B. Wynne-Willson, D. D., late dean of Bristol, were consecrated Archbishop of Melbourne and Bishop of Bath and Wells respectively.

B. D. T., Jr.

Churchmen of New York Studying Unemployment Situation

More Hygienic Methods Urged for Public Schools.

The enterprise of the Diocesan Social Service Commission brought more than one hundred Church clergy together at luncheon on a recent Monday to discuss unemployment. Bishop Manning presided. Experts from employment and similar agencies spoke. Miss Van Kleeck, of the Sage Foundation, whom President Harding invited to attend his conference on the same subject, said:

"Unemployment is not so much a matter of individuals as it is the inadequacy of individuals. The Church has the opportunity of holding up a true vision for all the people, although the Church has been playing too much into the hands of those who are afraid of experts. The first thing to consider in unemployment is what the man needs, and then determine what is best in communal interests." She criticized the incident in St. Mark's-in-the-Bouwerie on Sunday, when a French Canadian veteran, a Quebec tailor, was made the object of an appeal for overcoats for the jobless by Urbain Ledoux. Miss Van Kleeck said the tailor should have stayed at his trade in Canada and not have come to this city to keep some other man out of a job.

A director of a local agency to improve conditions of the poor said the Church can be of greatest assistance in maintaining permanent and not spasmodic efforts, co-operating with existing agencies rather than setting up their own, and especially by influence with employers who are church members to give consideration to merit and mix religion with business. Secretary Gates, of the Charities Bureau, and Secretary Mansfield, of the Seaman's Institute, urged that married men be first considered, and that sailors are not of necessity stranded merely because they are sailors. A major of the Seventh Field Artillery, speaking of Ledoux's overcoat incident, declared there to be no excuse for one man giving up his overcoat to another. He would furnish not only overcoat, but entire outfit, good pay, good food, a chance to gain a trade, all if men were willing to enlist in Uncle Sam's service. He could provide five hundred with such opportunity at once.

On the whole, the conclusions were that employment is on the mind to some extent in New York, that the Church could help if it could find a way to do so, and that the Commission be left to find the way.

Speaking at Ascension Church forum, Dr. Woods Hutchinson attacked the present public school plan of keeping children indoors four to six hours for study and recitation, and said that two hours are ample. Other time he would devote to recreation, to play in parks, to sight-seeing. He would have all school exercises in the forenoon, and then would make teachers into leaders of study of the world as it is—nature, insects, pictures, traffic, all of the many activities of real life. He argued that the greatest educational facilities are not in books, but in people, and people in action. Such course of study and training is not only best for education, but best for the brain, the nerves, and body of children.

"The happy and normal development of the child is to be found only in the outdoor life and the play of growing youth. How can the boy and girl develop naturally when they are put on a straight-back chair—such a chair or bench as may only be found in the average schoolroom—and then put a book in his hand and tell him to keep still?

"The victim's physical being resists. He squirms and twists and his muscles fight against this confinement. His brain is affected by it, and finally he ceases to think at all."

JAPANESE LEADERS LISTEN TO NEW YORK CLERGYMAN.

When Harry Emerson Fosdick, D. D., of Union Theological Seminary and the First Presbyterian Church, New York, was in Japan recently, a special function was arranged by H. E. Coleman, Sunday School Secretary for Japan representing the World's Sunday School Association. The meeting was held in the Imperial Hotel, Tokyo, and seventy-five Japanese leaders attended, though the subject of the address by Dr. Fosdick had been announced as "The Christian Interpretation of Life." Among those present were Prince Tokugawa, President of the House of Peers; Viscount Shibusawa, banker and philanthropist; Baron Sakatani, former Mayor of Tokyo; Baron Goto, present Mayor of Tokyo; Baron Konda, of the Nippon Yusen Kaisha; Baron Morimura, a prominent merchant; Mr. Yoshizawa, of the Foreign Office; Dr. Doyeda, Vice-President of the League of Nations Society; Mr. Okubo, once Governor of Formosa; and other men of equal prominence. Dr. Fosdick said it was the largest group of such prominent people that he had ever addressed. The message of the speaker was quoted at length in the Japanese papers.

Church Intelligence

What Will the Church Do About It?

At the November meeting of the trustees of the American Church Building Fund Commission applications for loans amounting to $37,766.50 were recorded as approved by the Committee on Loans. On account of the use by the Church of the entire fund available for loans, future dates, running well in 1922, have been assigned to these loans in their order on the waiting list, and the dates have been accepted by the applicants. The fund, having now become a revolving fund to be loaned, returned and loaned again, this procedure must be adopted for the future, and until the fund is increased by the generous gifts and offerings of the Church and by legacies. Announcement was made that loans immediately needed and aggregating $200,000 had been necessarily declined because of lack of funds since the September meeting of the Board. The future operation of the fund will be in a turn-over of its capital, as the same is returned from loans now outstanding.

Applications for gifts from eight parishes and missions in the sum of $3,625 were approved at this meeting. The Commission will be able to continue its system of gifts and grants, which are made from the income received from the capital now invested in Church loans.

Further steps were taken through the appointment of a special committee to secure the sympathetic and practical interest of Church people in this fund so widely useful and yet so inadequate to meet the applications for help which are continually received.

Brotherhood Field Secretary Completes Visitation of Chapters in Diocese of Virginia.

Mr. Edward A. Shields Field Secretary of the Brotherhood of St. Andrew, left Richmond a short time ago, after completing the visitation of all chapters in the Diocese. The fact that a field man sent out from the National Office stirs up interest and lends new life to a local organization is attested to by the following extract from a letter recently written to Brotherhood headquarters by a prominent Churchman of Richmond:

"Mr. Shields did wonderful work while here, and the men and boys were carried away with him. He is a splendid speaker and strikes right at the heart. From the effects of his visit and from the Norfolk Convention things are going along here in great shape. Several Junior chapters have been organized and some dormant chapters have taken on new life.

Mr. Shields worked very hard while here. Often he had as many as two and three meetings an evening, as every one seemed anxious to have him. He addressed the Clericus and all the clergymen thought well of him. He was invited to address the Convocation. I have never known a man to make such an impression as he did in the short time he was here. A luncheon was tendered him before he left, and the men crowded around him as though they had known him all their lives and hated to see him leave. I feel that it did everybody good to have him here."

NORTH CAROLINA

Rt. Rev. Jos. B. Cheshire, D. D., Bishop.

The Rev. Morrison Bethea has accepted the call of the Bishop to be Archdeacon of Raleigh, and will take up his work as such the first of the year. Mr. Bethea, in giving up St. Timothy's Church, Wilson, is leaving one of the strong parishes of the Diocese.

The Rev. Robert E. Gribbin has received a most cordial welcome at St. Paul's Church, Winston-Salem. Already he has made a host of friends, and St. Paul's Church is responding splendidly to his leadership.

The Rev. Dr. William Way, rector of Grace Church, Charleston, S. C., preached the University sermon at Chapel Hill on November 20 upon the invitation of the faculty.

The Rev. E. W. Baxter, of Warrenton, declined a call to a much larger work in another Diocese. Mr. Baxter first decided to go, but so much pressure was brought to bear upon him by the whole community, as well as his own church, that he reconsidered and declined.

The Rev. C. A. Ashby, of the Church of the Good Shepherd, Raleigh, preached the opening sermon at the meeting of the Wilmington Convocation in the Diocese of East Carolina last week.

The Rev. E. A. Penick, Jr., of St. Peter's Church, Charlotte, is in charge of the Nation-Wide Campaign in the Diocese this fall.

The Rev. Lewis N. Taylor, of Roanoke Rapids, has declined a call extended him by a Virginia parish.

The Rev. Sanford L. Rotter has resigned his work at Monroe and Hamlett to go to The Plains, Va. He expects to move about the first of the year.

The E. A. Osborne Cottage, at the Thompson Orphanage, Charlotte, is about completed. It will provide for twenty-four babies, and was named for the Rev. E. A. Osborne, of Charlotte, a life-time supporter and friend of the Orphanage.

C. A. A.

EAST CAROLINA

Rt. Rev. Thomas C. Darst, D. D., Bishop.

The Convocation of Wilmington.

The Rev. William H. Milton, Executive Secretary of the Department of the Nation-Wide Campaign, and the Rev. C. A. Ashby, prominent leader of the Diocese of North Carolina, were the chief speakers at the fall meeting of the Convocation of Wilmington, which met with St. Matthew's Church, Maxton, November 15 and 16. The "Church's Mission to the Negro" was the subject of a most interesting address delivered by the Rev. E. H. Goold, rector of St. Augustine's School, Raleigh, N. C.

The services and business meetings of this session of Convocation were of a high order, and there was good attendance. The Rev. A. R. Parshley, rector of St. Paul's Church, Clinton, is dean of the Convocation. The women's meetings, held at the same time, were presided over by Mrs. S. P. Adams, of Wilmington, and among the speakers were Bishop Darst, Mr. Noe, Mrs. A. M. Waddell, Mrs. M. S. Gielow and Miss Rena Harding. The main topic of discussion at all of the meetings was the 1922 program of the Church. On Wednesday evening an inspirational service was held in the Maxton Presbyterian Church, St. Matthew's Chapel being too small to accommodate the congregation. Dr. Milton, Bishop Darst and Archdeacon Alexander Miller were the speakers.

The Centennial Pageant, "The Mission of the Church," was rendered with great effectiveness in three of the churches in Wilmington. Two of the Wilmington clergy, the Rev. Messrs. J. E. W. Cook and Alexander Miller, took two of the speaking parts. The three churches in which the pageant was given were St. John's, St. James' and the Church of the Good Shepherd. At each presentation people had to be turned away. The impression created by the pageant was distinctively and deeply spiritual.

The Rev. A. R. Parshley, rector of St. Paul's Church, Clinton, was appointed by Governor Morrison, of North Carolina, as one of the three veterans of the World War to represent the State at the funeral of the Unknown Soldier on Armistice Day. Mr. Parshley, not having been priested when war was declared, enlisted as a private in the ranks and went to France. His selection for this honor was greatly appreciated by his brother clergy of the Diocese.

A preaching mission was begun in St. Thomas' Church, Windsor, on Sunday, November 20. The Rev. W. R. Noe, Executive Secretary of the Diocese, is the preacher. Mr. Noe is a former rector of the parish, and is much beloved.

T. P., Jr.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

An Appreciation.

In the death of the Rev. Arthur S. Johns, the Diocese of Washington lost one of her most honored clergy. Mr. Johns was one of that devoted group of men who, having served in the Confederate Army, after the end of the war entered the Virginia Seminary to prepare for enlistment in the ranks of the sacred ministry.

He was the son of one of Virginia's most beloved and distinguished Bishops, and, like his father, he possessed more than ordinary ability as a preacher. In all his contact with other men he was always the Christian gentleman. He was distinctly a man of peace; and often relinquished his rights and privileges, rather than contend for them. He was sunshiny and bright in disposition, and was gifted with such a saving and keen sense of humor as to frequently remind one of Bishop Wilmer. Had he been less retiring and modest in disposition, his abilities would have had wider recognition. As it was, he was the honored Secretary of the Diocese of Washington for twenty-four years, and a number of times he was sent as a deputy

to the General Convention. Large numbers of those to whom he ministered in Delaware, Virginia, Maryland and Washington, and of his brethren in the ministry, will rise up to call his memory blessed. Those who knew him best loved him most.

H. Allen Griffith.

Nativity Chapel Observes Anniversary.

The eighteenth anniversary of the founding of the Nativity Chapel was celebrated on Sunday, November 21, at the morning service. The chapel was started by the Rev. Enoch M. Thompson, under the direction of Bishop Satterlee, in 1903, in a six-room house at Seventeenth and East Capitol Streets. Mr. Thompson was, at the time, assistant at St. Paul's Church, and gave Sunday afternoons to this mission work for five years. In 1908 the present Chapel of the Nativity was erected at Fourteenth and A Streets, Southeast. Later a temporary parish hall was built, and now the congregation is planning to build a large parish house on the east of the church building. The work has grown steadily since Mr. Thompson first undertook it, and has now as a part of its work the Chapel of the Resurrection, at Fifteenth and G Streets, Northeast. This chapel was one of those designated by the late Samuel Philips, as one of those which the convention of the Diocese should build under his legacy for the erection of mission chapels.

Work Begun on McKim Memorial.

Work on the McKim memorial tower is well under way, and though this will involve several important changes in the main church building, the church services will not be interrupted by the work according to the plans of those in charge.

At Epiphany noon-day services in the interest of the Conference on Limitation of Armaments will be held every day as long as the Conference lasts. Speakers are announced from day to day through the daily papers. These services were requested by many who felt that this down-town church should logically be open at this time for those who wanted to come in for a few minutes of a busy day and pray for the success of this great Conference.

M. M. W.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Teaching Mission: Bishop Rhinelander and Dr. Bernard Iddings Bell, president of St. Stephen's College, are conducting a Teaching Mission, beginning Wednesday, St. Andrew's Day, in the Pro-Cathedral of St. Mary. The Bishop has charge Wednesday, Thursday and Friday evenings. On Monday evening, December 5, President Bell will take charge. His subject will be, "The Christian Religion in the Language of Today."

Diocesan Day of Intercession Observed: Under the auspices of the Church Service League of the Diocese, Wednesday, St. Andrew's Day, was observed as a Diocesan Day of Intercession by all women's organizations in St. Mark's Church.

From 10:30 until 12 and from 1 to 5 P. M. each organization had a fifteen-minute period while the congregation prayed for that particular organization. The following diocesan and national societies, which compose the Church Service League, was represented: Woman's Auxiliary, Foreign Committee, Committee on Colored Missions, Domestic Committee, Diocesan Committee, Indian Committee, United Thank Offering, St. Barnabas' Guild (nurses), Daughters of the King, Girls' Friendly Society, Diocesan Altar Guild, Mission Study Class, Diocesan Supply Bureau and Church Mission of Help.

The $20,000 Skinner organ, recently installed in Grace Church, Mount Airy, the Rev. Thomas S. Cline, rector, had its first trial Wednesday evening, November 30, when William E. Zench, an organist of Boston, gave a recital. The organ, whch is the only one of its type in Philadelphia, has an electro-pneumatic action, and is inclosed in a handsome carved oak screen.

Sixteen hundred Bibles were stacked to form crosses and pyramids on the platform of Bethany Presbyterian Church Sunday afternoon in connection with a special service conducted by the Philadelphia Gideons. At the close of the service the Gideons carried the Bibles in automobiles to hotels throughout the city. A Bible is placed in every hotel room, where it will catch the eyes of the guest. Members of the Gideons delivered brief addresses at the service.

Prominent visitors in Philadelphia recently included Bisohp Nathaniel S. Thomas, of Wyoming, who preached a missionary sermon Sunday morning in the Church of the Holy Apostles, of which he was at one time the rector. The Rev. Dr. Herbert J. Glover, rector of St. Stephen's Church, Brooklyn, preached in Holy Trinity Church Sunday morning, under the auspices of the rexel-Biddle Bible classes. The Rev. Dr. Stewart L. Tyson, of Princeton, N. J., preached Sunday evening in the Chapel of the Mediator, West Philadelphia.

The Ven. R. Bowden Shepherd, Archdeacon of the Diocese of New Jersey, spoke at the autumnal meeting of the Church Historical Society November 21, in the Church House. His topic was "The Founding of the Church in New Jersey."

R. R. W.

GEORGIA

Rt. Rev. F. F. Reese, D. D., Bishop.

The Bishop preached to a congregation of over three hundred people in the Baptist Church at Tifton Sunday evening, November 20, discussing the burial of the "Unknown Soldier" Armistice Day and the Conference on the Limitation of Armaments. In the morning he held service in St. Anne's Chapel, and the subject of his sermon was "Christian Service."

Recruits for the Ministry: There are now six postulants for Holy Orders in the Diocese, four of these having offered themselves in the last few months. Mr. Claude M. Hobart, from St. Paul's Church, Augusta, and Mr. Harold Johnson, from Christ Church, Savannah, are at the DuBose Memorial School, Monteagle, Tenn.; Mr. Julian F. Scott, from St. Thomas' Church, Thomasville, is a student at the Theological Seminary of the University of the South, and Mr. Basil Cole, from Grace Church, Waycross, who is not attending any seminary as yet. There are two colored postulants, William Essex Forsyth, son of the Rev. A. M. Forsyth, vicar of St. Cyprian's Mission, Darien, who is at a school in Florida, and Herbert Randolph Moore, from St. Stephen's Church, Savannah, who has recently gone to the Bishop Payne Divinity School.

A large congregation witnessed the presentation in Grace Church, Waycross, of the pageant, "Advance the Line," in preparation for the Every-Member Canvass, November 20.

St. Paul's Church, Albany, gave an especially fine organ recital on a recent Sunday afternoon, that was attended by a congregation that completely filled the church building.

On the twenty-second Sunday after Trinity the Bishop instituted the Rev. J. S. Braithwaite, rector of St. Stephen's Church (colored), Savannah. The Bishop preached the sermon on the duties and relations of the rector and the people, and was assisted in the service by the Rev. J. Henry Brown, Archdeacon of the colored work in the Diocese.

E. D. J.

SPOKANE

Rt. Rev. Herman Page, D. D., Bishop.

The Rev. E. Leslie Rolls, formerly rector of Christ Church, Puyallup, Wash., has commenced his ministry at Grace Church, Ellensburg, which is one of the five parishes in the District of Spokane, the rest of the churches being missions, three of which are almost self-supporting.

Roslyn and Cle Elum, mining towns, received a visit from Bishop Herman Page and was accorded a reception at a dinner attended by the leading representatives of the vicinity and included men and women of other faiths than our own, thus showing the cordial spirit which exists between the Church and friends of other communions. During his visit the Bishop officiated at both Roslyn and Cle Elum.

A pageant, "The Light of the World," given under the direction of Mrs. J. Elmer West, and under the auspices of the Woman's Auxiliary of All Saints' Cathedral, Spokane, of which Mrs. F. Atkinson is president, was presented at All Saints', St. James' and St. Matthew's, and proved to be a most valuable lesson in the work, aims and objects of the Episcopal Church. The caste was large, efficient and most reverent in presentation.

The work at St. Paul's, Kennewick, and Church of our Saviour, Pasco, is showing a marked improvement in spite of loss by removals of some active workers. Bishop Page visited these churches recently and reports that the Rev. E. R. Allman is accomplishing work which already shows definite results.

The Ven. George H. Severance not only covers a large territory, but undaunted by discouragements, and unspoiled by success, is reaching out into new fields, and already reports are coming in of Church people who are now rejoicing in occasional services which until recently they have not been able to have, for lack of clergy and Church workers.

W. A. A. S.

Family Department

DECEMBER.

1. Thursday.
4. Second Sunday in Advent.
11. Third Sunday in Advent.
14, 16, 17. Ember Days.
18. Fourth Sunday in Advent.
21. Wednesday. St. Thomas.
25. Sunday. Christmas Day.
26. Monday. St. Stephen.
27. Tuesday. St. John Evangelist.
28. Wednesday. Holy Innocents.
31. Saturday. New Year's Eve.

Collect for Second Sunday in Advent.

Blessed Lord, Who hast caused all holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort and Thy Holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. Amen.

The Bride of Christ.

Be patient; bide His time, Who will not tarry;
A thousand years He measures as a day;
All human plans, since human, may miscarry;
His never! Keep His counsel; watch and pray.
"Put up thy sword," He saith,
Be faithful unto death."

Since the first saints embraced His cross, and dying,
No earthly triumph saw, yet were content,
On His dear presence, though unseen, relying,
His holy Church has walked the way He went;
Afflicted, destitute,
And sore from head to foot.

Thou yet shalt see her, all her trials ended,
Robed as in garments woven white of flame,
When He by thousand, thousand saints attended,
Their lifted foreheads burning with His name,
Shall come to claim the rest
Who wait His advent blest.

—Harriet M. Kimball.

For the Southern Churchman.

Faith.

Kate Davis.

It was evening of a late summer day. Old Mrs. Radford walked, or rather hobbled, along the edge of her garden. Her wrinkled old face wore a pitiful expression as she tugged at a weed here and there in her effort to thin out the heaviest growth that had almost covered her garden plants. A thin, sallow, worn-out woman stood to one side with a small child clinging at her skirts. Her eyes followed the older woman almost crossly.

"I wish to goodness, ma, you'd listen to reason," the younger woman said. "You can't stay here with nothing to live on. The town won't let you; they'll take you to the poor-house."

A blow would have been kinder than those last words to the old woman. For a moment her face became terror-stricken.

"I guess this town won't trouble itself much about me, Martha," she replied. "This is my home; I got a right to stay here. God will provide for me; He always has."

Mrs. Hickson looked at her mother with almost contempt.

"You make me tired sometimes, ma, with your 'God will provide.' I guess maybe He'll provide something if you come and live with us. Otherwise He won't, I can tell you."

The old lady shook her head sadly.

"Not in Sam Hickson's house," she said; "you know that could never be."

The daughter turned away despairingly and the mother continued her survey of the weed-grown garden until darkness drove her into the house. Then over a cup of tea and crackers she turned her problem over and over, and fought back that haunting spectre of the poor-house which had troubled her so much lately.

"God will take care of me," she said again to herself. "He always has provided a way for me."

Old Mrs. Radford was just a part of one of the many tattered and ragged edges of humanity. She had been a very strong woman and had earned her living by hard, physical toil. Her husband, long since dead, had never been very energetic about his work, so she had always been accustomed to stand alone in the world. She had had nine children, all of whom had died but two daughters. Of those, one had romantically run off and married the worthless Sam Hickson, whom her mother could not respect, and whom she herself almost hated now. The other girl had married a young farmer, who had moved to the far West. There, with a fast-increasing family of her own, her connection with the old home became less and less as years went by.

Now in the deserted nest that had been her home almost ever since her marriage, old Mrs. Radford faced the biggest problem that had ever conconfronted her. How could she pass the rest of her existence now that she no longer was able to work?

There was a touch of autumn in the air three weeks later, and some of the trees had already been nipped by a light frost, and were turning red. Mrs. Radford sat on the steps of her front porch shaking her white head stubbornly at her daughter, who was leaving.

There's no use in you asking me to come and live with you, Martha," she said. "Sam isn't even good to you; you know he wouldn't be good to me. Don't worry about me; God will provide if you just have faith in Him."

Martha turned away with a heavy heart. Too well she knew that her mother's words about her husband were true; but how was her mother going to live with no fuel and scarcely any food? A few weeks earlier Martha had written an appeal to her sister, but she was having her own troubles. The crop had been a failure that summer, a new baby had come, and they didn't know how they were going to manage through the winter.

In despair Martha pled with her mother to share her home, such as it was; but old Mrs. Radford was too proud to live in the house of the son-in-law she scorned.

After her daughter had gone the old lady mechanically went about her tasks, which from long habit she felt still existed. She dusted the top of the stove, moved some of the chairs as if arranging them in order. One watching her would have seen her lips move; but no sound came.

Two weeks more passed away; it was now getting quite cold. A few neighbors who had been watching old Mrs. Radford closely for some time went to Mr. Hodge, the county supervisor, with the complaint that they could no longer stand to have the old lady want, and that something must be done about it. Mr. Hodge had gone first to Martha, then to her mother. He had advised, persuaded and threatened.

"If you will not live with your daughter, Mrs. Radford, you should go into some home."

Here Mr. Hodge coughed slightly, and the old lady seemed to shrink visibly.

"We cannot stand to see you suffer for want before our very eyes," he continued.

The old lady turned away, with abject misery in her face.

"Why don't the neighbors let me alone?" she said. "God will take care of me."

Mr. Hodge tried to look indulgent.

"Think it over tonight, Mrs. Radford," he said as he turned away, "and I'll see you in the morning."

He did not need to tell her to think it over; she had been doing that almost continuously for the past three months.

After he had gone she moved about as if in a trance, going about her imaginery tasks. At last she prepared to go to bed. Slowly and laboriously she undressed; her muscles stiffened by rheumatism, ached in the cold of the room. With an expression of persistent stubborn faith on her face, she painfully and awkwardly got down on her knees by the side of the bed. She covered her face with her thin hands for a moment, and then with face upturned and eyes closed she prayed:

"Oh God, You will provide, won't You? You always have provided a way; You will now, even if I can't work. I don't want to go to the poor-house, and I can't live with Martha. Please take care of me."

Her prayer ended, she painfully struggled to her feet and got into bed.

The next morning Mr. Hodge frowned as he tied his horse in front of Mrs. Radford's house. That troublesome old woman threatened to make an unpleasant morning for him. Just what steps he must take to get her to go either to her daughter's house or to the county house, four miles away, he did not know.

"She must go to one or the other," he said to himself. "We can't see her stay here and suffer any longer."

With an air of condescending indulgency he knocked at the door. No answer coming, he knocked again.

"Must be in bed; couldn't have gone out so early," he muttered.

Getting no answer to his second knock, he opened the door a little and put his head inside.

"Mrs. Radford," he called, but there was not a sound except his own voice.

He stepped inside, and walked across to the bedroom door that stood open. Here he uttered a short exclamation of surprise, for on the bed, her eyes closed as if in peaceful sleep, lay the untenanted body of old Mrs. Radford. God had provided a way.

True Love.

O, to come home once more, when the dusk is falling,
To see the nursery lighted and the children's table spread;
"Mother, mother, mother!" the eager voices calling.
"The baby was so sleepy that he had to go to bed!"

O, to come home once more and see the smiling faces,
Dark heads, bright heads, clustered at the pane;
Much the years have taken, when the heart its path retraces,
But until time is not for me that image will remain.

Men and women now they are, standing straight and steady,
Grave heart, gay heart, fit for life's emprise;
Shoulder set to shoulder, how should they be but ready!
The future shines before them with the light of their own eyes.

Still each answers to my call; no good has been denied me,
My burdens have been fitted to the little strength that's mine.
Beauty, pride and peace have walked by day beside me,
The evening closes gently in, and how can I repine?

But, O, to see once more, when the early dusk is falling,
The nursery windows glowing and the children's table spread;
"Mother, mother, mother!" the high child voices calling,
"He couldn't stay awake for you; he had to go to bed!"

—Scribner's Magazine.

Nora's Hash.

Nora had applied for the position of cook. She was big and honest and wholesome looking, and when we heard her tell how she had lost her husband and children in an epidemic we were ready to engage her at once. Still we asked a question or two.

"Are you a good cook, Nora?"

"I'm not sich an iligant cook whin it comes to the fancy dishes, but for plain, ivery-day cooking I can git along." Then her Irish blue eyes twinkled. "Whin I was first married me mon says to me, 'Nora, me girl, it's a happy change I'm a-goin' to have from the old boardin' house, and it's home cooking I'm after needin'. Only one thing, Nora; promise me on yer life ye won't feed me hash. I'm tired of hash, and I'm not carin' to see iny the rest of me born days.'"

Nora pronounced "hash" with the richest Irish brogue.

"'Yer right, Jimmy, me love,' says I. 'On me word ye'll niver see hash in our home!'

"Well, the very first day we had a piece of a fine bit of shteak lift, bein' only the two of us, and I shtudied and I shtudied. Thin I made a nice stew of the scraps with a bit of onion and potato and gravy. Jimmy looked at it with both his sharp eyes, and thin he looked at me. 'Nora,' says he, 'ye promised me ye wouldn't be makin' hash.' 'Sure, and it's me word that's not broken,' says I, laughin'; 'that's not hash; that's Irish stew. Taste it fer yerself.' Well, Jimmy helped himself till it was all gone. 'That's the bist meal I've been atin' for a month of Sundays,' says he. 'Nora, ye may be makin' Irish stew iny time!'

"After a spell I found some more scraps—and me not wastin' a crumb. So I fixed up the viry nicest dish I knew. 'Nora,' says me mon, 'Nora, what's in that dish? It's suspicious, it is. Isn't that baked hash?'

"'Ah, Jimmy, me lad, be afther tastin' it for yerself,' I says. 'Didn't I promise' ye I wouldn't make hash? That's not hash; it's toad-in-the-hole!'

"Well, there wasn't a mite of trouble about Jimmy's atin' at all, me havin' a bite, too, of course. Thin Jimmy wetted his lips, and he says, says he, 'Nora, toad-in-the-hole's good atin' iny day in the wake! But don't make hash!'

"He was a fine lad, was Jimmy, and who would have thought in tin years he'd be gone, and the dear childer and I left alone, alone."

The merry twinkle vanished in a soft mist in Nora's bright eyes, and we were all silent for a few minutes. Then with a brave sigh she shook off the gloom, and the generous mouth broadened into a laugh, even before the moisture was gone from the twinkling eyes.

"No," she said, "I niver broke me promise to Jimmy. I niver gave him hash to his dyin' day. The nixt time I put me scraps on the table he had that same suspicious look. 'Now, Nora, this be hash for sure!'

"'And why would I be tillin' ye a lie, Jimmy? Jest sample it fer yerself, Jimmy,' says I. 'That's the dish the French men cooks make in all the fine, shwell hotels, me mon! That's French rag-out!'"

Though we doubted whether a French chef would have recognized the name as Nora pronounced it, we were firmly convinced that she knew the art of making excellent rag-out. She had stopped to laugh, but she was speaking again.

"Whin Jimmy looked into that impty dish, 'Nora,' says he, 'what for do people make hash whin there are so mony iligant concoctions instid, and French rag-out the top of the heap?'

"Well, he niver pried into me cookin' ag'in, and I niver wasted a scrap of mate; but I niver broke me word. Jimmy niver had to ate hash!"—Youth's Companion.

For the Southern Churchman.

"Feed My Sheep."

Jesse Jonette.

When I look out upon the world
And see the piteous need,
My soul cries out to Thee, O Lord,
The multitudes to feed.

And then I hear the Spirit say:
If thou beholdest the need,
O gird thee on the Word of God
And with the dying plead—

Go tell them of the Saviour's love,
For them as well as thee;
Go show them where, the Bread of Life,
And feed the world for Me.

Seven Miles Above the Earth.

Seven and a half miles up!

The region of terrific winds, yet not enough oxygen to keep a man alive! The realm of freezing cold, where the mercury slides down to 60 below! An altitude so great that the skin on the body begins to swell, simply from lack of air pressure!

To that tremendous height, a bit higher, even, soared Lieutenant John A. Macready, of the United States Air Service, McCook Field, Dayton, O., when he won the high flying championship of the world. Breaking all previous records, he winged a long, lone air trail to a level of 40,800 feet, more than ten thousand feet higher than the grim crest of Mount Everest, the "top of the world," and actually 7.7 miles above the earth.

Human nerves and human brains both triumphed in this instance. Two inventions of science, the General Electric Moss supercharger and the Caldwell high-pitch propeller, accomplished the unheard-of.

Macready's record flight is believed to assure high altitude, high speed air transportation as a practicable matter. Air craft at that height can make 200 miles an hour, due to small air resistance and absence of storms. That is equivalent to 300 miles an hour on the ground.

Therefore, the possibility is foreseen by aviators of flying from New York to Chicago in three hours, and from New York to San Francisco in nine hours!—Bristol Herald-Courier.

Smiles From the Japanese.

Of all people, the Japanese are the most eager to learn. Industrious and earnest in everything, they are especially so in learning to speak English. But they have difficulty in pronouncing their l's and y's, and some of the mistakes they make are amusing. While you are walking along the street in Tokyo, writes a correspondent, it is not unusual for a man to approach you and, with his peculiar accent, say:

"Goodo morning, sah; aru you quito werry tsuday? Preasu reto me comu and visito you sometimes. I wouldo liku tsu becomu youru furendo."

That is quite a language in itself; but the Japanese do not make all the mistakes. Their own language has its subtleties, and when Americans who attempt to speak it confuse their vowels or misplace their accent, the smiles are all on the other side. For example, a missionary who was performing a wedding ceremony said, "Miss Matsushima, you are to tottsugu Mr. Hashimoto"; but the verb to marry is totsugu. Tottsugu means to be caught by an evil spirit! The onlookers must indeed have smiled at that; and it is to be hoped that the butcher whose shop an American lady once visited was not inclined to be too matter-of-fact when she asked him for "two pounds of neko." The word for meat is niku. Neko is the word for cat!

There is a story of an English professor who wanted to learn how to say good morning in Japanese. So early one day he stood in the hall of the Japanese dormitory and waited. In a few moments two students approached from opposite ends. Of course, thought the professor, they would say good morning to each other; but since the hall happened to be unusually dirty at that hour, their morning salutation was, "Oh, isn't this hall dirty!" The professor, highly elated, passed on to the dining-room, and, entering with a satisfied smile, bowed and startled every one by saying, "Oh, isn't this hall dirty!"

But one day, while traveling down a lonely street, a jinrikisha man was more than startled when the foreigner he was carrying exclaimed, "Koroshite-kure, koroshite-kure!" which means, "Kill me, kill me!" That was hardly what the traveler wanted; he wished merely to be allowed to descend. The word for that is oroshite-kure.

To say that we are temples of God is not to use a figure of speech. It is the temple of stone that is the figure; the true dwelling-place of God is man. In nothing can God reveal Himself as He can in man. Through nothing else can He express so much of what is truly divine.—Marcus Dods.

For the Young Folks

Autumn Song.

Crispy leaves in the crispy air,
  Falling, falling, falling!
Raggedy trees, all thin and bare,
And a smoky haze in the valley where
  The crows are calling, calling!

On sunlit, shimmery wings of down,
  The milkweed seeds are blowing;
The bitter-sweet berries are golden brown,
  And the pumpkins all are glowing.

The crackly leaves are about my feet,
  Whirling, whirling, whirling!
The rascally wind is keen and fleet.
And, oh, the smell of the autumn's sweet,
  When the smoke is curling, curling!

Tang of ripening grapes in the sun,
  And the windfall apples mellow!
And every day is a golden one,
  For Fall is a golden fellow!
    —Eleanore Jewett, in St. Nicholas.

The Genial Giant.

In the daytime, when Miss Chatty's store was open and customers might drop in at any moment, she was very stern and quite liable to snap her thin fingers at you if you asked too many questions or dropped things on the floor. But evenings, after she had locked the front door, counted the money in the black tin box, and put everything in good order, then she was a different person. She would push her glasses up on top of her head, take her green watering can, and go out into the garden behind the store to water the plants. The big yellow cat would jump down out of the window and slowly follow her. And about that time in the evenings, if Muddy-Heels teased hard enough, she nearly always told him a story. She had a great many of them in her head, and he, like all the other children in the street, never, never got enough stories.

One evening we were all up at that end of the street, playing jack-straws. We saw her lock the door, and some one said:

"Let's get her to tell us a story."

So we all scampered into the garden, and when she came out with her green watering can we all began, "Miss Chatty, please, please tell us a story!"

Of course she said that she didn't know any. Grown-ups always say that. But we kept on squealing, "Please, please."

Suddenly Miss Chatty clapped her thin hands and asked us if we could see a funny old fellow over there in the clouds. Some could see him, and some couldn't. So she pointed very carefully, and then it was easy enough. In the red evening sky was a great, big head which looked like a jolly old man laughing. You could almost hear him chuckling. He had a long nose, a sharp chin, and a pointed cap.

"Tell us a story about him, please, Miss Chatty," we said.

So she did, and here is the story in the exact words:

"Once, in a place called Somewhere Else, which is beyond the horizon, there lived the Genial Giant. When people called him a giant he was very uncomfortable, because, as he said himself, giants were usually cruel and terrible, while he was as gentle as a lamb and lived only to laugh and do good. But he was very big even for a giant, and could rush clear around the horizon and back again in about a minute. He saw everything that happened; knew where everybody lived and how they behaved.

"He always knew the windows where there were sick children, and he loved to make funny pictures with clouds to amuse them. And sometimes he'd borrow the New Moon or the Morning Star and hang them in the sky where the children could see.

"When the North Wind got too frisky, blowing his icy breath on people, then the Genial Giant would chase him, and pull his beard and make him stop his impudence. But what he liked best was to pile up a huge pile of clouds at sunset, then paint them red, or gold or purple. When it was done and people were standing about gaping at the beautiful sight, then that funny old giant would knock the whole thing over just as you would a card house. This was one of his best jokes, and he'd laugh and laugh over it.

"Some days, when the sky is just plain blue—blue—blue—then you may know that the Genial Giant has pulled all the big white clouds down below the horizon and is taking a nap on them, just as you would on a feather bed. He puts the sun to bed every night, fixes him up in a bed of nice, soft clouds, then calls him when it is time to get up in the morning."

But while Miss Chatty had been talking, the Genial Giant had grown smaller and smaller, his cap had dropped off, and his nose touched his chin. Then he suddenly slipped out of sight, and we knew that he had gone to put the Sun to bed.

Just then Big Dick came whistling up the street, lighting the lamps as he came. Mothers began calling children home, and Miss Chatty said it was getting damp, so every one said good night and went home.—G. A. Kay, in Good Housekeeping.

Vincent's Neighbor.

The man on the platform talked a good deal about being a good neighbor. Vincent could not understand all he said, because he talked so fast and the words he used were not the words of a boy. But he did understand enough to want very much to be a good neighbor.

In the summer hotel with Vincent and his father and mother were other grown people. He did not see how he could be a neighbor to them.

Of course he could run errands for his mother, and, of course, he would mind quickly when she spoke to him. But that was not being neighborly, not when she was his own mother. A neighbor was some one outside the family, Vincent was sure.

While he was thinking about it he went down the beach to play with his new sail-boat. The sail-boat was a very wonderful gift from his Uncle Vincent, which he found waiting for him when he reached the Assembly Park with his father and mother.

It was named "The Clipper," and was painted yellow and black, with snowy white sails. Vincent could wade out in the shallow water for a long way, and by fastening a cord to the boat, so it could not get away, it would sail almost as well as the big boats on the lake.

Vincent had sailed his boat up and down the beach for a while and had forgotten all about being neighborly, when he chanced to look toward the shore. A little Chinese boy, the son of the laundryman, sat there watching him.

Now, Vincent did not know just how Chinese boys felt about sail-boats. If it had been an American boy, he would have known at once that he ought to ask him to come on out and have some fun. But this little boy looked so different that Vincent thought he might feel different. So he played by himself, while the brown eyes of the little dark-skinned boy followed him.

"Don't you want to sail her?" Vincent asked at last. "You have to hang on tight, so she won't get away."

The dark eyes danced, and the little fellow jumped up and took the cord from Vincent. He splashed out into the water, and "The Clipper" spread her white sails proudly, as she floated off. The Chinese boy shouted and laughed, just as Vincent had the first time he sailed her.

"Here! I got some more string," he said to Vincent. "Let's tie that on. Then we can both sail her."

The two boys played very happily together, until Vincent's mother came down to tell him it was almost time for dinner. Then he remembered the question he had been wondering about in the afternoon—how to be a good neighbor. He wondered whether letting the little Chinese boy play with his sail-boat would be counted neighborly. He hadn't really done anything; he only helped him to have a good time. He decided to ask his mother.

What do you think she said about it?—The Mayflower.

For the Southern Churchman.

An Adventure in the Alps.

Dorothy Page, Age 11.

Ten years ago, amid the beautiful Alps in Switzerland, an incident befell me. It was the kind that is never forgotten, and I remember it as distinctly as if it had happened only yesterday.

Early in the morning my sister, Betty, myself and two of my best friends, Julia Benjamin and Dotsie Imbrie, woke up from a pleasant sleep in a snug hotel in a little town at the foot of the Alps. Putting on our warmest clothes, we went down-stairs for breakfast, and the next hour found us outside and preparing for a walk up the mountains. It was not long before we were climbing up to beautiful snow-capped peaks and vaulting steep canyons or admiring beautiful landscapes.

We traveled on and on, covering many miles, but about 12 o'clock the weather became a little cloudy. This did not hinder us in the least at that time, but as the day waned it began to snow. Then came the unfortunate part. As we were vaulting an unusually large canyon, our sticks broke and down we went. None of us said a word as we fell, and I did not feel the ground as I touched it, for I am sure that we all were knocked unconscious.

Some time later I felt something very queer, and opening my eyes, saw something shaggy beside me. I was sure it was a bear, and I shuddered. The thing turned around and looked at me. To my great joy and surprise, I saw in front of me a Saint Bernard dog. Sitting up, I also saw about half a dozen other dogs trying to awaken Betty, Dotsie and Julia. They soon succeeded. On each dog's collar was written, "Follow me." Accordingly, we obeyed the message, and the dogs led us to a large building nearby. We followed the dogs into a warm room in

which were two men dressed like monks. They took us to a large room containing many beds. There we undressed and went to bed for two hours. Then we had a meal, and after it the monks asked us where we came from and told us where we were.

The next day we were told the way home, but we did not go until we had seen where the monks kept their dogs. Fortunately, there were some puppies, and the monks presented to each of us a Saint Bernard puppy in memory of the monks and their faithful dogs of the Saint Bernard Monastery.

Moss Roses.

This is the story of the first moss rose.

One day the little daughter of the Wise Chief fell very ill. No one knew how to make her well again, for that was hundreds of moons ago, before wise men had found so many ways to heal the sick.

All the people were sad, for they loved the beautiful little girl.

After they had held a council, the grandmother of the Wise Chief said, "I will go far away into the fields and woods and search until I find healing herbs that will make the child well again."

So, just as the Moon Mother put the stars to sleep under the fleecy clouds, the old woman set forth on her journey.

She went first into the big, cool, friendly woods. There all day long she searched, first beside a singing brook, where the little fishes played in the sunshine and shadow, then at the foot of the tall forest trees, among the bright red berries and dark glossy leaves. But she did not find the healing herbs.

After that she went into the fields. On the slope of a hill in the distance stood three little pine trees, side by side. They looked as if they were marching up the hill; their long top branches, like fingers, touched the sky.

"I, too, will climb the hill," the old woman said to herself.

While she searched the slope of the hill the moon came up, big and round and beautiful, behind the tall pine trees. One long silver beam pierced the dark pine boughs and seemed to point to a bush a few yards away.

The old woman went over to the bush and found it covered with clusters of little roses, smooth and pink. She parted the branches and peered in. Lo, the ground was covered with soft green velvet moss, and, rooted in the moss, safe and flourishing, were the healing herbs!

The grandmother was very happy. She said to the rose-bush, "Because you have guarded so well the healing herbs for the little sick daughter of the Wise Chief, I will make you more beautiful than any other rose."

Then she wrapped each smooth pink rosebud in a little piece of the moss and went away.

She carried the healing herbs to the Wise Chief's lodge and steeped them in water in the sun and gave them to the daughter of the chief. Then the child got well.

Soon afterwards the same little girl went hunting for wild flowers on a certain hill. And in the slope of that hill she found, blooming shy and lovely in the shadow of three slim pines, the very first moss roses in the world.

—Selected.

Miss Peppermint Jones.

There's a lady lives in a sweet-shop;
Her name is Miss Peppermint Jones;
She smiles at us when we go to buy,
And whispers in sugary tones.

Oh, what a fortunate lady,
To live in a shop full of sweets:
We know that after the door is shut
She eats and eats and eats!

"How much are these?" we ask her,
And she answers, "Twelve for a dime,
Six for a nickel, or one for a cent."
Whispering, all the time.

Whispering, whispering, whispering,
Always in sugary tones.
It's living all day with sugar plums
Does that to Miss Peppermint Jones.

Each cheek is as pink as a gumdrop,
And chocolate brown is her hair;
And her face is round like a cooky cake
As she stands by the counter there

We think what a fortunate lady
To live in a shop like that,
With tarts for breakfast, taffy for tea,
And licorice mice for her cat!

—Selected.

God the Life and Light of the World.

Thou art, O God! the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from Thee;
Where'er we turn, Thy glories shine,
And all things fair and bright are Thine.

—Thomas Moore.

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Ushering and Hospitality at Church Door.
A Church Attendance Campaign during the year.
House-to-House Canvass to uncover additional opportunities for personal work.
Hotel-Boarding House Work.
Round Table Conferences or Periodic Bible Class.
Organize Junior Chapter if there be none in the Parish.
Arrange two visits to other Chapters or Churches to increase interest in the Brotherhood.
A Delegate to the National Convention.
Co-operate with the Nation-Wide Campaign.

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Church Intelligence.

(Continued from page 15)

WEST TEXAS

Rt. Rev. Wm. T. Capers, D. D., Bishop.

Gonzales Deanery.

A meeting of the Gonzales Deanery was held at Cuero on November 2 and 3, the Bishop and seven other clergy being in attendance. On the first day, after an organ recital on the recently purchased pipe organ, an address was given by the Rev. G. R. Fenner, the chaplain of the Military School at San Antonio, setting forth the desire to advance the work of the school on a higher plane as a Church institution.

On the second day reports were made from parishes on the Nation-Wide Campaign. In spite of failure in crops in many places, it was found that pledges had been paid to a large extent, although not all that might be desired. There was a conference on recruiting for the ministry, the Bishop and others being speakers.

The deanery meeting closed with a grand missionary service in the spirit of the Missionary Centennial.

MASSACHUSETTS.

Rt. Rev. Wm. Lawrence, D. D., Bishop.
Rt. Rev. Samuel G. Babcock, Suffragan.

"The Book of Remembrance," dedicated by Bishop Lawrence on October 16, is said to be a very beautiful piece of work designed and constructed by Mr. F. C. D. Palmer, of the Rose Bindery. Mr. Palmer is a Churchman and a lay reader. He has made the book as nearly perfect as possible. It is bound in red morocco, with gold tooling.

Meeting in the interest of Christian unity were held in October at St. Paul's Cathedral, Boston. Brilliant speakers took part in these conferences, notable among them being Dean Rousmaniere, Dr. Calkins, Mr. Robert Gardi-

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ner and Mrs. Henry Peabody. "The Possibilities Ahead of a United Church" were set forth by Bishop Lawrence, Bishop Brent, Dr. Nehemiah Boynton and Dr. Arthur Brown.

Bishop Lawrence offered his resignation in July from the Presiding Bishop and Council. It was resolved to decline to accept the resignation, in the hope that returning health would permit his presence at the next quarterly meeting of the Council.

The six hundredth anniversary of St. Francis of Assisi was commemorated by the Church of the Ascension, Fall River, Rev. C. E. Jackson, rector. The following week, at Morning Prayer, an installation service was held for church officers and teachers.

A Conference of Church Boarding School Masters was held recently at Groton to discuss revision of curricula, uniform entrance examinations and other matters relating to the education of church boys.

A new custom is coming into practice at St. Mark's, Fall River, and elsewhere in the Diocese, of having the vestry welcome and usher the confirmation candidate to the altar. In addition to this ,the use of another good feature is becoming established, namely, the assembling of god-parents at this service, and their coming forward to stand by the young people whom they have sponsored.

M. M. F.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.

Change in Name and Administration of Church Hospital.

Dropping the title Hospital of the Protestant Episcopal Church in the Diocese of Southern Ohio for that of the Children's Hospital, and abolishing the two separate governing bodies, the Board of Trustees, with twenty-seven members, nine to be clergymen, and the Board of Managers, composed of twenty-four women, marked the annual meeting and donation day of that thirty-eight-year-old Cincinnati charity.

A Board of Trustees of six men and six women was elected, illiminating all clerical members except the Bishop and the Bishop Coadjutor, who are members ex-officio, and with the addition of the President of the Co-operative Society.

Three beds were dedicated in memory of Helen Seeley Wilshire, William Alexander Sayers and Edward O. Fitch respectively.

The expense of maintaining the hospital for one year was $67,676. Several private rooms have been added for pay patients, but the larger part of the work is done absolutely free.

Actor Helps City Mission Work.

Burton Mandeville, an actor, who through an acquaintance with Deaconess Drant became interested in the work of the Cincinnati City Mission, spent a week in that city recently and added to his benefactions a visit to the City and County Infirmaries, the Homes of the Incurables, for the Friendless and the Blind, and the city's Tuberculosis Sanatorium. He gave a brief program of readings in each. A very pleasant and fruitful combination of Church and stage.

The annual service of the Girls' Friendly Society of the Diocese was

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Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Slaughter: At her home, "Cedar Croft," in Culpeper County, Va., on November 9, 1921, MRS. SOPHIE MERCER SLAUGHTER, wife of Thomas T. Slaughter, and daughter of Rev. Dr. Philip Slaughter. She was buried from All Saints' Chapel, near Mitchell, Va., November 11.

Whittaker: Entered eternal life in Wilmington, N. C., on October 31, 1921, after a long illness, MARTHA BRANCH, in the eighty-second year of her age. She was the daughter of Mary Virginia Taylor and Richard Whittaker. Interment at Tallahassee, Fla.

"Faith's journeys end in welcome to the weary,
And heaven, the heart's true home, will come at last."

Johns: Entered into life, November 12, 1921, the REV. ARTHUR SHAAFF JOHNS rector-emeritus of Washington Parish. The service was held in Christ Church, Rockville, Md. (his former parish). The interment was in Congressional Cemetery, Washington.

"In the evening rest."

Williams.—

"'Tis sweet, as year by year we lose
Friends out of sight, in faith to muse
How grows in Paradise our store."

Entered into the rest that remaineth for the people of God, on the 23d of November, 1921, at Pocomoke, Md., KATIE MUIR, daughter of the late Major John W. and Fannie MacArthur Green, wife of Rev. Louis Llewellyn Williams. Born October 3, 1856. Interment at Alexandria, Va

"And with the morn those angel faces smile,
Which I have loved long since, and lost awhile."

held at the Cathedral in Cincinnati, with five hundred members representing nine branches present. There were nine of the clergy in the chancel and a vested choir of members. The sermon was preached by the Rev. Henry Jerome Simpson, of the staff of Christ Church, on "Life With God," and after pointing out many social and religious problems of the present day, gave as a solution a life close to the heavenly Father in Christ and not in the effort to "go it alone." The beautiful G. F. S. hymn, by Mrs. A. L. Sessions, "O Thou, Who Blessest Friendship," was sung kneeling, and made a deep impression. A large offering for the missionary work of the G. F. S. was taken.

C. G. R.

For the Southern Churchman.

A Chilly Bath.

Dorothy E. Rice, Age 14 Years.

It was a cool spring evening and five restless children were hunting for something to do.

"Les' go for a row," cried Bill.

The others were delighted, and with Bill in the lead they started off for the pond.

"Oh, wait a minute," he stopped short; "I want a piece of rope." He ran back and got the rope and they were soon on the way again.

When they reached the pond Bill tied the rope to the bow of the boat and the other end he tied to a tree on the dam, and all climbed in.

"Now," said Bill, "my plan is to pull ourselves ashore with this rope. We'll each take a turn."

Gladys, Blair and "Dot" were sitting on the front seat, and Bill and Jim were sitting on the back seat.

Gladys took the first turn in pulling the boat ashore, then Blair, then "Dot," and next came Bill. When he had taken his turn he said, "Now, 'Jim,' 'tis your turn."

Bill started back to his seat and "Jim" started to the front of the boat. They stepped on the same side of the boat.

"Great guns!" cried Jim, "the boat's sinking." The children quickly climbed up on the seats; brave Bill jumped out and waded ashore, and Blair and "Dot" quickly followed his example. But Gladys and Jim stuck to the boat. Blair and "Dot" pulled the boat ashore and Jim and Gladys climbed out.

"Les' try to swim," said adventurous "Dot."

"Mercy," exclaimed Bill, "I'm too wet."

They all laugehd heartily.

Then they ran a race to see which could get to the house first.

Faith and Love grow green and blossom in an atmosphere of gratitude and praise.

The Body of Christ.

The Church is the Body of Christ. That is a figure of speech, but it expresses in the best language we can command a real fact.

When Christ was on earth He used as his vehicle of expression and His instrument for action a material body. Our Lord talked to people using the organs of speech. He went here and there, using His legs. He touched men with His hands. He looked out of His eyes. Now, our Lord teaches, ministers to men, expresses Himself, through His disciples, the people who really believe in Him, obey Him, have fellowship with Him.

Our Lord Jesus, by the Spirit, is in touch with the feeling, the thinking, the energy of men who let Him reach them and mould them.

If our Lord Jesus Christ is to save the world He can only do it through willing, consecrated men and women. He lives in them and through them makes His love and purpose to establish the kingdom of God felt as a power and influence in the world.

God is known in Jesus. God works through Jesus.

God in His essence is beyond our knowledge. We can only know God through creation, through humanity, through good men, pre-eminently through Jesus Christ in whom the fulness of God dwells.

Jesus, let us repeat it for emphasis, is the Mediator between God and man. Through Jesus, God made the world, sustains the world, is imminent in all things. God reaches men, does His work in men, whether they know it or not, through Jesus the Christ.

And therefore all good and holy men in every age and in every religion have often without knowledge of the fact been (unconsciously) Christian.

Justin Martyr (A. D. 150) tells us that the Word, that was perfectly and completely incarnate in Jesus, was partially incarnate in the Greek teachers, like Socrates.

Jesus is today in the same relation to men as He has ever been, particularly and pre-eminently in true Christians. The Church, ideally made up of downright, consecrated disciples, Christ's men, is His Body because Jesus stands in such a relation of personal influence to them, that He can use them, just as He used the earthly body in which and through which He worked while on earth.

Is the Church weak and inefficient? Do we conclude, therefore, that God has become indifferent to the needs of the world? God still loves the world. He still sorrows and suffers with sorrowing, distracted men. He is still the Everlasting Father. Surely Jesus is the same yesterday, today and forever.

But the tragedy of life is this: We blind, ignorant, self-satisfied, selfish Christians will not let Jesus, the Christ, come into our lives, mold us, shape our thinking, do His works of ministry through us.

Do we read the words of Jesus, fix them in our minds, think about them till they become life to us in our thinking, inspiration and guide in our actions?

And how about prayer? Do we pray?

Prayer is something more than petition. It is petition. The apostle says, "Let your requests be made known unto God."

But prayer beginning with petition ends in fellowship and communion.

Prayer is the establishing of a relation between persons, between ourselves and God. The easiest way is to do it consciously through Jesus the Christ. It is that anyway, but we Christians know the mystery hidden for ages, namely, the relationship between God and man is through the Word.

If we enter into relation with God by communion, by prayer, God a person will influence us as a person influences a person, in our thinking, and our moral judgments, and our emotions, in our purposes and in our energy. The Lord Jesus will repeat His life, His experience, in us.

So, do we pray? A Christian may be a member of the church by baptism, but he is only a living member of the living body as he learns to pray Mere going to the Holy Sacrament and receiving the consecrated species does not put life into a man and make him a living member of the vine, or, if you like the figure better, the body. Back of the receiving must be the life of communion in thought, the life of prayer.

The Church lives from age to age something more than an organization, is the Body of Christ, because of the consecrated, faithful men and women who open up their being to God through fellowship with Christ and in whom Christ lives again and finds instruments to use in His work of saving the world.

The weakness, the failure of the Church, is due to us poor, miserable sinners who have the form of Church membership, but do not pray. Because we do not pray, we know not the power of God unto salvation, nor can we be used by Jesus as members of His Body to do His work.—Bishop Morrison.

"Seek Ye First the Kingdom of God."

A worried Church is a weak Church; a worried congregation is for God's purposes a weak congregation. The Church as a whole, and its several congregations, is at this moment financially worried; it is in danger of losing its spiritual tone, its trustfulness, its other-worldliness, because it is anxious and "troubled about many things." It needs time and incentive to reflection and spiritual rest. It needs corporately to sit down and think; to meditate and hear God's voice; to realize in communion the closeness of its touch with God.—Bishop King, Secretary of the S. P. G.



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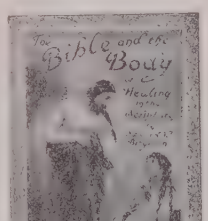
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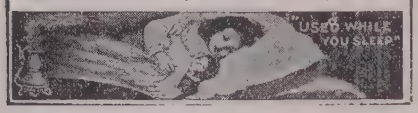
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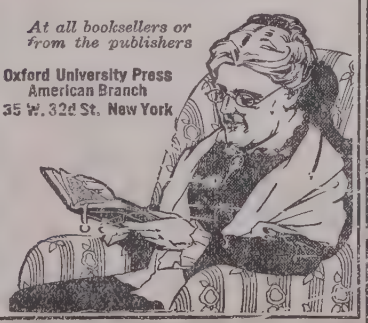
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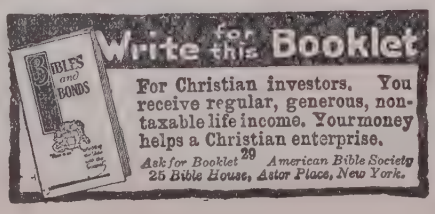
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And I was free as air.

—*Clinton Scollard*

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Lord!"

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Southern Churchman

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VOL. 86 RICHMOND, VA., DECEMBER 10, 1921. No. 50.

HELPING TO SAVE CHRISTMAS

This is going to be a hard winter for many people. There is a tragic amount of unemployment. Men are haunting the doors of business houses and factories asking for the hundredth time for work they have almost despaired of finding. You can see them on the streets—not the ordinary loafers and ne'er-do-wells, but men of self-respect, keeping up appearances as well as they can, fighting off the bitter day when they may have to apply for charity, but haggard already with the forlorn hopelessness of a search that leads to nothing.

Meanwhile Christmas is coming on. The hearts of little children are alike, however the winds of the world's affairs may blow. The fact that business is depressed and work is slack will not make them feel any the less the Christmas spirit which in these days begins to fill the air. It will not make the windows of the toy shops look any less like a magic land, nor stop the dreams of the wonderful things which maybe will come with the miracle of Christmas morning. But there are going to be men and women this Christmas who will have to see all the brightness fade from little children's faces. They will have no candles to put on Christmas trees nor any gifts to put underneath them—and the stark fear is at their hearts that there may not be even bread.

It is a time for churches to pray and think and plan. In the first place, there must be a genuine effort to help get at the root of the cause of distress. Men need work, and the fundamental kindness to them and to their families is to help them get it. No church or group of churches can cure at once the deep-lying dislocations which have caused the present unemployment—though it is going to be part of the responsibility of the Church of Christ to study, and to try to shape redemptively, the facts of a social order which so often creates conditions of disaster through wars and international jealousies and the selfishness of ungodly competition and other forces so-called economic which are in the last analysis sins of the soul. But meanwhile we do not have to wait for long-range efforts at general betterment before we can render our immediate and personal service. There ought to be a committee in every congregatioon which will do this practical thing and do it now—namely, to ask, and to keep on asking the people of the congregation to notify the committee of every possible situation to be filled or odd job to be done, in order that the committee may bring applicants into touch with these. Of course a wise committee will work in co-operation with the local Associated Charities and every other bureau of help in such wise as not to produce duplication of effort; but the personal appeal of a church committee will often win a response of co-operation from the people of a congregation of their own friends which no outside agency could ever quite inspire.

And then, when we have done the best we can to get work for men and women who need it, let us not forget the children in those homes where, in spite of our best efforts, an unemployment which has not been relieved will cast its shadow of poverty and fear. Probably most Sunday schools except those whose own children are from the very poor have long ago given up the old selfish custom of having Christmas trees and presents for themselves, but use Christmas instead as the time when they bring their gifts in Christ's name for others. Surely all who have not followed that better way before will want to begin this year. In Sunday schools and churches the generosity of children and of men and women ought to be so organized that the widest possible circle of those who are in distress this Christmas shall be made glad by Christian folk who in their giving will find their own best Christmas blessing.

THE INVINCIBLE CHRIST

In the gospel for the second Sunday in Advent we read these mighty words: "Heaven and earth shall pass away, but My words shall not pass away."

So spoke Jesus in Jerusalem; and meanwhile heads were wagged in scorn and thin lips curled with cruel indignation as Pharisees and priests counselled together how they might convict Him of His blasphemy. Presently the cross which they threatened had come true. A lonely figure went on His way along the road of sorrows. A dark form was lifted up between two thieves against the sky. A voice which had spoken in Galilee and Jerusalem died into silence, while the air quivered with the echo of one bitter cry. His enemies had triumphed. He had said that heaven and earth should pass away, and that His words should not pass away. But heaven and earth stood, and His voice was silenced. He was dead.

Ah, but we say today, the mistake they made was in imagining that it was only a man they had to deal with. He was not a man in the sense they thought Him. He was the Son of God. So we carry back all the splendor of our later imagination into our interpretation of what He seemed then. He was the Son of God, we say. And then our mind clothes Him with all the awful evidence of that divinity. We think of Him as exalted to the right hand of power. We see Him as He has been portrayed for us in paintings and in stained-glass windows, robed and kingly, crowned and sceptred, so different from all others that the dullest eyes might see it. We cannot at first quite understand the denseness of His contemporaries. Since He was the Son of God, why did they not perceive it? And the answer is that they did not perceive it for exactly the same reason that we do not perceive it either, and might not have perceived it then if we had been in their place. All the outward signs of divinity which art and imagination have associated with Jesus are only the crude symbols which we have attached to a fact that can never be seen except by eyes that perceive the invisible. The divinity of Jesus was the divinity of

His soul, and men could not see that unless there was a divineness in their own souls to give them sight. There was nothing in the accidents of His life to make His tremendous words credible, and on the surface of appearances His enemies were right in repudiating with scornful anger His message that heaven and earth should pass away, but His words should not pass away. We may come to understand that we might not have been wiser than they, for we are not wiser now. We accept certain great pronouncements of Christianity when these have been authenticated by the centuries, when they are clothed with the majesty of tradition, when they speak from the thrones of obvious success. We believe in Jesus as a theological conception, and equally we may not believe Him as a present fact. We can be as dense as the Pharisee in hearing the voice of Jesus speak to us from unexpected places. We can be as unbelieving as they were in the revolutionary challenge of His Spirit when it comes not as a pious memory from old times, but as a disturbing reality for today. If Jesus had come to the century of Caiaphas and Nicodemus clothed in apocalyptic splendor as Moses or Elias, they might have been impressed, but He came only with the aspect of a man of His own time, and with nothing to mark Him different except the spiritual values which it took a mighty faith to dare appraise. If the Spirit of Jesus came amongst us today in the robes of His resurrection, or in the kingly garments which our art clothes Him with, and by which we make Him remote even in the form of honoring Him, we might listen and obey. But the fact is, that His coming now, like His coming then, is not with any dramatic pageantry, but simply with the unseen authority of a spiritual message which only the spiritually alert can understand.

It was a hard saying, this proclamation of Jesus', that His words, who should be crucified, should never pass away. It is hard still for men to accept the truth of Him who often seems crucified afresh today by the unbelief, the sin, the hard materialism of this world. But we would set ourselves to consider how true, nevertheless, is that amazing saying.

For the fact which we are confronted with is this, that though His enemies prevailed against the body of Jesus, though they slew Him on the tree and buried Him in the garden grave, yet His invincible message moved on with gathering triumph, and is moving still. In spite of many conflicting appearances, it grows increasingly clear that the great forces that shape our life pass in review before, and are judged by the authority of Jesus. "The longer I live," said Napoleon, "the more I am convinced of the powerlessness of the sword and the power of the idea." Our civilization has not become Christian, but at least it has come to the point where all the truest and most thoughtful men find themselves compelled to know that nothing can save it except the motives which are shaped by the mind of Jesus. The power of His thought is eternally creative. However lesser opinions differ, the great convictions of love and brotherhood and service which He created do not waver; but grow more sovereign as experience ripens through the years.

For what is His message before which heaven and earth shall pass away? What is His truth that endures when all else shall fail?

1. In the first place, the one thing which is transcendently worth while in any life is its relationship with God. From that all else will flow. Once let a soul begin to know its rightful communion with the love of the Father whom Jesus revealed, and friendship and love and work, and all the service of the common day, are fragrant from the rivers of that grace. Without that all the provinces of life will be sterile, like an unwatered desert. Without it, life is hard and harsh, a thing perhaps which has the glare of its fierce noon-tide of success, but ends with the thirst and fever of the drifting sand that shows no path to the oases.

2. In the second place, the message of Jesus is the message of loyalty to the Kingdom of God as the one motive great enough to exercise the soul which has found the truth and loveliness of God. Religion is no passive sentiment. It is the rebuilding of our world according to the heavenly pattern. It is the making real in every field of life's activity of the principles of brotherhood and service which Jesus taught to be the will of God.

3. And, finally, it is the message of the cross. A deep conception of the death of Jesus makes us know that the cross was no isolated human accident. It was the eternal symbol of the nature of the love of God. Forever that love suffers with the sins of its children. Forever it is crucified when its redemption is set at naught. And there is a mighty sense in which it becomes true that no human life can ever be gloriously content until it has found its cross, and until in some clear way it is deliberately sacrificing some part of itself for an ideal which it loves better than its own self-saving.

There are many who do not know these things. There are some who partly know, yet do not want to know nor to acknowledge them. But these are realities which shall endure when all else vanishes like sand down a dark river. To build life round the love of God whom Jesus knew, to make that life so builded a castle of devotion from which strong purposes of service can go forth wherever there is sin and need, to put upon the banners of the outgoing heart the sign and meaning of the cross—this is to build the imperishable realities that stand, though heaven and earth may pass away.

ORGANIZING THE YOUNG PEOPLE

We are grateful—and we are sure our readers will be—to the Rev. Robert E. Browning for his clear description, printed on another page, of the Young People's Association which he has helped to organize at Epiphany Church, Washington. In no one thing does this Church of ours suffer more in comparison with other communions than in our lack of development of work among young people. Our Sunday schools have until very recently been lamentably inefficient in their organization and instruction; and though we have made great advance in this respect of late, we have still not discovered how to train for leadership in the Church the boys and girls to whom we are teaching lessons. We have not built up a religious fellowship through which the young people shall learn to develop and to share their spiritual convictions. Every successful experiment in this direction has therefore the particular value which attaches always to the work of pioneers; and many congregations may be inspired to try what even one or two have manifestly proven possible.

What then is prayer? Prayer, it seems to me, is bringing ourselves into such union with God, such confidence in God's power, that we shall ask Him to do for us that which is the very best that we ourselves can receive. We open our lives on all sides, heart, mind and soul, to Him because we have made ourselves open to Him; because we have used every instrument which we know; the doctor, the clergyman, the nurse, the intimate friend, and because we have opened every way of ours through these agencies to Him; and because, above all, we have opened our hearts to Him directly. Therefore, He is able to do for us the very best that is possible. But that answer to prayer is not to be cured; the answer to prayer is not to be rid of our diseases, though that may come incidentally; but the answer to prayer is God, and when we have Him, and when we are sure we are bound into His life we do not care, for we have everything; we have more than the world itself; we have God and He is ours forever and forever.—C. S. Slattery.

THE CHURCH AND THE YOUNG PEOPLE

By the Rev. Robert E. Browning

AT Epiphany Church, Washington, there was organized about a year ago a Young People's Society, whose object, as stated in the constitution, is to "promote an earnest Christian life among its members, increase acquaintance among the young people of the parish, to train them for work in the church, and in every way make them more useful in the service of God and their fellowmen."

The present article, written at the request of the Southern Churchman, aims to tell something of the working out of this splendid ideal for the young people of our Church. I am asked to be explicit, and therefore begin by telling how we started. It was largely a venture of faith, for the field has remained almost unexplored. The Episcopal Church has few stars in its crown for its work among young people. We have studiously delegated this work to our brethren of other faiths, who have allowed no grass to grow under their feet.

Calling a few interested young men and women together, we decided that on a certain Sunday evening we would organize. Appeals were sent out to the young men and young women who attended services, urging them to come. At the first session things looked dark. Scarcely a corporal's guard responded. We postponed the organizing of the society till another date, thinking to have more present, and every effort was made through another appeal sent out to the young people. This time our persistence was rewarded. One of those responding to the call was a fine young fellow, the private secretary of a Congressman. We made him president of the organization, and he has shown unflagging zeal and devotion to the cause.

The aims and purposes were stated. The need for some society to bring together on the highest plane those of both sexes was voiced. There was considerable discussion as to whether the society should be chiefly social, or be largely religious. The latter phase prevailed. Then the following Sunday evening at 6 o'clock the frail bark was launched into the deep, with a leader appointed from among the members to lead the discussion on some practical religious subjects. About twenty-five members were present at this meeting. Opening with a hymn and prayers, there followed reading of Scripture, then another hymn, and the leader introduced the subject, calling upon those present to speak. After about forty minutes devoted to the subject, there followed another hymn, offering and announcements, after which all were requested to tarry for a social half-hour, enlivened by simple refreshments, prepared by some of the girl members of the society. This added the necessary touch of hospitality and cordiality. All were invited to remain for the evening service in church. Later on the formal organizing of the society was perfected by a week-night "business" meeting, as it was called, and a constitution and set of rules provided. These business meetings are held once each month to attend to the business affairs of the society. They are followed by a social evening of dancing and games. These meetings are always well attended. It was decided that each member, on entering the society, should sign the following pledge card, a large number of which we had printed for this purpose:

Episcopal Young People's Society.

PLEDGE.

Trusting in the Lord Jesus Christ for Strength, I Promise Him:

That I will strive to do whatever He would like to have me do;

That I will endeavor to make my own life more consecrated by prayer, Scripture reading, and attendance at church services;

That I will endeavor to help others, by word, deed and personal example;

That as an active member of this society, I will be true to all my duties, by being present at and taking some part in its meetings, unless prevented by some reason which I can conscientiously give to my Lord and Master.

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Each week a different leader leads in the discussion. Live, up-to-date subjects are announced, and many are found eager to speak. Naturalness and reality are the order of the meeting. It is inspiring to hear these young people discuss religious problems in their own way. Some of the topics are: "Sunday Amusements," "Christian Unity," "Making the Most of One's Work," "Gambling," "Making Religion Real," "Music and Religion," "Lives That Have Inspired Us," and "Christianity and Disarmament." Occasionally an outside speaker will be invited. Recently Congressman Ward spoke most interestingly on the disarmament question. Being in close proximity to the Virginia Seminary, we have had many of the students come and join in these helpful religious meetings. It was soon seen which way the wind was blowing. The meetings increased in interest and numbers. Soon one hundred and fifty were on the rolls. The large parish hall was getting well filled. It was a real joy also to see these young folks make a practical demonstration of religion in visiting various charitable institutions and homes about the city. As many as thirty have gone off on these missionary "expeditions," to bring cheer and inspiration to orphans and others. They have helped in a number of worthy objects by contributing both individually and out of the common treasury. They are eager to respond to appeals for help. Good workers have been secured for various church organizations. The organization serves as a sort of recruiting ground for parish helpers. Its members are being trained in Christian leadership. Here, it may be, will be found some to fill in the gaps in the shortage in the ministry.

But over and above all this, the much greater result is the awakening in the hearts of these young people of a new conception of religion. It is religion becoming articulate. Conventional religion had failed to awaken them. Now it had become personal and individual, a habit of thought and speech. The society, though scarcely six months old, had made so rapid and healthy a growth among the young people of the church and community that the new rector, Dr. Freeman, felt inspired to pay it the following compliment: "I am most profoundly impressed by what I have seen of the work of the Young People's Society. It is the most remarkable thing I have seen in the Episcopal Church." He spoke from his heart and from a wide experience of the Church's life. So eager are the members in seeing that the interest shall not diminish that it has been decided to keep running throughout the summer, and each Sunday evening, though very warm, the meetings are held and much enthusiasm shown.

All of which leads me to believe, as I conclude, that what we have accomplished here may be done just as well elsewhere. We have not believed in the stored up energy of our young people who often yearn for some outlet in the Church for an abounding enthusiasm and activity. We must make this venture of faith in the idealism of the young. They will not fail us. This idealism will give to the Episcopal Church a fountain of perennial youth and strength. It is the most superb thing in the Church. To me it is the Church's greatest asset for doing good in the world. We must win our young people when it is easy to do so, and save for God and His Church this mighty army which gradually drifts away after confirmation, because, as many openly confess, to our shame, there is "nothing doing" in our Church.

I long to see in our Church, not only Diocesan Young People's Service Leagues, such as that of Texas and Southern California, but a national organization of young people. But this ideal can only come through each individual parish making the venture. If this brief sketch shall stir up the desire in other parishes for a similar work, the writer will feel amply rewarded and will gladly furnish further detailed information, if desired. The summer is an admirable time for working out plans for the autumn campaign.

I am sure they (the dead who have cherished love in this life) are not less alive in the Spirit Life, but much more alive, going on with finer and more fascinating work, with greater scope for development, clearer understanding, and less to bewilder and hamper them. Things must be better in the next stage, and, being freed from the clumsiness of matter, they must have finer powers to work with, and keener enjoyment.—Quoted from letter in Cathedral Leaflet.

It is the ten minutes after prayer that matter. You say your prayers, but before God has time to answer you are up from your knees and off. We do not hear what the answer is: we do not wait to hear what it is. It may be that for years God has been trying to say something to us, but we have never given Him time to speak to us. . . . "Be still and know that I am God."—The Bishop of London.

THE PROBLEM OF CHRISTIAN REUNION

By the Rev Beverley D. Tucker, Jr., D. D..

THE action of the Lambeth Conference of 1920 in issuing an Appeal to All Christian People* on the subject of Christian Reunion has served, at least, to give this problem a new importance and urgency as a subject for consideration and discussion among Episcopalians. There is perhaps no better commentary on the Lambeth Appeal than Dr. Headlam's Bampton Lectures,** which preceded the Lambeth Conference by several months. Dr. Headlam not only anticipated the method of approach to reunion and the definite proposals which were recommended by the Bishops of the Anglican Communion in conference assembled, but in one vital consideration he has given a bolder lead than the Conference saw fit to adopt.

There was a popular saying amongst soldiers during the war in respect of army life, which seems pertinent to current proposals for Christian Reunion, namely, "It's a great life if you don't weaken." While we recognize, with gratitude to God, the new spirit of approach to the subject which the Lambeth Appeal has manifested; yet one can but regret that, with reference to its one definite proposal, the action of the Conference should weaken in its high resolve. It is a splendid gain to have the Bishops of the Anglican Communion, in conference assembled, "thankfully acknowledge that these ministries (i. e., the ministries of the non-Episcopal communions) have been manifestly blessed and owned by the Holy Spirit **as effective means of grace**" (the italics are not in the original). If words mean anything, these words would seem to commit the Lambeth Conference to a recognition of the validity of the ministries and sacraments of a large group of Protestant communions. Furthermore, the Episcopate is advocated as a basis for unity in organization not on the ground of any theory as to its being an exclusive channel of grace, but solely on the ground of practical expediency, namely, "that it is now, and will prove to be in the future, the best instrument for maintaining the unity and continuity of the Church."

When, however, the members of the Conference come to a definite proposal, it must be confessed that they seem to draw back from a frank recognition of the validity of "these other ministries." The proposal is made that "if the authoorities of other communions should so desire, we are persuaded that, terms of union having been otherwise satisfactorily adjusted, bishops and clergy of our Communion would willingly accept from these authorities a form of commission or recognition which would commend our ministry to their congregations, as having its place in the one family life. It is our hope that the same motive would lead ministers who have not received it to accept **a commission through Episcopal ordination**, as obtaining for them a ministry throughout the whole fellowship" (the italics are not in the original).

If, as the Appeal states in the premises, "we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace," why should "re-ordination" be suggested as the way of acknowledging the fact? Such a proposal logically signifies either that we attach no real importanec to ordination or that we still have a lingering doubt as to the validity of these non-Episcopal ministries.

Dr. Headlam points a more excellent way in his lectures: "If two religious bodies have thus united in their corporate capacity, each should solemnly recognize the ministers of the other and give them a commission under the new conditions. The Presbyterian, the Wesleyan, and the Congregational ministers in this country may have an adequate commission given them from their own body: they have no commission from ours. That we should give them. It may remain for further consideration how we should do it. I would only say that it should not be, in my opinion, with laying on of hands. That has already been done. The essence of a Sacrament lies in the prayers of the Church. These prayers have been offered up with the Apostolic custom of the laying on of hands. I do not think that should be repeated. The sacramental part of the rite has been performed. But the ecclesiastical rules have not been fulfilled. The essential part of them is the ordination by a bishop. That being a rule of the Church, the Church can dispense with it, and without it can confer authority on those already ordained. In the same way the other communities with which we unite may recognize our Orders and give authority in their own community to us." (Op. Cit., pp. 306-7.)

Dr. Headlam has given us in these lectures not only a scholarly examination of the historical evidence as to the origin and early development of the Christian ministry, but also an admirable exhibition of the way in which a controversial subject may be handled without loss of temper and resort to sarcasm. In a book, which affords so much opportunity for praise, it is perhaps somewhat ungenerous to call attention to two points in which it appears that the author fails to follow his own premises to logical conclusion. The two points are intercommunion and interchange of pulpits.

Dr. Headlam thus states his judgment on the subject of intercommunion: "The fundamental reason against intercommunion of the kind suggested is not doubts about Orders and Sacraments. It is the fact that we are disunited. Intercommunion such as is proposed would be just as irregular with the Roman Church and the Greek Orthodox Church as it is with the Presbyterians or Congregationalists. Let us make up our minds in what we disagree and then terminate our disunion. When that is done, then let us meet together in the Communion of the Body and Blood of Christ as the symbol of restored communion. But do not think that a half-sincere and wholly emotional common Communion will be a sound step towards reunion. I do not mean that the occasional admission of the members of other religious bodies when in danger of death or without their own religious administrations is not right. No rules should ever be pressed too rigidly. What I mean is that the proposed Corporate Communion for those who are not united will do nothing but hinder reunion, for it will not be wholly sincere." (Op. cit., p. 289.)

The question arises whether such an argument does not undermine our confidence as to the real value of the sacramental principle. The invitation to the Holy Communion in the Prayer Book liturgy is extended in these terms, "Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, etc." Surely few of us could sincerely respond to that invitation, if we interpret it as conditioned upon the fact that we are already in a perfect state of charity with all men. Rather, we immediately proceed in the service to confess with humility that we have not yet attained, but we profess that it is our sincere desire and aim to be in love and charity with our neighbors; and thus it is we draw near in faith to take the Holy Sacrament, in order that we may thereby receive grace and strength to come nearer that which we would be.

Would not the same principles hold true as to intercommunion on the part of a group of Christians who at present belong to different communions, but who are earnestly desirous of finding a way to Christian unity? What higher interpretation could we take of the sacrament of the Holy Communion than that it is the means through which we may receive grace and strength to draw nearer to that unity? If we do not wait until we are perfectly holy before we come to the Holy Communion within our own fold, why should we wait until we have achieved "restored communion" before we of the different folds kneel at the one Lord's Table to receive grace to realize that unity which is our goal? To take a concrete illustration, suppose that a ministerial association, composed of Episcopal and non-Episcopal ministers in a given community, was earnestly conferring as to the ways and means of unifying its diverse Christian efforts in that community, what more natural step could its members take towards achieving the end in view, or what more visible pledge as to the sincerity of their purpose, than that they should receive together the Sacrament of Christian love? If we are conscious that Christ's Spirit is directing us in our deliberations and consultations, what more fitting response could there be than to ratify the fact with His own sacramental pledge of His spiritual presence?

The second point in which Dr. Headlam's argument for unity seems to halt is the proposal as to the interchange of pulpits. He thus states his position: "The proposed interchange of pulpits is a breach of Church order. Now I never think that any merely ecclesiastical rule should be looked upon as so binding that it cannot be broken, if there is any good result to be attained. There are rules which fall into desuetude and are abrogated by being found needless or inconvenient. Many of those who are keen about some rules steadily ignore others, or, what is worse, evade them by some equivocation. But what good does conduct like that really do? It will please some perhaps; but it will irritate others. It will not help us to solve any fundamental questions. Interchange of pulpits among those who are not yet agreed on the fundamental principles of faith and order must be insincere; it should follow agreement, not prepare for it." (Op. cit., pp. 289-90.)

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*__Encyclical Letter from the Bishops,__ With the Resolutions and Reports. The Macmillan Company, New York.

**__The Church and Christian Reunion;__ Being the Bampton Lectures for the Year 1920. By the Rev. Arthur C. Headlam, D. D. Longmans, Green & Co., London and New York.

But, one may ask, why should interchange of pulpits follow agreement rather than be used as a means of preparing the way for such agreement? Surely there can be no breach of Church order so great as the breach created by the very fact of our divisions, and any lesser rule of Church order might reasonably and ethically be sacrificed if, through its sacrifice, it might become a repairer of the great breach. It is difficult to understand how we can hope for complete agreement or reunion (that "far-off divine event"), unless we cultivate the human opportunities for intercourse and fellowship which are near at hand. If we are sincerely desirous of Christian unity, then one logical step to take would seem to be to make frequent opportunities for securing evidence to the fact that the Holy Spirit is blessing the prophets of non-Episcopal ministries. One of the chief barriers to unity is the prejudice that proceeds from ignorance. When we isolate ourselves and inhibit the practical opportunities for intercourse and understanding, it must often appear to our fellow-Christians of other communions that we are content to abide in ignorance and in disunion.

In taking exception to these two points in Dr. Headlam's argument, the writer would in no sense minimize the impression conveyed by these lectures as a whole. Dr. Headlam has given a truly valuable work on Christian institutions and has advanced one of the strongest and most courageous pleas yet made by an Episcopalian for Christian Reunion.

ECHOES OF THE CENTENNIAL MESSAGE

By the Rev. G. W. Gasque

ON Sunday, November 6, we celebrated the one hundredth anniversary of the founding of the Missionary Society of the Episcopal Church in the United States. It was a day of thanksgiving and praise for the broad vision and noble achievements of our fathers, a day also tempered by a devout consciousness of opportunities wasted and duty often times half done.

A great many of us had been careless and all but negligent of our personal obligations, and because of this fact, though the Church has wonderfully succeeded, yet it had not accomplished one-half what it would had we all done our part, for the Church could not do more than we and other individuals had made possible.

We learned that the first years of the society were lean years, and that not a great deal of constructive and aggressive work had been done, except by individuals here and there, and local churches now and then who had caught the vision of Christ's commission, "Go ye into all the world." But when it was conceived that "this society shall be considered as comprehending, all persons who have become in baptism members of the Church," the spread of the gospel began in earnest.

Have we fully realized yet that every single one of us are members of the society, and that we have personal responsibilities?

We were told again and made to feel on November 6 that the history of the missionary endeavor of the Church was a hundred years' story of inspiration and courage. Our hearts were strangely warmed when we saw the pioneers of the society as they carried the banner of Christ in the front ranks of civilization, over the mountains and hills, across the plains and valleys, all the way to the other side of the continent, and from thence to the islands of the Pacific, and finally to the Orient and to the uttermost parts of the earth. Did you not receive new inspiration and fresh courage?

We were told of White and Chase, Kemper and Kip, Otey and Boone, Tuttle and Hare, and scores of others whose names are writ not in water, but carved in the hearts of every true Churchman, these men and women who chose poverty and affliction with the people of God rather than to enjoy the pleasures of earthly wealth and position, who through faith subdued kingdoms, wrought righteousness, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens.

It was pointed out to us that as in the days of the Apostle Paul, so in the days of the nineteenth century these missionary heroes of the cross had trial of cruel mockings and scourgings, and bonds and imprisonments, that they were tempted, afflicted, tormented, made destitute, and slain with the sword.

The message assured us that all these having obtained a good report through faith, received not the promise of the reward of tasks completed, God having provided that we today should further develop their work, that theirs without ours should not be made perfect. Thus the lesson was brought home to us that we are partners with world builders in a master enterprise reaching back through the centuries to Christ and beyond, also reaching forward into the future until that time when His will shall be done on earth as it is done in heaven.

When the call came on November 6 for one hundred trained missionaries to fill the gaps in the ranks, were we ready to answer the call, or, if we could not qualify, did we have a son or daughter who would answer the call? This call is going to continue to come with increasing urgency.

Did we become one of the 100,000 proportionate givers to the cause? If not, why not? It is not too late. Shall we not begin today? If we have not done so before, we can now begin to set aside a certain per cent. of our income, however large or small it may be, to be given regularly, on the first day of the week, and by so doing be of genuine service to the Kingdom.

Are we now one of the 100,000 intercessors? Do we go down on our knees every day, and will we continue to do so, praying earnestly for the advancement of His Kingdom?

Did we all contribute heartily and liberally to that special fund to meet the immediate needs of the missionaries, and for the completion of buildings and other projects already started? If something prevented our contribution then, why not now send a check to the treasurer? It isn't too late.

But if you have been doing your best, if you have been doing your duty as God has pointed it out to you, as many of you have been doing, as shown by the remarkable progress of the past two years, the Centennial message only bids you to keep on.

GREEK THEOLOGICAL SEMINARY ESTABLISHED: SHOWS CO-OPERATIVE SPIRIT.

A new point of contact between the Episcopal and Greek Orthodox Churches has been established with the starting of the first Greek Theological Seminary in this country a few weeks ago.

The Seminary is named St. Athanasius', and is situated temporarily in the Central Branch of the Y. M. C. A. in Brooklyn, N. Y., until enough funds can be raised to have their own buildings. The Very Rev. Philaretos Johannides, formerly a student at our Nashotah Seminary, is dean of the new Seminary.

Seven students are now attending the classes five days each week, and more men are expected from Greece. Two of the students are college trained. The seven represent somewhat the wide distribution of the Greek people, coming as they do from Corinth, Athens, Jerusalem, Busa, Alexandria and the Dodecanese Islands.

At the request of the Metropolitan Meletios for one of our priests to teach English and American Church History, the Foreign-Born Americans Division gave permission to the Assistant Secretary, the Rev. Charles T. Bridgeman, to accept the position, pending the appointment of a permanent instructor.

THREE INDIAN GIVERS.

It is high time that we ceased forever to use the expression "Indian Giver," as one of reproach.

Hannah Eagle Star is a Dakota Indian who makes baskets as she lies on her bed, and gives to the Church the money received for them. She has been an invalid for seven years. Last Christmas her gift was ten dollars. When the Nation-Wide Campaign call came again in the summer she gave four dollars more.

Martha Grass Rope is a child of thirteen, who has been an invalid all her life. She, too, makes baskets, and her gift to the Nation-Wide Campaign offering was five dollars.

Daniel Grass Rope, appointed captain of the Campaign by the clergyman in charge of the mission to which he belongs, went all through his reservation personally educating the people, group by group, to an understanding of the missionary work of the Church.

A BISHOP'S PARISH.

Christ Church, Nashville, Tenn., has four living ex-rectors, and they are all bishops—namely, Winchester, of Arkansas; Reese, of Georgia; Mikell, of Atlanta, and Manning, of New York.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor.

SOCIAL SERVICE ON A WORLD SCALE.

The purpose of relief organizations of today is not simply to give money or food to the poor, but to give these things as a basis on which to build self-respect and thrift and industry that will transform an indigent family that is a constant liability to the community into a self-supporting family that becomes a permanent asset to the State.

For this reason many of the societies that do charity work are changing their names so as to get away from that epithet which in itself implies dependence. In the course of the next ten years there will probably not be an "Associated Charities" left in the country, because they will all be transformed into "Family Welfare Societies" or "General Relief Organizations" or something else which will eliminate the word which implies a state of non-support.

Now a most amazing thing has happened. A suggestion has been made that we apply these Christian principles rehabilitation to world affairs.

This proposition does not come from the president of the National Conference of Social Workers either, but from a thoroughly practical, sensible financier who has been president of one of the largest banks in this country, and is a recognized authority in the financial world—Frank A. Vanderlip, of New York.

He has returned from Europe after an exhaustive study of the chaotic financial system abroad, and as a result of his observations he has evolved a scheme by which, he believes, Europe may pay its debt to America and yet by so doing be "regenerated" rather than further impoverished. To that end, he would have America "make a grand gesture in international relations."

In brief, the gesture he would have this country make is: to obtain frank acknowledgment by every foreign nation of the debt owed to America; the arrangement of easy terms by which this debt could be liquidated; the devoting of the payments thus made to the rehabilitation of European finance, economics, public works and culture. In other words, the "gesture" he proposes means for this country to agree for these foreign debtors to discharge their indebtedness to us in installments covering an indefinite length of time by a species of bookkeeping, in which this country would be notified from time to time of the readiness of the debtor nations to credit payments on its account with them, such payments to be immediately recredited to them for national rehabilitation purposes.

This means nothing more nor less than the application of modern Christian social service to the world at large.

When we pause to consider that Russia is already practically, if not actually, bankrupt, that the German mark whose par value is $28, is down to one-third of one cent; that England is proposing a moratorium and France a receivership for the former empire of the Kaiser, it brings home to us the importance of taking immediate steps to prevent an international catastrophe.

It is announced that Mrs. Vanderlip is going to take the stump to create public sentiment in favor of her husband's plan.

Here is an opportunity for ministers throughout the country to use the influence of the pulpit to turn people's minds toward Christian principles applied to a world community.

PITCHING AND PREACHING.

A young man recently graduated at one of our theological seminaries and took charge of a country parish.

At college he had been very successful in all kinds of athletics, and had particularly enjoyed and excelled at baseball, being an exceptionally good pitcher. Indeed, at one time he was offered a large salary to pitch on professional teams. Of course he declined such an opportunity, for it was an opportunity from a financial point of view.

The question was, should he scrap his ability as a pitcher because he had become a preacher?

It did not take him long to decide. Like every man who does a thing well, he loved to do it. He did not see why he should give up an innocent pleasure because he was a preacher.

He may have remembered our Saviour's words in his last great sermon for His disciples, when He said, "I pray not that thou wouldst take them out of the world, but that thou shouldst keep them from the evil" (Jno. 17:15).

So this young parson began preaching—and pitching.

His work was in the country. He organized a baseball team at the county seat, and took the team all over that county and the adjoining county in a successful series of games.

Many people who watched his excellent performance in the box on Saturday afternoon would come to church on Sunday morning to see if he could do as well in the pulpit.

His ministry has been immensely, almost triumphantly, successful. He has literally pitched himself into the hearts of the people—all the people, not just the Episcopalians—in that section wherein his parish lies.

Of course his success has not been entirely due to his pitching. He has followed up the curved balls he sent out of his box on Saturday afternoons with straight talks from his pulpit on Sunday morning.

He has delivered His Master's message of love, truth, mercy and gentleness at the same time that he has been demonstrating the power of the sound physical prowess with which his heavenly Father endowed and blessed him.

He has proved to those good country people that a preacher can be a man, a real, live athletic man, without injuring his ministry.

In another of our Southern seminaries there is a young athlete studying for the ministry.

He was voted the best all-round man at athletics in his university before he went to the seminary.

When a man takes the first step towards entering the ministry he becomes what is called a "postulant," and then he has to make answer to his Bishop to certain formal questions.

One of these questions is, "What is your reason for entering the ministry?"

In answer to that question, this postulant said in substance: "Because I think the ministry is a man's job. I want to be a man, and in order to be a man I feel that I must be a minister."

Of course, all this does not mean that only athletes should apply for Holy Orders, but it does mean that any gift or faculty with which God has endowed us can be used for His honor and glory, whether it be a strong and skilful right arm, a good voice, a true ear for music, or a general pleasant disposition.

Nor do we mean to imply that the ministry is the only place where these qualities can be used for God's purpose.

If you have ability or admirable quality you can always use it to make your own community more of the sort of place that God would like to have us live in.

Furthermore, if you have no outstanding quality, there is one that you can develop, and that is a love for your fellow-beings that will shine forth in Christian service.

PEACE PETITION MILE LONG.

WASHINGTON, Nov. —(Capital News Service).—A petition more than a mile in length and containing around 200,000 individual signatures, as well as the signatures of presidents of women's organizations with a total membership of more than 2,000,000, was presented to Secretary of State Hughes recently, approving the objects of the Conference on Disarmament and urging continued work to the end that peace throughout the world be assured for the future.

Dr. Shipman Consecrated at Impressive Service in the Cathedral of St. John the Devine

The consecration of the Rev. Dr. Herbert Shipman, for fifteen years rector of Heavenly Rest Parish, New York, to be Suffragan Bishop of New York, which took place in the Cathedral of St. John the Divine on St. Andrew's Day, had a martial color as befitted one who was for nine years chaplain of the Army at West Point, and who served during the war as a chaplain in France. The New York Chapter of the Military Order of the World War sent into the procession as it entered the Cathedral Brigadier General S. H. Wolfe, Colonel Thatcher P. Luguir, Colonel W. A. Carleton, Lieutenant Colonel Noel B. Fox, Lieutenant J. M. Thompson and Chaplains Chambler, Smith and Swan.

In the procession was also represented the Eastern Orthodox Church in the person of Bishop Parker and his chaplains, while Commander Freeeman, U. S. N., and Lieuteenant Colonel Price, U. S. A., assisted in raking the offertory. The service of consecration was preceded by the formal recognition of Bishop Lloyd as Suffragan of New York. From lack of service in the Prayer Book, Bishop Manning formulated one, which proved very impressive. Taking place on the steps at the entrance to the sanctuary, it was in view of all. Bishop Manning, holding the Suffragan by the right hand, formally received him, after which Bishop Lloyd knelt in silent prayer. Then Bishop Manning recited the prayer for a Bishop, which appears at the very end of the Prayer Book service.

The aged Bishop Tuttle was the consecrator, and Bishops Manning, of New York, and Lines, of Newark, assisted. The presentors were Bishops Cook, of Delaware, and Ward, of Erie, and the attending presbyters the Rev. Drs. Cummins, of Poughkeepsie, and Sedgwick, of New York. Other Bishops present were Talbot, of Bethlehem; Acheson, of Connecticut; Davenport, of Easton; Colmore, of Porto Rico; Overs, of Liberia; Boyd Vincent, of Southern Ohio, and Rhinelander, of Pennsylvania.

About two hundred clergy were in the procession. The sermon was preached by Bishop Thomas, of Wyoming. In part he said:

"As I look about me I see in this city, to whose tasks three Bishops for the first time in the history of our Church will address themselves, the most changing population of any city the world has ever seen. Hither have gathered in amazing numbers representatives of all the peoples of the world, bringing with them such rejections of the past as to invade in many instances their hitherto most cherished beliefs and devotions.

"Changes in religious habit of thought and worship are wont to follow changes elsewhere. The vital problems of this city are appalling in their immensity and in their complexity. Greeks, Slavs, Turks and the immigrants from Asia, Europe, Africa and the islands of these, the great majority of this seething mass are religiously not being reached by an organized endeavor.

"To pursue the primrose path of pure Anglican theology amid such a company will satisfy the few, but will certainly lose the masses. To make overtures to medievalists here who are rapidly losing their medievalism seems obviously unsound. To sell our birthright for a mess of pottage to appease the clamor of a weakening Protestantism seems equally unwise. So colossal a task can only be performed with methods susceptible of change, not simply over narrow boundaries, but extending over great areas.

"London, Berlin and Paris have their problems, but they are essentially English, French and German problems. But the problems of New York, with its great foreign population and its mixture of all races, is a world problem."

Speaking more directly to Dr. Shipman, Bishop Thomas continued:

"Serious danger attends every elevation. Remain what I believe you to be, an earnest seeker after truth, a loyal servant of your Master. Change not in your moral purposes. Stand where your allegiance to your Saviour compels you to stand.

"I know not what your place will be in this city, nor the work which will be assigned you to do. But I know that today you are to be consecrated to the office and work of Bishop in the Church of God. The necessities of jurisdiction and the needs of men have found it desirable to make distinctions and degrees within this office, but the office itself is one and the same, than which there is no place higher in the Church of God, partly for which you will be very much alone. Grieve not for this, but be humbly thankful that, like your Master, you will be accounted worthy not only to bear shame in His name, but to suffer loneliness, reproach and sorrow."

The plan of two Suffragan Bishops is that there are to be no archdeacons as heretofore. It is understood, however, that one Suffragan is not to be assigned to Church extension work, and another to another line of work, but that the entire work of the Diocese, never forgetting the rural districts, is to be carried on as a unit, the Suffragans fitting in as needed, and the Bishop himself endeavoring at all times to keep in close personal touch with the clergy, for spiritual counsel, and as far as possible with all other forms of service.

C.

The Centennial in Shanghai

I have heard four sermons today of goodly length (one of them by myself) on the one hundred years' work of the Domestic and Foreign Missionary Society, and while it is fresh in my mind I would like to tell the readers of the Southern Churchman something of how we observed the Centennial in Shanghai.

At the Communion services in the morning at the Procathedral and in all five of our Shanghai churches, special thanksgivings and prayers were offered and the clergy were requested to speak on the work of the society. At All Saints' we had two such services, one for our congregation of American Churchmen and one for the Chinese congregation.

At 3 o'clock in the afternoon a mass meeting of the Shanghai churches was held in the Church of Our Saviour. The program was as follows:

(1) Processional hymn: "Onward, Christian Soldiers."
(2) Creed and prayers.
(3) Announcement of the gift to the Domestic and Foreign Missionary Society, as a thank offering, of a lot owned by the parish in another part of the city.
(4) Hymn: "From Greenland's Icy Mountains."
(5) Address by Dr. Pott, the senior American presbyter of the Diocese.
(6) Anthem by the choir.
(7) Hymn: "Jesus Shall Reign."
(8) Address by Mr. Tai, the senior Chinese presbyter of the Diocese.
(9) Anthem by the choir.
(10) Music by the school band during the taking of the offering.
(11) Prayers and benediction, followed by the "Sevenfold Amen."
(12) Recessional hymn: "O Sion, Haste."

The brass band of twenty-six pieces and the vested choir of about the same number of men and boys had been trained by Mr. Elliot Tsu, a son of the rector and a graduate of St. John's University, who is now teaching in the parish school, and the music certainly did him credit. It was nothing short of marvelous to hear the sounds evoked from one of the big horns by a small boy who might almost have crawled inside it. The parish, by the way, is just completing a fine new school building, which will cost them over $30,000 (Mexican), none of which comes from America.

Statistics are apt to be dry and are sometimes misleading, but it is interesting to compare some figures. One hundred years ago the Domestic and Foreign Missionary Society raised $7,000 for its work. The budget of the Missionary Society of the Church in China this year calls for exactly the same amount in Mexican money, which is considerably more than half as much in our money at the present rate of exchange. Last year the church in the Diocese of Kiangsu alone reported contributions from Chinese sources of $16,064.87 (Mexican), about one-third more than the society had for its first year's work a hundred years ago.

The collections taken at all the services today throughout the Diocese will be sent to the Church Missions House as a thank offering for what the society has done for China during these past one hundred years.

Seventy-five years ago last Easter the first Chinese member of our Church was baptized by Bishop Boone. He lived to become the first Chinese rector of the Church of Our Saviour. One had but to look at the congregation of Christians that worshipped in that church this afternoon and remember that they were but a very small part of the Church in China, in order to realize something of how the work of the Society has been blessed in this land.

C. L. McRAE.

Shanghai, November 6, 1921.

THE WEAKNESS OS PITY.

The practical weakness of the vast mass of modern pity for the poor and the oppressed is precisely that it is merely pity; the pity is pitiful, but not respectful. Men feel that the cruelty to the poor is a kind of cruelty to animals. They never feel that it is injustice to equals; nay, it is treachery to comrades. This dark, scientific pity, this brutal pity, has an elemental sincerity of its own, but it is entirely useless for all ends of social reform.—G. K. Chesterton.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

PROPORTIONATE GIVING AND APPORTIONMENT.

Mr. Editor: When the General Convention meets next autumn and takes up the subject of the Nation-Wide Campaign, it will do well to consider recommending throughout the Church proportionate giving on the basis of George Wharton Pepper's reasonable pamphlet. Tithing is commendable in all, and it is to be doubted if any one has ever been worse off for the practice. I have heard that there is a considerable sum of money on deposit in a bank in one of our States to be paid to the first person who has practiced tithing and found his personal accounts seriously injured thereby. However, it must be admitted that tithing was not the same matter when much of it could be paid in produce as it is under our highly developed system of monetary exchange and credit. Proportionate giving, like the income tax, takes into account the varying amounts of income, the unequal responsibilities of individuals and families, and advises a sliding scale of percentage. This should be studied before the next General Convention and taught and advocated broadcast. The same system should be studied to determine parochial and diocesan quotas in the Nation-Wide Campaign for the Church's Mission. Basing the apportionment upon fundamental parochial expenses, the percentage should vary from perhaps as low as 10 per cent for poor parishes and missions up to 200 per cent. or even more for the wealthiest parishes. The same can be made applicable to dioceses, and is in effect in the Diocese of Harrisburg. Furthermore, peculiar responsibilities, such as missions, institutional work, eleemosynary institutions, charitable demands, etc., should be taken into account. Just as a man with a large family cannot give the same proportion of the same income as a bachelor, so missionary dioceses and parishes in poor quarters cannot give the same as those in well-favored sections. The chief objection to this is that proportionate giving might produce proportionate thinking, and make wealthy individuals, churches and dioceses flame with missionary zeal, while the poor might become parochially minded. This should be guarded against. Nevertheless, if the Church's mission were considered one thing instead of two or more, people would think of the whole and remain catholic minded under any condition. Another matter the next Nation-Wide Campaign should advise for most parishes is an increase in the new budgets for parochial advance. If every year parishes that need it made provision for some advance either in staff, equipment, insurance or adequate salaries, the producing power of the Church would grow. The Church has a head today and it is using its head. That fact is inspiring men with confidence in the business administration of the Church. The next General Convention should make constructive and sane advance.

D. WILMOT GATESON.

Trinity Rectory, Williamsport, Pa.
Thanksgiving Day, 1921.

APPRECIATION.

Mr. Editor: Just a line to thank you heartily for giving the Advent Corporate Communion effort of the Brotherhood such a splendid place in the issue of November 26 of the Southern Churchman. It is of course too early to form an accurate idea of how successful this National Corporate Communion was this year, but such reports as have already been received in the Brotherhood's National Office indicate a very widespread participation in this movement throughout the entire Church.

Again thanking you sincerely for your prominent mention of the effort in the Southern Churchman, I am, with sincere regard, Ever yours,

Philadelphia, Pa. G. FRANK SHELBY.

SUGGESTION FOR RECRUITING POSTER.

Mr. Editor: Your idea of a poster used as an appeal for recruits to the ministry seems to me an excellent one. On reading it today my thoughts turned at once to the story of the great Captain's call to that very valuable recruit, Matthew or Levi.

The story, as it is told, especially in St. Luke's gospel, 5:27, 28, is particularly suggestive. E. g., Levi, as a tax gatherer, had a much better chance, by fair means or foul, to "make money" than was possible by following Jesus through Galilee, or writing that splendid history of doings and saying. Yet St. Luke says that, without debate or excuse, "he **left all**, rose up and **followed Him.**"

Certainly he has done more for the world and left a better monument to his own memory than any publican, ancient or modern, has ever done by sticking to the "tables of the money-changers."

If nothing better comes to you, maybe this is worth considering. LANDON R. MASON.

Richmond, Va.

AN INTERESTING MISSION.

Mr. Editor: Two and a half miles southwest of Grace Memorial Church, Lynnwood, Va., is Port Republic, and two miles south of Port Republic is Grottoes. Roads run from these two points towards the Blue Ridge Mountains, meeting about half a mile north of the historic Brown's Gap, which connects Rockingham and Albemarle Counties. It was at this point that for years I had a flourishing mission, having eleven communicants, fifty baptized children, and a Sunday school attendance of sixty or seventy. This mission was abandoned a number of years ago, but was reopened this past summer at a point called Richland Heights, half a mile from the first.

Having at present no building of our own, and using the Richland Heights Club House for our services, by courtesy of its community, we did not attempt to organize a Sunday school, but contented ourselves with holding services there every other Sunday. Many of the old mission have scattered and drifted—especially the then children—but many also have come to the services, besides a number of the people of Richland Heights. These last show up quite an array of denominations—Church of England, Episcopal, Presbyterian, Baptist, Christian, Roman Catholic—but each has been represented at the services, and they have requested that our present rector give them at least one service a month to hold them together till spring, when we hope to find a way to start a Sunday school and other work. This the rector, Rev. Frank Stanford Persons, has consented to do; while I drive the six miles every fair weather intervening Sunday and hold Episcopal singings, using a small, weak organ given years ago to the Brown's Gap Mission. These singings are being enthusiastically attended, and the people are now learning the chants and the season hymns.

My object in writing this letter is to ask—by their request—if any one who may read it has a good, full-volumed, flat-topped organ that he or she would be willing to sell us for a, perhaps, more than reasonable sum. A good organ is especially needed at that point, as, not being as young as I once was, I find it difficult to pump the organ, play, and lead the singing for a crowd utterly unfamiliar with either chanting or the hymns, no matter how enthusiastic they may be.

Many of the Richland Heights people can sing more or less by note, and being educated people, are catching on remarkably well; so that with a good, full-toned organ, I think we could soon have an excellent choir, which would greatly minimize the training of the rest of the congregation. Trusting that this appeal might strike the right eye, I remain, Yours very sincerely,

Lynnwood, Va. ELEANOR C. WHEAT.

WORLD BROTHERHOOD TO BE THEME OF ANNUAL MEETING OF FEDERAL COUNCIL.

"The Church and World Brotherhood" is the theme which, from various angles, will be discussed at the annual meeting of the Federal Council of the Churches of Christ in America at Chicago, December 14 to 16. The sessions are to be held in the new First Congregational Church, the Chicago Church Federation serving as the host of the meeting.

The morning and afternoon sessions throughout the meeting are to be devoted to a consideration of the programs and policies of the churches in co-operative fields, some of the more important subjects for discussion being: "How Can the Churches Work Together in Their Central Task of Evangelism," opened by Rev. Howard Agnew Johnston; "Is a More Unified Program of Christian Education on the Part of the Churches Now Possible," opened by Dr. Robert L. Kelly, Executive Secretary of the Council of Church Boards of Education; "What Advances Are Now Possible in Co-operative Service to the Community," opened by Rev. William Chalmers Covert, of Chicago; "The Need for a Common Mind Within the Church," opened by Professor William Adams Brown, chairman of the Committee on the War and the Religious Outlook; and "How Can We Co-operate More Fully With the Churches of Europe," opened by Rev. W. W. Pinson, General Secretary of the Board of Missions of the Methodist Episcopal Church, South.

AMONG THE HOLIDAY BOOKS

Calendars.

THE CHURCH CALENDAR. Published by The Churchman Co. Price $1.25.

THE CHURCH MISSIONARY CALENDAR. Published by The Educational Department of the Diocese of Pennsylvania. Price 40 cents.

Both of these calendars are admirable, and deserve wide use for the particular purposes for which they are adapted to serve.

The first should be in the room of every Altar Guild and of every rector, too. It has been prepared by four presbyters whose point of view about the Church is broad and living. It includes not only a church calendar, week by week, with the indication of Saints' Day services. the colors for the Church vestments and hangings, and the appointed lessons for Morning and Evening Prayer, but also paragraphs of devotion and information, selected with singular care and helpfulness. There are also additional pages of suggestions for Altar Guilds. The whole arrangement and message of the calendar will help to make the Church year more full of beauty and intelligent worshipfulness for those who follow it. It is well printed, with a handsome cover in red and green and gold.

The Church Missionary Calendar, printed in book form. with attractive heavy paper cover of blue and gold and gray, is useful also as a calendar for those who are arranging the services and marking the lessons in the Church, but it is more particularly valuable as a sort of "daily strength" of information and inspiration about the Church's missionary work. For each day of the year there is a brief paragraph telling some fact about a particular point in the Church's mission fields at home or abroad. At the end is a valuable directory of missionaries, listing the names of all our workers, men and women, in each one of the domestic and foreign fields.

W. R. B.

Books for Children.

ZODIAC TOWN. By Nancy Byrd Turner, Illustrated by Winifred Bromhall. The Atlantic Monthly Press, Boston. Pp. 131. $1.50.

Miss Turner's name is one of happy associations for many who have read in other years the Family Department and the pages for young people in the Southern Churchman; and to them, and to a widening company of new friends, "Zodiac Town" will bring delight. It is the whimsical story of a little boy and a little girl who go with the Journeying Man to the country where the months have their houses, and there is much to see and much to say, in prose and playful rhyme.

The attractiveness of the book is vastly enhanced by the illustrations. These have been done by Miss Winifred Bromhall, a young English artist who contributes to this book her first work in America; and altogether charming work it is.

W. R. B.

WHAT THE WILD FLOWERS TELL US. Dudley O. Osterheld. Fleming H. Revell Co. Pp. 191. $1.50.

As the practice of preaching to children grows more frequent, the books are multiplying which represent the work of men who are leaders in this ministry. Many of these are of the same general character, some a little better, some a little less good, but not strikingly differentiated in conception and treatment one from the other. But here is a book which does blaze a new path, and a path that leads straight to lovely and pleasant places. Its sub-title is "Nature Talks With Young Folks," and all the sermons have some wild flower as their text. They will be useful not only for ministers, but for all friends of children who take the boys and girls with them into the fields. The value of the book is heightened by delightful illustrations done by the author himself, and also by an index of suggested texts for those who wish to turn his chapters into sermons.

W. R. B.

SUNNY WINDOWS. By W. Russell Bowie. Fleming H. Revell Co. Pp. 190. Price $1.25.

Although this book has been out nearly a year, its popularity is unabated, and it is now running in its second edition.

It contains forty-six story sermons that take about five minutes for reading or delivering. The great quality about this material is that, to one who frequently has to address children, it is ready for use at once, and is very suggestive and helpful in preparing further addresses.

On the other hand, the stories are so simple and well connected with either persons or things that children will enjoy them, and the moral, though not too obtrusive, is sufficiently clear to need no "grown-up" explanation.

R. C. M.

BOOKS OF RELIGIOUS INTEREST.

THE MINISTRY. By Charles Lewis Slattery. Charles Scribner's Sons. Pp. x., 198. $1.25.

This little volume by the distinguished rector of Grace Church, New York, will be valuable beyond all reckoning. Often men and women who love the Church and are eager to help in recruiting men for the ministry have wished for some brief yet adequate setting forth of the meaning of a minister's work and its call to the finest spirits among our youth. Dr. Slattery's book answers this need with noble sufficiency. It is difficult to imagine how the call to the ministry could be sounded with a richer blending of spiritual eloquence, fertile suggestion and persuasive fact.

Here are the subjects of the chapters: The Call of Every Man; What the Ministry Is; The Essentials of a Call to the Ministry; Types Useful for the Ministry; The Preparation; The Specific Opportunity; The Necessity of the Ministry; the Compensations of the Ministry.

W. R. B.

THE RUIN OF ANCIENT CIVILIZATION AND THE TRIUMPH OF CHRISTIANITY. By Guglielmo Ferrero. G. P. Putnam's Sons. Pp. vii., 210. $2.50.

The interest of this volume by the brilliant Italian historian is further indicated by its sub-title, "With Some Consideration of Conditions in the Europe of Today." Tersely and clearly Ferrero reviews the conditions which led to the internal decomposition and the final collapse of the Roman Empire aftere the death of Alexander Severus in 235. In that year, he points out, the ancient civilization was still intact, with at least all the outward seeming of its magnificence as impressive as it had ever been. Fifty years later all this was changed, and the whole religious, social and economic fabric of the empire had fallen into chaos.

The chief cause for this collapse Ferrero finds in the destruction of the principle of authority within the Roman State. The original Roman stock had lost its virility of leadership. As an institution, the Senate had declined in power because the men of character who once made it great had vanished, and in their place had come a class enfeebled by luxury and no longer capable in strength and purpose of shouldering the great weight of the empire's administration. With the downfall of the old authority of government came the collapse of the principle of authority itself, until the empire became a welter of anarchic forces struggling uncertainly for mastery.

The mirror which Ferrero fashions from the ancient centuries and holds up to the face of life today must give us pause as we catch in it reflections of facts which we recognize among ourselves. Like Viscount Bryce's noble work, Modern Democracies, this volume challenges the patriotic earnestness of thoughtful men to consider whether or not we are building up in our own faithfulness to civic responsibility safeguards of order and peace which are essential if our modern civilization is not to go its way to join the great failures of the past.

W. R. B.

DICTIONARY OF RELIGION AND ETHICS. Edited by Shailer Mathews and Gerald Birney Smith. The Macmillan Company. Pages 513. $8.00.

This newest edition to the reference books on religion and ethics has been created by two members of the faculty of the University of Chicago, with the co-operation of a large number of other specialists. The fact that it originates in that University and its Divinity School makes one know in advance that it will represent the modern view in Biblical criticism and in the study of comparative religions. This it does reflect and yet, withal, its tone is reverent and, in the main, constructive.

One difficulty which a book of this sort must reckon with is the fact that the subjects which fall under the head of religion and ethics are so multitudinous that their treatment in a single volume makes it necessary that some of them should be dismissed with the barest summary. As against this, however, stands the obvious advantage of having a work of reference, not too expensive to be included in the average small library and Sunday school collection, through which one can find at least the open gateway of suggestion to the knowledge which he seeks. The space given to the different articles has been carefully, and on the whole most skillfully propor-

tioned so that, whereas the minor subjects are summed up in terse paragraphs, there are on the most vital themes articles of sufficient length to give a helpful conception of the subject in its completeness. The article on Christianity, for example, covers four pages and a half, that on the Church of England a page and a half, and that on the Missionary Movement somewhat more than two pages. It is obvious, of course, that in this compass there can be no exhaustive treatment of these great themes, but it is also obvious—and this is the point of value—that this dictionary gives a great deal more than mere definition of those subjects for the sake of which one will turn to it most.

A feature of the book which is especially gratifying is its reflection of aspects of our religious life which are immediately contemporary. Many books of reference seem even by the time they are issued to be memorials of yesterday rather than sensitive mirrors of today, but this book is extraordinary in its freshness. The article, for example, on the World Conference on Faith and Order brings the news of this almost up to the present day. The articles on the Student Volunteer Movement, on the Social Gospel and Social Service of the Church also indicate the living quality of the book.

The wise reader will consult this book, and every book of reference, with discrimination, not accepting all its pronouncements as infallible, but weighing them as the honest utteranecs of scholars who try to present with sincerity the facts as they believe them to be. Some of the positions taken depart much further from the traditional conception than seems to the present reviewer defensible, as, for example, Professor Scott's suggestion in his article on Jesus Christ, that the Master did not become convinced of his own Messiahship until a considerable time after the baptism by John. But views with which one disagrees may be not hurtful, but only stimulating, if one consults a book of reference not with the idea that everything written there must be believed because it is so printed, but in order to seek approaches toward truth which one must test always with independent judgment.

W. R. B.

PEKING. A SOCIAL SURVEY. By Sidney D. Gamble. Assisted by John S. Burgess. George H. Doran Company. Pages xxiii, 538. $5.00.

This is a book of monumental importance, the like of which has never been wrought before. It is the first social survey ever made of an oriental city, and having been made with great thoroughness under the auspices of the Princeton University Center in China and the Peking's Young Men's Christian Association, it is here presented in a large volume in admirable simplicity of arrangement and with many illustrations from charts and photographs. The fact that such a book is possible shows the mighty way in which the Christian leaven permeates all the human problems of great nations, so that the Kingdom of God appears not only as the evangelization of individuals, but as the transformation of the whole structure of a people's life. "An army of more than six thousand missionaries and 23,000 Chinese workers," says Mr. G. Sherwood Eddy in his preface of the book, "is striving to change the hearts of men, and in the evangelistic and educational missions in China the primary emphasis is placed upon personal regeneration. There is urgent need, however, for the social application of Christian principles upon the mission field. First of all, the membership of the infant Church needs a social gospel both as a field and as a force for social service. The Christian forces must be the leaders in the development of new and higher types of life in other lands. The timeliness of the Peking Survey is further emphasized by the fact that the Church at home is beginning to realize the importance of social and industrial problems, and by the rapid social changes occurring in China itself."

W. R. B.

HOW WE GOT OUR BIBLE. Illustrated. By J. Paterson Smyth, D. D. Jas. Pott & Co. Pp. 153.

You hear of the "King James Version" and the Revised Version of the Bible, and of course you know that they mean two of the most important translations of the Bible, but what languages were these translations made from? How were the oldest manuscripts kept, and where? Were there other versions before the King James? Why are there changes and differences betweeen the King James and the Revised. These are some of the questions that are answered in this little book, "How We Got Our Bible."

They are answered, too, in such an interesting way that even persons who are not religiously inclined will thoroughly enjoy reading it. We learn what "textual criticism" means in language that the ordinary person can understand. We go away back into the early Christian world and watch the manuscripts which form our Bible.

Further on, the reader gets a vivid picture of the old English historian and scholar translating the Gospel, and one feels the tense strain of the death cahmber of the Venerable Bede as with his shortened breath he dictated the last words of St. John's gospel. Let us quote from page 51: "Bede dictated: 'It is finished, Master,' cried the youth, raising his head as the last word was written. 'Ay, it is finished,' echoed the dying saint. 'Lift me up. Place me at that window, where I have so often prayed to God. Now, glory be to the Father, and to the Son, and to the Holy Ghost.' And with these words the beautiful spirit passed to the presence of the eternal Trinity."

This scene occurred more than a thousand years ago, but you live it as you read it in "How We Got Our Bible." It is a book that should be in every home.

R. C. M.

BOOKS OF TRAVEL AND OF WORLD AFFAIRS.

ROVING EAST AND ROVING WEST. By E. V. Lucas. George H. Doran Co. Pp. 223. $2.00.

A book which one may read straight through or bit by bit at odd moments, and find full of rewarding pleasure either way. It is made up of many very brief chapters recording the impressions of a sensitive observer as he traveled in India, Japan and America, and the reading of them is like looking through windows at sudden vistas full of the color and pageantry of many lands. Memorable especially are the chapters on Delhi and the ruined cities round it where lived the Mogul kings.

W. R. B.

WHAT JAPAN THINKS. By K. K. Kawakami. The Macmillan Co. Pp. 237. $2.00.

The title of this book would immediately suggest its value to all persons who are alert to the currents of discussion in our world affairs today. We need to know what Japan thinks if we are to understand those unseen factors of mind and spirit which underlie all questions of armament and far eastern policy and peace in the Pacific.

This book is made up of fourteen chapters gathered by a Japanese editor and representing articles originally written for the most part in Japanese for the Japanese. They discuss such subjects as Mikadoism, Liberalism in Japan, Militarism and Navalism in America, Japan's Navalism, and Can Japan Be Christianized? The chapters represent many points of view. "Some of them," as the editor says, "may be found unpleasant to sedate readers in America and Europe." But the interesting and hopeful feature of the book is that it shows that in Japan, as in other countries, there is a liberal element reaching out after the ideals of peace and co-operation which the best men in all nations desire, and that the hope of the world tomorrow lies in the strengthening of these liberal elements everywhere through mutual encouragement and confidence.

W. R. B.

THE PACIFIC TRIANGLE. By Sydney Greenbie. The Century Company. Pp. xv, 402. $4.00.

An octavo volume of 400 pages, handsomely printed, with eighty-six photographic illustrations and a map. Its subject matter and its style would make it interesting at any time, but in these days, when the problem of the relationship of the nations bordering on the Pacific is made a matter of daily newspaper discussion in connection with the Disarmament Conference, it possesses a vivid and special importance.

"The plan of the book," says the author in his preface, "has been to give the historical approach to the Pacific and its native races; then to take the reader upon a journey of over 20,000 miles around the Pacific. I hope that he will come away with a clear impression of the immensity of the ocean, of the diversity of its natural and human elements, and the splendor and picturesqueness of its make-up. Out of this review certain problems emerge, the problems of the relations of native alien races, of marriages and divorces, of markets and ideals—problems that affect the primitive races in their own new place in the world. But over and above and about these come the issues that involve the more advanced races of Asia, Australasia and America—where they impinge upon each other and where their interests in these minor races center. This is the logic of the Pacific."

The message of the book is thoroughly wholesome and helpful in those matters where we need both a clear facing of immediate facts and a true vision of far ends to guide us in our international complications. Mr. Greenbie is frank in his analysis of racial difficulties, and especially in his setting forth of the imperialistic elements in the policy of Japan. The question of the treatment of China is of course the crucial point where the policies of America and Japan impinge, but Mr. Greenbie believes that in spite of difficulties, a just agreement is likely to be reached. His book is a plea for wider education and intelligent sympathy between the peoples whose public opinion will determine international policies in the Pacific.

W. R. B.

THE COMING OF THE SON OF MAN

An Advent Sermon by the Rev. W. Cosby Bell, D. D.

"Henceforth ye shall see the Son of Man sitting on the right hand of power and coming on the clouds of heaven." —Matt. 26:64.

Again it is the Advent season, and again the Church calls us to lift up our hearts to the thought of the coming of Christ, our Lord. But though faith in that coming lives always in the heartr of the Church, it does not always live with the full vividness and richness that rightly belong to it. To many of us, perhaps, it is no more than a remote event at the end of history, without much claim upon our present interest or bearing on our present lives. But, indeed, if that is so, it is because we have not adequately grasped the Advent message. The New Testament thought in this connection is much deeper and more varied than a casual glance at a few passages enables us to see. Jesus Himself speaks of His coming in a variety of ways. His sayings do not all refer to one event or to one kind of event, but rather to a variety of events and processes of different kinds. Sometimes He spoke of His presence in the world then as a coming: "I am come to seek and to save them that are lost." Sometimes it is a coming to the disciples through the resurrection: "Ye now therefore have sorrow, but I will see you again and your sorrow shall be turned into joy." Sometimes it is a spiritual coming to His followers which amounts to a perpetual presence with them: "If a man love Me and keep My word, My Father will love him and we will come to Him and make our abode with Him." Sometimes it is a coming for judgment in the processes of history—sometimes it is coming at the end of this earthly phase of human life. And sometimes it is a wider and more continuous coming which seems to include all these—which begin there in His earthly ministry and goes on unceasingly—which Christians can always see: "Henceforth [St. Luke has 'from this time on'] ye shall see the Son of Man coming in the clouds of heaven."

Indeed, the very variety of the sayings of Jesus in this connection shows that His mind is fixed upon some one fundamental thing which may take different forms and be described in different ways. And it is that permanent heart of the Advent faith that we must look for, if we wish, not just to reproduce the imagery of Jesus, but to discover the truth that He means to teach. And surely that central truth is just the promise of the growing presence and power of God through Christ in human life. That is the perpetual advent, of which He suggests various forms; that is the central thing that He has in mind, whether He is speaking of His incarnation, or His resurrection, or His coming "at the end of the age." These are all moments in one movement, examples of one principle, partial fulfilments of one purpose. And that purpose is the complete coming of Christ into human life and the complete Christianization of human society. And if we take the teaching of the Bible as a whole, instead of sticking to just a few passages, we can see that the Christian faith is faith in a Christ who has come, who has always been coming, and who will never stop coming until His kingdom is complete.

Indeed, the two phrases that we commonly use, "The First Advent" and "The Second Advent," do not really express the New Testament thought. For there are, not two, but many comings, and all the comings are linked up together as parts of one process. They are like the successive waves that break upon the seashore, each reaching further than the last, but all of them the expression of a single tidal movement in which the sea is pressing inward toward the land. The words "I will come" must be held in relationship with those other words, "Wherever two or three are gathered together in My name, there am I in the midst of them." We do not have to calculate the time of Christ's coming; we know the time; it is always. We know the place; it is in the open fields of history. We know the purpose; it is to destroy evil and create goodness; it is to build the kingdom of God.

If we take the Christian faith in this its widest, deepest and truest form, we look back to see past history with new eyes. For then it is no longer the tragic story of a hope forever being deferred; it is the splendid story of a promise forever being fulfilled. For, indeed, wherever in the long past there has been an increase of true religion and Christian goodness in the world, there has been something—just so much—of the advent of Christ. So He came long ago in the impulse that sent the early Church out to begin the work of world-conquest—in her heart the memory of His promise, "Lo, I am with you always, even unto the end of the world." He came to pagan Greece and Rome in the centuries that followed, and laid His transforming hand upon classic civilization. He came into the wild forests of the north and taught the barbarian to bow to a power stronger than the sword. And yet again and in a different way He came in the great struggle of the Reformation, so that after it had passed,

A CALL FOR A COVENANT OF CHURCH UNITY.

Put Forth on November 30 by the Commission on Unity of the National Congregational Council.

At this time the leading nations of the world are entering into a covenant of ten years for the realignment of their military forces for the sake of keeping the peace of the world; shall not the churches of Christ do likewise? Shall the diplomats of the world be wiser for this generation than are the leaders of the churches? At this historic hour the people throughout our churches are waiting for some clear call to make common cause of their means and their sacrifices that we may live in a Christian world.

Surely this is no time for tarrying in theological consultations or standing idly within ecclesiastical limitations. Now our spiritual unity needs to be made so visible that the man on the street may see it.

"The way to resume is to resume."

The last National Council of the Congregational Churches, in June, 1921, expressed the belief "that the evangelization of the world rests in a united Church." The Council gave its Commission on Unity ample authorization to confer with other commissions' aid in effecting ths unity. A Joint Commission of the Episcopal and the Congregational Churches has had for some time under favorable consideration a Concordat, for common ministry in particular cases, the recent Lambeth Conference of Anglican Bishops, held in London last June, going still further in this direction in a message "to all their fellow-believers" looked forward to a larger organic fellowship in a ministry of the whole Church. These proposals call for responsive action.

As Congregationalists, we can speak only for ourselves. But that nothing may be lacking on our part, we would declare our immediate readiness to confer with representatives of any other churches concerning any realignments or unification of our respective forces and ministries that may be proposed. In particular, among the desirable objectives for combined action we would be willing to consider means for the attainment ofthe following ends:

1. The mutual recognition and utilization of the ministry of the different churches for common needs and service in all.

2. The offering thereby of larger fields and greater incentive to enter the ministry to our young men, as well as limiting the number of ministers required for effective service at home, where one may be better than two or more.

3. More gradually, but possibly within the period of this ten years' covenant of peace, such consolidations or combinations of the educational institutions and their means of the different churches might be brought about as would prove advantageous for the best education, and fellowship in their studies, of the ministers of the of the following ends:

4. And for any philanthropic, social, mission or federated service of the churches.

The governments of this world are co-operating for the common good. Shall the Churches of Christ do less for His Kingdom?

men looked up and found themselves in a new world face to face with a newly-discovered Christ. Even while men were looking for His second advent, He had come, and turned their penance into service and quickened their liturgies into prayers and entered a step deeper into the lives of men.

So the past is full of His advent, and Christian history is the story of His coming with increasing power and great glory. If slavery is now admitted for an evil thing; if the standards of character and conduct are better than those of a thousand years ago; if in our day a sense of the brotherhood of human life is beginning to work as leaven in the world of business; if the desire for definite service of the purpose of God seizes an increasing number of men, it is because, in the words of Lord Acton, "The entrance of Christ into human history fails not, but increases." More than mystic skill to forecast His future comings we need plain Christian insight to discern the Christ who has come and is coming. Never does He come, indeed, except to insight; He has never yet revealed Himself except to the seeing eye—and that not because He will not, but because He cannot. In the old days of the visible presence He walked among men and they saw Him not. There were those who heard His voice and said: "He hath a devil." There were those who looked up into His very face and said: "We know this man whence He is, but when Christ cometh no man knoweth whence He is." We know these movements in history, whence they are, we say—they are the result of such and such historical forces—the fusion of Jewish and Greek thought—the renaissance and the growth of the national spirit—but when Christ cometh it will be outside history. And all the while out of the midst of them there looks the face of Christ.

Surely it is in the lessons of the past that we find the best key to the future. It is in what Christ has done and is doing that we find the clue to what Christ will do. And the Christian faith for the future is just the faith that Christ will come with more power and greater glory as the years go by. That is the essence of the Christian hope for the earth, and that is all of its essence. The precise form of His future comings we do not know, and that matters little. But we are certain that any real progress in the world must come through the increase of the personal influence of Christ and the growth of the spirit of Christ in human life.

This does not mean, of course, that the element of crisis is to be left out of our thought of the future. Slow change is apt, indeed, to result finally in sudden change. The waters gather and at last the dam breaks. Crisis is, indeed, a form of growth, and this is the truth which is expressed in much of the language of the Bible. There were wars and rumors of wars when, at the beginning of the nineteenth century, the democratic movement swept over Western Europe, and men's hearts were failing them for fear of the things that were coming upon the earth. But as we look back we see on the rolling clouds of revolution the Son of Man coming to make men free with a larger liberty. Our own generation, too, has seen distress of nations and perplexity and tribulation such as hath not been since the foundation of the world. It has seen the exodus of entire populations from the land of their birth, driven before the marching armies as driftwood before the onrush of a flood. And again, as in old time, they that were in Judea fled to the mountains, and they that were in the city of Louvain halted not to take anything out of the house. And again men of vision, looking up out of the horror of Flanders and Lorraine, have seen on the heavens the sign of One whose sword is in His hand, who goes conquering and to conquer—to conquer, if by the bitter road of war men learn the desperate need and necessity of human brotherhood. So the language of the Bible shadows forth things that are true not once or twice, but again and again. And so, again and again, that which seems the crucifixion of the Spirit of Christ in its resurrection, and Christ comes to die that He may rise with new power from the dead.

But whether through growth or crisis the goal of earthly history and of Christian work remains the same. It is the making of the kingdom of Christ—it is the Christianization of the world. It is that Christ shall come, until His personality dominates the world and His principles control human life, private and public, national and international. That is the victory of the Christ, whose purposes we serve, and that is the only victory that can possibly satisfy him or meet the needs of the world. It must be a victory not of force over force, but of divine goodness and power over human sin and rebellion. Otherwise it is only disguised defeat. For God sent not His Son into the world to destroy the world, but that the world through Him might be saved. The outward kingdom of Christ can come, indeed, only with the coming of the inward kingdom—the empire of Christ is an inward empire over hearts and minds. And of that inward empire Christian people are the servants and the soldiers. It is our business to widen its frontiers and to deepen its authority. Ministers and stewards of His mysteriees are we, whose task it is to prepare and make ready His way by turning the hearts of the disobedient to the wisdom of the just. Whatever other worlds may have in store, our great earthly task is to help Christ in making this a Christian world. And that is a perfectly practicable goal. For the Spirit of Christ may be made the ruling spirit in human life; the spirit of service may replace the spirit of selfishness as the controlling spirit—the power of evil may be broken—deliberate evil may at least become sporadic like pestilence, and like pestilence capable of being isolated and controlled. The mass of mankind may become followers of Christ, and seek under His leadership to do the will of their Father which is in heaven. This world may be won for God and turned into one of His good stars.

These are large dreams, do we say? Nay, they are living faiths and they are practicable faiths. They are things worth working for—worth living for—worth dying for. Indeed, they are the only things worth living for. In these Advent faiths the Church has fought all her great battles—in these faiths all forward-looking souls have lived and worked and died. They have worked for that victory of God which is the making of man. The great battle cry of the Church in all ages has been: "Now it is high time that we awake out of sleep—the Lord is at hand!" And it has always been true. No generation, indeed, has ever passed but that there were some who saw the Lord come in His glory. And it is this spirit that rings today through all our Advent lessons, hymns and prayers. The night is far spent; the day is at hand. Let us therefore cast away the works of darkness and put upon us the armor of light. And that is the result to which all our thought of Advent should bring us. It is a call to the service of the kingdom of God so that Christ may come to each of us and to all of us more completely in the year that lies ahead.

Even so, come, Lord Jesus.

Church Intelligence

New Architects for Washington Cathedral.

The Board of Trustees of the Protestant Episcopal Cathedral Foundation, of which the Bishop of Washington is president, has announced the selection of new architects for the Washington Cathedral, at the same time stating that it is hoped to resume building in the early spring and to continue without interruption until the Cathedral is completed. Whether this can be done, however, will depend upon how liberally contributions are made to the building fund.

At present the Cathedral is one-fourteenth finished, being the Bethlehem Chapel and the eastern end, which are visible from the city. When finished the Cathedral will cost approximately $10,000,000, or one-fourth the cost of a modern battleship, and there is now only about $800,000 in hand for the work. Unless funds continue to be received it will be possible to finish only the remainder of the foundations and portions of the choir. However, there is still being founded throughout the country the National Cathedral Association, which hopes for a membership of 100,000 annual contributors.

The Board has announced the selection of Frohman, Robb & Little, architects of Boston, to complete the work, while Cram & Ferguson, also of Boston, have been retained as consulting architects. In making the announcement of the selection of the architects, it is stated by the Board that Frohman, Robb & Little are the most skilled in gothic construction of any of the younger architects, while Cram & Ferguson are leaders in gothic construction among the older architects, and are the architects who designed the Cathedral of St. John the Divine, New York City.

The Brotherhood Corporate Communion.

Reports reaching the National Office of the Brotherhood of St. Andrew from many parishes and missions from all parts of the United States indicate that there was a very splendid response to the suggestion made this fall for the holding of a Corporate Communion on the morning of the First Sunday in Advent. Notwithstanding the fact that in many parts of the country the day was stormy, a great many rectors have written that the effort which they put forth to reach their confirmed men and boys for the service that day was more than worth while.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rev. Herbert Shipman, D. D., Suffragan-Elect.

The Church Club and the Ministry.

The Church Club is having a series of conferences on the subject of young men and the ministry, the leader being Dean Fosbroke, of the General Seminary. They are held on Saturdays at 4, and attended by from fifteen to thirty men. Previous to the present course talks were had on men's clubs, their work and their methods. The president of St. Thomas' Men's Association, General Avery D. Andrews, led the discussions. Immediately after the first of the year some conferences are to be had on mosaics for Church uses.

Fiftieth Anniversary of St. Ignatius' Parish Observed.

St. Ignatius' Parish, the Rev. William Pitt McCune, rector, celebrated during the first week in Advent the fiftieth anniversary of its founding, and it made the celebration a week of prayer, of communions with worthy intents, and with private prayer on the part of most of its communicants. Announcement was made during the observance that the number of communions made in the parish have increased 20 per cent. within the year. That was reckoned to be the basis for rejoicing, and the chief feature of the anniversary. The preachers on the opening Sunday were Bishop Weller, of Fond du Lac, and the Rev. Dr. Barry, of St. Mary the Virgin Parish, and on the second Sunday the rector in the morning and Bishop Manning in the afternoon. For December 4 the Rev. Dr. McClenthen, of Baltimore, was to have preached, but was prevented by illness.

St. Ignatius' Parish now occupies a splendid property, very complete, on the West Side, but it began fifty years ago in a small way in Seventh Avenue. Its first rector was the Rev. Ferdinand C. Ewer, who resigned the rectorship of Christ Church in order to found it. Only three rectors have followed, including the present one. The two others were the Rev. Dr. Arthur Ritchie, rector for many years, and the Rev. Maxwell Ganter. The second edifice occupied was in Fortieth Street, a one time Dutch Reformed Church. The present edifice dates from 1902. A window in memory of Robert A. McKim was unveiled by the Bishop of Fond du Lac.

In St. Barnabas' House there has just been unveiled a tablet in memory of Deaconess Susan P. Mather, who served as head of the house for twenty-five years. Bishop Lloyd placed on the altar $10,316 toward a fund of $25,000, the income of which is to care for babies at what is called St. Barnabas' Shelter. Mrs. Lincoln Cromwell is head of the Mather Memorial Committee.

The City Mission Society has entered upon work for the Chinese. In a chapel at the Cathedral a service in mandarin is held monthly for official classes of Chinese, but the new service is in Cantonese. In charge of it is the Rev. Thomas J. Williams, once in charge of similar work in San Francisco. A room in Chinatown has been secured. There are 10,000 Chinese in New York who speak the Cantonese dialect.

St. Cyrian's Chapel and Settlement, on the Manhattan West Side, the Rev. James W. Johnson in charge, has been renovated and improved at a cost of $17,000. A Working Girls' Home has been founded, with rooms for twelve, and an auditorium seating four hundred. A feature of the work is a laundry which gives employment to many. Three houses that were to have been torn down, and a chapel built, have been transformed into one of the most complete plants for settlement work of any colored congregation in the country. The work has always been prosperous under Mr. Johnson.

The Chapel of the Messiah, the Rev. M. Norman Wilson in charge, beginning in 1916 with only twenty-four members, has now four hundred. It was formerly for East Side white people. A need now is for a Community House. Miss Agnes Mason, who has had long training and experience, begins in December as head of Social Welfare work.

C.

NEWARK

Rt. Rev. E. S. Lines, D. D., Bishop.
Rt. Rev. W. R. Stearly, D. D., Coadjutor.

Cornerstone of Parish Hall Placed.

On November 19 Bishop Lines placed the cornerstone of the new parish hall at Clifton, which is to cost $23,000. It stands beside the Church, which will in due time be enlarged by the use of the present parish hall. It is a large undertaking under the Rev. John G. Martin, for a church which, within a few years, as a mission, was receiving diocesan aid. On Sunday, the 20th, the Bishop preached at the service, marking the twenty-fifth anniversary of the establishment of the work, under the fostering care at first of the Rev. William T. Evans, then rector of St .Mark's Church, Paterson, who was able to be present and to preach at one of the anniversary services.

Three Parishes Observe Anniversaries.

On Advent Sunday the tenth anniversary of the use of the present St. Mark's Church, Newark, was held. The Rev. A. W. H. Thompson is the rector and the sermon was preached by Bishop Lines. This parish has greatly prospered, having had its beginning with aid from the Diocesan Church Extension Fund, and now, having obtained in the Nation-Wide Campaign, just made, some ten or twelve thousand dollars, and having bought recently the large house beside the church for parish purposes and the future extension of the church. The parish now has more than two hundred families and five hundred communicants. At a parish reception on November 29, $800 were presented by the parishioners to the rector.

The fifteenth anniversary of St. Stephen's, Jersey City, was held at the beginning of Advent. This church, which was originally a mission from St. John's Church, has now a communicant list of four hundred and sixteen, with three hundred Sunday school members. Bishop Stearly preached the sermon. The rector is Rev. A. R. McWilliams.

The Parish of Holy Cross, Paterson, the Rev. James A. McCleary, celebrated its fifty-fifth anniversary on November 10, bringing together a large attendance of present and former parishioners.

CUBA.

Rt. Rev. H. R. Hulse, D. D., Bishop.

Dedication of a New School in Guantanamo.

On November 13 Bishop Hulse made a visitation of All Saints' Mission, Guantanamo. Although the church building is fairly large, it could accommodate less than half of the Jamaicans assembled for the service. This work is under the temporary charge of the Rev. S. B. Harris, a deacon and also a physician, the Ven. William Watson, who was formerly in charge and was the Archdeacon of Oriente Province, having recently accepted duty in Mexico.

On Monday, the 14th, the new school building recently erected on the rear of the lot on which the church stands was dedicated by the Bishop. Its cost thus far has been about $23,000, of which sum $5,000 was appropriated from the offering of the women at the last General Convention, the balance being special gifts for the purpose. Only a portion of the building has been erected. It is proposed to build an addition to it by which its capacity will be doubled. As it now stands, the building is filled to its fullest capacity. Miss Sarah Ashurst is in charge of this work, with four assistant teachers.

The Bishop also visited the naval station situated on the United States reservation on Guantanamo Bay, where a clergyman of our Church will soon be stationed as chaplain.

Tragic Death of Clergyman's Daughter.

The Rev. S. B. Harris, of Guantanamo, with his little daughter of twelve years, and four teachers from the Church school in Guantanamo, recently went for a picnic on the banks of a small river, and in the course of the day they all went in bathing. They were unfamiliar with the stream, there was a strong current, and the little girl was drawn out beyond her depth. First one and then another of the party undertook to save her, until they were all at the point of drowning, when at the last moment a Haytian passing by saw them struggling in the water, went to their rescue and succeeded in saving all but the little girl. Her body was finally brought to the shore, and although every effort possible was made to resuscitate her, it was useless. This sad affair has cast a dark shadow over the whole community, by whom the little child was greatly beloved.

Large Confirmations in Camaguey.

On his way home from a visitation of Guantanamo, Bishop Hulse recently made a special visit to old Camaguey, confirming in the mission of San Pablo a class of thirteen. The minister in charge of this work is the Rev. Juan McCarthy, who was recently transferred to this place from La Gloria, in the same province. He has three congregations, one of Spanish-speaking people, one of English-speaking whites, and one of Jamaicans. He has also a Sunday school with more than one hundred pupils.

W. W. S.

SOUTHWESTERN VIRGINIA.

The Rev. Robert C. Jett D. D. Bishop

Successful Mission at Salem: St. Andrew's Day Impressively Observed.

A very successful mission was held from Sunday night, November 13, to Friday night, November 18, at St. Paul's Church, Salem, the Rev. Thomas G. Faulkner, rector. The services, which were conducted by Rev. Claudius F. Smith, Diocesan Missioner, were well attended, not only by the members of the parish, but by a goodly number of outsiders. The sermons were of a popular and instructive nature and made a deep impression, especially upon the men of the congregation. In addition to services in the church every night, Mr. Smith spoke to the young women of Elizabeth College, the students of Roanoke College, the patients at Mount Regis Sanatorium, the children of the Salem schools, and to the members of the Kiwanis Club at its weekly dinner. The members of the Brotherhood of St. Andrew took a great deal of interest in the mission, and hope in the near future to have Mr. Smith return for a longer period.

St. Andrew's Day was appropriately observed by the St. Paul's Chapter of the Brotherhood of St. Andrew. At 7 A. M. all the members of the Chapter, except three, who were not able to be present, received the Holy Communion in a body. At 6:30 P. M. the Chapter entertained about fifty men at a supper which was beautifully served by the ladies of the parish. Among the guests were the rectors of St. John's, Roanoke, and St. Paul's, Salem, Dr. Charles J. Smith, president of Roanoke College, a large number of the members of the Brotherhood from St. John's Chapter, Roanoke, and the members of the male chorus, who participated in the service in the church at 8 P. M. A large congregation, the majority being men, attended this service, as the Brotherhood had sent out two hundred and fifty invitations to the men of Salem. The service was informal, and was conducted by the rector of the parish. Music was rendered by a male chorus, composed of some of the best voices of Salem and Roanoke. The Rev. Karl M. Block, rector of St. John's, Roanoke, made an address on "Ingratitude," basing his talk on the healing of the ten lepers. Altogether, this was one of the most impressive services ever held in Salem, and the members of St. Paul's Chapter of the Brotherhood are to be congratulated on the success which crowned their efforts.

T. A. S.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Dr. Stetson Given Farewell Dinner.

The Rev. Dr. C. R. Stetson, rector of St. Mark's Church, Washington, who has accepted the call to become rector of Trinity Church, New York, expects to leave about December 20. The Men's Club of the church gave a dinner and reception in honor of Dr. and Mrs. Stetson on Thursday, December 8, in the parish hall. There was a program of music at the time of the reception, and some of the dinner speakers were Bishop Harding, Canon W. L. DeVries, Henry G. Blair and Major Charles R. Luce.

The Rev. J. S. Moses Accepts Call to Georgetown.

The new rector of St. John's Church, Georgetown, to succeed the Rev. Christopher Sparling, will be the Rev. John S. Moses, from Boston, Mass. The Rev. Mr. Moses has been first assistant to Dr. Mann, of Trinity Church, Boston, for two years. He is a graduate of Trinity College and a native of Garden City, L. I. His father was the dean of the Cathedral there. Mr. Moses will assume charge of his new duties at St. John's Church about the middle of January.

The Girls' Friendly Society of Epiphany Church celebrated the twenty-fifth anniversary of its organization with special exercises at the evening service at Epiphany on Sunday, December 4. The address was made by Dr. Freeman. On Monday evening, December 5, a banquet and reception was held in the parish hall to further celebrate the event, and there were several speakers.

Services at the Church of the Ascension.

The Rev. W. H. Mayers, of the Diocese of Virginia, was the preacher at the Church of the Ascension on Sunday, December 4. It is planned to have outside clergy preach the sermons at the church until a rector is chosen to fill the present vacancy. The Laymen's League has launched a campaign to raise funds to put the finances on a sound basis, and a rally in the interest of such a campaign was held on Friday evening, December 2, under the charge of the Rev. D. Wellington Curran, who is temporarily in charge of the parish.

The Rectors' Aid Society of St. Paul's Church, near Washington Circle, has recently had the entire interior of the church beautifully decorated.

M. M. W.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Prominent Laymen Address St. Andrew's Society of Philadelphia.

St. Andrew's Day was celebrated by the one hundred and seventy-second annual dinner of the St. Andrew's Society of Philadelphia at the Bellevue-Stratford.

Sir Auckland Geddes, the British Ambassador, was a guest of honor and the principal speaker of the evening. Other addresses were made by Governor Sproul, Job E. Hedges, of New York, and the Rev. Hugh Black, also of New York.

The St. Andrew's Society was organized in 1749, and is one of the oldest benevolent organizations in this country. Four signers of the Declaration of Independence were among its former officers, and its roll includes some of the most prominent men in Philadelphia.

Church of the Messiah Celebrates Diamond Jubilee.

Many former parishioners gathered in the Church of the Messiah, Port Richmond, Sunday, November 27, to take part in exercises which marked the diamond jubilee of the church. For many years the Messiah was the only church of the denomination in the district, which for a long while was a suburb, and an "industrial center on the Delaware shore," quite a distance from the city proper with its own local institutions. The parish was organized under the direction of the Rev. John Gordon Mazwell and soon had a large following among the "Scotch-Irish," who seventy-five years ago settled in large numbers in the Richmond district.

The present rector, the Rev. C. L. Fulforth, took charge in 1890, and has restored the church as a religious center, with a large membership.

The guests of honor at the services were Mrs. Samuel Humes and Henry B. Rutherford, the only two remaining of the congregation at the time of its organization.

On Wednesday evening there was a mass meeting of the parish, and several members of the clergy made addresses.

A fine carved oak pulpit in St. Clement's Church, Philadelphia, has just been completed and installed. This pulpit, placed in memory of George Henry Lea, by his widow, was never seen by Mrs. Lea, who died a few weeks ago. The pulpit is part of the remodeling of the interior of the church, which has been going on for several years. The interior is to be wainscoted with gray stone, and a series of new stained-glass windows installed. The Rev. Dr. Franklin Joiner is the rector.

Mrs. Gertrude Rozzell Fulton died December 1 at her home in Bryn Mawr. She was seventy-seven years of age. She was the widow of the Rev. Dr. John Fulton, formerly editor of the Church Standard and professor in the Philadelphia Divinity School, who died in 1907. The funeral was held on Friday.

R. R. W.

MARYLAND

Rt. Rev. J. G. Murray, D. D., Bishop.

Maryland Church Club Has Enthusiastic Meeting.

The fall meeting of the Churchman's Club of Maryland was held with banquet at the Baltimore Country Club, Thursday, December 1. The club now numbers six hundred and twenty-one members, and is aiming for a thousand. The club exists for social and inspirational purposes.

The pent up power of six hundred laymen in a diocese, set free to express the principles of Christ in the problems of the world and the Church, and that power multiplied throughout all our dioceses, represents a force that no pessimism could gainsay.

Mr. Joseph Forney Johnson, counsel for the Southern Railroad and son of ex-Senator Johnson, of Alabama, declared that modern industry without radical changes in the whole outlook and conception of life could not cope with the economic and international problems of the new age in which we are living. On the other hand, he was not prepared to go the full length of Mr. H. G. Wells in looking for a complete revolution. Without using the word, it was evident that Mr. Johnson considered the greatest foe to reasonable and righteous progress to be vicious propaganda, especially through the press. He would like to revive a medieval practice, but instead of burning heretics would apply the fagots to any editor who wantonly or through criminal carelessness misrepresented facts and truth. The only hope for popular government, now spread

throughout the world, is true presentation of all the facts. Average intelligence may then be trusted for majority conclusions.

Mr. Henry F. Baker, chairman of the Committee on Unemployment, said that a carefully revised estimate of the number of unemployed, willing to work in Baltimore, was 8,000. He urged such community co-operation that would prevent bread lines and soup kitchens.

The club gave its cordial greeting to the new Bishop, of one of Maryland's daughter dioceses, Bishop Davenport, of Easton. Bishop Davenport was ordained deacon and priest in Baltimore by Bishop Paret. In a speech ful of fervor and feeling, Bishop Davenport said that just as there was unity of purpose and sinking of minor differences and prejudices during the war, so today we must look for a great cause which shall enlist enthusiasm and the energies of people. This cause, the great moral equivalent for war, is the Kingdom of God the recurrent theme of Christ's preaching.

In addition to greeting, a note of farewell was also sounded. After five years' residence in Maryland, Canon McComb returns to Massachusetts on January 1 to assume his new duties at the Cambridge Theological School.

Canon McComb presented two observations as result of his five years' sojourn in Baltimore, and three reflections on present day needs in the Church.

First, he was struck by the position and power of the laity. He would reverse the apothegm "like priest, like people," and would approve, "like people, like priest."

Second, he realized the strategic position of the Church in Baltimore at the border of the north and south.

The Church here should be open-minded for all new currents of thought that are passing from one position of the country to another.

Three present day needs of the Church were borne in upon him.

First, the revival of distinctly spiritual and religious preaching. We are suffering from a reaction of the dogmatic. The old dry dogmatic is not needed or desired, but fundamental doctrine bathed in a personal spiritual experience.

The second need is the enlargement of the individualistic gospel into a gospel of world constructive power.

The third reflection was caused by a question which forced itself. Is the Church functioning to bring in the Kingdom of God in America? The facts compel a negative answer. Sixty-two per cent. of our American population decline to acknowledge affiliation with church or synagogue. The Church failed to prevent the war. A divided Church will continue to fail. Only a united church can realize its full responsibility by being the servant of the world.

Bishop Murray closed by urging all to be optimistic in word and act, and to translate into life the messages of the evening.

R. F. H.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

The Nation-Wide Campaign.

The reports of the financial pledges of the Nation-Wide Campaign of the Diocese are still coming in very slowly, the rainy weather on the successive Sundays having delayed the work very seriously, eespecially in the rural parishes. The rectors of all parishes in the Diocese are prged to send their reports of financial pledges to the Treasurer of the Diocese at the earliest possible moment. Such reports as have come in are most encouraging as indicating that all over the Diocese the most earnest efforts are being made to reach the quotas assigned to the various parishes.

Successful Mission in Greene County.

The Rev. Luther B. Franck, rector of Westover Parish, conducted a most successful two weeks' mission in this Mountain Missionary district. Many old acquaintances readily recalled their former friend who nearly twenty years ago began his ministry in this part of his native State. His enthusiasm was a great inspiration to all and will have a lasting effect upon the large number of people who traveled many miles over rough mountain roads to hear him. His visit was a great blessing to the large field, which is ministered to by the Rev. Robert W. Lewis, of Mission Home.

Brotherhood of St. Andrew Hold Annual Service.

An inspiring sight was witnessed on St. Andrew's night when over two hundred Brotherhood men and boys took their annual Corporate Communion at St. Andrew's Church, Richmond. Instead of the regular choir, the members of the local senior and junior chapters, supplemented by the men's Bible class, led by Mr. J. P. Dashiell and Mr. R. E. Harton, filled the choir stalls.

A Brotherhood sermon was preached by the Rev. W. Geiger Irwin, who covered the fundamental principles of personal work. He brought out particularly the Church's duty to win the man and the boy. The Rev. J. Francis Ribble, D. D., rector of St. Andrew's, celebrated the communion, assisted by Mr. Irwin.

Upper Truro Parish: The Rev. Alexander Galt, on October 1, took charge of St. Timothy's, Herndon, and Christ Church, Chantilly, Upper Truro, in October, and has taken up with quiet earnestness the various activities begun by the Rev. W. C. Torrence, as well as developing others equally valuable. A reception under the auspices of the Woman's Guild welcomed the new rector and family to the town and parish. The vestry has had installed in the rectory the Arcola heating system, adding to the comfort of the home and to the value of the property.

The Sunday school work at both points has received new impetus from the zeal and interest of the rector and family, the Woman's Auxiliary, the choir, and St. Andrew's Brotherhood are strengthened by their aid; and the Business Men's Bible class, planned and presided over by Mr. E. B. Hutchison, and meeting every Sunday evening in St. Timothy's, is creating great interest among the business men of theot wn.

The Rev. Giles B. Palmer, formerly rector of Meade Meomrial Church, White Post, has entered upon his duties as rector of St. Stephen's Church, Westhampton, Richmond, holding his first service on Sunday, December 4.

The Rev. J. H. Gibboney, the rector of the Church of the Epiphany, Richmond, has been ill and incapacitated fro work during the past three weeks. He is now reported to be convalescent and hopes to be able soon to enter again upon his work.

Personal Notes

The business address of the Rt. Rev. F. F. Reese, D. D., Bishop of Georgia, has been changed from 2425 Bull Street to Christ Church, Savannah.

The Rev. Croswell McBee, for eighteen years rector of the Church of St. John the Evangelist, Lansdowne, Pa., has accepted the call to the rectorship of old St. David's Church at Radnor, Pa. Mr. McBee has had the call under consideration several weeks. He will succeed the late Rev. Dr. William C. Rodgers and will take charge January 1.

Communications for the Secretary of the Diocese of Georgia will please be sent hereafter to the Rev. James B. Lawrence, Americus, Ga., in place of the Rev. S. J. French, resigned.

The Rev. W. A. Jonnard, rector of St. John's Church, Johnson City, Tenn., has been called as assistant rector of St. John's Church, Savannah, Ga.. and it is expected that he will accept the call. The Rev. W. T. Dakin, rector of St. John's Church, is vice-chairman of the Diocesan Department of Religious Education, and Mr. Jonnard is to take over the executive work of this department, developing the Church school work throughout the Diocese.

Bishop Mikell, of Atlanta, recently held conferences and delivered addresses on the subject of the ministry at the Alabama Polytechnic Institute at Auburn.

The Rev. S. Hilton Orrick has entered upon his duties as assistant in St. Paul's Parish, Baltimore.

The Rev. Hunter Davidson, rector of Christ Church Parish, Kent Island, Md., for the past four years, has received an unanimous call to Nelson Parish, West Virginia, and has accepted. Mr. Davidson will assume charge on December 11, and his new post-office address will be Kearneysville, W. Va.

The Rev. Francis M. Osborne, Professor of Theology in the University of the South, at a recent meeting of the Board of Regents of that institution, was elected to the position of acting chaplain and Professor of English Bible, made vacant by the resignation of the Rev. Henry D. Phillips

The Rev. William H. Owen, rector of Trinity Church, Mount Vernon, since 1906, has accepted the rectorship of Holy Trinity Church, New York City, recently made vacant by the resignation of the Rev. Dr. Harry P. Nichols.

The Rev. E. M. Parkman, who for several years has served very acceptably as rector of the Church of the Holy Cross, Aurora, N. C., has accepted a call to become assistant to the rector of Christ Church, Augusta, Ga. He will have charge of the extensive Social Service work of Christ Church and the missions at Waynesboro and Sandersville.

The Rev. Walter B. Stehl has resigned charge of St. Bartholomew's Church, Baltimore, and has accepted a call to the rectorship of St. John's Church, Hagerstown, Md. Mr. Stehl will enter upon his duties at Hagerstown January 1.

Family Department

DECEMBER.

1. Thursday.
4. Second Sunday in Advent.
11. Third Sunday in Advent.
14, 16, 17. Ember Days.
18. Fourth Sunday in Advent.
21. Wednesday. St. Thomas.
25. Sunday. Christmas Day.
26. Monday. St. Stephen.
27. Tuesday. St. John Evangelist.
28. Wednesday. Holy Innocents.
31. Saturday. New Year's Eve.

Collect for Third Sunday in Advent.

O Lord Jesus Christ, Who at Thy first coming didst send Thy messenger to prepare Thy way before Thee; Grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world we may be found an acceptable people in Thy sight, who livest and reignest with the Father and the Holy Spirit ever, one God, world without end. Amen.

Old Hands.

Old hands are not for kisses
  Nor the gifts of long ago;
But old hands in a garden
  Can make the flowers grow.
We look at them in wonder
  One day and, sighing, see
Them changed and old and withered—
  Surprised that this should be.
Such smooth, soft hands they once were,
  Pink tipped, pink palmed and now,
So thin—or plump—and wrinkled,
  But useful anyhow!
"Your hands are like two roses,"
  Our husbands used to say,
Well, now one needn't work in gloves
  In gardens anyway!
The flowers don't see the difference;
  They only feel a touch
Of tender understanding
  And blossom twice as much.
Old hands can hold a baby
  And smooth a pillow too;
Old hands can write a letter
  Signed "Grandma's love to you."
Old hands return the prussure
  Of strong, big hands of sons,
Of grandsons and granddaughters—
  The loving little ones.
So old hands do God's bidding
  In gardens and highways,
And at evening in contentment
  Old hands are clasped in praise.

—Caroline Russell Bispham.

For the Southern Churchman.

Christ Walks Upon the Sea.

Matt. 14:24-33; Mark 6:47-52; John 6:16-21.

The Rev. Louis Tucker.

When Jesus multiplied the loaves and fishes it was Passover time. The people themselves had seen the parallel to the manna, thought of the wanderings in the wilderness, spoken of the Promised Land and the Kingdom of God. The broken bread, the supper, the popular attempt to make Him King must have suggested to Him that other broken bread, the last supper and the cry, "We have no king but Caesar." He went into the pasture lands alone. We do not know of what He prayed, but can guess.

The people in the boat were in great discomfort and some danger. The boat had more than twelve on board, was overloaded, and pulled heavily. When at our Lord's command they put out into the lake, a "great wind" "contrary to them" was rising. It seems to have been a clear wind, with no rain. All but the very last of the night was moonlight. It drew to the fourth and last watch, towards dawn. The boat was less than two-thirds across the lake, which is here six miles wide. One who has helped pull a heavy boat in the teeth of a great wind will understand. They had double-banked the oars, of course. It was the obvious thing to do. They had pulled for eight hours with double-banked oars, into the wind's eye, and had made less than four miles. They were still pulling. It was possible to run for shelter to a dozen coves. But He had given them orders—short, sharp, incisive orders—for the first time in their lives. He had told them to go to Bethsaida, right in the wind's eye, and to Bethsaida they would go, if it took all night and broke their hearts.

The position of the moon depends on the number of days before Passover and on the time of night, both of which are approximately known. It was probably very big and low in the west, ballooning over the hills, so that all the waves before them were black dark except for the central moon-glade, and all behind them were ablaze with moon-silver. The rowers, facing east, saw a glimmer of white far behind them, which rose and fell with the waves and rapidly overhauled them. Men who have watched an unknown obect over water will know the stages of doubt and wonder they went through. At last there was no doubt. It was a man, walking quietly, as a man might walk on land.

There is a great and grave difference between the psychology of sailors and landsmen; a difference which only sailors understand. Landsmen call sailors "superstitious," which is a shallow explanation of a point of view. A landsman, especially a city man, refuses to believe the impossible and the refusal is just. Experience has shown that there is usually some imposture, and the thing has not really occurred.

Men who live much on the water have no such prejudice. Long and bitter experience has shown them that impossible things happen. Any one who has examined wreckage after a storm or seen what a boat will do in stress of weather understands Nelson's remark that all things are possible at sea, and finds the mental division between possible and impossible practically obliterated. The question is never whether a thing is possible, but merely whether it is seen plainly; and this attitude is just and is founded upon observation. Life on the water trains men to accept present facts irrespective of previous prepossessions. Perhaps this is why boatmen were chosen as apostles.

The fishermen in the boat accepted what they saw. The man was coming up as if to pass them. As no living man can walk on water, it must be the spirit of a dead man. They had left the Master preparing to quell an armed mob. A deadly fear settled upon them. The mob must have killed Him.

All this happened slowly. There was time to think. At last they could make out features in the moonlight. It was He. Some one said so, and all their vast plans vanished. The tense string of their anguish snapped, and they cried out like men in a nightmare for fear. It was a foretaste of the day after the crucifixion.

Then He spoke, and His words shook them by their simplicity. He said:

"Be of good cheer. It is I. Be not afraid."

So He was alive, and not dead and a ghost. They could not take in the fact. Then the captain of the boat, Simon Stone, exalted beyond himself, had a quick flash of perception. If one living man could stand on the water, another might. He said:

"Lord, if it be Thou, bid me come to Thee upon the water."

"Come."

And when he was come down out of the boat—he vaulted over the gunwale—he walked on the water to go to Jesus. But when he saw the wind boisterous, he was afraid, and, beginning to sink, he cried, "Lord, save me." And immediately Jesus stretched out His hand and caught him and said, "Oh thou of little faith, wherefore didst thou doubt?"

The boat drifted down upon them, the Master helped Simon Stone into it and stepped in himself, and suddenly the wind stopped.

Levi-Matthew says, "Those that were in the ship" worshipped, saying, "Of a truth thou art the Son of God." Mark says the apostles were sore amazed, beyond measure, and wondered; for they considered not the miracle of the loaves; for their hearts were hardened. They probably began rowing again, mechanically, while old Zebedee and the boy and any other passengers came carefully, one by one (for the waves tossed them), and knelt at Jesus' feet. Captain Simon was at the helm, but he must have watched the worship and steered unknowingly. Any one, if astonished beyond measure, naturally would. Then, when the worship was over, they suddenly realized where they were, for John says: "And immediately the ship was at the land whither they went."

The mental attitude which made them accept facts quickly made them slow to draw deductions, especially when wearied to the point of stupefaction by eight hours of gasping toil. It was some one not an apostle into whose mind flashed a sudden realization of the meaning of all the sayings and of the long, slow preparation, and who first of living men saw Christ as we know Him, Jesus as we see Him, and worshipped our Lord Jesus Christ. the Son of God.

And then the day dawned.

THE METAMORPHOSED JONES FAMILY.

How the Tuberculosis Nurse Brought Health Into a Home.

Elizabeth Cole.

Mrs. Jones called out the kitchen door: "Din-ner: Come to din-ner."

Four little Joneses, aged three to ten, and two orphan cousins, Smith, dashed noisily into the room and took their seats about the table in the kitchen. Do you think they bothered to wash their hands, faces, or clean their finger-nails? Most decidedly not. If they had we should not be writing this story. Food was ready; eating was in order; the sooner, the better.

"Cold corned beef today," said Mother Jones, dealing out a slice to each child. "Coffee instead o' tea, too. Tea's out."

The children picked up their slabs of meat in begrimed hands and bit off

pieces. A long roll of French bread was passed from hand to hand and broken off. It gathered mixed germs and dirt on its rapid journey. The coffee contained sugar, but no milk. The meal was tossed off in eight or ten minutes. Then the Jones, plus Smith orphans, trooped out into the yard again, some to school and some to play.

Two days later Mrs. Jones, as before, announced from the kitchen door: "Din-ner. Come to din-ner." Three little Joneses, aged three to eight, and the two orphan cousins, Smith, as noisily as before, dashed into the room to their respective places about the table. As before, they washed neither hands, faces, nor cleaned finger-nails.

The story here changes.

"Where's Charley?" asked Mother Jones, dealing out some delicatessen potato salad and pouring out tea.

"Stayed after school," mumbled Susie, aged eight, with her mouth full of salad.

"Teacher give him a lickin'?" asked the parent.

"Naw, he wanted ter see a bowlful o' bugs the pretty new nures had," replied Susie.

"What nurse? Who's sick?" questioned Mrs. Jones.

"Nobody's sick. A new nurse came today and said a tuberculosis society sent her so's nobody'd get sick," replied the child. "She had a bowlful o' bugs 'n any who liked could stay after. I didn't want to look at the old things."

"Well, well, what nonsense—collectin' bugs. 'Sif you can't see enough o' bugs without stayin' after school." This last remark was addressed to the tardy Charley, who came excitedly into the scene.

"Stop!" he cried. "Don't eat another bite o' bugs." He began seizing the food from the hands of his astonished family. "All you folks gotter go wash yer hands. Gee, you don't know what I know."

"What's the matter with you, Charley? What notions have you been gettin'?" said his mother, attempting to lead him over to his chair.

"No, sir, yer don't catch me eatin' till I wash—not after what I saw." And he went over to the sink and performed his ablutions.

"What, in the land sakes, has bugs and food got to do?"

"Well, you dunno, do you? I'll tell you what, 'n I saw it, too. Nurse, she said she made a feller wash his hands in some warm water 'n some soap. I tell you he scrubbed, too, she said. 'N then she took the water he'd used 'n a doctor thinned it off or something, 'n d'yer know what he saw? He saw four million bugs, 'n she had 'em all there in the bowl." To Susie, "Now don't you wish you'd stayed?"

"Four million bugs—how could they get in one little bowl? She was kiddin' you," scornfully replied Susie.

"She was not. Nurse said his hands wasn't so dirty as mine, 'n she guessed I'd put about ten million in with my dinner. Bet Susie's got a pint a germs insider her."

Susie sat open-mouthed, gazing at her sadly soiled hands. The whole family, in fact, looked down at their own and each others.

"You got ter eat a peck o' dirt, anyway," said Mother Jones hopefully.

"Yeah, dirt's all right, but there's germs that get coughed out that give you tuberculosis. Saw a tuberculosis bug in the bowl. Nurse said you put it in yer mouth 'n you get the 'con.' She said supposin' yer next-door neighbor expect'rates on the sidewalk 'n you play marbles 'n pick it up 'n don't wash off yer hands before dinner. Yer may catch it off him."

"Old man Mulligan's got the 'con,'" said Mrs. Jones, ushering her family to the sink and soap.

"I saw him on the street," piped up Susie. "'N I was playin' marbles, too. Oh, dear, I don't want to get 'con.'" And Susie began to weep.

"Aw, now, don't you worry, Susie; you ain't got it, or you'd know it. But better watch out, though."

Susie wiped her tears away and began to scrub both hands and face until she became crimson with her efforts.

Charley continued, "He kin git arrested, if he coughs bugs out on the street. Nurse said so. Sure he kin use a cup or somethin'. I mean he can't shoot his bugs on the street where the children's likely ter grab 'em up. Jimmy! look at the dirt."

This last ejaculation was made upon discovering the blackness of the basin of water in which his family had all washed. "Did you all wash in the same water?" He addressed them all. "Oh, you poor fishes, doncher know you giv yerselves yer germs when you wash together? Nurse said ter use yer own water 'n towel 'n said ter get a tooth-brush. Ma, get me a tooth-brush?"

"Ma, get me one," echoed Susie.

"Ma, I want a tooth-brush," chorused the whole Jones family, plus Smith cousins.

And with them all clamoring eagerly for tooth-brushes, we will leave the story of the metamorphosed Jones family.

They will not be left by the tuberculosis health nurse, however, who had been really responsible for their cleaning up. She will go to their home and teach them all kinds of other habits of health and clean living. She will prevent them from "catching" Mr. Mulligan's tuberculosis.

And the reason she can do this is because you help support her in her educational work through buying and selling the Tuberculosis Health Seals at Christmas.

Long the Road.

Long the road
  Till Love came down it!
Dark the life
  Till Love did crown it!
Dark the life
  And long the road,
Till Love came
  To share the load!

For the touch
  Of Love transfigures
All the road
  And all its rigors.
Life and death
  Love's touch transfigures.
Life and death
  And all that lies
In between
  Love sanctifies.

—John Oxenham.

Christmas.

Is it too soon to talk about Christmas? We think not. For, the best suggestions and recommendations as to the right keeping of Christmas by Christian people are apt to come too late—to come when all the arrangements have been made and cannot easily be changed.

So, we speak thus early, and say that the most important—really the only important—feature of Christmas-keeping is the church service.

All the home festivities, which are quite natural and proper in themselves, should be put at hours when they will not interfere with attendance at the services.

And all the bestowal of presents on relatives and friends should be so limited as not to prevent generous alms to the poor and generous gifts to the Church.

The dismal and dominant fact is that the world has laid hold on, appropriated, smirched and nearly ruined the great Christian festival.

And yet, how absurd is the ordinary worldly Christmas—a big dinner, a dance, a tree laden with articles for those already cursed with superfluity.

What has all this to do with Christmas Day? What connection has it with the event of Bethlehem?

No wonder that, as the years pass by, Christmas becomes a mockery and a bore to our average people. They barely tolerate it because of the children's joyance in its holiday observances. For themselves it has no savor or delight.

To think that it should come to this! To think that the anniversary of the birth of Jesus should not strike our minds and hearts with splendor! To think that Christmas should become to us only a wearisome social form.

Well, let the world do what it chooses with the twenty-fifth of December; but, at least, let us Christians observe with all high and holy rites the nativity of our Lord. For that is an observance which will never lose its lustre and its charm and its inspiration.—Palm Branch.

The Celestial City.

The city paved with gold,
  Bright with each dazzling gem!
When shall our eyes behold
  The new Jerusalem?
Yet lo! e'en now in viewless might
Uprise the walls of living light!

The kingdom of the Lord!
  It cometh not with show!
Nor thorn, nor crown, nor sword,
  Proclaim its might below.
Though dimly scanned through mists of sin,
The Lord's true kingdom is within.

The gates of pearl are there
  In penitential tears:
Bright as a jewel rare
  Each saintly grace appears:
We track the path saints trod of old,
And lo! the pavement is of gold!

The living waters flow
  That fainting souls may drink;
The mystic fruit-trees grow
  Along the river's brink.
We taste e'en now the water sweet,
And of the Tree of Life we eat.

Not homeless wanderers here
  Our exile songs we sing;
Thou art our home most dear.
  Thou city of our King!
Thy future bliss we cannot tell,
Content in Thee on earth we dwell.

Build, Lord, the mystic walls!
  Through wide and unseen gates!
Fill all the golden halls,
  While yet Thy triumph waits!
Make glad Thy Church with light and love,
Till glorified it shines above!

—W. Walsham How.

A scientist and a layman were watching a butterfly struggling to burst the threads of its cocoon, when the layman cut the strands and the butterfly came forth; but the scientist said, "You have robbed the butterfly of its wonderful colors, for beauty only comes through toil and effort." A life surrendered to God will not be spent in idleness.

For the Young Folks

When He Comes.

Christ will come to earth again;
He will come to dwell with men;
He will meet them in the mart;
He will greet them heart to heart;
He will make all hard things plain,
When He comes.

Christ will come again to earth;
Then shall be a new world-birth;
War and armaments shall cease;
Every land shall bide in peace;
Swords will be of little worth,
When He comes.

Christ will come, aye, He will come
Not with trumpet blare and drum;
But with lives of kindliness
All men shall His name confess;
There shall none be blind or dumb,
When He comes.

—Thomas Curtis Clark.

The Lady and the Merchant.

In the days when little Phoebe Bradley lived there were few trains and no automobiles, and so family reunions were not easy. But the summer when the town became a hundred years old there was a big celebration, and many people who had once lived in Paxton came back for a visit. The Bradley home was full of bustle and excitement, for no fewer than five aunts and cousins were coming there to stay.

Little Phoebe's cheeks were pink with pleasure. "Oh, I do hope there'll be some child cousins!" she cried.

"There will be your cousin Alexander Bates," her mother said. "He is an only child, Phoebe, and not at all strong. You must be very good to him."

"I will, mother," promised gentle little Phoebe.

The next afternoon, when the stagecoach stopped at the gate, Phoebe, in her tight-fitting little bodice and full stiff skirts, was waiting and ready. She went primly down the walk to welcome Alexander and then took him off to play.

The little curly-haired boy had quick, restless ways; he seemed to be everywhere at once. Phoebe found it hard to keep up with him.

The next day it rained; that was Tuesday, and all the visitors in Paxton were resting after their long journeys. All the housekeepers were specially busy, because Wednesday was to be the big day of the reunion, with speeches in the town hall and dinner on the green.

"Keep Alexander amused," Phoebe's mother told her, "so that his mother can sleep."

"Yes, mother, I will," said Phoebe.

She felt sorry for her mother, for on this most important day the cook had been called out of town, and there was no one to take her place except little fifteen-year-old Molly Ware, who lived in the village. Molly did not know much about cooking and was easily flustered.

All the morning, while the rain pattered on the windows, Phoebe and Alexander played together in the sitting-room. After dinner it still rained, and Alexander became a little restless. He wanted to go and play in the kitchen, but Phoebe shook her head, for at three o'clock Molly would come to make cakes and pies for the dinner on the green, and Alexander would be in the way.

"Let's play store instead," she suggested, "here on this table by the clock. You can be the storekeeper, and I'll come and buy things from you with paper money."

Alexander was much pleased. "All right," he said. "What shall I have in my store? It will be a grocery store, you know, like my father's."

But Phoebe thought a dry goods store would be much better. "There are no groceries for you to keep, you know," she told him. "Take the pins and spools and other things out of my work-basket and play that they are dry goods."

Then, as the little boy frowned, she added, "And I'll dress up like a grown lady to come shopping with my paper money."

She left Alexander gazing discontentedly at the work-basket and ran upstairs to get ready. After she had found some paper and had cut it into round pieces she went to find her mother and ask whether she might borrow some of her clothes for the game.

"Yes," said Mrs. Bradley. "Anything to keep that child quiet. His mother and the rest are trying to take a nap."

So Phoebe put on a dolman, as they called ladies' loose coats in those days, and a pair of long mittens. She dressed her hair high and caught it with a big comb. Then, feeling very fine in her grown-up clothes, she hurried back to the sitting-room.

"The store's all ready," Alexander called cheerfully. Then he added in loud, manlike tones, "What will you have today, Mrs. Jones? See my fine goods."

Phoebe stood still in the door and gazed. Alexander's "goods" were potatoes and fruit, flour, spices and other supplies. Not a half-hour before she had seen Molly set out those very things on the kitchen table all ready for use. Molly had gone on an errand, but she would return soon in a big hurry to begin the important preparations for tomorrow. Here was a fine state of affairs, thought Phoebe.

"What are you doing with these things, Alexander?" she asked the young storekeeper.

"Playing store with them," said Alexander promptly. "I ran out to the kitchen and got them while you were gone."

"Well, we must take them back," Phoebe said gently. "We can't play with those things, you know."

Alexander's face fell. "They are groceries to play store with," he said firmly.

Phoebe's heart sank to the toes of her little strapped slippers. She did not know what to do. If she opposed Alexander he might be noisy and wake the company from their naps, and yet there was Molly to think about and the cooking "O dear!" she said aloud.

Then she thought of something and was much relieved. The matter was simple enough, of course; she would buy the groceries with the paper money and then they would be hers, and she could take them back to Molly.

"Well, Mr. Grocer," she said, "please give me a sack of flour, a can of cherries and a quarter of a pound of cinnamon." She was thinking to herself, "If I can get that much back to Molly, she can begin on her cherry pies, and then I'll manage to get the rest afterwards."

Alexander pushed the goods forward with an important air. "Two dollars," he said.

Phoebe felt that she could not pay for her purchases quickly enough. Hurriedly pulling from her bag a handful of the paper money, she pushed it across the counter to Alexander and began to gather up the groceries.

"Wait," said Alexander. "Where is the money to pay for my groceries?"

Phoebe pointed to the round pieces of paper.

"That's nothing but paper," Alexander said scornfully. "Paper money is green, with pictures of men on it."

"O Alexander," said Phoebe, "real money is like that, but this is only play money, you know."

Alexander's mouth looked obstinate. "Are these play groceries?" he demanded.

The two children stood gazing at each other.

"O dear," Phoebe thought, "I believe I am going to lose my temper, and that will never do." She was strongly tempted to grab the stuff and run with it. But that would never do, either; such a fuss as would follow! She continued to stare at her cousin, and he stared back.

Suddenly Phoebe swept the paper pieces back into the bag and stamped her foot. "Give me those things," she said. "Molly is waiting for them this minute."

Alexander stamped, too. "Who is Molly?" he said. "You give me real money, and I'll give you these things! So now!"

He looked so little and absurd as he stood frowning behind his "counter" that Phoebe's heart softened.

"He's very young," she thought, "and they've spoiled him because he isn't strong. Besides, he hasn't the least idea how badly he's behaving."

Downstairs Molly opened the kitchen door. Poor Molly, she would be puzzled to death!

"Now, what shall I do?" Phoebe wondered.

"Mrs. Jones, you must give me real dollars for my real groceries," Alexander repeated. His chin trembled a little.

An idea popped into Phoebe's head. It was not a very agreeable idea, but still there it was in her head, and she could not get it out. Her own two precious dollar bills that she was saving to buy a doll with—of course she could take them and buy the groceries instead!

"But I don't want to," she thought miserably. "I couldn't make him give the money back to me, and it's all I have in the wide world!"

She tried to forget about her money, but she could not forget about the dinner for tomorrow or about poor, bewildered Molly down in the kitchen, and the company all taking naps.

"Mr. Grocer," said Phoebe suddenly, "hand me the groceries right quick, and I'll run and get some real money to pay for them with; I promise you I will."

Alexander was an accommodating business man. Without a word he handed over his whole stock.

Phoebe thankfully gathered it all up and ran, a queer little figure in the big flapping dolman, to the kitchen.

"Here, Molly," she said hastily; "here is your flour and the other things. I can't stop to tell you about it." Then she went racing up to her own room.

When she came back to the sitting-room she had a small brown pocketbook clasped in one hand; her eyes looked rather red. Silently she laid two bills in front of Alexander.

The little boy picked them up and pocketed them with a flourish. "Now

it's your turn to keep store," he said. "What are you going to sell me out of that bag?"

"There's nothing in the bag but make-believe paper money," Phoebe answered sadly.

Alexander tiptoed to peep. "I like make-believe paper money," he remarked. "Here, stand behind the counter and put your goods out so that I can see them."

When the round pieces of paper were all spread on the table, Alexander reached into his pocket "How much is the lot worth?" he asked with a grand air.

Phoebe's heart gave a bound. "Two dollars," she said. To herself she added, "If he'll only decide to buy!"

Alexander threw the two bills down on the table and scooped up the paper money. "That's all this afternoon," he said, and walked grandly away.

Phoebe's face was happy as she stuffed the two bills into her bag. "O Alexander," she said, "let's not play store any more. Look, the rain is over, and the sun is coming out; let's go out in the back yard and play ball."

"All right," said Alexander. "I like ball betteer than store, don't you?"

Phoebe nodded. "Oh, ever so much better," she answered. She felt like singing. Molly had her groceries, and the company had had their naps, and she herself had her precious money back. My, how the sun did shine as they played ball in the back yard!—Nancy Byrd Turner, in Youth's Companion.

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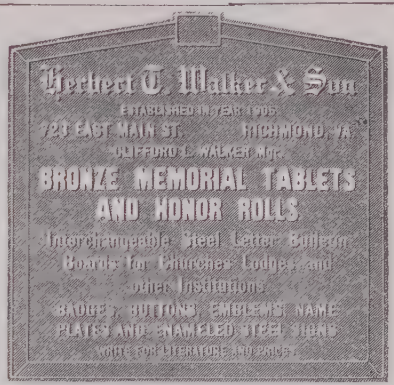
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Ushering and Hospitality at Church Door.
A Church Attendance Campaign during the year.
House-to-House Canvass to uncover additional opportunities for personal work.
Hotel-Boarding House Work.
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The Boy Who Did Not Want to Go to School.

"I won't go to school," the boy said. "I would very much rather stay at home and play," he decided. Then he kicked up his heels and felt very happy because he knew that he could keep on idling just as he had all the long, gold-colored vacation adys. And first of all, he called his dog Sport to come out and run down the lane with him.

"Come, Sport, good old Sport; we're off to play," called the boy.

Sport heard, but he did not come. He was hard at work burying bones in deep holes that he dug with his paws all around his kennel. "Woof, woof!" he barked. "I haven't time to play."

So the boy called his fat, sleek tabby cat, who was delighted indeed usually to take a walk with him. "Come, Tabby, dear old Tabby; we're going to play," called the boy.

Tabby was on her way to the green pasture where gray, skipping field mice played in the long, dry grasses. In a very respectful row behind Tabby walked her five kittens, their little tails stuck straight with pride and little pink feet going pit-a-pat in time to Tabby's purring. The five kittens were going to have their first lesson in mouse-catching. Mrs. Tabby was going to give the lesson.

"Purr, purr," sang Tabby. "I am quite too busy to play."

The boy decided then to ask some of his toys to play, and he went into the house and fetched out his red kite, that could fly as far as its string would let it. He unrolled the string and ran across the garden, calling to the wind: "Blow, wind. My kite and I are going to play."

But, ah! the wind had whisked away very, very early that morning to the orchard to help a farmer pick apples. Then the wind had journeyed on farther to the woods to begin spreading leaf patch-work quilts over the sleepy anemones and violets and Solomon's seal.

"Whoo-oo wants to play; you-oo?" whistled back the wind. "Whoo-oo but you-oo!" For the wind was too busy and too far away to help the boy's kite to fly.

"Very well, I will make thistle balls," thought the boy, putting away his kite. "That will be the most fun of all."

To find the tall, purple blossoms by the side of the yellow road, to cut them, to hang them on mother's clothes line until the white down puffed out and over and into a ball—It was the best-of-all fun to make thistle balls! The boy ran down the yellow road to the place where the purple thistles grew. There were none there. All the thistles had been working hard to make downy seeds, and all the downy seeds had blown away to plant themselves and make another summer's purple thistles.

"I can make myself a dandelion watch chain," the boy said, going back to the pasture where the dandelions had stood yesterday in an array of bobbing yellow and white heads. "It will have fifty links, and I will use one large yellow dandelion for the watch and another for the fob," the boy thought.

But, alas! the pasture was no longer full of dandelions. The mowers had cut the grass for the winter's hay. From a nearby field of yellow grass the boy could hear the mowers singing:

"Sow and reap the harvest today;
Work, don't shirk, and afterwards play."

"Who will play with me?" asked the boy, going home.

"I'm too busy," answered the grocer's boy, racing by with basket of crisp green vegetables and rosy fruit on his arm.

"After I finish my work I'll play with you," laughed the baker's boy as he hurried along with a tray of brown wheat loaves and little round cakes.

"I can't play now; I'm going to school," said the little pink gingham girl who lived next door. She wore a pink bow on her curls and a smile on her little pink face.

"I want to go to school," the boy decided, jumping off the gate and running into the house.

"Why, of course you do," agreed the boy's mother. And she put into his hands a beautiful surprise. It was a wooden pencil box painted orange. Inside were colored pencils and slate pencils and a red eraser and a shining pen and a pencil-sharpener. And the box had a lock and key.—Carolyn Sherwin Bailey, in the Delineator.

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Hector and His Little Boy.

I am going to tell you a story from a very old book. It is older than much of our Bible. They tell us that it was written by a man whose name was Homer, but very little is known about him except that he was a great poet and that he was blind.

He tells a story about one of the great soldiers of his time whose name was Hector. He was starting out to one of the wars, for war in those days was the main business of life, and his wife and little boy came out to say good-bye. He was dressed in his heavy armour with his shining helmet flashing in the sun, and looked very strange and very dreadful, and when he put out his arms to take his boy and kiss him, the little fellow drew back to his mother and cried out for fear and fright. When the father understood. he took off his helmet and laid aside his shield, and then the little lad knew that it was his own dear father, and running from his mother, he sprang into his father's arms and kissed him again and again.

You know it is hard for us to think right thoughts about God. We say that God is great, that He is mighty, that He is a great Judge and a great King, and these great names frighten us and make us afraid. We think of the thunder and the lightning as His voice, but those things do not tell us the truth about God, and so He sent Jesus into the world. Jesus became a little child and grew up to be a man and lived His beautiful life among us, and said to those who wanted to see God: "He that hath seen Me hath seen the Father." It was Jesus who took little children in His arms and blessed them, and He it is who helps us to know God and to love Him. Let us say it over again, "God is Love."—Hugh T. Kerr, in Children's Story Sermons.

After Three Months.

The following letter was written by a little Armenian boy to his teacher after three months of instruction in English:

"My Dear Miss Marks.—On Friday, when we came to take our lesson, you were good enough to play on piano and sing with pretty well songs. We were glad our friend, Iscander, had brought his violin. He was expert to strike violin because he has learned it from his father. Almost it is his from nature. We surround you and Iscander and we listened pleasant resounds. Then you pleased to show to us different things which is called Puzzle. It has many pieces nice board. The whole picture, which was a little boy and his sister, whose were carrying to their grandfather beautiful and fragrant bunches of flowers. We travail a long time to build it, but we get unsuccessfulness. We prospered only to build it half. It was funny and wonderful.

"Good-bye now, your sincere pupil,
"SAMUTL EHERCHIAN."
—New Near East.

Take time for prayer,
Be not too busy with thy work and care
To look to God, to clasp thy hand in His;
Miss thou all else, but fail thou not of this:
Thou needst not all alone thy burdens bear;
Listen and wait, and learn to do His will;
His love and service all thy life shall fill.

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Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Poe: Entered into rest, at her home, 1204 North Charles Street, Baltimore, Md., in the eighty-second year of her age, ANNE JOHNSON POE, wife of the late John Prentiss Poe.

"The love of all thy sons encompass thee,
The love of all thy daughters cherish thee."

Simonds: Peacefully entered into rest at Berkeley, Cal., November 14, 1921, ANNA HILL, beloved wife of Rev. James Simonds, aged fifty-nine years. A faithful wife, mother and friend.

Doswell: At his home, Ashland, Va., November 21, 1921, T. BERNARD DOSWELL, only son of the late T. W. Doswell, of Bullfield, Hanover County, Va.

Goodwyn: On Tuesday, November 8, 1921, RICHARD T. GOODWYN, JR., age twenty-nine, only son of Richard T. and Sallie Aylett Goodwyn, while in discharge of his duty as Eighth District Engineer of the Georgia State Highway Department, was instantly killed in an automobile accident near Covington, Ga.

"I have fought a good fight, I have finished my course, I have kept the faith."

ERNEST MORRELLE GOODWYN.

Entered eternal life at his home in Norfolk, Va., on Thanksgiving morning, November 24, 1921, ERNEST MORELLE GOODWYN, eldest son of Eugenia Littlejohn (Feild) Goodwyn and the late Captain Junius A. Goodwyn. There still survive him his mother, three sisters and three brothers. He married early in life Miss Willie Hunter, who preceded him to the grave many years. He was of a sunny disposition and enjoyed life, but it was nipped in its prime. He was sick a long time and suffered a great deal, but he bore his sufferings with the greatest fortitude and patience, and a murmur never escaped his lips. Thus death claimed him as a shining mark.

"Asleep in Jesus, blessed sleep."

RICHARD T. GOODWYN, JR.

RESOLUTIONS.

Adopted by the vestry of Emmanuel Church, Athens, Ga., on the occasion of the death of RICHARD T. GOODWYN, JR.

Whereas, it has pleased Almighty God in His wise Providence, though inscrutable to us, to call from the ranks of the Church Militant on earth to the Church Expectant in Paradise, our honored and esteemed young brother, RICHARD T. GOODWYN, JR., son of Richard T. Goodwyn, Sr., respected and valued member of this vestry; therefore be it resolved:

First. That we, as a corporate body, and individually, mourn the loss, from our sensible presence, of so true and loyal a friend, of such a good citizen and efficient servant of the State, of a life so promising of wide and useful service, of such a devoted soldier of Jesus Christ—who never flinched nor shirked from any duty that came to him.

Second. That while we mourn this loss to our senses, we affirm our steadfast belief in the Communion of Saints, which assures the continuity of life and love and mutual helpfulness in the mystical Body of the one Christ in the service of the one God forevermore.

Third. That we express to Mr. Richard T. Goodwyn, Sr., our brother in the vestry, and to Mrs. Goodwyn and Miss Sallie Goodwyn, our sincerest sympathy in their sore bereavement, with the assurance that they have our prayers that the Almighty Father may comfort them with a sense of His goodness, lift up the light of His countenance upon them, and give them the peace of God that passeth all understanding.

Fourth. That a copy of these resolutions be sent to Mr. Goodwyn and also be spread on the minutes of the vestry.

For the vestry,
THOS. H. NICKERSON,
CHAS. M. STRAHAN,
A. G. RICHARDS,
Committee.

RESOLUTIONS.

In that it hath pleased Almighty God in His infinite wisdom to remove from our midst our beloved friend and coworker in the Woman's Auxiliary of St. John's Chrch, Tappahannock, and forasmuch as her beautiful life of patient suffering was an inspiration, therefore be it resolved:

First. That in the death of ANN SUSANNA LEWIS the Auxiliary has lost a faithful and earnest member, which loss we deeply feel, and bow in humble resignation to His divine will, knowing that "He doeth all things well."

Second. That her humble, trustful and noble life will ever live fragrant in our memory, and that she has left for us an example we shall strive to emulate.

Third. That we extend to the family our deepest sympathy in their great sorrow and bereavement.

Fifth. That a copy of these resolutions be placed upon the records of our Auxiliary, a copy sent to the family, and a copy to the Southern Churchman for publication.

(Signed) EMMA C. LATANE,
KATE C. PHILLIPS,
EMILY M. SNEAD.

For the Southern Churchman.

At Rest.

Rev. John E. Shea.

Asleep in the bosom of God!
Ah, soul! would you know what it means?
Go seek where the saints ever trod,
Where, patient, the heart ever gleans.

Too cold are the ways of the world
For hearts that are weary and lone;
Like autumn-leaves riven and hurled,
They fall to the earth with a moan.

They moan, but their moan's never heard;
They sigh, but the sound passes on
Like plaints of the sea; not a word
Escapes, till at length they are gone.

Asleep in the bosom of God!
What joy for the souls of the blest?
On thorny ways upward they plod,
Till gained is the place of their quest.

Asleep in the bosom of God!
Ah, no! not asleep, but at rest:
Redeemed by the life-giving rod,
The mark of His blood on their breast.

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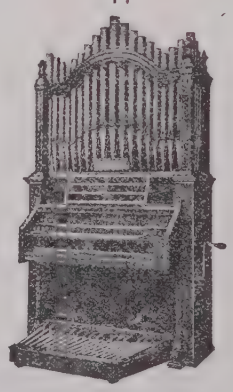
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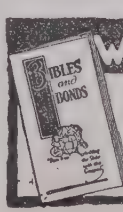
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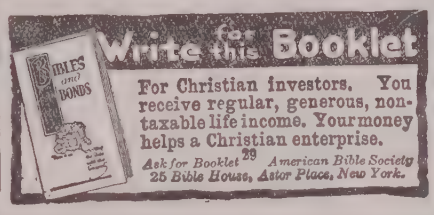


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Thoughts For the Thoughtful

"He came down to you that ye might always go up to Him."

Religion is the true fertilizer of human genius.—Bushness.

Oh, without Christ there would have been no Christmas! How poor would be life without the gift of God to man of His Incarnate Son!

The face of Christmas glows all the brighter for the cold. The heart warms as the frost increases.

Self-control and faith are not only strength to their possessor; they also enable him to impart strength to others.

If we would know truth, we must not expect to advance by intellectual certainty, but by spiritual power. The truth must be a life. As we live true to His ascended Being, we must und the power of that life. The Spirit of Truth is the Spirit of Life, so that, as we live by His inspirations, we are taught the fulness of His mysteries.—R. M. Benson.

Though Christ a thousand times
In Bethlehem be born,
If He's not born in thee,
Thy soul is still forlorn."

He stooped to bless,
And stooping, raised us. And the tenderness
Which looked in pity on a world of sin
Long years ago,
Still waits in love to call the nations in,
Till all shall know
How man may rise in Him to holiness,
Because He stooped so low.
A. R. G.

It is man's highest privilege and first duty to discover what God's plan or purpose of life for him is. To find that out and do it is to live to some purpose. God has some special work for each of us to do. And no life is so insignificant or worthless.

God bless that little Christmas land,
And make our own land brave and free!
Firm may our country ever stand,
But may we keep in memory
The Syrian land that gave Him birth
In lowly place upon the earth.

Did it ever strike you that goodness is not merely a beautiful thing, but by far the most beautiful thing in the world; and that badness is not merely an ugly thing, but the ugliest thing in the world? So that nothing is to be compared for value with goodness, that riches, honor, power, pleasure, learning, the whole world and all in it are not worth having in comparison with being good; and the utterly best thing for a man is to be good.—Charles Kingsley.

Ring, happy bells of Christmas,
Peal forth in jubilee;
Foretell with blissful voices
The great new world to be.
O Earth, send back your answer
To the glorious angel song,
Light for the darkness, love for hate.
Right for the ancient wrong.
—Emile W. McVea.

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VOL. 86 RICHMOND, VA., DECEMBER 17, 1921. No. 51.

LIFE IN THE LIGHT OF CHRISTMAS

Why do we keep Christmas? Why, in great cathedrals rich with all the reverence of the centuries and in rude chapels new with yesterday, will men meet to worship on that day? What is it that we still celebrate, now that many centuries have come and gone?

The supreme event of history, we say. The one most mighty cause for wonder and for adoration which the heart of man has ever known.

But it seemed not so to most of those who lived in that far year when first there was a Christmas. A Child was born in Bethlehem; but what was that? Wherein was ground for wonder there? Should the ears of Caesar deign to listen to such common things? Should Rome hush the voices of her pride and power and turn toward a province to hear a baby's cry? The world was full of mighty things, and this was insignificant. Who cared for one child more or less in Judah? The concerns that mattered were of a different sort. Were there not new games promised for the arena? Were there not new spoils and ships of corn, from conquered provinces? Were there not tidings of new victories for the legions? Was it not plain that the greatness of Rome should go on increasing with the years? What did the birth of the child of a peasant mother have to do with this?

And there were others who might have asked the question with equally little thought of any answer. These were all the exploited peoples of the provinces which Rome had conquered. These were they who paid her grinding taxes. These were the masses of her captives whom she had made into her slaves. What would life ever hold for them which was different from what they knew? What could a child in Bethlehem mean to them?

Yet the answer is the whole incredible miracle which the centuries cannot exhaust—a miracle which is wonderful not because it seemed so great, but because it seemed so small. A child was born—that only. Yet because of that a force had entered history which was to transform old stubborn facts which seemed so permanent. In Him a spirit was let loose which should bring down the mighty from their seats and exalt the humble and meek. Gradually the civilization of the earth should be transformed because the motives which should enter into it had been given a new direction by the life which was born of Mary.

Yet we today, like the worldly-wise of long ago, are slow to understand that wondrous fact. Still we think that those things which mouth and strut upon the stage of earth are the mighty things. We are overawed by the implements of power, and cannot catch the still, small secret of the power of life itself. We think that the legions and the triremes, the armies and the navies, the crowns and sceptres and kingdoms and principalities, the money and the luxuries, are the controlling facts in human destiny. But we are wrong. These are but as dust before the eternal creativeness of the human spirit. The message of the Incarnation is that in one single soul possessed by God there is might enough to master all the stuff of earth and to mould it by a higher will.

At this Christmas time, therefore, let us understand afresh the grandeur and the challenge of life. Sometimes we are dismayed by the ancient evils that press upon us; but there is no need to be afraid. From the evils that may be without, let us look toward the glory that may dawn within. If in our own hearts and in the heart of the Church Christ be born anew through our obedience, there is no limit to the redemption which the power of the Incarnate One may work today.

ONE WAY TOWARD PEACE AND GOOD WILL

In the Southern Churchman of December 3 we printed an article by Bishop Parsons, of California, on the League of Nations, and an editorial in which we expressed our sympathy with his championship of the League as an adventure born of a better faith in the future of international relationship. A few days ago we received from one of our correspondents a letter which is published in another column of this issue. The writer takes exception both to Bishop Parsons' article and to our editorial. With some hesitation we print his letter exactly as he wrote it, for his words do not seem to us—and we wonder whether as he reads them they will seem to him?—to be chosen always with a careful courtesy. But for what we doubt not was the earnestness of his spirit, we welcome his essential message—the more so because what he has written gives us further opportunity to measure what we believe against its opposite.

Our correspondent speaks of our "attempted but admitted failure to think out a satisfactory reply" to Bishop Parsons' inquiry as to why the Federal Council of the Churches made no reference to the existing League of Nations in its recent pamphlet, "The Church and a Warless World." Therein his controversial imagination is more lively than precise. Certainly we had not "admitted" any such failure. Whether the "failure" was there or not, is susceptible to the test of facts; and to that test we shall now invite him.

What we said in commenting upon Bishop Parsons' question was this: that we believed the Federal Council of Churches does honor and value the existing League of Nations and the purpose which it embodies, and that the reason why no mention of the League was made in the recent bulletins was simply because the Council felt that advocacy of the League of Nations as an immediate factor in an international policy which America should share "would be inexpedient on account of the political partisanship which this might run foul of," and that the Federal Council may well have thought "that the most helpful thing the churches could do would be to bring to bear pressure along the lines in which the administration was willing to go, and not along those which, for the present at least, are barred by political reasons."

Our correspondent implies that the Federal Council of Churches, if allowed to speak for itself, would have a very different statement to make. As to that, we submit the following:

Federal Council of the Churches of Christ in America,
National Offices,
105 East Twenty-second Street, New York,
December 8, 1921.

Rev. W. Russell Bowie, "The Southern Churchman," Richmond, Va.:

My Dear Dr. Bowie:

I appreciate very much your courtesy in calling my attention to Bishop Parson's article, entitled, "Have We Forgotten the League of Nations," and to your editorial comment upon the same, under the heading, "The League of Nations."

Your editorial states so effectively the point of view of the Federal Council of the Churches, as I understand it, that further comment is hardly necessary. Your suggestion that the Federal Council probably "thought that the most helpful thing that the churches could do would be to bring to bear pressure along the lines in which the administration was willing to go and not along those which, for the present at least, are barred by political reasons," states the situation as I see it.

Perhaps it will be worth while to recall briefly the positions which the Federal Council has taken from the very beginning with reference to the League of Nations. At its annual meeting in December, 1918, a declaration was adopted in which this paragraph occurs:

"The time has come to organize the world for truth and right, justice and humanity. To this end as Christians we urge the establishment of a League of Free Nations at the coming Peace Conference. Such a League is not a mere political expedient; it is rather the political expression of the Kingdom of God on earth."

At the annual meeting in 1919 action was also taken, as the official records show, expressing the Christian interest in the League of Nations and calling "upon the ministers and churches of the nation to exert every possible influence upon the President and Senate of the United States to secure the immediate ratification of the Covenant of the League of Nations with such reservations only as are necessary to safeguard the Constitution of the United States."

At the meeting of the whole Council in Boston last December, the message to the churches adopted by the Council included this paragraph:

"We welcome the development of a League of Nations which shall be in truth an association of free peoples for the achieving of world peace, for mutual disarmament, and for constructive service, and we call upon our own nation to join with other nations in moving along this new pathway of hope."

So far as the pamphlet under discussion, "The Church and a Warless World," is concerned, the insistence upon "a permanent society of nations" as essential to the conservation and development of the achievements of the Washington Conference indicates clearly the concern for what is the heart of a League of Nations, even though the phrase is not used.

Is it not the path of wisdom for those who are deeply concerned to have the United States enter into permanent, organized co-operation with the other nations of the world to lay their emphasis upon this step rather than to insist upon any special shibboleth or any special form of organization which may only perpetuate the partisan spirit which has hitherto kept us from assuming our international responsibility?

Very sincerely yours,
SAMUEL McCREA CAVERT.
Secretary.

With this letter we think the question may rest as to whether or not we correctly interpreted the attitude of the Federal Council.

But there is a very much more important question than that of whether this one or that one interprets correctly the mind of the Federal Council. It is the question of whether we all are trying to interpret correctly the mind of Christ.

The Southern Churchman is swift to admit that there were some features in the League of Nations which might cause unselfish and high-minded men to disapprove it, if they saw those features, and saw those only. It was linked with the whole Treaty of Versailles, which contained provisions repugnant to many liberals, as for instance the handing over to Shantung to Japan. We can understand that one who sincerely doubted the efficacy of the League as an instrument for righteousness would object to such a sweeping advocacy of it as seemed to imply that all Christians must support it exactly as it stands, and that those who will not are not Christians. But of course that is not really Bishop Parsons' message; nor has it ever been ours. There is room for difference of judgment as to the League of Nations as a finished instrument; but among Christians there ought not to be differences as to the League of Nations as an ideal.

But the grievous fact is that we have failed to be united and to be explicit, in behalf of the ideal which the League of Nations was meant to embody; and it is this which Bishop Parsons pointed out. The League exists. It is the only existing agency devised to fashion a new international relationship constructively in peace. Many of the leading statesmen of the world have so genuinely believed in its essential soundness, and its ability as a living thing to slough off its limitations, that they have championed it as the hope of an all but despairing world. The vast majority of the civilized peoples of the earth have entered into it. Can we in America dare to scoff at the awful greatness of the hopes which are centered there? Can we ignore our obligation either to enter that League or else to present immediately the only vindication of our remaining out of it—namely, the formulation of a new plan which shall offer to the nations a basis for peace which conserves all the ideals, and avoids the mistakes, which may be embodied in the present one?

The terrible truth is that many in America have not only condemned what all might admit to be the imperfections in the League of Nations, but they have fleered at the very thing which was its glory. They have shrugged their shoulders at the suggestion of America's world responsibility. In Congress, on campaign platforms, and in the columns of newspapers men have darkened all the sky of idealism with the thick breath of a selfishness that rose like vapor from a swamp. They have talked in terms of satisfied greed and fear and narrow cunning. George Harvey, in London, was only the most vulgar spokesman of opinions which many had been making familiar. It was as though Pilate were being made a patron saint, and the washing of our hands from all responsibility for a world crucified in agony had become the symbol of our satisfaction.

Can that be Christian? Whatever we think about the mechanics of the existing League of Nations, can we as Christians escape the compulsion of the great hope which idealists tried to incarnate there? In this Christmas time, with its message of peace to men of good will on earth, can we forget our responsibility to organize good will? Let those who believe in the League of Nations believe in it and pray for it still. Let those who doubt its efficacy remember that they dare not rest until, with the challenge of its attempt before their eyes, they either change their minds about it or create a better thing in place of it to organize among the nations the spirit that must bear one another's burdens, and so fulfil the law of Christ.

The words and laws of Christ, which do not change, and cannot fail, must not be left in the dead print of closed and dusty Bibles, or in the sermons of preachers, or the hymns of choirs and congregations. They must be faced and accepted and worked out into the warp and woof of daily life by every one of us who bears Christ's name.—Selected.

If you are wholly surrendered unto Love, God will stoop down and use you. You will become a hand of God, and the power of Love will be behind you as the body of your strength. The benediction of Christ will breathe through your presence wherever you may be, and the sweetness and sanity of Love will flow from you always in healing and in blessing.—Exchange.

THE GLORY OF CHRISTIAN WOMANHOOD

By the Rt. Rev. Edwin S. Lines, D. D.

IT is a fitting time to plead with our women to use their influence in a definite way for whatever makes for the good of the community, for whatever raises and maintains a high standard as regards manners and morals. Every one can do something to make her town or city a better place in which to live, to make the conditions favorable for the growing up of the boys and girls into a fine manhood or womanhood. No matter how hard the conditions may be, it is always worth while bearing witness and contending for what is better. Such a course is much wiser than complaint of existing conditions.

The drawing of a great many of the girls and young women into offices and stores, and many forms of business makes a special demand upon you to watch over them, to help them through the temptations to be frivolous in conduct and careless in dress. The desire for amusement and companionship is altogether natural, and you must endeavor to meet this desire in wholesome ways. The thoughtful words, the personal interest of good women will save both boys and girls from drifting on into life without determined effort to make the most and best of themselves, without development of character and ablity, so that they find themselves in middle life or age without the power to do anything that is fine and noble. Do not be satisfied with general ideas of what the new generation ought to be. Be appreciative rather than critical. Many more words of complaint than of commendation are heard in our homes. It is rather surprising that under their circumstances men and women do as well as they do. Little good comes from complaining and finding fault, while much good comes from patience, appreciation and friendship.

The training of the child is the noblest and most important work there is in this world, and it is within the range of every woman's life, whether there be children in her own home or not. The manner and aims of a woman's life must be high and fine, if she would command the respect of the child. God has ordered human life with a long childhood and youth, a long period of helplessness and immaturity to teach us the supreme need of patience, self-sacrifice, kindness and pity, and to give the place of highest influence in the world to women. The Holy Child at Bethlehem and Nazareth and His Virgin Mother grip the world still, and there is something wrong with man or woman who responds not to the lesson there taught. The mother's work seems hard and often of the nature of drudgery, but it is the real work which counts as nothing else in the making of this world what it ought to be.



Lord, had I lived in Bethlehem,
All gladly had I gone with them
Who brought Thee gifts of fragrant spice
And gold:
But now how can I give to Thee
Whom I cannot behold?

So asked I—and on Christmas morn
I saw a little Child forlorn
And loveless, and I seemed to hear
A Voice,
That said, "He gives to me who makes
My little ones rejoice."

W. R. B.

Let me plead with all the women whom my voice or word may reach, not to spend their time in petty and frivolous gossip; not in playing bridge, a game which has done much to destroy social, kindly and neighborly life. See if you cannot get neighbors such as we used to have back into this unfriendly world. Teach the boys to be brave and strong in bearing pain and doing what is hard; to be clean in their thinking, reading and friendships, to respect womanhood as a vital test of character. Teach the girls to be modest, seemly in dress and conduct, not loud and forward, with high purposes as regards the use of their lives; tell them to hold their heads up, their ears uncovered, and their feet on the ground as God intended they should; tell them that no woman of self-respect smokes and that it is a shameful thing for a girl or woman to do; tell them to leave their faces fresh and fair as God made them. Do not bring into your homes, whether at the table or in the living-room, gossip and small talk about the church, or the sermon, or the church music or anything of the kind. Many men are influenced against the Church and attendance therein, by the small talk and chatter about Church matters brought into their homes. The boys and girls cannot grow up with profound respect for the Church and religion who have listened in their homes to small talk and gossip about Church matters.

Women can do a great deal to raise the tone of life in the community. The public library ought to have its place and adequate support in every village, town or city. In some parts of New England the law requires that every town, however small, shall maintain a public library. It is discreditable to us that there is not such a library in many more of our communities. Let the beginning be made in a small way if necessary, but let Church women give leadership in establishing such libraries and making them attractive places of resort for readers, centers of intellectual life. They will develop better men and women than picture shows. Let a protest be made against the moving picture shows which cultivate familiarity with wickedness and cruelty, and things which are shameful. Put over against what is bad, that which is good. Fasten responsibility for the existence of what is unseemly and degrading upon the guilty persons and let publicity do its work. Many people go wrong because they have no resources, nothing to occupy their minds, nothing to make them think, no good, wholesome places of resort.

Women who are not sensitive about their social position, who can afford to establish friendships with other women without thinking of themselves, are a great blessing. You ought to treat the women, into relation with whom you are brought in the stores, or in any form of service whatever, with consideration, never patronizing anybody. Women ought to wear plain clothes in church, leaving all their finery at home, that the women who must dress plainly may feel at home in the house of God. Women ought to have an intelligent interest in the public questions of the time, like proper housing, unemployment, the making of the city or town clean and attractive. At such a time as this make all the work you can for the unemployed, especially for those of moderate means and pay good wages. It is the time to have work done, and generous payment for honest work to self-supporting, self-respecting men and women is much better than alms. Do not be irritated because some people, who might have work, are idle; be in sympathy with all the endeavors of underpaid and unprivileged people to improve their condition by better wages and obtaining the comforts of life which have been very unequally divided. Have regard for the small dealer, the man or woman who is trying to maintain a small business or earn a modest living in an honest way. Do not run about for bargains, for they generally mean that some one is poorly paid and in a hard place in life. Save all the people you can out of the clutches of the quack doctors and the advertisements of quack medicines in newspapers whose owners ought to be ashamed of the use made of their columns.

Be good neighbors, friendly Christian folk, live your religion as well as profess it. Let God be praised for what good women have done to extend the Kingdom of our Lord and Saviour, Jesus Christ. Get into the company and succession of the women who minister to the Lord Jesus, as truly in ways which I have named as women in gratitude to Him did in the days when men and women for their blessing heard His gracious words and looked upon His blessed face.

MARCELLA

The Story of An Ancient Christmas

By Mrs. William Gordon McCabe

IT WAS the latter part of December, in the year of our Lord 360, in the imperial city of Rome. Tiberius was Bishop of the Church. At a period somewhat later, St. Ambrose became Bishop of Milan, where he baptized St. Augustine, and on that memorable occasion is reported to have improvised the immortal "Te Deum." His young sister, Marcella, catching from him the divine passion of self-sacrifice, was to be consecrated on Christmas Day as the nun, or bride of Christ.

Christmas—then called Natalis—a new festival in the Church, more recent than Easter or Whitsuntide, was inaugurated by the fathers for the purpose of restraining the Christians from the Bacchanalian revels of the heathen, for the period of the winter solstice beheld the orgies of the Saturnalia, and the festivities of Burmalia, in honor of pagan deities.

Said St. Chrysostom, "the golden-mouthed," in his Christmas homily, at Antioch:

"Separate yourselves from the heathen, and at the change of the year, do the opposite of what they do; they give each other gifts, give ye alms instead; they sing worldly songs, chant ye the praise of God; they throng the theater, come ye to the church; they drink themselves drunk, do ye fast."

On Christmas Eve, a young Roman Senator and a maiden were wending their way homeward from the services of the church. The azure sky of the Italian night, brilliant with stars, smiled on them, and soft breezes from the Campagna fanned their cheeks, but a deep shadow rested on the noble brow of the youth as he gazed on the lovely face beside him. At last he said:

"Is there no hope of changing your resolve, Marcella? Have you determined fully to take on you tomorrow vows which will separate you from me forever? Why need you do this, Carissima? Can it make you love your Lord Jesus less faithfully to become my wife? How can you fancy I would ever come between your soul and heaven?"

"Urge me no more, my Lucius," answered the girl, firmly, yet with sadness. "Be ye not unequally yoked together with unbelievers says St. Paul, and I dare not disobey. Thou knowest I give no halfway portion in love, or in religion. Whatever may be the case with others, with myself I know it to be true that I cannot serve God and Mammon. So I have decided to devote myself entirely to Christ, to betroth myself to Him in an eternal spiritual union, and to renounce utterly the follies and vanities of earth."

"This hair," she said, touching the magnificent masses of burnished gold, "which you have so often praised, must be shorn. I shall have neither time nor inclination for braiding it; these hands, whose shapeliness you have admired, shall learn to minister unto the needs of the sick and sorrowing; and this face, which men have called fair, shall find other uses than the reflection of the mirror or the flatteries of the world."

"You are a fanatic, Marcella, and I am the victim of your fanaticism. You never loved me, or you could not sacrifice me so easily for a crucified Jew. You were my betrothed bride ere you became a Christian, and why should you forsake me now? Is it the influence of your brother, Ambrose?"

"Perhaps he has been the instrument in God's hands to show me my duty, but, Lucius, there is another, and a more prevailing reason, even my intense desire for your salvation. That you may be converted, become a Christian, and turn from your gods to the Saviour of men, is the burden of all my prayers; and for your sake I devote my life to supplication and intercession, to penance, and to fasting." She paused, and raising her streaming eyes to heaven, said: "Farewell, now, my beloved, a long farewell! Remember, it is your unbelief which has parted us, and, unless you learn to believe, will part us forever; it is your unbelief which breaks my heart, and which, I fear will dim for me even the brightness of Paradise, though I leave the world to pray for you in secret and in tears."

She broke from him, and entered her home, which they had reached and he did not follow her; there was no hope of influencing her—he knew her heart, like wax at the touch of affection, but as adamant itself, when once the imperious voice of duty was heard. He walked through the illuminated streets. Every now and then some strange figure in mask flitted before him—some clown, or satyr, or peasant girl, throwing confetti, and then rushing off with shrieks of laughter. Out of tune with all this revelry, he strolled into the Appian Way, and found himself alone with his own somber thoughts. He looked up at the quiet stars, and pondered their inscrutable history. Who could bind "the sweet influences of Pleiades or loose the bands of Orion?" Did the wise men really "see a Star in the East," which guided their steps to the infant Redeemer, whose birth the Christians were now celebrating? Astrology was an ancient science. Had it, too, joined itself to the prevailing superstition? "We have seen His star in the East, and are come to worship Him," they said. Was this story of the Babe of Bethlehem anything but a pretty legend, a cunningly devised fable? Might it not be worth his while to look into it, if only for her sake?

One by one the starry hosts paled their fires, one single star only hanging low in the rosy East. The worshippers began to assemble with joyful anthem greeting the rising sun. "Glad tidings, glad tidings," they sang, "of great joy, which shall be to all people. The Day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. Peace on earth, good-will to men."

Then followed the "Gloria in Excelsis," chanted by the multitude (as a processional), as they wended their way with eager steps to the great church, for the services of this day were to be of even more than ordinary interest, and all were anxious to see the consecration of Marcella, the fair young sister of St. Ambrose.

In the twentieth century, we preach that every man and woman should be betrothed to Christ, and that we can serve Him best in that state of life wherein it has pleased God to call us. We have learned that

> "The daily round, the common task,
> Will furnish all we ought to ask;
> Room to deny ourselves, the road
> That leads us daily nearer God."

But the saintly young girl felt otherwise, and fled from the entreaties of a heathen lover, to pray for his conversion in seclusion from the world. Reverently, she took the solemn vows on her young heart, as she repeated them with her lips, and meekly she hearkened unto the words of the Master, as the Bishop repeated them: "Whosoever hath left father, or mother, or brethren, or houses, or lands for My sake and the gospel's, shall receive manifold more in this present time, and in the world to come, life everlasting."

Earth and time faded from her vision, and the peace of the world to come "and life everlasting" dawned on her soul, as she fell on her knees, her head bent in fervent prayer for strength to devote body, soul, and spirit to the service of the crucified Lord. Softly chanted the multitude one of the triumphant psalms of David, loudly pealed the alleluias of the children, while the rejoicing presbyters and deacons cried aloud: **"Amen! Amen!"**

Among the throng regarding the scene, with stern face, was Lucius, the young Roman. Wrapping his toga around him, he went out from the church, carrying with him a memory, which haunted him many years afterwards, of a fair, glorified face, lost to him forever, as long as this life should last, and afterward—was there any afterward? He would try to find out for himself.

Many years had come and gone, and the religion of the lowly Nazarene, watered by blood and tears, had flourished and grown into a tree of fair proportions, whose leaves were full of "healing for the nations," and under whose branches multitudes had found rest for their souls.

Julian, the Apostate, was now reigning at Rome, and the 25th of December, with its festivities, both Christian and pagan, had dawned again on the Eternal City. It was whispered that it would not be displeasing to the Emperor to revive certain fearful features of the Saturnalia when the Christians had been butchered to make a Roman holiday; and eager throngs had repaired to the amphitheater with the savage cry of "CHRISTIANOS AD LEONES."

A group of Christian women were preparing their Christmas alms, food for the hungry, clothing for the naked, and dainties for the sick. Marcella went in and out among them, gentle and helpful, and undisturbed by the dark rumors floating in the air. Like the great apostle to the Gentiles, she knew what it was to "die daily," and death for the sake of the Master was shorn of all its terrors by the triumph of so many of "the noble army of martyrs." Had she not seen tender maidens kneeling to await the spring of the tiger, without a tremor, and had she not known hundreds to fall asleep, saying with Stephen: "Lord

Jesus, receive my spirit!" Verily, they held not their lives dear that they might win Christ. Soon a herald proclaimed: "Let all true followers of the gods repair to the amphitheater." With a heavy heart, but hoping to render some assistance to the wounded and dying, Marcella followed the excited crowd. What was the scene that met her startled vision? A band of noble, stalwart men, manacled and just from prison cells, were led to the front for a mock trial before an infuriated heathen judge. Her ear failed to catch the minor questions, until the threatening words smote the still air.

"Dó you refuse to pray to the great Jupiter Tonans, the Father of Gods and men?"

"We do," came, with one accord, the quick response.

"Do you worship one Pretender, whom you call The Christ, and refuse to forsake Him, even for your life's sake?"

"We do," again without a tremor of fear or wavering.

"The penalty be on your own heads! Lictor, do your duty.

"Ad leones, ad leones!" echoed the enraged rabble.

Many a Christian woman recognized a husband or a brother, as the band of doomed martyrs were led to the arena, and their faces wore mingled expression of pain and exultation, as they lifted their clasped hands to heaven. Marcella's heart and eyes were raised in fervent prayer until she was aroused by the low tones of a voice, familiar and dear in days of the long ago, calling her name.

"Lucius, O Lucius," she exclaimed in an agony of grief and an ecstasy of triumph; "at last, at last, you are a Christian and a martyr!"

"By the grace of God and through your prayers, I am," he answered, "and even accounted worthy to die for His name's sake!"

"Thank God! Thank God!" she cried, "that He hath listened to the voice of my supplication."

The excited mob, pressing between, rudely tore them apart and, with one last look toward her, Lucius was seized by a brutal soldier and thrown headlong into the pit, the first man torn to pieces before her eyes.

After the day's carousal was over, in the darkest hours of the night, reverent hands found what was left of the mangled bodies, and, long years afterward, visitors to the catacombs discovered two lowly stones, side by side, inscribed:

"Marcella." "Lucius."

"Denique Coelum!" "Victoris Coronam Habet."

A NEWS LETTER FROM CHINA

By the Rev. J. M. B. Gill, D. D.

THIS letter can be but a chronicle of ordinary occurrences, evidence that we are all steadily grinding away at our regular work and slowly building up our station. Great events or unusual incidents, while interesting are at the same time somewhat disturbing to steady work, and it is the steady work that counts after all and makes possible the great events. We do not live on excitement out here, and so this letter can do no more than give you an idea of what an ordinary missionary does with his time from day to day.

In our last letter I spoke of Mr. Hickson's Healing Mission here in Nanking. We have tried to conserve the good results by continuing the healing services, making it a part of our regular routine. We have groups of Christians who have promised to pray daily for all the sick who apply for healing, whose names and diseases we send to every member of the respective groups. Each group also meets weekly for united prayer for the sick, and once a month all are requested to attend a celebration of the Holy Communion at which service the sick come to the Communion rail for the laying on of hands with prayer. We have had very satisfactory results from these services so far.

The Rev. Fan Kuang Hsi, whom the Bishop sent to take Rev. Mr. Chang's place, seems to be a very good man and is taking hold of the work with enthusiasm and intelligence. Our Chinese workers have many temptations and trials that we foreign workers do not experience and I hope you all will pray that they may be strengthened to meet them.

Both boys' and girls' day schools are full to overflowing. I really believe the only limit to the number of girls we can get is the capacity of our building. Four boys have applied for baptism this term and many of the girls are also applying. While this is a joy to us all it is also a great problem. Parents consent to their children's baptism quite readily these days, but it is very hard to make them understand just what their baptism involves. Especially difficult is the question of betrothals. The parents, you know, have absolute authority in this matter, and if we baptize a girl and then cannot prevent her parents from marrying her to a heathen, in most cases she finds it extremely difficult to keep up her connection with the Church after her marriage. On the other hand, we feel that it is not wise to keep putting off a girl or boy who really desires to enter the Church, it is apt to discourage them. Our only plan now is to make a special effort to get the parents to duly consider the spiritual welfare of their children when arranging marriages for them.

The Sunday evening services with the Reflectoscope pictures are going finely. If any of you have interesting postcards along travel, hygiene or commercial and manufacing lines we would be glad to get them for this use. We are not only using this service to illustrate and teach the gospel, but also to help the Chinese to get a broader vision of the world and society. This may help a little to keep them from that narrow nationalism which is one of the curses of the world of today.

The Rev. Warren A. Seager and Miss F. Catherine Deahl have joined our staff and are hard at work on the language, and I suppose we older workers are as much interested in their progress as they themselves. It will be such a help when they can take their place in the work.

In China we often see a literal fulfilment of some of Christ's sayings which to people at home must seem a little unreal at times. For instance I have a graduate of a Government School who decided to go into the ministry, as a result of this his father turns him out of the family. He is steadily pursuing his purpose realizing deeply, no doubt, that "he that loveth father or mother more than Me is not worthy of Me." A fine Christian woman, the head of a public institution. is literally being hounded day and night by a crowd of rascals on account of her belief in Christ and her carrying out of His teachings in her business. She is accused before Governors and magistrates and summoned before legislative assemblies, where by her simple faith and transparent honesty and her courage she testifies to the power of Christ in human lives. She knows what He meant by "but beware of men for they will deliver you up to councils, and ye shall be brought before Governors and Kings for My sake, for a testimony against them and the Gentiles." Such things are not unusual in our daily round and it is always on our heart and in our prayers that these tempted ones may stand firm and glorify God in their day.

Then, there are other things: The carpenter comes to be told how to build this or that, the mason to know how he must lay a walk, the school teacher to beg you to find some money for an extra need in the school, a Christian's blind cousin has fallen and broken her wrist—what can you do about this, an official would like you to get him an English teacher. Time for a class in school now. Then the clergyman comes to talk over some straying sheep. The catechist is wanting this or that. The poor Biblewoman has a problem, a Christian widow has just carried off her unemployed son, can't we lend the bridal couple a room until he finds some work. The coolie comes to complain that some one is trying to overwork him. The Chinese writer is asking for the lists of the sick who are to be prayed for, and that reminds you of a chart that must be ready for Sunday's Bible class. Now it is time to go to that committee meeting about the united prayer service for the Pacific Conference, but just as you start a college girl comes to know if you can lend her Tennyson's poems. Back from the committee after dark to find that while you were out some one called on important business, you must go right out and see him, but what about the two vestrymen who are coming to supper and to plan for the Social Service Club—well, let's get one of the language students in the house to play host until you can get back. At last the conference is over, and you are ready to call it a day and go up to bed, but there is a great banging at the door and down you go prepared for most anything, but it is only a telegraph messenger who says, "If this manage is not yours whose is it and where does he live please." Then it is really over, but the sermon that ought to have been written must go over as "unfinished business." Before bed there are lots of people and things to be prayed for, omissions and mistakes to be recalled perhaps, but after all it has been just a usual day. "Are we down-hearted." NO! It's just GREAT—and by the way, so is that bed when at last you do get into it.

M. B. GILL.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor.

A CHRISTMAS PRESENT TO THE WORLD.

It looks as though two great peace plans would be near enough to completion before Christmas Day to be counted on as accomplished facts.

One of these is the Irish settlement, for which every one is devoutly thankful, and which removes a great cloud, not only from our great mother country of Britain, but also from our own midst. There are enough citizens of Irish descent scattered through this country to have created great sympathy for the Emerald Isle had a war of conquest been necessary to bring an adjustment of differences.

The other is the "Four Power Pact," which takes a long step toward the prevention of war.

Irrespective of political affiliation, every Christian person should be in hearty favor of the ratification of this plan, and if it seems necessary we should let our Senators know where we stand on the subject.

Since Senator Lodge openly advocates it for the Republicans, and almost all of the Democrats, by their advocacy of the League of Nations, are more or less bound to support this arrangement which is much the same thing in modified form, it would seem to be impossible to block its passage.

No one can tell, however, what may turn up in politics. We lost the League of Nations through bitter partizanship on the one hand and the indifference of Christian people on the other.

It behooves us to be vigilant now, and see to it that this great Christmas present to the world is not lost before it is delivered.

Of course, there are those who feel that Mr. Harding and his friends have stolen the credit from Mr. Wilson and his administration, but if now such motives should inspire opposition to the arrangement, it would only be showing a littleness that would be smaller than that which animated the opposition to the "League of Nations."

What we all desire is the peace of the world. It can safely be left to history to decide to whom the credit shall be given.

There can be no finer Christmas present to the world than the adoption of some form of international agreement that shall put war further into the background.

A JOLT.

The world seems to be getting on pretty well. Lots of people go to church, and we hear of innumerable little acts of kindness and unselfishness, and, on the whole, one has no reason to say that one is not living a Christian life in a Christian community.

Then comes an awful surprise. In a speech before an advertising club a statistical authority tells that body in a Southern city that more than a million and a half dollars are spent every month by that community in luxuries. This statement is not only made, but it's proved to be true by internal revenue figures.

That tax of one cent on ice cream cones, on soda water, moving picture show tickets and the like, which is sometimes called the nuisance tax, tells this story about a city of approximately 175,000 people, a city which prides itself, and justly prides itself, upon its large proportion of church-going people.

And the shocking thing about it is that in that very same city the Associated Charities put a campaign on to raise sixty thousand dollars for its annual budget—and failed—failed by forty thousand of getting for a year's work of relief a sum that is spent 250 times in one month for luxuries.

That is a jolt, isn't it?

It is probably true, too, of dozens of other cities all over the country.

Of course, there are some extenuating circumstances. The city referred to, like most of our municipalities, has not yet grasped the importance and ultimate necessity of community chest. Consequently, its many charitable institutions, and it has a large number, have a sort of "catch as catch can" time of it getting their various needs looked after and properly financed.

The result is that there are many calls on the public and people get tired of being "dunned," and do not give nearly as much as they would if there was just one big call that would be properly divided among all the worthy needs.

Another advantage of the community chest plan is that thousands of people are reached who do not otherwise contribute. In cities where this plan has gone into effect like Detroit and Cleveland, it has been found that people give more liberally and more numerously.

But to go back to our comparisons in the city we have mentioned. Although there are other calls for relief there, the Associated Charities is recognized as by far the most important, and all the others probably not more than equal its budget.

Suppose, however, that the entire expenditures for charity of all kinds came to $200,000, and it would certainly not exceed that figure. Then it would mean that only a little over one-tenth of what is spent in a single month on luxuries alone is put in a whole year in brotherly love.

Such figures, too, could no doubt be duplicated in most American cities.

We are not pessimistic; far from it; but it is well now and then to have our attention concentrated on something like this to impress upon us that there is still lots of need for improvement in our philanthropic life, and for the preaching and the practice of Christian liberality.

GOOD WORDS FROM JAPAN.

There are those in the Japanese Parliament who are as eager for peace as any of our statesmen can be, as is shown by the following extract from a speech of Mr. D. Tagawa, one of the anti-militarist leaders in that body. He said:

"Speaking as an independent parliamentarian, I desire to describe the 5-5-3 armament ratio as an impartial plan. I give it my full assent. I cannot, however, help feeling that the 500,000 tons for America, the 500,000 tons for England and 300,000 tons for Japan **leave too heavy a burden upon the people of our three countries. The reduction is inadequate. The armament taxes will still prove too great a weight.** I had hoped that Mr. Hughes would suggest an even more drastic cut. In this feeling I am not alone. Others who believe in armament limitation must share the same hope. We, therefore, who hold to the faith of "the less armaments the less war" must energize ourselves for an untiring campaign looking to greater reductions in the near future. Please join with us in such activities.

Secondly, I wish today to record my impressions of Mr. Briand's elaborate address. I sat and listened with profound interest. Full well I recognized the able oratory of that hour. But in the contents of that oration I found much to give me disappointment. I came to this conference with a deep admiratioon for France. More than any other nation she has been torn and mangled by the barbarities of war. Her wonderful people laid their all on the altar to save their nation and the world from the menace of unbridled force. I had hoped to find the leaders of this versatile nation showing the same capacity in making peace as they had shown in making war. But Mr. Briand's address differed from my hope. It seemed to me, instead, to indicate that in France there still survives the old idea of reliance on force instead of friendship.

If France today could only indicate that for defense against the German or any other menace she places her confidence in peaceful means, **there is no country so lacking in chivalry as to fail to rally for her** defense in case of unjust attack. Even I, a non-military civilian, would rush to her rescue. With me a large group of Japanese young men would go to such a battle for freedom, humanity and justice. In America, too, yes, in all the world, exists to the full such a spirit. Why did not Mr. Briand see this?

There are treaties of peace and notes of international accord. But above these in effectiveness are the bonds of moral force."

MORE ANSWERS FROM OUR READERS

The Southern Churchman has offered prizes of twenty-five, fifteen and ten dollars for the best, second best and third best replies to these questions:

1. What feature of the Southern Churchman do you like best, and why?
2. What feature of the Southern Churchman do you like least, and why?
3. What feature not now contained in the Southern Churchman would you most like to see added?

The invitation will be open until December 31.

More answers have been received than the limitations of space will permit to be published—but here are some of them:

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1. The feature of the Southern Churchman that I like best is "Christianity and the Community," edited by the Rev. R. Cary Montague.

This department, in a sensible, practical manner, deals with every phase of Christian Social Service. Christian duty for the nation, for the community, for groups, and for the individual is simply and clearly discussed, and no part of it overlooked as too vast or too trifling for consideration.

2. There is no feature of the Southern Churchman that I do not like, but if anything were to be left out I think fiction could best be spared from the "Family Department," for surely "grown-ups" do not need the incentive of moral tales for their spiritual guidance.

3. The feature I would like to see added would be a sermon each week, preferably one that has been delivered in some pulpit by a bishop or priest of our Church. Let discourses on timely topics be chosen occasionally, but select principally sermons on the fundamental facts of religion, the sacraments, the commandments, the salvation of souls through faith in Jesus Christ; in short, sermons on the eternal verities—good gospel sermons.

"The world is too much with us." We need sometimes to forget the problems of the day, which will pass away, and to be reminded instead, frequently, of the words of God, which will not pass away.

HORTENSE DAVIS.

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1. I like best about the Southern Churchman its three B's; Bigness, Boldness, Broadness. It is **big** because it does not stoop to the discussion of little unimportant, controversial questions; **bold** because it stands for right, and when a principle is involved speaks without fear of unpopularity or disapproval; **broad** because it is "Catholic for every truth of God; Protestant against every error of man," and gives wide opportunity for free expression through its pages.

2. I like least about the Southern Churchman its material form and method of arranging classified advertising matter. Somehow, plum-puddings, pipe-organs, summer hats, marriages and deaths seem not to belong in the same columns. However, things I do not like in the Southern Churchman are, on the whole, difficult to find.

3. I should like to see in the Southern Churchman a department of church music, to be called perhaps "Church Music," or "Chimes, Chants and Choirs." Music has ever played an important part in the church services, and the relationship, therefore, between organists and choir-masters and their employers must likewise be important. Musical services are often undignified and unchurchly. Words selected from unauthorized sources are often sentimental and sensational. The clergy have often failed to give preference to organists and choir directors of their own Church affiliations, engaging instead those outside who are often out of sympathy with the Church's work. These and many other conditions cloud our musical atmosphere. A free discussion weekly in the Southern Churchman along this line might be a great help.

MARY MINGE WILKINS.

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1. I like the Letters to the Editor best, because they are very seldom dull. They have life in them, and they speak because they have something to say.

I wish the readers would write more. It shows that they care, that they are interested, and we want to have people interested; it is then that they do something; we want to have active and interested workers.

2. Christianity and the Community, I like least. It could be one of the most interesting, but it is not altogether an easy subject. Mentions of small incidents of practical life, and mentions of opportunities that have slipped by without being made use of. An over-long article will be skipped, and if so, that part of the paper might as well have been left a blank. Now, that would be a waste of paper and work. Shorter articles are needed, and more variety or more of them.

3. The feature or features I would like to see added is a few more pictures; pictures of hard and faithful working priests especially in the western mission fields; those who are working under hardships and discouragements, with small salaries, and without access to newer books and who seldom have an auto ride, and seldom, if ever, a vacation. Small photos of this kind would add interest to the subject.

And also, a few more editorials in each number, not lengthy ones, unless the subject justifies it. Also add a small corner for questions and answers. If people took an interest in living up to the requirements of our profession, you have no idea how many questions we would need to ask. Our pastors, many of them, are queer people. If you ask them why they never say the special prayer for Congress, for example, they will consider you a personal enemy ever afterwards. So you see that if we are to get any special information we must get it from some friendly outside source.

LEWIS OSTENSON.

As your valuable paper has been a welcome visitor in our family for more than forty years, will answer in brief form your three questions, though it is a difficult task:

1. I like best the Letters to the Editor. Why? Because they give us such helpful and newsy material from home and abroad.

2. I must say (though I hate to have to admit it), I like least the advertising department, as I seldom read an advertisement. But it must be remembered that it is from the advertising material a paper gets that keeps it going.

3. I know of no new feature that I would like to see added, as I consider the Southern Churchman is about just as good as it can be made for the money, and should be in every family, as I consider it the "key" to all religious matters. It is by far the best religious paper I know of.

WM. H. H., Jr.

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1. "What feature of the Southern Churchman do you like best"? The Editorials. Why? Because of the uplift, vigor and vision.

2. "What feature of the Southern Churchman do you like least"? The NAME, that is to say, the word "SOUTHERN." Why? Too sectional, exclusive, narrow. Strike out "Southern" and so be more in the spirit of the age. The name "Evangelical Churchman" is fine, but that change in our day would shock some people, and quite a few would have a bad case of religious nervous prostration. "The Catholic Churchman" or "The Churchman at Work" are good.

3. What feature not now contained in the "Southern Churchman" would you most like to see added? Sermons or articles on "Church Unity." Why? The man on the street and outside of the church tires of our unhappy division. How can Christian folk pray for world peace when they are not at peace among themselves?

J. SMITH ORRICK.

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1. Its bold defense of the truth, and, above all, the truly Christian spirit with which it deals with questions in controversy involving a proper conception of what the Church teaches, and its opposition to the Romanizing influence that shows itself from time to time, especially among the so-called High Church party, causing some to fall away and disturbing the peace of mind of many of the faithful ones who remain.

2. The subscription price; would rather it be $2.

3. A Bible lesson or short sermon in concise form setting forth some truth in a manner conducive to spiritual growth and not burdened with technical terms that the average mind cannot grasp. E. H. MELLICHAMP.

Responding to your requests for readers' opinions of Southern Churchman, I admire most "Christianity and the Community," edited by the Rev. R. Cary Montague. It introduces fresh thoughts, and throws new light on many vital and interesting topics; it is inspiring and helpful. I enjoy "Home Department" and "For the Young Folks." The reading is very instructive and interesting. I would like a fuller account of missionary work, as so many persons do not see The Spirit of Missions.

"Thoughts for the Thoughtful" is a collection of gems. I love them.

I think so many advertisements detract from the sacredness of our superior, religious family paper.

MATILDA GRAMMER THORNTON.

MORE THAN A MILLION DOLLARS MUST BE COLLECTED IN DECEMBER.

Once more we enter the final month of the year with over a million dollars due the Church.

Last year we collected almost a million in December and this year we must do better.

Our position today is:

Estimated pledges, 1921.....$3,200,000
Received to November 30, 1921..... 2,035,870

To collect in December.....$1,164,130

Remember that this money has already been appropriated and most of it spent.

Here's a slogan:

"THE CHURCH MARCHES FORWARD, NOT BACKWARD."

Lewis B. Franklin, Treasurer.

Church of England News

An Act of Remembrance.

Of the many striking ceremonies of Armistice Day not the least impressive was the ',Act of Remembrance" in the Central Hall, Westminster, in the evening, organized by the Rev. H. R. L. Sheppard and the staff of St. Martin's-in-the-Fields. Though the day happened to fall during the bi-centenary celebrations of the famous church, it was the vicar's desire, as he expressed it, to "keep ourselves and our church absolutely in the background." The occasion was a memorable one—memorable not only for the size of the assembly and its quiet demeanor (there was no applause), but also for the intensity and fervor of the speakers and the frankness with which they gave utterance to their sentiments. The poignancy of the occasion was reflected in the speakers, for one and all were obviously moved—Mr. Studdert-Kennedy, indeed, spoke with an emotion so real and deep as to make him apologize for a show of that weakness to which the strongest among us are susceptible. "It has all seemed like Good Friday without any Easter Day," he said, in the course of an impassioned address, the keynote of which was disillusionment and disappointment. But symbolic of the hope which ever sustains grief-stricken and broken humanity, in the middle of the platform stood a large, plain wooden cross with a laurel wreath at its base.

From the chairman came a final word of hope and encouragement. Mr. Sheppard expressed whole-hearted agreement with all that had fallen from other speakers, but, he added, as he passed the Cenotaph day by day, the words he would like to utter to those who had fallen were: "It was your death that taught me how wicked force is. It was your death that has made me thirst and long for brotherhood and peace. We talked of it before the war ,but nothing came of all our Hague Conferences. It wanted that terrible welter of blood to teach me and others what the horror of war really can be. By your death you taught us as nothing else could ever have taught us, that the world must live in peace and brotherhood." The last hymn, "For All the Saints," was then sung, and after the concluding prayers the chairman said, "Father, in Thy gracious keeping," the audience replying, "Leave we now Thy servants sleeping"—a touching and singularly beautiful finish to a deeply impressive occasion.

The Vicar of St. Martin's-in-the-Fields.

The Rev. H. R. L. Sheppard, popularly known as "Dick" Sheppard, is apparently one of the outstanding personalities in the Church of England. His name comes naturally into the Church weeklies, and one hears enthusiastic accounts of him from returning Rhodes scholars and other young Americans, who have been recently to Oxford and Cambridge. An announcement of the two hundredth anniversary celebrations of St. Martin's-in-the-Fields was made in this column two weeks ago. The Guardian reports that the entire celebration was unusually impressive. At the final devotional meeting, on Sunday evening, November 13, Mr. Sheppard brought the celebration to a close with "one of those extraordinarily simple, sincere and personal addresses which explain the great influence he has won. He spoke of our Lord. His friends, he said, did not understand Him, though they adored Him. When He said one thing they thought He meant another. So many of us thought He stood for things that possibly He never did stand for. But, baffled, eager, astonished, afraid, they followed because they had to, and so did we. He revealed to us our conception of God, and He had to be reckoned with still. The story of mankind must take into its reckoning that Man on Whom more devotion has been lavished than upon any other man who has ever lived. The over-mastering thought of His mind was His nearness to and trust in God, Whom He called Father, and His belief in the Kingdom of God, here and now, to which the Prayer Book referred hardly at all. He thought that God had only one weapon—love. When men hated you, love them. Win them through love; it was the only power. "In so far as we ever use anything except love we deny, I think, Jesus Christ."

Resignation of Dr. R. J. Campbell.

The Rev. R. J. Campbell, D. D., has decided to resign the living of Christ Church, Westminster. It is Dr. Campbell's intention to devote himself more to preaching and writing, his belief being that his principal vocation in life is that of a preacher, and that the responsibility of a parish in Westminster interferes with such labors. Dr. Campbell's resignation will take effect at an early date, but he will still be attached to the Diocese of London.

Advent Addresses by Bishop Gore.

A series of addresses on "The Deity of Christ" will be given by Bishop Gore on Sunday evenings in Advent in Grosvenor Chapel, South Audley Street. The subjects are as follows: November 27, "What Think Ye of Christ?" December 4, "The Belief of the Disciples"; December 11, "The Doctrine of the Church"; December 18, "The Difference It Makes."

A Y. M. C. A. Memorial Window.

A stained-glass window, which has been placed on the south side of the nave of Westminster Abbey by an anonymous donor in memory of the service rendered through the Young Men's Christian Association during the war, and of George Williams, its founder, was unveiled on Monday by Princess Helena Victoria.

The Future of Knutsford.

At a recent meeting of the Central Board of Finance the following resolution was adopted: "That in view of the serious deficiency in the accounts of the Central Board of Finance, the National Assembly directs it for the present to limit expenditure on training to service candidates at Knutsford Test School or elsewhere, and such civilian candidates as have already been accepted." A second resolution, to the effect that the Central Board of Finance should recommend to the National Assembly that the Knutsford Test School should be closed as soon as might be consistent with the equitable treatment of all concerned, was then considered, and was, after considerable discussion, adopted by 17 votes to 12.

The Guardian comments as follows upon this action: "Church people generally will have read with profound satisfaction the announcement we made last week as to the expenditure of the Central Board of Finance upon the training of ordinands. This is precisely the course we have urged for some time past, and we are gratified that its wisdom should now be recognized in the only practical way."

B. D. T., JR.

MEETING OF THE CHURCH HISTORICAL SOCIETY.

The autumn meeting of the Church Historical Society was held in the assembly room of the Church House, Philadelphia, on Monday, November 21. A very interesting paper on the founding of the Church in New Jersey was read by the Ven. Archdeacon Shepherd, of that Diocese. Some alterations in the by-laws of the society were proposed and officers nominated for election at the January meeting.

The president announced that rooms having been assigned to the society in the new Church House, its collections had been removed from Christ Church Neighborhood House, where they had been stored for many years, and were now being assorted and arranged so as to be accessible for use. The collection embraces some five thousand pamphlets, besides books and files of Church newspapers running back to the beginning of the last century. The collection is particularly rich in pamphlets belonging to the earlier part of that century relating to the controversies about Bishops Onderdonk and Doane, the Cummins schism, the St. Clement's troubles, etc. Any persons desiring to make a study of any historical period of the Church in this country, or of particular parishes, or who are interested in reading about them, are invited to visit the rooms and examine these collections. And the society will be pleased to become the recipient of any documents relating to the past history or the present conditions of the Church.

It is hoped that the membership of the society may be largely increased so as to provide an income to pay for the classifying and cataloguing and proper care of its collections and for printing papers. The annual dues are one dollar a year. Life membership, ten dollars.



The Children Who Followed the Piper. Drawing by Dugald Walker (courtesy of the Macmillan Co.)

AMONG THE CHRISTMAS BOOKS

BOOKS FOR CHILDREN.

THE GOLDEN FLEECE. By Padraic Colum. Illustrated by Willy Pogany. The Macmillan Co. Pp. 289. Price $2.00.

What a time this is for children to grow up in—if only those who are a little older are wise enough to show them the shining roads wherein their thoughts may go! Never was a day when children were so much considered in what men do and the things men make. Our schools have been reorganized to feed the wonder of the child mind which only latterly have we learned how to reverence; and from the publishers there pours a stream of books so aglow in substance and form with romance and loveliness that no boy or girl need pass through childhood any more with dreams unfed. Of such a kind is this new volume of stories by Padraic Colum, illustrated not only in black and white, but in beautiful full pages of color by Pogany with a grace like the frescoes of Greece. The stories of the Golden Fleece "and the heroes who lived before Achilles" carry the imagination back to the youth of the race, and they will stir old instincts of delight not only in boys and girls, but in maturer spirits, too.

W. R. B.

THE KING OF IRELAND'S SON. By Padraic Colum. Illustrations and Decorations by Willy Pogany. The Macmillan Co. Pp. 316. Price $2.25.

Of this new edition of "a romance such as the old story-tellers of Ireland or of Gaelic Scotland might have told," all that has been said in the review of "The Golden Fleece" might be said again, and to it added the acknowledgment of an even fresher charm belonging to this book which goes for its sources to springs of folk-lore and imagination less familiar than the stories of Greece. Fathers and mothers who want to buy a gift-book for their boys and girls this Christmas need look no farther than this beautiful story—wherein are many stories; and they must be very busy or very stodgy fathers or mothers who, when the boys and girls have gone to bed, will not take the book for themselves and read on to see what these human beings and enchanters and giants will be doing next!

W. R. B.

THE PATRIARCHS. } Two books by E. B. Trist
DAVID. } (Mrs. William C. Piercy). Illustrated in color by Arthur A. Dixon. Society for Promoting Christian Knowledge.

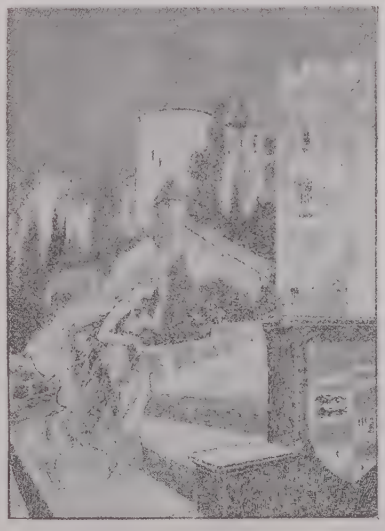
In these books, printed in type which will make reading easy for a child (and make it pleasant for everybody) certain of the beautiful stories of the Old Testament are retold. "The Patriarchs" include the stories of Abraham and Isaac, Hagar and Ishmael, Isaac and Rebekah, and Jacob. In "David" there are gathered into one narrative the many incidents in the life of the hero-king.

The moralizing is sometimes a bit too obtrusive, and no re-telling can equal the incomparable simplicity of the Old Testament style; but the books have their distinct value because of their attractiveness to the eye, and because they bring together—separated from the material which a child might not understand—the stories which are scattered in different chapters of the Bible.

W. R. B.

NEW PLAYS FROM OLD TALES. By Harriet S. Wright. The Macmillan Co. Pp. 180. Price $1.75.

Leaders of organizations of boys and girls are always on the lookout for dramatic material which will satisfy their young people's wish "to give plays," and often they look in vain. For some of the plays which are available are nothing but trash; and the ones with sound substance in them may be too elaborate and difficult for boys and girls to attempt. A real need is filled, therefore, when a book appears which gives material of fine quality in practicable form, and such a book is "New Plays From Old Tales."



From New Plays From Old Tales (courtesy of the Macmillan Co.)

The plays were written for New York Library Clubs with which the author is connected, and all of them have been put to the test of acting. They include folk-lore, fairy-tale and history, and among the titles are "Aucussin and Nicolette," "The Princess Who Hid Her Shoes," "Tamlane," from an old ballad for Hallowe'en; "Pilgrim's Pro-

gress" and "On the Old Plantation," taken from that old favorite of many children, "Diddie, Dumps and Tot."

There are illustrations by Leon D'Emo, a reproduction of one of which accompanies this review.

W. R. B.

THE OLD TOBACCO SHOP. By William Bowen. Illustrations by Reginald Birch, New York. The Macmillan Company, 1921. Pp. 236. $1.75.

"To Billy and John, Two Little Boys," this book is dedicated, and many another Billy and John will have reason to be happy because of the book which belonged first to those two little boys. One does not always agree with publishers whose obvious impulse is to be enthusiastic,



From The Old Tobacco Shop (courtesy of the Macmillan Co.)

but, in this case, the reviewer can echo all their commendation. The book does remind us, as the publisher's note proclaims, "of Gilbert and Sullivan, and 'Alice in Wonderland" 'and 'Treasure Island,' and 'Dombey and Son,'" all at the same moment, and the illustrations suit the whimsical charm of the text.

W. R. B.

THE RAINBOW STRING. By Algernon Tassin. Illustrated by Anna Richards Brewster. The Macmillan Co. Pp. 114. Price $1.75.

Author and artist have combined to make a little book all bright with invitation for the eyes and ears of little boys and girls who will look at the pictures and listen to the stories when they are read at bedtime. For fairies and princesses and moon-bowls and all sorts of cheerful and unlikely things come at the bidding of the rainbow string.

W. R. B.

BOOKS OF POETRY AND IMAGINATION.

OLIVER CROMWELL. A Play by John Drinkwater. Houghton-Mifflin Co. Pp. 6. $1.50.

In this new play Drinkwater has repeated the essential method of his widely known "Abraham Lincoln." Through all its progress moves one central and commanding figure, whose personality gives character to every element of the story. The play begins with 1639, when the protest was rising in England against the tyrannical exactions of Charles I and the Royalists who followed the example of the king in encroachments upon the liberties of the people. The first scene is in Oliver Cromwell's house at Ely, where John Hampden and Henry Ireton come to discuss with Cromwell the conflict that needs to be waged against the king. There follows a fine scene in the House of Commons at Westminster in November, 1641, where the Commons debate the memorial that is to be sent to Charles, and from which Cromwell comes out to find one of the laborers from his home at Ely, released after an arrest by the king's agents, mutilated in punishment for speaking against the taxes. "I call you to witness!" Cromwell cries. "That is a symbol. Before God I will not rest until all that it stands for in this unhappy England is less than the dust. Amen." Then swiftly the play moves on through a scene again in Cromwell's house at Ely, through the battle of Naseby in 1645, and on to the execution at last of Charles I.

As with "Abraham Lincoln," the extraordinary artistry of this new play of Drinkwater's appears most of all in the dramatist's power so to strip away non-essentials and to concentrate interest upon his dominant character, that one who follows the play feels that he has touched a living and heroic presence.

W. R. B.

BILL BORAM. By Robert Norwood. George H. Doran Company. 1921. Pp. XIV, 96. $1.50.

A friend who was making up her list of Christmas gifts the other day asked the present reviewer to suggest a book which she might give to a number of her special and most discriminating friends, and the first book that he suggested was "Bill Boram." For in this book Robert Norwood, the preacher, who, because he must live and work in a particular place, can be heard in the pulpit by only a localized few, can give the message of his poetic spirit to many. Already he is widely known through his "The Piper and the Reed," "The Witch of Endor" and "The Man of Kerioth." And now, in "Bill Boram," his insight and the lyrical beauty of his verse make a new figure live in poetry.

Bill Boram is a skipper of a fishing schooner—

> "A green-hulled, cranky craft as ever drove
> Her bowsprit into sea-foam."

And he was the "bad man of The Cove." But Bill Boram had in him a love of the beautiful—a love of flowers, and all sweet growing things. And through this gate of the beautiful, Bill Boram, though he treads not the road of the multitude, finds his way into one of the twelve gates of the Holy City of a redeemed life.

W. R. B.

THE TRUCE OF GOD. By Mary Roberts Rinehart. George H. Doran Co. Pp. 96. $1.50.

A story with no extraordinary skill of character delineation nor of plot, but in conception sweet and wholesome—a story wherein the embittered spirit of a feudal lord is led through his love for a little child back at Christmas time to another love which he had almost thrown away. Marginal decorations and illustrations are attractively executed by Harold Sichel.

W. R. B.

REYNARD THE FOX, or The Ghost Heath Run. By John Masefield. Illustrated in color and black and white by G. D. Armour and Carton Moorepark, New York. The Macmillan Company, 1921. Pp. XX, 339. $5.00.

Poet and publishers have combined to make a noble thing which every lover of books and of the beautiful will treasure. In a dramatic narrative poem John Masefield tells the story of a fox hunt in England, the gathering of the hunters at "The Cock and Pye," the start of the horses and hounds, the rousing of a fox in the Ghost Heath Wood, and the chase till evening of such a fox as had never been hunted before. A slight foundation for a poem which is to have anything but passing interest, one might think. But Masefield's genius has widened it into so many contacts with life that it suggests nothing so much as Chaucer in his descriptions of those who gathered for the hunt; and the story of the chase is more than a mere chronicle of one day's sport. It wakes old instincts that thrill to the chase, and larger and better still, it suggests the worth for our hurried life today of those virile energies of the out-of-doors which have entered so much into the blood of all the English-speaking races.

"I have been asked to write," says Mr. Masefield in his preface, "why I wrote this poem of 'Reynard the Fox.' As a man grows older, life becomes more interesting but less easy to know; for, late in life, even the strongest yields to the habit of his compartment. When he cannot range through all society, from the court to the gutter, a man must go where all society meets, as at the Pilgrimage, the Festival or the Game. Here in England the Game is both a festival and an occasion of pilgrimage. A man wanting to set down a picture of the society of England will find his models at the game."

We are glad he wrote, and glad for those who read it. For the wholesome gaiety of life, and the beauty of the out-of-doors, and the glory of wide spaces, as well as a larger understanding of our human folk, will enter the spirit as one follows the Ghost Heath Run.

W. R. B.

How to Hold Young People in the Church

By William B. Hardy, Jr.

In order to hold young people in the church you must interest them, and the best way to accomplish that is to give them something to do. For instance, when a new member comes to a meeting of your Young People's Service League, put him on the program for the next meeting and he will have to come back. This will also give him the idea that he is part of the organization. Consequently he will become interested in it.

If you have no Young People's Service League, start one and make it a live wire organization. This will bring new members into the church and will hold the old ones. If you can manage it, hold your meetings before church on Sunday nights and then attend the service afterwards. This is one way to keep the older boys and girls interested in their church. Another way is by giving suppers, socials, dances and the like in your parish house. Don't be narrow-minded! Young people are bound to have a good time, and it's much better to have it in the house of God than in public dance halls, etc. As long as they are having a good, clean, healthy time, I say let them enjoy themselves. These things will cause them to spend more of their time around the church than down town at the picture shows, pool-rooms and so on. Am I not right?

Now then, for the younger boys. Have you a Boy Scout troop in your church? No! Well then, get busy and start one. There is nothing that a boy of twelve likes more than to go hiking and camping. Get a live young fellow who knows something of athletics, woodcraft and citizenship. He must be a man that the young boys admire. For example, if he has made a record in the two hundred and twenty yard low hurdles at college, played halfback on the 'varsity eleven, pitched on his school's team or is a returned soldier, sailor, or the like. The boys respect that sort of a man and will do anything he says. You will be surprised how soon you can form a troop. Gradually those boys will become more interested in their church, and in this way you are holding the younger boys and making them fit for future service in the church.

I don't know much about what the younger girls like, but I imagine that there are societies and things in which they can be interested.

Another thing we need to hold our young people in the church is a live Sunday school, one that accomplishes things. In order to secure this we should have a superintendent who knows his business and is a splendid executive. Also, we need trained teachers who really teach the children something. We need competition among the classes and something to strive for.

Remember our efforts and work throughout the different organizations mustn't be entirely devoted to religious things, or else the boys and girls will become disinterested. Have athletics in your churches and encourage them. Get up basketball and baseball teams, have tennis and golf tournaments, hold a track meet in the spring. There is nothing like these activities to bring out real spirit in young people for their church.

I could go on mentioning ways and means of holding our young people in the Church forever. There are many organizations, such as the Girls' Friendly Society, the Brotherhood of St. Andrew and others that help a great deal, but in closing I wish to state what I think is the most essential need of all to hold our young people in our churches today. We need ministers who are big men, broad-minded, full of get up and go, or, in finer words, pep—men who can not only preach good sermons, but can lead in the different activities, men whom we admire not for their preaching, but for their good examples, men who have plenty of good, common business sense, for we must admit that salesmanship executive ability and the like are needed in our church. I firmly believe that ministers of this sort will do more towards holding the young people in the church than all the other things put together.

First, keep thyself in peace, and then thou shalt be able to make peace among others. . . . It is no great matter to associate with the good and gentle, for this is naturally pleasing to all, and every one willingly enjoyeth peace, and loveth those best that agree with him. But to be able to live with hard and perverse persons, or with the disorderly, or with such as go contrary to us, is a great grace and a commendable and manly thing.—Thomas a Kempis.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

"WHO SHALL REPRESENT US IN 1922?"

Mr. Editor: I was very glad to see your editorial, "Who Shall Represent us in 1922?" in the Southern Churchman of December 3, and hope that you will continue to keep the matter constantly before the Church.

As a member of the Prayer Book Commission, I am worried at the attitude of perhaps a majority of the Commission on the questions of the Holy Communion and "Black Letter Saints" among others—their views being on the line of the so-called "Catholic party," I am concerned about the possible final result.

T. W. BACOT.

Charleston, S. C.

CONCERNING THE LEAGUE OF NATIONS.

Mr. Editor: There is a story of an old colored man who had just been convicted of stealing chickens. "Rastus," said the judge after sentencing the culprit, "just as a matter of curiosity, I should like to know how you managed to get those chickens in broad daylight and right under the owner's window." "Jedge," replied Rastus, "you couldn't do it if I tole you. You'd best stick to yore rascality on the bench."

Don't you know that story came to mind in reading Bishop Parsons' indignant inquiry as to why the Federal Council of Churches failed to mention the League of Nations in its Bulletin on a warless world, and your attempted but admitted failure to think out a satisfactory reply to his inquiry, all of which appears in the Southern Churchman of December 3.

If the good Bishop were really seeking information, or if you were really attempting to enlighten him, it seems to me that either or both with perfect propriety could and should have inquired of the Federal Council of Churches, and no doubt would have obtained their views. No! the Bishop's inquiry and your editorial reply constitute something more than a shining example of the futility of the blind attempting to lead the blind.

From the critical nature of the remarks that follow both the question and the reply, even as a sermon follows a text, both appear to be partly an attack on "every Christian in America" who does not do true homage to the "League of Nations," and partly a criticism of the present administration of the United States Government because it is obeying the mandate of the most overwhelming majority of the electorate that was ever recorded, a majority that expressed its opinion on the very proposition you both discuss and a majority to which obviously neither belongs. I haven't the slightest doubt that in that vast majority were counted the votes of bishops, priests and deacons along with a goodly sprinkling of lesser but nevertheless intelligent saints, as well as wilful sinners and those ignorant ones beguiled by wily politicians.

I could quote recent history to you. I could, with the utmost honesty and sincerity, insist that all opposed to the League of Nations are not backsliding Christians, self-seeking politicians and foul-fiends with fleecy overcoats. I could suggest that if political expediency is to be discussed, one might call attention to those international political dickerings and expediencies which might arbitrarily place some peoples and tribes in perpetual bondage and which attempts to legalize a bald and serious theft from one of our best friends. I might even suggest that the Christians complained of as deserting the League of Nations which fathers these FACTS may have seen a great light. I might express the opinion that instead of those Christians suffering from softening of the vertebrae, as Bishop Parsons and you believe, a more proper diagnosis would show that scales have dropped from their eyes. But what's the use?

The difficulty, as I view it, is that a doctor is so apt to hang up his doctor's hood and leave his divinity behind when he descends to launch into a discussion of the mundane affairs of mankind. He pours out vials of wrath upon those who may offend by differing with him. And then you cry "Bravo!"

So without the thought of applying the words, or indeed without having precisely the same meaning in mind,

nevertheless the underlying principle of the old darkey's statement to the judge seems to me not entirely irrelevant.

If this subject must be discussed as a Christian subject, in a Christian paper and by representatives of Christianity, why not show a bit—nay, a great deal of Christian charity, forbearance and respect for the conflicting views of others on the subject? In the same number of the Southern Churchman you mention with the utmost sympathy and regard those of the faith who have broadened their phylacteries and wear garments that smell of myrrh, aloes and cassia. Why not be as kindly affectioned toward opponents of the "League of Nations," who may be of the same household of faith otherwise?

It seems almost useless to conclude by stating the fact you have already guessed, that I am one of the opponents to the United States entering the present League of Nations. But even if I am not of the small body of the Bishop's elect, I hate to be thrust unceremoniously into outer darkness together with so many like-minded of my brethren, and you must admit that being thus treated, I at least have the right to protest by gnashing with such teeth as I have available.

B. G. FOSTER.

Washington, D. C.

CHRISTMAS.

The shepherds, pillowed on the sod,
Weary with watching, and forlorn,
Heard sweet-voiced angels praising God,
And saw a radiance like the morn,
The night the blessed Christ was born.

And though our ears are dull to hear,
Our hearts so slow to learn again,
The angels still are singing clear
The same song they were singing then,
Of "Peace on earth, good will to men."

—L. G. McVean.

TO THE CHRISTIAN PEOPLE OF AMERICA: SAVE THE RUSSIAN CHILDREN.

American Relief Administration,

Herbert Hoover, Chairman.

42 Broadway, New York City, Dec. 2, 1921.

Dr. Charles S. Macfarland, Federal Council of the Churches of Christ in America, 105 East Twenty-second Street, New York City:

Dear Dr. Macfarland:

I have received the following cablegram from Colonel Haskell today:

"Notwithstanding gigantic American Relief operations already under way, millions of Christian people in Russia face certain death by starvation before 1922 harvest unless material outside assistance is forthcoming. Even now the daily mortality is great, and it will rapidly increase as winter advances. Any charity that can be given will be so distributed that the maximum number of human lives will be saved. The Russian peasant, surrounded by his family, calmly contemplates the inevitable while cherishing the vague idea that America may yet find the way to save them."

I do not know that there is anything I could add to this beyond the urgent hope that our people will feel able to provide something for the Russian people after taking into full account the increased obligations we have at home during the forthcoming winter.

Faithfully yours,

HERBERT HOOVER.

Make checks payable to Hon. Carl E. Milliken, Treasurer.

Church Intelligence

Mataxakis Elected Greek Patriarch.

The Most Rev. Archbishop Meletosi Mataxakis, whose election as Patriarch of the Greek Orthodox Church in Constantinople took place on December 8, was elected by an overwhelming majority. He has been in America for some time.

A supporter of former Premier Venizelos, Archbishop Mataxakis was formerly a candidate for election as Bishop of Athens. His election, it is understood here, signifies a rupture in relations between the Constantinople Patriarchate and the Athens Government.

His election was preceded by a heated debate in the Holy Synod, during which acting Patriarch Nicholas sharply criticized the Athens Government for failing in its duty toward the unredeemed Greeks. A large body of inter-allied and Turkish police was called to keep order in the crowd which received the announcement of Archbishop Mataxakis' election with immense enthusiasm.

A subsequent report states that the Greek Government announces its intention not to recognize the Most Rev. Meletois Mataxakis, the newly elected Patriarch of the Greek Orthodox Church in Constantinople. It also announces the breaking off of relations with the patriarchate in the belief that the patriarchs of Jerusalem, Alexandra and Atioch, and the metropolitans in the newly annexed territory, will do likewise.

A Warning.

Another imposter sociliting funds for the alleged relief of Christian victims of Turkish atrocities has been exposed.

Recently a man, claiming to be a native of Mesopotamia and a representative of an Eastern Bishop, appeared at the Church Missions House, asking aid and requesting an interview with Bishop Gailor. As it had come to the knowledge of the Foreign-Born Americans Division that a man answering this description was approaching clergy and was under suspicion, his credentials were demanded and carefully inspected. He displayed a letter purporting to be signed by "Bishop Neesan," of the "Diocese of Levania." There is no such bishop in existence and no such diocese. The letter was manifestly printed and typed on paper of American manufacture. When accused of fraud the man promptly admitted the letter was a forgery. The Police Department was promptly notified.

Attached to this fraudulent letter were commendatory letters from a score or more of prominent Episcopal, Methodist and Presbyterian clergymen in New York, Brooklyn, Boston and Philadelphia. A note-book which he carried contained a record of gifts from other prominent divines and from several noted figures in the financial world.

The Foreign-Born Americans Division will investigate all such cases if given an opportunity. The only way to avoid being victimized by imposters of this character is to refuse to make contributions or to give written endorsements unless the applicant's credentials have been officially investigated and certified.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.
Rt. Rev. K. G. Finlay, D. D., Coadjutor.

Rector of St. Timothy's, Columbia, Accepts Call to Mississippi.

The Rev. Joseph R. Walker, rector of St. Timothy's Church, Columbia, for the past three and one-half years, has resigned and accepted a call to St. Stephen's Church at Indianola, Miss., and expects to take up his new duties on January 1.

Mr. Walker came to Columbia in June, 1918, direct from Sewanee, St. Timothy's being his first charge. The official list of the church contained forty names at that time, and the enrollment of the Sunday school was about forty-five. Today the number of communicants at St. Timothy's is one hundred and fifteen and the Sunday school enrollment one hundred and sixty.

Social work and work among the young people of the community have been stressed effectively during the rectorship of Mr. Walker, and the parish house activities have been especially successful. Sunday school work has been given much attention, leaders having been developed in the Church School Service League.

ALABAMA

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Bishop of Atlanta Delivers Stirring Addresses on Life Service.

Bishop Mikell visited the Alabama Polytechnic Institute, Auburn, under the auspices of National Student Council, and delivered a series of addresses on the theme, "Life Service Through the Church," December 2 to 4. On Friday night he met the St. Paul's Club, the local unit of the National Student Council. On Saturday he addressed the student body at the College Assembly and that afternoon conferred with the Friendship Council of the Y. M. C. A. On Sunday morning the Bible classes of all the churches met, over three hundred strong, to hear the Bishop tell of the romance and adventure of devoting one's whole life to the service of God and man through the Church. He preached at the morning service at Holy Innocents, and that night all the churches united with the student body to fill the college chapel, where the Bishop spoke on "High-mindedness" as one of the greatest services the Church can render to the world today. Rarely has Auburn heard so strong a message delivered with such telling force. The call to the sacred ministry and to mission service, as well as to the devotion of oneself to the work of the Church, wherever one's lot may be cast, was brought home to each person in the crowds that gathered to hear him. An impression was made that must bring forth substantial results. This is one of the first conferences on Life Service that the National Student Council expects to hold in the principal colleges of the country this session.

LEXINGTON

Rt. Rev. L. W. Burton, D. D., Bishop.

Unique Way of Purchasing Dogs for Bishop Rowe.

The young people of the Sunday schools in the Diocese of Lexington have been much interested this fall in a gift of two hundred dollars which they have just sent to New York to be used for the purchase of two Alaskan dogs for Bishop Rowe. Some time ago one of the Church papers published a request from Bishop Rowe for some dogs for his winter trip, and this Diocese decided to send the money for two dogs to be named for Bishop Burton's two little grandsons, "Burton" and "Hendree." Each dog was divided up into a head, a tail, four quarters and the claws, and apportioned among the schools. In this way the two hundred dollars were easily secured and all of the children felt proud to have a part in the dogs. But when the two little boys heard what was to be done they determined to add their share, so one day the residents of Lexington witnessed one small boy dressed in a clown's suit seated on a soap-box in a wagon drawn by another small boy and bearing a placard announcing a "lawn fate" to be given at the residence of the Bishop of Lexington. The "fate" was a complete success, and the four dollars and twelve cents earned were proudly sent by the two boys to be added to the fund for the dogs and used to purchase the harness—the boys' own idea. Perhaps Bishop Rowe's own little son will some day help to drive these dogs with this very harness.

Successful Mission.

Archdeacon Webber has just concluded a most helpful mission at St. Paul's Church, Newport, the Rev. Edmund Jillson, rector. This is the second mission the Archdeacon has conducted in this parish within the last eighteen months. The church people of Newport feel that they have received a deep spiritual blessing from these services. The parish is awake and doing a splendid work.

Men's Corporate Communion: On the first Sunday in Advent a Men's Corporate Communion was held in Trinity Church, Covington the Rev. James D. Gibson, rector. It was the first service of the kind held in this part of the Diocese. But the attendance of over forty men shows that the introduction of such a service was not a useless experiment. Men from both Trinity and St. John's attended, and the Rev. Frank E. Cooley assisted the rector at the celebration.

Rectory Purchased: The vestry of Trinity Church, Covington, has recently purchased a rectory. It is a modern, seven-room house, well situated in the old residential section of the city. The purchase price was $11,500. The newly formed Rectors' Aid Society, composed of the younger women of the parish, have undertaken to pay for it, and in a few months have raised and paid over to the vestry the sum of -2,-500.

IDAHO.

Rt. Rev. F. H. Touret, D. D., Bishop.

First Meeting of the Bishop and Council.

On November 16, in the Bishop Tuttle Church House, at Boise, there took place the first meeting of the Bishop and Council of the Missionary District of Idaho. The Council was organized at the Convocation in May. Bishop Touret presided.

The principal business before the Council was the discussion of reports presented by the chairmen of the five departments of Church work—Missions, Religious Education, Social Service and Publicity. Archdeacon Stoy discussed the weak points in Idaho missions, illustrating his talk with a carefully prepared map. He spoke of the large Mormon population in all the Southeastern Idaho towns, it being about 70 per cent. in most of these places. Bishop Touret expects to get into touch with other denominations with a view to dividing up the work in small Idaho towns and eliminate duplication. Definite suggestions were made by the Department of Religious Education as to ways and means for recruiting the ministry, particularly propaganda that will appeal to parents and boys. Three fields for activity in Idaho were suggested by the chairman on Social Service, namely, railroad employees, mine employees and the various charitable and reformatory institutions. A systematic survey will be made of the State institutions before the next Convocation, with reference to the work already being done by different agencies, and with recommendations for such work as our Church might do. The Council voted that apportionments toward the Nation-Wide Campaign be kept at the same amounts for 1922 as for 1921. Definite action was taken to establish a news bureau, to be conducted by the chairman of the Department of Publicity.

Services for the colored people of the community have been started by the Church of the Ascension, Twin Falls, the Rev. Charles Glenn Baird, rector. The services are held on Sunday evenings, and at the last service twenty colored people were in attendence, which represented more than half of the entire colored population. A colored quartet has been organized to lead the singing.

OKLAHOMA.

Rt. Rev. T. P. Thurston, D. D., Bishop.

Additions to Clerical Force.

The district is very happy in welcoming to its field of endeavor the Rev. Dwight W. Graham, formerly of Waterbury, Conn., and the Rev. R. A. Hatch, whose last charge was in Ottawa, Kan. It is also delighted over the return of the Rev. John Gardner, who was compelled to leave the district on account of a severe illness, which he contracted on his journey West about eight years ago. While recuperating he was rector of St. James' Church, Providence, R. I. Mr. Gardner is now located in El Reno, and is doing a splendid community work there in connection with his parochial duties. Mr. Graham is minister in charge of Emanuel Church, Shawnee, the city which has been very recently awarded the first prize of $2,500 in the better cities contest in Oklahoma. Mr. Hatch is minister in charge of the missions in Ada and Holdenville.

Trinity Church, Tulsa.

On Sunday, November 27, Bishop Thurston re-dedicated Trinity Church in Tulsa The structure seated about. two hundred and eighty persons and has been used for fifteen years. The number of communicants in Tulsa has long since passed the one thousand mark, and for more than a year morning services have been conducted in one of the large theatres.

Work will begin immediately upon the new $300,000 church and parish house, and the church will be, no doubt, architecturally, the most perfect structure in the Southwest.

J. W. D.

GEORGIA

Rt. Rev. F. F. Reese, D. D., Bishop.

Healing Mission in Savannah.

A profound impression was made by the Rev. Henry B. Wilson, of Boonton, N. J., director of the Society of the Nazarine, in delivering his message on the revival of healing in the Church, at a three-day mission held in St. John's Church, Savannah, Ga., November 29 to Deecember 1.

For several months the rector of this parish, the Rev. William T. Dakin, has engaged in this work in a quiet way, and deciding to link his work with the Society of the Nazarine, he invited Mr. Wilson to Savannah to present the method of healing as practiced by this Society.

Very clearly and simply it was brought out in all of the sermons that our Lord's manner of healing as practiced by the early Church was the belief on which the Society of the Nazarine was founded.

Only after attendance at a former service were people invitetd to receive the laying on of hands, and an aver-

age of forty or fifty people availed themselves of this privilege at each service.

Members of St. John's Parish and others met the last afternoon and organized a guild at a conference held by Mr. Wilson, to meet weekly for prayer and intercession for the sick.

The Bishop of the Diocese attended the closing service and declared himself greatly impressed with Mr. Wilson's presentation of his subject.

A parish conference extending three days, two hours each afternoon and evening, was held at the Church of the Good Shepherd, Augusta (the Rev. H. Hobart Barber, rector), the middle of October. The program, as outlined in Bulletin No. 12, of the Presiding Bishop and Council, was followed, and many helpful and constructive suggestions were made. Both rector and members of the parish greatly enjoyed the experience. The Church Service League and the Church School Service League have been organized, as well as a Men's Club which is pledged to serve the Church in any way that it can. A Bible class meets every Sunday evening at Vespers. A mission has been opened by this parish at Bayvale, in which the men are much interested, one of them acting as superintendent.

E. D. J.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

St. Paul's, Alexandria, to Have Free Pews.

At a meeting of the vestry of St. Paul's Church, the Rev. Percy Foster Hall, rector, on Tuesday evening, December 6, it was resolved that on and after January 1 the system of renting pews and sittings be discontinued and the church declared a free church. This step has been taken after mature consideration, for the difficulties involved were fully realized; but the vestry desires to put St. Paul's in line with the majority of Virginia churches in this respect, and to emphasize their long-cherished aim that their church shall serve in the largest way the community in which it has stood for more than a century. In commemoration of this action and as expressing its meaning, the heavy stone and iron fence immediately in front of the church will be at once removed.

Armistice Day in Clarke County.

Clarke County observed Armistice Day in Emmanuel Chapel, Boyce, the service being conducted by the rector, the Rev. B. D. Chambers, and the Rev. Giles B. Palmer, of White Post. One of the chapel's largest congregations attended, including the private, grammar and high schools of Boyce and members of the American Legion. The National Anthems were sung very heartily, and the service was first patriotic, paid tribute to the "Unknown Soldier," and then touched disarmament and peace. Major Robert T. Barbon, of Winchester, the past commander of the Virginia Department of the American Legion, made the address, and gave a very thrilling account of one commander's experience on Armistice Day in France, and raised his audience to high state of enthusiasm by his reference to the Conference for Limitation of Armament and a plea for permanent peace.

Gift to a Retiring Rector.

On November 11 the men's Bible class of Greenway Court Parish, White Post, gave a supper in honor of their retiring rector and leader of the class, the Rev. Giles B. Palmer, who on December 1 took charge of St. Stephen's Church, Westhampton, Richmond. Covers were laid for forty persons and the addresses were made by the Rev. B. D. Chambers, of Millwood, and the Hon. W. T. Lewis, of Berryville. Dr. C. O. Dearmont, as spokesman, presented to Mr. Palmer a loving cup as a token of affection and esteem from the men's Bible class.

The Huguenot Evangelical Society.

For twenty-one years the Huguenot Evangelical Society in Richmond has been supporting a pastor of the Protestant Church of France (Societe Centralo Evangelique). This church has been struggling gallantly, especially during and since the war, against enormous difficulties of all sorts. The pastor supported by the Huguenot Society is the Rev. Daniel Monod, a descendant of distinguished Huguenots, and a faithful laborer in his field at Manbenge, which was fearfully devastated by the war, so that he and his family have no parsonage to live in, it being only half built. The climate is cold and wet, and the help of all good people who are interested in sending the pure gospel to the French is earnestly solicited, in order that this good man and his wife, who do a large part of the work, may be properly sheltered during the winter. The public has little idea of how eagerly the French are receiving the gospel in many places.

Reg. L. McAll, in the "Intelligencer," says that their churches are diligently supporting their home work and Foreign Missions, "and most important of all, the vigor of French Protestantism is due to the spiritual fidelity and intellectual integrity of its leaders. While using institutional methods with great skill, they allow nothing to obscure their first aim, that of saving souls. They have fire, they preach the faith once delivered to the saints, and they are reaching the unchurched masses of the French people." In Manbenge, the services are well attended, the Sunday school has been increasing by leaps and bounds under Pastor Monod. Is not this work worthy of help? Send any contribution to Mrs. J. B. Halyburton, 1628 Park Avenue, Richmond, Va.

The Huguenot Society does **not** consist of descendants of Huguenot families only, and is anxious to receive new members. The dues are $1 yearly, and with the present membership they scarcely suffice to fill out the salary of Pastor Monod, small as that is.

A teachers' training class for the teachers and patrons of the Sunday schools of White Post, Boyce and Millwood has been meeting with success for the past few weeks. A topical analysis of the Old Testament, some teacher training and a question box take up the hour of the meetings, which are held twice a month in the parish hall at Boyce.

Co-operative Plan: Under an arrangement recently entered into by the vestries of St. Paul's Church, Richmond, and Weddell Memorial Church, the latter has merged with the former to the extent of calling the Rev. Dr. W. R. Bowie to be rector of the latter, and putting Rev. George W. Hurlbut on the staff of St. Paul's Church. The latter will remain in charge of Weddell Memorial Church and the Church of the Messiah at Highland Springs which points become chapels of St. Paul's Parish, but maintain their own vestry as heretofore.

SOUTHERN VIRGINIA

Rt. Rev. B. D. Tucker D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Death of the Rev. C. O. Pruden.

The Rev. Clevius Orlando Pruden, rector of Chatham Episcopal Institute, Chatham, died suddenly on Friday, December 9, at the Retreat for the Sick, Richmond, aged sixty-five years. The body was taken to Chatham, where funeral services were conducted on Sunday afternoon, December 11, by the Rev. C. Braxton Bryan, D. D., of Petersburg; the Rev. Chiswell Dabney and the Rev. A. L. Kenyon. Interment was made in the Chatham Cemetery.

The Rev. C. O. Pruden was born at Pruden's Mill, Isle of Wight County, Va., on June 8, 1856, and was the son of John Thomas and Sarah Ann (Denson) Pruden. He graduated from the Virginia Theological Seminary in 1884, and was ordained deacon by Bishop Whittle and priest in 1885 by Bishop Randolph. He has been rector of Chatham Episcopal Institute since 1894, and was widely known in religious and educational circles.

The annual meeting of the congregation of the Epiphany Church, Danville, was held on the second Monday in Advent, the Rev. Malcolm S. Taylor, the rector, presiding. Mr. Taylor has only been three months at the head of the parish, and has already gained the love and confidence of the entire congregation. His inauguration of the plans suggested by the Presiding Bishop and Council was coincided in by the congregation in sympathetic co-operation, with the result that every member of the congregation, young and old, has become a working member in some phase of the parish life.

The annual meeting was well attended, and the reports made by the various organizations and the treasurer for the year 1921 to date were indicative of splendid work having been done.

The Rev. J. Cleveland Hall, D. D., rector-emeritus, was present, and spoke affectionately to the congregation of his pride in the parish and expressed his deep appreciation of the loving relationship already established between Mr. Taylor and himself. Mr. Taylor responded with equally affectionate words, as to the relation between himself and Dr. Hall from the very beginning, expressing his indebtedness to the latter and to every member of the congregation for the wonderful progress already made by the parish, which so far was but a promise of greater things to come.

The election of vestrymen followed.

The Rev. C. Braxton Bryan, D. D., has resigned the charge of Grace Church, Petersburg, after a rectorship of seventeen years, and has been elected rector-emeritus. The vestry has called the Rev. E. R. Carter, rector of St. John's Church, Hampton, to succeed Dr. Bryan.

The Rev. Herbert H. Young, A. B., B. S. and M. A. of William and Mary College, was made a member of the Phi Beta Kappa at the celebration of its one hundred and forty-fifth anniversary of the society on December 5.

The Phi Beta Kappa was founded at William and Mary in 1776, and it is a high honor to be elected a member. Mr. Young has been for the past six years rector of Cumberland Parish, Lunenburg County, and is one of the leading rural clergymen of the Diocese.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Mission services lasting a week were held at the Church of the Incarnation during the week of December 11 by the Rev. Spence Burton, of Boston, Mass. The Rev. William Tayloe Snyder, rector of the church, has arranged services to be held daily, except Saturday, at 7:30 and 10:30 A. M. and 8 o'clock P. M., and all are invited to come to these services.

A joint meeting of the Sunday School Institute and Woman's Auxiliary of the Diocese was held on Tuesday, December 13, at 8 o'clock at St. John's Church. The principal speaker was the Rev. S. Harrington Littell, Secretary of the General Synod of the Chinese Holy Catholic Church. His subject was "Human and Political Problems in the Far East."

The Rev. Dr. William Sheafe Chase, of Christ Church, Brooklyn, was the preacher at the Church of the Ascension on Sunday, December 11. Canon Chase is in Washington in connection with the twenty-seventh anniversary of the International Reform Bureau, of which he is president. In this position and as chairman of the Social Service Committee of the Diocese of Long Island, he has been brought into close touch with social work and is recognized as one of the country's foremost authorities on social problems.

A special service for men was held at Epiphany Church on Sunday evening, December 11, under the auspices of the Laymen's Service Association of the Diocese. Dr. Freeman preached the sermon.

M. M. W.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Annual Memorial Service for "The Father of His Country."

In commemoration of the death of George Washington, the First Troop, Philadelphia City Cavalry, attended service in full dress Sunday, December 11, in St. James' Church.

This was in keeping with the time-honored custom of attending a memorial service for the "Father of His Country," to whom first members of the troop served as bodyguards in the Revolution. The service is held yearly on the Sunday nearest the date of Washington's death, December 14.

The service was conducted by the rector, the Rev. Dr. John Mockridge. To give the military note, the music in part was to the accompaniment of trumpets and drums. The troop moved afoot from the armory to the church.

Anniversary of St. David's, Manayunk.

St. David's Church, Manayunk, celebrated its ninetieth anniversary, beginning Saturday evening, December 3, and continuing through Sunday. The Saturday celebration consisted of a "social evening," when the members gathered in the parish house and the Rev. Dr. Floyd W. Tomkins, rector of the Church of the Holy Trinity, made the principal address. The men's chorus of Mount Zion Methodist Episcopal Church rendered a musical program.

Two historical addresses were delivered on Sunday.

St. David's Parish was founded by the Rev. Robert Davis, of Reading, when Manayunk was a village, having no connection with Philadelphia. The cornerstone was laid in 1852. St. Alban's, Roxborough; St. Stephen's, Wissahickon, and St. Timothy's Roxborough, were at one time mission chapels of St. David's.

The Rev. Francis B. Barnett is the rector.

Installation Services: The two Bishops of the Diocese officiated Sunday, December 4, at two installation services in suburban churches. Bishop Rhinelander officiated at the institution of the Rev. Benjamin N. Bird as rector of St. Asaph's, Bala, succeeding the Rev. Harrison B. Wright. Bishop Garland took part in the institution of the Rev. Andrew Haughey as rector of St. Mary's, Ardmore. Mr. Haughey had been assistant at St. Mary's and was chosen rector after the death of Rev. George P. Allen.

A baptismal font has been presented to All Saints' Church, one of the older parishes in Philadelphia, by Congressman William S. Vare, in memory of his daughter, Miss Ida May Vare, who died in China a year ago while accompanying her father and a Congressional party on a tour of the Far East. She was baptized and confirmed in All Saints' Church.

The font is of carved and polished white Vermont marble, and a basin two feet deep rests in pillars.

The Church of St. John the Baptist, Germantown, has purchased the house at 5313 Wakefield Street for a rectory.

R. R. W.

St. Andrew's Chapel, McKinley, entered the new Church year and its Natal Day—St. Andrew's Day—in good shape. Bishop Suffragan Garland came for confirmation on St. Andrew's Day, the second class this year, and the people of the chapel have added many improvements to the chapel, which will help considerably in furthering the work this winter.

Miss M. B. Sibman, one of the Church's missionaries located in Wuchang, China, addressed the congregation at St. Andrew's Chapel, McKinley, Pa., on the evening of the First Sunday in Advent. Miss Sibman's story was most interesting and was listened to attentively, and steps were immediately taken to put into a tangible shape an expression of appreciation for the work she is doing.

The men's Bible class at the Church of Our Saviour, Jenkintown, is holding the interest of more than the number of men whom it was originally expected to reach—namely, fifty. At the session on the first Sunday morning in Advent sixty-four laymen were in attendance. Seventy-nine men of the church attended the Corporate Communion on the morning of the first Sunday in Advent, following the suggestion of the national office of the Brotherhood of St. Andrew for a Corporate Communion on this morning throughout the Church.

LOS ANGELES.

Rt. Rev. Joseph H. Johnson, D. D., Bishop.
Rt. Rev. W. B. Stevens, Ph. D., Coadjutor.

Tribute Paid Bishop Johnson by Citizens of Pasadena.

Completion by the Rt. Rev. Joseph H. Johnson, D. D., of more than a quarter of a century as Bishop of Los Angeles and as a resident of Pasadena, was marked by a "community banquet," tendered by the people of Pasadena to the Bishop and Mrs. Johnson at the Hotel Maryland on Thursday evening, December 1. The dinner, which was attended by three hundred and fifty men and women, representing many walks of life and all faiths and creeds, was an expression of esteem and affection from the people to a religious leader, educator, upbuilder and loyal Pasadena citizen beloved for his democracy of heart and catholicity of mind, and to his charming wife.

The opening prayer, which was one of thanks for the safe return of the Bishop and Mrs. Johnson from an extended trip abroad, was said by the Rev. Richard W. Abberley, D. D., pastor of the Central Christian Church. The Rev. Leslie E. Learned, D. D., rector of All Saints' Church, was master of ceremonies, and greetings and expressions of appreciation from the people of various denominations were brought by Judge Edwin F. Hahn, for the First Congregational Church; Mr. Frank S. Wallace, for the Methodist Church; Mr. L. A. Broadway, for the Baptist Church, and the Rev. Robert Freeman, D. D., for the Presbyterian Church.

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

Dr. Birckhead Captures Delaware Churchmen.

At the semi-annual dinner of the Delaware Church Club held December 7 in the du Pont Hotel, Wilmington, Dr. Hugh Birckhead, rector of Emmanuel Church, Baltimore, told the story of the visit made by him to the Holy Land last summer in company with a Jewish rabbi. As he unfolded the significance of the land as the birthplace of our religion, and then related the attempt of the Kaiser to prepare the way, by a great world war, for his triumphal entry into the Holy Land, the listeners learned as never before the meaning of the present humiliation whih has overtaken the once-powerful war lord.

The vexed situation of the Jews since the war was also described by Dr. Birckhead, who narrated the events which have followed the signing of a compact between the British Cabinet and a Jewish chemist whereby England became possessor of a more powerful gas than that with which Germany seemed to be on the point of bringing the world to her feet. England has found difficulty in fulfilling the compact in the way in which many Jews understood it, and America is appealed to for one hundred million dollars with which to finance the movement for the return of the Jews to their ancient land, and to relieve the distress arising from the migration of thousands to a land unprepared for their return.

Bishop Cook also addressed the club and declared the time is ripe for a drive for ten thousand communicants in the Diocese.

J. H. E.

Family Department

DECEMBER.

1. Thursday.
4. Second Sunday in Advent.
11. Third Sunday in Advent.
14, 16, 17. Ember Days.
18. Fourth Sunday in Advent.
21. Wednesday. St. Thomas.
25. Sunday. Christmas Day.
26. Monday. St. Stephen.
27. Tuesday. St. John Evangelist.
28. Wednesday. Holy Innocents.
31. Saturday. New Year's Eve.

Collect for Fourth Sunday in Advent.

O Lord, raise up, we pray Thee, Thy power, and come among us, and with great might succor us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of Thy Son our Lord, to Whom, with Thee and the Holy Ghost, be honor and glory, world without end. Amen.

Collect for St. Thomas' Day.

Almighty and ever-living God, Who, for the greater confirmation of the faith, didst suffer Thy holy Apostle Thomas to be doubtful in Thy Son's resurrection, Grant us so perfectly, and without all doubt, to believe in Thy Son Jesus Christ, that our faith in Thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with Thee and the Holy Ghost, be all honor and glory, now and forevermore. Amen.

For the Southern Churchman.

The Gift.

(To H. B. C.)

Anna B. Bensel.

'Tis Christmas! and you, too, have sung the glory
Of Him Who came to earth so long ago
For that great sacrifice—the Victim holy—
Binding upon Himself our human woe.

He gave to you a gift, in gracious loving,
Unknown to you, within your heart it lay,
Until He touched your eyes, revealing softly
The undreamed blessing, on that wakened day.

And you shall find the secret of its comfort,
Which makes the spirit grow full sweet and broad.
It is so restful, friend, to sing—when weary—
Leaning your soul against the heart of God!

The Last Name.

Jesus! That was the name written at first below every other name, at the very end of the list of the Roman officers charged with the duty of the census of the district about Bethlehem. All day long the tired pilgrims have filed before the desk. At last the wearying record is complete, and the officer sets himself to cast up the column. A shadow falls across the page; he turns impatiently to the doorway, to see the figure of a stalwart man outlined against the setting sun.

"I could not came earlier," says the man—"the child was born last night."

"You are at the inn"

"No, we arrived too late, the babe was born in a manger!"

"Your name?"

"Joseph."

"Of what tribe?"

"Of Benjamin, of the house of David. We are the descendants of kings!" The officer did not even look up. The world was full of descendants of former kings. And now there was no king but Caesar, whose name was above every name.

"Your wife's name?"

"Mary."

"And the child's name is to be?"

"JESUS!" The voice of the man fondles the syllables. "It means the Saviour of His people."

"Jesus, son of Joseph, of the tribe of Benjamin," wrote the officer, and closed the book. It was the last name on the list.

And so it goes—some write His name after ambitions and pleasures and selfishness, but "God hath exalteth Him and given Him a name which is above every name, that at the name of Jesus every knee shall bow" in heaven, and every knee of principalities and powers, and thrones and dominions, and angels and arch-angels, and seraphim and cherubim, and martyrs and saints; and every soul in Paradise; and the very demons in hell; and over all the earth at Christmas week knees bow, and tongues confess anew on the Feast of the Nativity, that Jesus Christ is Lord, to the glory of God the Father. The whole world is in love with Him. As a baby creeps across the floor to bend and kiss a bar of sunlight falling into the room, so the whole world loves the sunshine of the love of God in the face, and life, and words of Jesus Christ.

In Cannaught, Ireland, white candles will burn in every house before the family altar and the door will be left open that Mary may know the door would not be closed, if she came again this Christmas with the Holy Child. In Lyons, France, at the Foundling Hospital, the first infant on Christmas day will be accorded a royal welcome, in His name. In Naples and Rome the pifferari will come down from the mountains to play in front of all the carpenters' shops in honor of Jesus. In Armenia each household will gather round while candles are lighted and father tells the story; as the candles burn out and the story closes, the feast will begin, while salutations will go joyfully round, "The Gracious Birth of Christ, blessed by His birth!"—Rev. G. C. Stewart.

Children Are Not "Naturally Cruel."

It is a very general belief that children are naturally cruel, and one frequently hears such phrases as "the cruelty of childhood," or "all children are cruel, but they outgrow it," as if cruelty were like helplessness, or simplicity, an attribute of childhood, inseparable from the state of infancy.

A cruel nature, of course, shows itself such in infancy, as a generous one will show generosity, or a lazy one indolence; but, cruelty in itself, that is, enjoyment in causing or witnessing suffering, is not a characteristic of childhood.

The baby who plays with a kitten, holding it up by its tail, or clutching its fur, crowing with delight at the little creature's cries of pain, is not cruel, because it has no idea that it is inflicting pain.

Even the older child who chases the butterfly, crushing it to death in a hot little hand, is not cruel, for he also is too ignorant to know what suffering he has caused.

The child that is suffered, unchecked, to torture an animal, will soon pass from an unconscious to a conscious cruelty; from careless infliction of pain to enjoying the sight of suffering; from the torture of animals to the hurting of smaller brothers and sisters.

But kindness must be taught. Weeds only are self-sown; we need but leave the garden uncared for, and before long we find it overgrown with weeds. But we must sow and plant and tend with ceaseless care, if we would have our garden filled with sweet flowers and fruit.—The Humanitarian.

For the Southern Churchman.

The Stars in Glory Shine!

Martha A. Kidder.

The stars in glory shine,
The angels sing
To greet their King,
And guard the Child divine.

The mother is asleep,
The Babe at rest,
Upon her breast,
The ages watch shall keep.

Proclaim with mighty voice
The Son of God has come
From His eternal home,
Rejoice again, rejoice!

The Chaplain's Christmas.

To the villagers of the little town of Loupeland we must have been a weird procession when early on Christmas morning we found our way in the darkness along the winding road which formed the main street of their town. The three or four lighted candles which we carried cast strange shadows on the pavement and the white pages of our Christmas carols showed plainly against our uniforms.

Only an occasional home showed signs of life. Few families had risen, for the presents of this Christmas would be simple and inexpensive; in some homes there would be none at all. Four years of war had impoverished Loupeland. What was the need of rising early? Let the children sleep; the day would be long enough. Passing homes where such thoughts as these ruled, we hurried on to the village square, where the dim outlines of the parish church could be just detected.

Some one inquired the time. As we mounted the steps of the church the old clock in the tower answered the question, striking six. It was still quite dark; the time of day when everything is indistinct and nothing is seen in its correct proportion. Peculiar emotions came to us as we stood in the shadow of the house of God waiting for the chimes to cease. We wondered how the day would begin for our dear ones in the States. Our thoughts stole back to previous Yuletides, when we had enjoyed so much of the Christmas cheer in our own homes. But we had not come to meditate. We had come to sing our Christ-

mas carols to the villagers. As the echoes of the chimes resounded through the church we sang—

"Joy to the world, the Lord is come!
Let earth receive her King.
Let every heart prepare Him room,
And heaven and nature sing."

With this stirring hymn we began our joyous mission. Should not this be indeed a joyous Christmas? Had not the Prince of Peace, the Christmas Christ, demonstrated His power and His rule once more? For the first time in almost half a decade France was to obesrve her Noel with light heart. We were determined to do our part by giving the day a memorable beginning.

Then followed, "Oh, little town of Bethlehem," and as we sang this much-loved hymn of Bishop Brooks it was filled with a new meaning. For Bethlehem seemed nearer with the quaint, old-fashioned cottages of Loupeland stretching out before us. Other of the well-known Christmas hymns followed: "It Came Upon the Midnight Clear," and "Hark! the Herald Angels Sing." When we turned to "Silent Night, Holy Night," and sang of the calm and of the brightness "round yon Virgin Mother and Child," some of us thought of the dear little tots that had come into our homes and a few of us thought of our blessed babies in heaven, now the companions of the "Holy Infant so tender and mild."

As we continued to sing, one by one the lights began to appear in the homes across the square. Here and there a figure was seen in a doorway; an occasional greeting came to us. The village was beginning to awaken. So we moved out across the square to the street and went slowly from one end of the little city to the other, singing our carols as we went. When we were ready to return to our quarters it was nearly seven o'clock, and by that time the whole of Loupeland had risen. Some of the fathers came out to thank us, many of the mothers cried out their Christmas greeting from the open doors, and the little children pressed their faces against the windows, having heard but wondering at the strange songs.

Thus the Christmas that we had looked forward to with no little dread began in a way designed to give the entire day a wholesome tone. We had sung ur Christmas carols to an alien people in a tongue foreign to them, but the universal Christ had led us to one another and in the joy of a peaceful Christmas we entered upon the celebration of the Master's birthday with light hearts. When we returned to the chateau where we were quartered there was time enough before breakfast for a reading of the Christmas story, a solo by one of the chaplains, and a fervent, helpful prayer.

There were about forty of the A. E. F. chaplains at the Army Chaplains' School on Christmas. You have just read the way in which the day was begun by some of us. The afternoon was worthy of the morning. As the day drew to a close we learned that the celebration of our Lord's birthday is not dependent upon location or conditions. It is largely a matter of the heart.

It was decided by a committee previously appointed that it would be a fitting thing to give the little folk of Loupeland a typical American Christmas. Acting upon this decision, a tree was secured and duly decorated, having been placed in the spacious parlor of the roomy old chateau. Great boughs of brilliant holly with the bright red berries peeping out were hung in rich profusion throughout the lower rooms of the chateau. About one hundred presents were purchased in the city of Le Mans, and to these were added the same number of good-sized boxes of candy liberally donated by the Red Cross. Eagerly we worked to make the event memorable. We were rather well pleased with the result of our efforts.

As early as two o'clock the older children who could not wait for the automobiles which the commandant of the school had provided, began to file into the grounds of the chateau, and, to our surprise, accompanied by mothers and aunts and older sisters. It was seen at once that our big parlor would not begin to hold the number who had decided to accept our invitation. But the crowded condition of the parlor and the wide-spreading hall did not detract one whit from the enjoyment of the afternoon.

There was an address of welcome delivered, slowly, by one of the chaplains who had mastered French. Then followed a program happily rendered and eagerly listened to. Perhaps the number which elicited most applause was a song with banjo accompaniment. The children went wild over the banjo. When our part had ended the children sang the Marsellaise at our request. I doubt if the same number of American children could sing the Star Spangled Banner any more vigorously.

The presents and the candy were the crowning events of the afternoon. I was standing where I could watch most of the children. One boy with a front tooth missing and freckles that looked as though a hot Iowa sun had developed them, scarcely took his eye off the tree. He had discovered a drum, and that drum he would have, and, I hasten to add, that drum he got. A little motherly soul of ten told me that her father had been killed in the war and that her mother had since died. She had a younger sister and two younger brothers. Her maternal powers were greatly taxed as she tried to keep these three under her wing after they received their candy and presents. When the youngsters had passed by the tree and had been given their gifts they assembled in front of the chateau, waiting for the machines that were to take them to their homes. As we watched the boys cock their toy guns and the girls caress their new dolls we knew that our Christmas had been a success. We also remembered that in bringing joy into the hearts of these, His least, we had brought joy unto Him.—Chapalin G. W. Brown, in Presbyterian Banner.

The Depth of Prayer.

There are in a certain part of the country a few miles inland great ponds, almost lakes of water. It was long noticed that independent of the rainfall, the level of these ponds was different at different parts of the day and year. It was found that when one pond was highest, there was a marked tendency for all the ponds to rise too; some responded quicker than others; all of them rose within a few hours after one another as the biggest pond rose. Yet there was no apparent connection between the ponds. People, by observing, came to the conclusion that there must be a subterranean connection of some kind between the ponds. But why should any one of them rise. People came at last to the conclusion that one of them at least must have a subterranean connection with the tides of the sea.

So to all appearances, when you retire into your own mind and think your own thoughts you are absolutely alone and isolated from all the rest of us. Yet it is a fact that no great invention or discovery has ever been made, in any live human mind, but it was found that in several other minds the discovery was almost or altogether achieved about the same time. Beliefs, like belief in witchcraft or the belief in the necessity of slavery, rise and fall by communities rather than by individuals. Somehow there is a certain depth in the unconscious deeps of your nature where you and I are one. And that ocean in which we all are perfectly one is the ocean of the love and power of God.

There is nothing magic about prayer. It is simply a half undiscovered law of the connection of the human mind with other human minds and with the great mind of God, in whom we all live and move and have our being.

If together, now, you and I were to agree that we would put ourselves into prayers, in the future; were to imagine ourselves in living touch with God, thanking Him for the vision and its certain realization; if we then were to pause for a moment, that God might speak His word to us and start us with resolution on this upward path, then we would all have taken one of our early steps on that way which at last leads to the point where our Saviour kneels in joyful communion with His heavenly Father.—J. Edgar Park.

Love's Miracle.

Come, shepherds, come to Bethlehem,
To greet the new-born Day!
The rose-lit morning dims the stars,
And all their bright array.
But fairer than the hosts of heaven
Or flowers the spring may know,
Roses have out of Eden bloomed,
And summer in the snow.

The morning stars have sung for joy,
The angels meet them there,
What rush of holy voices fills
The stilly listening air!
These frozen banks are flushed with flowers,
At midnight comes our morn,
Our Saviour comes to dwell with us,
Jesus Christ is born!

Child Jesus lies in Mary's arms,
So sweet, so soft, so small;
He smiles on her, His mother dear,
On oxen in the stall:
When love like this comes down from heaven,
To praise Him haste away!—
Come, shepherds, come to greet Him there,
To hail the King of Day!

—Grace Dickinson.

Once a Year.

I do not believe the old saying that Christmas comes but once a year. To the selfish world, busy with its own affairs and greedy for its own gain, I doubt if the real Christmas ever comes. To others the spirit of good will, of generous giving, of kindly service, may come for a day when they are reminded by the holly and the mistletoe. But to him who wears upon his breast the badge of the loving heart, who gains by giving, who is happy in another's happiness, who finds his daily task a service and the world his friend—to him Christmas Day is every day, and living is but loving.—Selected.

For the Young Folks

For the Southern Churchman.

A Child's Christmas Hymn.

Jesse Jouitte.

'Tis Christmas-tide, dear Jesus;
The time of Thy dear birth—
At early dawn, on Christmas morn
Thou camest to bless the earth.

Thy lovely mother, Mary,
Watched o'er Thy lowly bower;
The birds were sleeping in their nests;
Asleep the wayside flower.

The shepherds, as they watched, beheld
A great light in the sky—
And then they heard the angels tell
Their message from on high.

"To you, this day a Saviour,
In Bethlehem is born."
And then they said, "Good will to man;
And peace." 'Twas Christmas morn.

The shepherd sought Thy presence
To glorify Thy name,
And let us not forget, dear Lord,
This day to do the same.

This Christmas-tide, dear Jesus,
In memory of Thy birth,
Let us bring gladness to some heart,
To help Thee bless the earth.

How Santa Claus Came.

Priscilla's grandfather was an instructor in a State university; that shows that he was a learned man. He was called "Professor." Once the President of the United States invited him to come visiting at the White House in Washington, because he knew so much about the stars and everything in the sky. He called the stars by name, and you would think he had once lived in the Milky Way, he could tell you so much about it. Great men from all over the world came to call on Priscilla's grandfather, and he talked with them all as easily as Priscilla talked with Tommie Perkins through the back fence at home. Wise men from everywhere seemed to think that there was nothing about the sun, moon and stars and all the heavenly hosts that Priscilla's grandfather didn't know; and yet Priscilla was deeply disappointed in this wonderful man, because she, seven-year-old Priscilla, had discovered that he didn't know it all.

Here it was, Christmas Eve, and he had said nothing about the Star in the East, about the angels who came winging their way to earth to sing on the hills of Judea, because a Babe was born in Bethlehem; he had not even mentioned Santa Claus and flying reindeer on this most wonderful night of the year. There had been plenty of chance, too, because Priscilla and her dignified white-haired grandfather had dined alone. It had been a long and dreary meal, too, with the colored boy who waited on table in a hurry to have it over with, because he and the other servants had been given a holiday for the evening. The housekeeper had gone home in the afternoon to make merry with her beautiful grandchildren. She wished to take Priscilla with her, but grandfather had said no, it might be necessary for him to take the little girl to the hospital before the dawn.

The housekeeper understood, and tears came in her eyes as she kissed the little girl and said to her that they would see next day what could be done about Christmas.

Priscilla didn't understand. She knew that her mother had been taken suddenly ill with appendicitis and that she had been taken to the University Hospital, and she knew that her father, who was once grandfather's little boy in this same big house, long years before grandma died, had gone to the hospital to stay all night; he had brought her to grandfather's house and left her in his care. Mother had said at the last, "Be a good little girl, my darling," and father had said, "Be a brave little girl and obey your grandfather." That was all; not a word about Christmas Eve.

They might have known that Priscilla would be a good little girl just before Christmas, anyway. They might have known, too, that Priscilla would be good for the sake of her mother, although the little girl didn't know the meaning of appendicitis; it was a new word to her.

It seemed strange, though, that they had all forgotten the meaning of Christmas Eve to a little child—all of them but the housekeeper. It was bad enough to be away from home on Christmas Eve, separated from her father and mother, without even a mention of Santa Claus. Worst of all, Priscilla had heard her grandfather tell the nurse at the hospital, speaking over the telephone, that he would sit up all night and wait for news. Now it is well known that Santa Claus does not care to meet the man of the house, up and dressed at midnight, when he comes down the chimney on Christmas Eve; and how could he come down the chimney if there should be a fire in the grate? Priscilla hoped that if her grandfather did sit up all night he would stay in his study and let the fire go out in the living-room.

She went to bed at eight o'clock. She said her prayers at grandpa's knee and he didn't seem to listen to a word she said when she prayed for gifts to take to little sick children in the hospital and besought our Lord to take good care of her mother and send her home quickly "all cured." At last, just as grandfather had covered her with too many blankets and was leaving the room, Priscilla called after him—

"O grandpa, don't you suppose Santa Claus will know I am here and come down your chimney tonight?"

Grandfather didn't smile as he answered thoughtlessly: "Well, if he does, I'll have a good look at him. Good-night, Priscilla. Go to sleep like a good little girl."

Priscilla couldn't go to sleep; she kept thinking of her dear mother and her father, and their beautiful Christmases at home, until she was so lonely and homesick it is no wonder that she cried and cried into her pillow. Suddenly the little girl remembered that this strange night, for the first time in her life, she had forgotten to hang up her stocking! She wondered how she could have been so careless; she must hang her stocking at once.

Priscilla slipped out of bed and by the light in the hall found her stockings. A minute later her grandfather, who was sitting in front of the fireplace in the big living-room, saw a little girl in her nightie coming softly toward him. He was sitting in a huge chair in front of a roaring fire, with the tips of his fingers together. It was strange to see grandfather sitting like that and doing nothing.

"What is the trouble, Priscilla?" he inquired.

"I—I forgot to hang my stockings," she answered.

"Why, that is right," he said; "hang them here by the fire so they will be nice and warm in the morning. You may dress yourself right here on this rug—good idea!"

"Oh, but I am thinking of Santa Claus," wailed the child. "I—I'm afraid he won't come down this chimney with such a fire burning!"

"If he does I'll make him unload his whole pack," grandpa answered. "I'd forgotten about him." Then he helped Priscilla hang both stockings, but he spoke and acted like a man in a dream, because he was thinking of appendicitis instead of why children hang stockings by the fireplace on Christmas Eve. He carried Priscilla back to bed, and this time he kissed her good-night and said, "Don't worry, little one; don't worry"; and back he went to the fire to worry and worry because he couldn't help it.

Priscilla, though, feeling comforted, fell asleep, thinking one minute that angels were in the room and that she heard the rustle of their wings, and feeling sure the next minute that she heard the bells of fleeting reindeer in the air outside.

Suddenly Priscilla was awakened by the distinct ringing of the front door-bell. She sat straight up in bed and listened; the few minutes she had been asleep seemed hours. She heard grandfather walk down the long hall. He opened the front door. No one spoke. Grandfather closed the door after a minute of silence and started back to the living-room. Opposite Priscilla's door he paused.

"Who was it?" she inquired.

"There was no one at the door," he answered; "no one in sight."

"Then it was Santa Claus!" the child exclaimed. "He cannot come down the chimney, so he came to the door and gave just one ring. Next time he does it, grandpa, do please go faster and let him in."

"I certainly shall," grandpa promised. "Now cuddle down and go to sleep again."

Priscilla tried to keep awake that time to see what would happen next, but she couldn't do it.

Grandpa, however, was wide awake, and now he had something to think of besides about Priscilla's mother at the hospital, whose life was hanging by a thread, as the surgeon explained; an operation might save her, but there was little hope. What interested Priscilla's grandfather was this: a light blanket of snow had fallen in that Southern city and covered the front porch, yet, although the old-fashioned bell had sent one clear peal through the house, there was not a sign of a footprint on the snow. Grandfather was mystified.

Perhaps an hour later the bell rang again. Grandfather hastened to the door, with Priscilla shivering with cold and excitement close behind him. The window was open in her room, and the night was chilly.

"Run back, child; run back," cautioned grandfather. He opened the door; there was no one there and not a track in the snow.

"It was Santa Claus; I know it; I know it!" the little girl exclaimed. "It is just like him to come to every house in the world where there is a child like me that'll divide everything with poor children! You'll see, grandfath-

er, that before morning Santa Claus will get in this house somehow and leave me two stockings full of gifts and things for poor children besides. Now I am going to cover up my ears and sleep so I can wake up early in the morning. Good-night, grandpa dear. Merry Christmas!"

After the man went back to the fire she called again in shrill, glad tones, "Merry Christmas, Merry Christmas, grandpa, to all the world, and to every one in our family—good-night." After that there was no more heard from Priscilla until grandpa awakened her in the Christmas dawn.

Meantime perhaps another hour passed and the bell rang again! No one was there; there were no tracks in the snow. Another interval of time, the bell rang again! No one there; no tracks in the snow.

At last grandfather began to think seriously of Santa Claus, and suddenly he realized how blind they had all been because of the shadow hanging over their Christmas Eve. But a child must not suffer, too; not if he could help it. No child in grandfather's house had ever before faced a cheerless Christmas morning. When grandfather had come fully to his senses, he walked to the telephone and talked with two leading merchants of that town and told them to send to the side entrance of his house the finest gifts and books in their shops suitable for a seven-year-old girl, and a general assortment of toys for "poor children"—and "never mind the expense"!

All night at intervals the front door-bell kept ringing fainter and fainter at last, until in the early hours of Christmas morning it was but a tinkle; still there were no tracks in the snow.

At dawn, though, the latch-key turned in the door and a hasty step sounded in the hall. Grandpa sprang to his feet, and there stood his own son, Priscilla's father. His face was beaming with joy.

"Merry Christmas!" was his greeting. "The best of news!" Priscilla's father exclaimed. "She is living; she will live. The operation was successful—there is every chance for her recovery! But, father, we forgot all about our poor little tad's Christmas stockings, and"—

"Old Santa Claus didn't," grandpa interrupted, and waved his hand toward the fireplace, where two stockings bulged with mysteries, and gifts were piled high up on the floor. "No, sir, Santa Claus didn't forget—you may depend on that old fellow every time! No, you mustn't go for that baby; your clothes are too cold! Let me!"

And he went. "Merry Christmas, Priscilla!" he called, as he snatched her, blankets and all, from her bed, to carry her, winking and blinking and rubbing her eyes, into the warm, bright living-room.

"Oh, Merry Christmas to all the world!" she shouted when she saw those stockings. "He came; he came! I knew he'd come! Is mother getting well this lovely Christmas morning?" she asked her father, before she touched a gift.

"Mother is getting well!" father answered, and then he danced around the living-room, and behaved the way Tommy Perkins did when his side beat at a ball game! Oh, but those three had a gay time. The housekeeper could scarcely believe her eyes and her ears when she came in to get breakfast.

After breakfast Priscilla's father and grandfather made a secret examination of the front door-bell. They found that a huge spider had spun a thick web, for reasons of her own they could not understand, around and around the inside of that old-fashioned door-bell. It was the kind of bell that worked by the turning of a knob. When the spider stepped on the slender spring of the bell, down it went with the weight of her heavy body; when she stepped off, "Ding!" said the bell. The two men had a merry laugh, but they didn't tell Priscilla just then what amused them so much.

And at the hospital that day a radiant child said to her mother in the minute in which she was allowed to say anything:

"Oh, mother dear, Santa Claus played a big joke on grandpa! And you ought to see my presents! We have brought a bushel basket full to give to children in the hospital! I never had so many to divide before in my life! Merry Christmas to everybody in the world; and most of all to mothers and children in hospitals!"

And that's all for now.—F. M. Fox, in Presbyterian Banner.

Winter.

Winter, which is the season for which city dwellers most often commiserate those who live in the country, is both more enjoyable and more widely enjoyed in the country than in the city. There the snow lies clean for weeks, a mantle that not only warms the things that the farmer knows should be kept warm, but also hides much that would be unsightly if left exposed. The landscape itself changes.

When the leaves have fallen from the deciduous trees the conifers come into unaccustomed prominene, and new vistas open in the woods. The very sounds are those of creatures that go about their business undisturbed by the seasons—the calling of crows and blue jays, the barking of dogs, the voices of cattle; and in the clear cold of a Northern winter they have a wonderful carrying quality and something of music.

As to winter sports, they are all country born and bred. Coasting down an artificial chute on a toboggan is tame when compared with skimming half a mile of snow-crusted pasture full of boulders and hidden brush heaps, and skating in a rink is like eating canned mushrooms or desiccated apples. The place to skate is out of doors on a river where you can stretch away for miles and see something new at every turn, or on a lake, or, best of all, in flooded woods, where you can glide into a thousand icy estuaries sheltered from the wind and cut shinny sticks that Nature herself made in her own factory and build a roaring camp fire round which to gather in the dusk.

The city man pities his country cousin because he has to get up in a cold room and start the fire and draw water from the well. His idea of living is to open the draft of the furnace, hop back into bed and get up when the house has got warm. The poor fellow does not know that the exercise of building the fire and drawing the water and doing the other morning chores would warm him more quickly and more thoroughly, and with that eternal, self-engendered heat which bestows a comfort greater than anything which a stove or a furnace radiates. The ordinary country dweller probably sits down to his breakfast with a sense of physical well-being and contentment that the city man seldom has.

No; winter is nothing for which we who know it ask to be commiserated. It is virile, tonic, wholesome. Let those who wish seek the soft allurements of the pomegranate and the palm. We prefer our annual bout with the vigorous old chap whose hair is as snow and his beard as icicles, but who still packs a wonderful wallop in his hard old fist.—Youth's Companion.

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By W. RUSSELL BOWIE, D. D.

Rector of St. Paul's Church,

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The Land of Christmas.

Once upon a time there was a poor little lame boy who had no toys. Tom knew this was true, for one day, at the little boy's house, Tom asked him to bring out his toys, and the little boy answered, "I haven't any toys."

Tom could hardly believe that there was anybody in the world without even one toy, so he went home and told little sister about it, and together they planned to bring the little boy a toy from the beautiful Land of Christmas.

Mother was willing for them to go, so hand in hand on the day before Christmas went Tom and little sister. They did not know the way, so they asked a feathery snowflake which came and lighted saucily on the end of Tom's finger:

"Pretty snowflake, while you linger
On the tip of my warm finger,
Tell me, where's the Land of Christmas?"

And it answered, oh, so softly:

"Little boy and girl, politely
Ask yon tree that shines so brightly
If you seek the Land of Christmas."

The children continued their journey, and at last they arrived at the great tree, all shining brightly across the white snow. When the children asked the way to Christmas Land, thus the shining tree responded:

"Step into my trunk so hollow,
Take a Magic Wand, and follow,
The Shining Path to Christmas Land."

So they stepped into the hollow trunk, where they found magic wands. Tom chose a silver wand with a star at the end of it, and little sister a golden one, with a white dove at its end.

When the children stepped out of the tree they were surprised to find themselves grow very small, indeed. And this they noticed—if the magic wands were held aloft, the children remained small, but if the wands were lowered, the children grew large again.

The children knew that in the Land of Magic they must obey all the great commands, so they started down the Shining Path, holding their magic wands high in the air. They journeyed on and on and at last they reached a great wall, and when they looked up they saw beautiful lights which spelled the words "Christmas Land" over the tiny gateway!

Tom reached up and pulled the bell rope, and out upon the frosty air rang the sweetest chimes you ever heard. Soon the tiny gates opened and Tom and little sister were glad that they were small enough to slip through! And oh, such a beautiful land as it was! Every tree was a Christmas tree all laden with Christmas gifts. The music boxes were playing, the horns were tooting, the dolls were saying "mamma" and "papa," the Jacks-in-the-box were jumping out and then hiding again, and everything seemed to be saying, "Take me! Take me!" It was hard for the children to select just one toy for their little friend.

They skipped about for a long time, examining the toys. Finally, on the top branch of one of the tallest trees there hung a box tied with a big red bow. On one side were printed the words, "Magic Lantern."

"The very thing!" said Tom, but how could he bring down the box from the top of a tree so tall—for, as you remember, the children were very small. Just then a little breeze whispered in Tom's ear:

"Little fairies, tell me why
I see you sit so still and sigh;
I will get the box for you!"

Then the little breeze blew into a strong breeze and flew into the top of the tree. There he tugged and pulled and puffed, until at last the string had to let go and down fell the box, red bow and all, into a soft bank of snow. The children were overjoyed when the box containing the magic lantern was safe in their hands!

Then they went back along the Shining Path, and very soon reached the great Shining Tree. Into its hollow trunk they went, and left the magic wands, and as soon as they stepped out into the daylight again they found themselves as large as ever. They ran on and on, until they finally reached the little boy's window. The setting sun was painting everything red and orange and gold, and when they peeped in there lay the poor boy on his little cot, and his empty stocking hung from the back of a chair.

The chair stood near the window, and on the note that was pinned to the stocking Tom read the words, "Dear Santa Claus: If you should happen to have just one toy to spare for me, won't you please leave me a magic lantern?"

Tom softly opened the window and placed the box with its precious toy on the chair near the empty stocking. Then the children slipped away to their home, where they told mother their secret.

And all would have gone well if the lantern had not been a magic lantern, for in some way it had taken a picture of Tom and another of little sister. So the next morning the happy little boy sat in his chair opposite the screen which his poor, hard-working mother had put up. Together they watched eagerly for the first picture.

And would you believe it, that tell-tale machine showed, first, Tom's smiling fame, and then little sister's dimpled one!—Presbyterian of the South.

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PITTSBURGH

Rt. Rev. C. Whitehead, D. D., Bishop.

A Successful Campaign.

St. Stephen's Church, Wilkinsburg, at the Sunday evening service, November 20, completed a parish campaign that, in its awakening and successful effects, proved unprecedented. Never has such a response, on the part of many, been known, and there have been several progressive records. Six weeks, Sunday, October 16, to Sunday, November 20, were set aside for the campaign, and it was found not a day too long. Eight laymen of the parish, three from the vestry and five from the congregation, very carefully worked out a complete plan. It was presented in a written letteer, sent to every home, and freely distributed at all the services. This plan consisted of three phases—every member worshipping regularly, every member working earnestly, every member giving systematically. Mid-week conferences were held, and well attended, for the purpose of discussing everything of the campaign that had previously been outlined. The rector, the Rev. William Porkess, was requested by the committee to preach a course of twelve sermons, covering the six Sundays, morning and evening, of the campaign. He very frankly talked money throughout this series, under the title of. "The Eloquence of Money." The method of tithing was given a prominent place, and many parishioners have gone on record as tithers. The closing service, Sunday evening, November 20, proved to be a spiritual climax. During the intensive and last week of the campaign the new pledge cards for 1922 had been delivered to all the homes of the parish, and the parishioners were urged to make out their pledges, bring them to the church, and deposit same in a locked box kept there. This box was emptied by the parish treasurer Sunday afternoon, November 20, and all the names, without amounts, were read at the closing and evening service of the same day by the rector from the altar steps, followed with special prayeer for all represented by these names. The church was well filled and the spiritual impression will long last.

CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.
Rt. Rev. Charles Fiske, D. D., Coadjutor.

St. Mark's Church, Syracuse (the Rev. Percy T. Fenn, D. D., rector): On Thursday evening, December 1, the wardens and vestrymen of St. Mark's Church, with their wives, gave their rector and his family a very delightful "surprise party." It was the beginning of Dr. Fenn's second year as rector, and they came to offer their congratulations, and to wish them Godspeed for the coming year.

They brought with them delicious refreshments, and during the evening the senior warden, Mr. Frank L. Lyman, presented Mr. Fenn, in the name of the vestry, with a copy of Wells' "Outlines of History."

The work in St. Mark's is growing splendidly, and during Dr. Fenn's past year he has made 2,200 calls, prepared and presented sixty-six for confirmation, had his church consecrated, and secured one postulant for Holy Orders. This makes twenty-two postulants he has secured during his ministry.

In the "Every-Member Canvass" made on November 20, over eighty new pledges were secured, and also many increased pledges.

ASHEVILLE

Rt. Rev. J. M. Horner, D. D., Bishop.

St. John's Church, Marion, receives by bequest of Mrs. Charlotte Walker Blanton a memorial window, in memory of her husband, Mr. Albert Blanton, and of herself.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the firs insertion shall appear.

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Marriages and Deaths

Marriage notices not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Logan: On September 16, 1921, at Pensacola, Fla., at the home of her daughter, Mrs. S. R. Mallory Kennedy, MRS. ANNA C. LOGAN, of Salem, Va. widow of Colonel R. H. Logan and daughter of the late James W. and Sarah Strother Logan, formerly of "Dungeness," Goochland County, Va. Interment at Salem, Va.

MRS. SOPHIE MERCER SLAUGHTER.

MRS. SLAUGHTER'S death in November, at her home, near Mitchell, Va., was a loss to the whole section in which she had spent her long life. If ever a pure, Christian woman was a blessing, under God, to her community, she was. She was born in an old Virginia family and gifted with many qualities of heart and mind which drew to her a large circle of friends. To these she was loyal and true to the end. Faith in Christ and love for the Church and its work were to her the main purpose of life, and her whole thought was devoted to the service of her Master. Her last words were a confession of faith in Him.

She was the daughter of Rev. Philip Slaughter and Anna Sophia Semmes. In her early life she was with her father in Petersburg, Va., and afterwards she was his secretary and helper during the years he spent on Slaughter's Mountain, in Culpeper County. She possessed much of the mental force and poetic taste and refinement which characterized both her parents. These gifts developed as she grew older, and were evidenced by the large and constant correspondence she carried on to the day of her death. Her letters were models of refined faith and love, and they carried comfort and encouragement to many hearts. The world was better for her being in it because her life was a continual service of love.

Shortly after the Civil War she married Mr. Thomas Slaughter and lived for over fifty years on the same farm her father had owned.. Their home, "Cedar Croft," was built at the foot of the mountain. It became one of the most hospitable and delightful resorts in the State, filled every summer with relatives and friends. The old-fashioned, open house, Virginia hospitality abounded. The little church, "All Saints," was built on a corner of the farm, and it is in the church yard, behind the church, her body was laid by the side of father, mother and sister, awaiting the resurrection day.

"For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be forever blest.
Alleluia."

MRS. FLORENCE POWELL BROOKES.

"Until the day break and the shadows flee away."

Entered into everlasting life at eventide in the Alexandria Hospital on Wednesday, July 13, 1921, FLORENCE POWELL BROOKS, wife of William Fowle Brooks, of Alexandria, Va., after a long and painful illness, borne with true submission to the will of her heavenly Father.

She was the daughter of William Alexander Powell (eldest son of Leven Powell, Jr.), of Leesburg, Va., and Lucy Peachy Lee, his wife, daughter of the Hon. Daniel Lee, of Woodstock, Winchester, Va.

She is survived by her husband and her daughters, Miss Esther Fowle Brookes, of Alexandria, Va., and Mrs. William Lewis Packard, of Geneva, N. Y.; also by her sons, Alexander Powell Brookes, of Baltimore, Md., and William Fowle Brookes, of Alexandria Va.

Born in Leesburg, Va., where the old life of the ancient Dominion gave its beauty, dignity and grace to the home, she, as the youngest of the family, was cherished and beloved by all. Her brothers were Colonel Daniel Lee Powell, of Richmond, Va.; the Rev. John D. Powell, the consecrated rector for many years of St. John's Church, Portsmouth, Va.; Dr. Alfred Harrison Powell, of Baltimore, Md., and Hugh Lee Powell, of Leesburg, Va. Three sisters, well known to us, were Mrs. Frederick Lloyd, of Maryland; Mrs. Frank F. Jones, of New York, and Mrs. James Evans, of Florence, S. C.

Not only was Mrs. Brookes from her early years gifted with beauty of person and nobility of character, but she possessed a cultivated mind, well furnished by study and reading. Music was her especial delight, as by her skillful touch it poured forth from the instrument with inspiring power responsive to her spirit. Especially was this true of church music and the singing of the hymns she loved which comforted and uplifted her amidst the many duties and cares of life.

Some will still remember her at her brother's school in Richmond, known as the Richmond Female Seminary, where she spent several happy years, first as a scholar and then as teacher and a member of the home, from which she was married in 1871, and then made Alexandria her residence for the rest of her life.

In her home there she faithfully performed all the duties which fell to her lot. She was a mother indeed to her children, and gave herself entirely to them in loving devotion to their highest interests.

She was a loyal member of St. Paul's Church, loved its sacred services, and gave herself willingly to the work of the Sewing Society and the Sunday school. The first will always remember her love and interest in its welfare—a sewing class for girls, the making of garments for the poor, and placing them where most needed. In the Sunday school she was a devoted teacher, and a warm, loving friend to the children entrusted to her care. She named her class after the late Frances Ridley Havergal, that saintly writer of the Church of England, whom, in company with many others, she admired so much. The banner now used by the class was her own work. and the first hymn boards ever used in St. Paul's Church were contributed by the class. With true joy, unfailing interest and helpfulness in this blessed service for Christ she continued until home duties and increasing loss of hearing shut her off, in God's order, from these and other good works she would have loved to "carry on."

While lying sick in the Alexandria Hospital she and Mr. Brookes celebrated their golden wedding on the 19th of January, 1921. Although weak and suffering from prolonged illness, she had such a **happy day.** Two bridesmaids of the long ago and a few friends gathered together to unite in the celebration which brought sacred memories of the past to mind, enlisting them with the thoughts of the present. Then after a few months the blessed release came and she entered within the gates of pearl, into that city of peace and rest where the Lamb sitteth upon His throne, and His servants serve Him and forever see His face.

"To live in hearts where love we find
Is **life**—which e'en with heaven may vie;
To live in hearts we leave behind
Is **not**—to die!"

—S. W.

CATHERINE WARREN CARSON.

At the Johns Hopkins Hospital, in Baltimore, on December 1, 1921, CATHERINE WARREN CARSON, the beloved and only daughter of Mr. and Mrs. J. Preston Carson, of "Dundee," Richmond, Va., in her nineteenth year, entered peacefully into eternal life. Besides her parents, she is survived by two brothers, Theodore Montague and Joseph Preston, Jr., and her grandfather, Mr. J. J. Montague.

The gathering of sorrowing friends at the funeral services, at the Church of the Good Shepherd, Forest Hill, could not be contained in the church. More genuine grief in the whole community in which she lived has never been known. People of all classes and of all ages loved her, and it seemed as though not one home, but hundreds, had lost, each of them, a member of its own intimate circle.

Expressions of appreciation of the character of this lovely young girl came often during her life time, and not alone in these sad later days. She was chosen four successive years as president of her class at the Collegiate School for Girls, from which she graduated last June. She was made the captain of her basketball team, and she was awarded the Rosemary medal, which is given by vote of all the students of the school, for qualities of leadership. This medal bears the inscription: "Keep thy heart with all diligence, for out of it are the issues of life."

When one left her presence it was not the impression of her physical charm, as beautiful as she was, that lingered longest. An influence, an intangible presence, went out from her. This spiritual quality, this intensity of spirit, was felt by so many that there has been a remarkable agreement between numbers of independent expressions. One who had known her intimately wrote: "Lives such as hers are a blessed assurance to us all, of the imperishability of the spirit."

One of her teachers wrote: "Of all the girls whom I have taught and known, Catherine seems to stand at the very head in certain radiant qualities of heart and feeling. I have always thought there was a sort of spiritual loveliness about her, even greater than her physical loveliness."

Many of her friends have expressed in different forms their feeling that she had brought a touch of brightness and joy into their lives, and that they had been made better by knowing her.

She was the leading character in a play given by her school at the time of her graduation. It was a beautiful Irish story, in which the "wee-folk" figured, the unseen little people that are so real to the Celtic race. Catherine so lived the part she was playing that she seemed really to see and commune with the little spirits that were supposed to be about her.

It seems now almost to have been a prophecy, that she herself was soon to be one of the unseen spirits whom we believe to be "not far from every one of us." So real does her continued presence seem to many of us that some of the bitterness of grief is taken away, and a sweet sorrow takes its place.

She was a lover of children, music and flowers, and of God's great outdoors. She excelled in outdoor sports, and was physically strong and well developed. But her face was like a flower, of a gentle and delicate beauty. As one looks back on her life now, she seems to have been a temporary incarnation, in a beautiful body, of some bright spirit from an upper sphere, not intended to abide here for long, but loaned to us, to lighten and brighten this world a bit; and now, having served the purpose for which God sent her, to have passed on to serve in other realms; and yet her spirit is here with us, too.

"I cannot say, and I will not say,
That she is dead—she is just away;
With a cheery smile and a wave of her hand
She has wandered into an unknown land,
And left us dreaming how very fair
It needs must be, since she lingers there.
But you, oh you, with the aching yearn,
For the old-time step and the glad return,
Think of her faring on, as dear
In the love of There, as the love of here.
Think of her just the same, I say,
She is not dead—she is just away."

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Personal Notes

The Rev. Ira D. Lang, who resigned the rectorship of St. John's Church, Bellevue, Dayton, Ky., has accepted work in the Diocese of Texas.

The Rev. Clarence W. Bispham, former rector of St. Philip's Church, Philadelphia, has just returned from a trip around the world, during which he made a study of conditions in China and Japan. He preached in St. Philip's Church Sunday morning, December 11.

The Rev. John F. Coleman, the rector of St. Paul's Church, Suffolk, in the Diocese of Southern Virginia, has accepted a call to the rectorship of Greenway Court Parish, Clarke County. He will enter upon his new work about January 15, 1922.

The Rev. William S. Bishop, D. D., has been appointed chaplain of the National Cathedral School of Girls, and will give instruction in the Department of Sacred Studies. His address is 1855 Calvert Street, Washington, D. C.

The Rev. Clarence S. McClellan, Jr., has accepted the call to St. Andrew's Church, in Canton, N. C., and surrounding mission stations in Western North Carolina. Mr. McClellan was recently minister in charge at St. John's in Salisbury, Conn., and previous to that for nearly three years he was the Episcopal missionary of the "Big Bend" of Texas along the Mexican border.

The Rev. C. Sturges Ball, recently pastor of the Associate Congregational Church, Baltimore, has applied for orders in the Episcopal Church. He was recently confirmed by Bishop Murray, and by him placed in temporary charge of the Church of the Transfiguration, Baltimore.

The address of the Rev. D. A. Sanford is changed from Victoria, Tex., to 3405 Main Street, Houston, Tex.

The Rev. S. C. Hughson and the Rev. McV. Harrison, of the Order of the Holy Cross, have been conducting a successful mission in St. Luke's Church, Baltimore, the Rev. Henry Nelson O'Connor, rector.

Ordinations.

On Sunday, October 16, in St. Paul's Church, Wells, Vt., the Rev. William John Brown was advanced to the priesthood by the Bishop Coadjutor of Vermont. Assisting in the service were the Rev. W. H. Bamford (who presented the candidate), the Rev. Professor Jenks, of the General Seminary (who preached the sermon), and the Rev. L. C. Denney. Mr. Brown will continue in charge of the parish at Wells, where he has ministered as lay reader and deacon.

On Tuesday, November 8, in St. Paul's Church, San Diego, Cal., Mr. Waldo D. Parker was ordained to the diaconate by Bishop Stevens. Mr. Parker was presented by the Rev. C. L. Barnes, rector of the parish, and the sermon was preached by the Rev. Philip Easley, rector of St. Stephen's Church, Hollywood, Los Angeles. The Rev. C. T. Murphy, of All Saints', San Diego, read the Litany. The Rev. Mr. Parker will take charge of St. Jude's Church, Burbank, Cal.

In St. James' Pro-Cathedral, Fresno, Cal., Mr. Ernest Albert Shapland, formerly a minister of the Methodist Episcopal Church, was recently ordained to the diaconate by Bishop Sanford. The candidate was presented by the Rev. W. H. Hawken, of Merced. The preacher was the Very Rev. G. R. E. MacDonald, of Fresno. Mr. Shapland has been appointed the vicar of the Church of the Holy Spirit, St. James' Parish, Fresno.

At St. Paul's Pro-Cathedral, Los Angeles, on November 19, the Rev. Frederick C. Miller, deacon, was ordained to the priesthood. The preacher on this occasion was the Bishop of the Diocese of Los Angeles. Mr. Miller was presented by the Rev. J. A. Evans, Dean of the Convocation of Los Angeles. The Very Rev. William MacCormack, Dean of the Pro-Cathedral, read the Litany; the Rev. Dr. M. C. Dotten the Epistle, the Rev. W. F. Hubbard the Gospel, the Bishop Coadjutor celebrating. The Rev. Mr. Miller is a graduate of the Church Divinity School of the Pacific. He is in charge of the work at the Mission of the Good Shepherd, Hemet, and of St. Paul's Mission, San Jacinto.

Deaths.

The Rev. Samuel C. Thompson, retired, died on October 17 at his home in Clearwater, Fla. Funeral services were held at the Church of the Ascension, Clearwater, the Rev. A. T. Cornwall officiating. Owing to ill health, Mr. Thompson was obliged to retire from active service two years ago, after a ministry of forty-four years.

The Rev. Henry Homer Washburn, rector-emeritus of Christ Church, Oyster Bay, L. I., passed away Saturday, November 5, at the home of his son, Henry S. Washburn, Plainville, Conn. The funeral service was held at the Church of Our Saviour in Plainville, the rector, the Rev. George Hilton, officiating, assisted by Rev. George E. Talmage, rector of Christ Church, Oyster Bay, L. I., and the Rev. Chauncey J. Linsley, D. D., rector of Trinity Church, Torrington, Conn. Interment was made in the family plot in Worcester, Mass.

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Thoughts For the Thoughtful

He who is blind to the Christ in the little child may also fail to see the prophet when he comes.—A. Mackennal.

Whatever good is to be done in the world, even though it is God Himself Who does it, cannot be done without a sacrifice.—Dean Stanley.

Merry Christmas. For the sake of the children, for the sake of the men and women they will be, for the sake of the world which they will make more Christ-like. Merry Christmas.

God be with thee—upon earth He sought us
Home and love to share;
Set His heart upon the souls that wander
From the Father's care;
God be with thee! 'Tis no idle utterance
This—my Christmas prayer.
—Mary Georges.

God Himself is the ever-blessed God. He dwells in the light of joy as well as of purity. The great Christian graces are radiant with happiness. Faith, hope, charity—there is no sadness in them. As we become more saintly we have less sin to sorrow over. The religion of Christ consoles wretchedness, and brightens with a divine glory the lustre of every inferior joy. —T. Dale.

A glad tenderness sweeps over us when we catch the echo of our Lord's word: "Whosoever shall humble himself as this little child, the same is the greatest in the kingdom of heaven." It is a kindred joy which we possess whenever we take little children up in our arms to bless them by making them happy.

Nothing makes people love us so much as our appreciation of them. We are all hungry for a recognition of the bit of good that we have, the bit of gold mingled with the dose. Yet how few of us take the trouble to find that in other people which we can appreciate.—C. H. Elmore.

Music has been called the speech of the angels. I will go further and call it the speech of God Himself. Without words it is wonderful—blessed—one of God's best gifts to men. But in singing you have both the wonders together, music and words. Why is there music in heaven? Because in music there is no self-will. It goes on certain laws and rules which man did not make, but has only found out. Music is a pattern of the everlasting life in heaven, because in heaven, as in music, is perfect freedom and perfect pleasure; and yet that freedom comes not from throwing away law, but from obeying God's law perfectly; and that pleasure comes not from a self-will, and doing each what he likes, but from perfectly doing the will of the Father Who is in heaven. And that in itself would be sweet music, even if there were neither voice nor sound in heaven. Some of us may not be able to make music with our voices; but we can make it with our hearts, and join in the angels' Christmas Day song, if not with our lips, yet in our lives.—Charles Kingsley.

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VOL. 86 RICHMOND, VA., DECEMBER 24, 1921. No. 52.

THE BEST RESPONSE TO CHRISTMAS

When the Magi came to Bethlehem at that first Christmas time to find the King and Saviour, they opened their treasures and presented unto Him gifts. So would we do at Christmas time again. And when we ask how we may give to Him, we remember that He said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The things we give to Him through others may be of different kinds. We can give our wealth, and there is need of that this year. There are homes darkened by the spectre of unemployment. There are men and women who have nothing for themselves, and harder than that for their affection, have nothing for their children. It is good to know that the Spirit of Jesus will move many hearts in this Christmas time to relieve distress, and to find Christ as He looks at them through the gratitude of human eyes.

But the gifts which money buys are not all, and unless something else beside money enters into them, they may often be in the end as nothing. There are homes which are filled with everything that money can buy, and yet are starved of joy because love has forgotten its old accents of tenderness. There are hearts which are hungering for gifts that cannot be represented by jewels or any lavishness of gold. There are old joys that might be found again, disillusioned confidences that might be restored, bells of gladness broken now by the shock of some old cruelty of deed, or by the many little thrusts of the cruel word, which might be recast in the fire of an affection which has found itself, and the music of love and laughter restored where now there is only a weary silence. Shall we not remember these things under the spell of Christmas Day? Shall we not recall how, close to us, closer even than the homes of our neighbors, closer than the needs of the poor, may be the need of those at our very side whose lives we have impoverished because through our pre-occupation with selfish things, and through the slow engrossment of our worldly-mindedness, we have forgotten to give those finest gifts of an understanding love which only those can learn who learn it from their touch with Jesus? "They opened their treasures and presented unto Him gifts." He waits in the person of every life that needs the inspiration of new kindness and of old devotion newly expressed. He waits for us to give out of that deepest treasury of hearts which have learned that all else is emptiness except the gift of love.

THE CHURCH PAPERS AND PROHIBITION

From one of our correspondents we have received a letter which, in the midst of cordial expressions, contains also a message that indicates a curious misconception. "As you have invited your readers to make suggestions as to what the Southern Churchman should stand for, which is not already covered by its columns, I suggest," the writer says, "that you take up the subject of National Prohibition. As regards this subject, it appears to me, at least, that you have been sadly silent in reference to this all-important matter. In the words of another, 'Of all the wars we have ever had, none have played so disastrous a part to the human family as the demon rum.' Yet we find so many Christian people, so many of our clergy, as well as our Church papers, who are pitifully silent on this subject—the all-important subject of the day. I plead with you, therefore, to devote some of your columns to this important subject, to the end that the influence of your splendid paper may be used in the keeping down of this greatest menace to our men and women, and that you use also that influence in defense of the law of the land."

Our correspondent would need only to look through the files of our past issues to see how remarkably mistaken is the idea that the Southern Churchman has been "silent as to this important matter." There is no matter concerning which we have spoken more plainly. In the issue of July 16th, for example, under the title, "An Authentic Voice of Leadership," we reviewed and endorsed with hearty emphasis the address of the Bishop of Newark to his Diocesan Convention concerning the duty of good citizens to honor and uphold the prohibition laws. The Southern Churchman was first among the Church papers, so far as we know, to protest against the implications of Bishop Gailor's regrettable speech in Salt Lake City, wherein he gave the impression that the prohibition amendment had been enacted in hysteria and could not be enforced—all of which our correspondent and others may read in the issue which came out no longer ago than October 22. Furthermore, it would be easy to multiply the references to editorials in which this paper has stood squarely in the fight to end the traffic of intoxicating liquor in this country once and for all.

Nor, as a matter of fact, have others of the great Church weeklies been "silent in reference to this matter." It is interesting to follow the symposium of opinions from leaders in the Church published in the last two numbers of The Churchman, of New York, registering as they do the emphatic condemnation of bishops, priests and laymen of any violation of the prohibition law. That stout fighter, the editor of The Living Church, has also left no doubt as to where his paper stands. No enemy, open or secret, of the prohibition amendment has received any aid or comfort from him, but positively and constructively he has stood for the observance of the law.

It is a good thing to make these facts plain. There are people in this Church of ours who violate the prohibition laws by buying contraband liquor: they are just as guilty of wrong-doing, and ought to be just as much under the social ban, as the bootlegger who sells it; and the plainer that is said the better. If there are any men and women who oppose the prohibition law as a matter of conscience, honestly believing that its social consequences are and will be evil, let them work openly for its repeal. But that

is not the class which is causing trouble. The difficulty is that a great many persons view the whole matter not in its social aspect at all, but with deliberate and angry selfishness. They have not stopped to find out whether the prohibition amendment, fairly tried, is working and will work a benefit to human life in general. They see nothing except some license of their own abridged. This is the antithesis of Christian imagination. There is room always for differences in judgment as to the practicability of any given law, but there ought not to be room for difference as to the spirit in which Christians are obligated to weigh it. No Christian has a right to separate himself in thought and interest from his neighbors. His duty is to support—even though his own preferences be abridged—the policies which will bring the greatest good to all. When we mix our religion with our politics and our morality to this extent, the discreditable breaking of law by otherwise respectable people will be shamed by their own consciences and stopped by their own better choice.

ON READING GOOD BOOKS

The invention of the printing press and the making of many books have not been an unmixed blessing. Long ago when books were made by hand and the creation of each single one was a process requiring a long and loving patience, only those writings which were of genuine worth were made into books, for trivial stuff could not command the devotion of a scribe to deal with it. A book then was a thing of dignity, wrought out of the very best that life and skill could give; and to read a book was to receive a message conceived and embodied in reverence for lovely things. But the printing press, which has made available for multitudes the literary masterpieces which once belonged only to the privileged few, has also made possible the circulation of chaff which once would have been disdained. So our book markets are flooded with scribblings, written to afford trivial amusement, and often printed and bound in a fashion as cheap and ephemeral as their text. Thousands of men and women, and children, too, never know any better reading than the trashy books or the sensational pages and the comic supplement of the Sunday newspapers. The taste which ought to be sensitive to beauty is made common by the unworthy husks it feeds on.

One of the best desires which we might cherish at Christmas time is to recover this fine appreciation of beautiful and worthy things. Especially should we begin with the children. Fortunately, the standard in the publication of children's books is higher than that applying to books which are published for the so-called maturer minds. Every Christmas season witnesses a wealth of old favorites republished with the beautiful artistry which the constant development in color printing makes more remarkable, and new volumes which add to the permanent literature of childhood. Of such, for example, are the exquisite editions of "The Golden Fleece," and "The King of Ireland's Son," by Padraic Colum, published by Macmillan, with illustrations by Pogany, reviewed in the Southern Churchman last week, and three volumes from the press of the Volland Company, which are reviewed today. Books such as these are "open sesames" to treasuries of beautiful things. Boys and girls, and all others who keep the youthful spirit, can enter through their pages into a fairyland bright with the colors of utmost imaginings. It is good to consider and apply to all books for children this ideal which the Volland Company has long set for itself—"that books should make children happy and build character unconsciously; that the stories be full of action and interest, made still more attractive by pictures in colors," and that they "should contain nothing to cause fright, suggest fear, glorify mischief, extenuate malice, or condone cruelty."

Turning from the children to the adults, it would be possible again to suggest books which rise in excellence like high hills above the dreary valleys of the commonplace and meretricious mass which often the book-sellers find most in demand. We have reviewed in the Southern Churchman latterly certain books of an outstanding character, and shall review others in the New Year issues. When we consider the books which are available for the discriminating reader, the wonder grows that so many men and women are content to waste their time reading not at all, or else reading that which had as well be left unread. The secret of profitable reading is what Arnold Bennett pointed out in "How to Live on Twenty-four Hours a Day." It is the secret of utilizing the little fragments of time which most people let drift aimlessly to waste. Look, for instance, at the passengers in a railroad train. Men and women will ride all day, possessed of that boon so rare in the crowded hurly-burly of our usual days—quiet, and freedom from interruption; and yet not one out of ten will ever have thought to bring a book. Watch the people who sit in doctors' offices and dentists' offices, or who wait somewhere else for an appointment. How many of these have slipped some volume into their pocket by the aid of which they can turn the minutes into golden account? Many of us talk of having no time to read, whereas the truth is simply that we do not know how to utilize the time there is, and one reason we waste so much time which might be spent in reading is because the things we read are so empty that they do not create in us the hunger that would make us count each moment of possible reading precious. To cultivate the taste for good books by reading only the best, to use time thoughtfully so that we read much because we always have something at hand to read—this is the way to store the mind with riches beyond all price.

MORE BOOKS FOR CHRISTMAS

THE CHRISTMAS STORY. Illustrated by John Rae.

MOTHER GOOSE. Edited by Eulalie O. Grover and illustrated by Frederick Richardson. $1.35.

AMERICAN INDIAN FAIRY TALES. Retold by W. T. Larned. Illustrated by John Rae. $1.35. P. F. Volland Co. All in gift boxes.

Upon the general character of the Volland books we have commented already in the editorial, "On Reading Good Books." These three particular volumes embody to the full the ideal of excellent beauty which the Volland name has long represented. As gift books they could hardly be surpassed, and a feature not to be despised is the fact that in these days of high costs of printing, they are notably reasonable in price.

"The Christmas Story" has the jewel-like quality of some old missal illuminated by hands that worshipped in every stroke of color and touch of gold. It is the second chapter of the gospel of St. Luke, and the second chapter of the gospel of St. Matthew, printed in old English type on double paper, with six full-page illustrations, and decorations both within and without the covers, by John Rae.

The "Mother Goose" is enough to turn any grown-up into a would-be child again; for the old rhymes lead on through pages with decorated borders of marching geese to full-page pictures in color which Frederick Richardson has made as delightsome as the verses themselves.

Another book which John Rae has clothed with a rainbow is the "American Indian Fairy Tales," and the tales are worthy of their illumination. "To young America from the oldest Americans!" runs the dedication; and the stories, retold by W. T. Larned, are with one exception adapted from the legends collected by Henry R.

THE LOVE OF GOD, AND CHRISTMAS

A Sermon to Children

By the Rev. W. Russell Bowie, D. D.

A LITTLE while ago I heard of something which a small boy said to his father, and it was such a nice thing to say that I think a great many other boys and girls will want to go and say it to their fathers and mothers, too. This little boy was playing one day in the room where his father was, and of a sudden he left his toys and came and climbed up on his father's chair. "Daddy," he said, "I love you, and I want to do something about it!"

The little boy was exactly right. All at once it had come to him what love really is. It is not just saying words. It is not an idle feeling. It is knowing that somebody else is so dear to you, and being so thankful that somebody else is so good to you, that you must "do something about it."

Perhaps the little boy had begun to think of the sort of way in which other people loved him. There was his father. His father loved him, and his father was always "doing something about it." Didn't his father go down town every morning and work hard all day so that he could make a living for his family and have the money to buy the food, and clothes, and all the nice things with which the little boy was surrounded? Didn't he every once in a while, when he went off on a trip, bring back the wonderfulest surprise with him—that big toy boat with the sails that went up and down, the Robinson Crusoe book with colored pictures in it, and the other things which he knew a boy would like? And didn't his father play ball with him in the evenings if he got home before supper, or in the winter read to him before the fire? He did not have to wonder whether or not his father loved him, because his father was "doing something about it" every day.

Then it was the same way with his mother. Didn't he remember how once he was sick in bed a long, long time, and how, whenever he woke up at night, all hot and restless with the fever, there was his mother's face bending over him and his mother's touch so comforting and cool? Who was it but his mother whom he ran to that day when he cut his hand on the broken glass? And didn't he go to her about every single thing he needed, and get her to help find the toys that he couldn't find. And wasn't she always teaching him new games to play, and didn't she give him that party on his birthday—and was there really anything at all, anywhere, which made him happiest that she did not have a hand in? All the time she was loving him, and all the time she was "doing something about it."

So that is what made the boy of a sudden climb upon his father's chair and tell him—and when his mother came in I suppose he told her the same—that he wanted to "do something about it" to show his love for the ones he loved. What could he do? he asked his father. What could he do to show his love to **him**? And his father told him that the very best thing his boy could do for him was to be very loving to the one that both of them loved best, which was his mother; and his father taught him some of the ways in which he could do something about that. He told him how he could stop and think and plan what would make his mother happiest, and be considerate in the little things that would keep her from getting tired. He told him how he could always go to where his mother was when he wanted to ask her anything instead of calling for his mother to come to him, and how he could find her a chair and persuade her to sit down when she needed rest, and be glad to run errands for her and take all sorts of trouble for her, and keep a happy face, because that made her glad. All that would be doing something about the love the boy had to his father, because it would be making his father know that his boy wanted to be like him, and to do the things his father would want to do.

Then there was another thing his father told him. He said that the love of God is just like the kind of love the little boy wanted to show. It is a love that is always "doing something about it."

At Christmas time especially we remember that. For the Father in heaven saw that His children here on earth needed some one to teach them to be good, and so to be glad and happy; and He gave the one greatest gift He had. He gave His own best beloved Son to come down to be a little baby in Bethlehem, and to be a boy in Nazareth, and to grow up into the Man who went about doing good everywhere—helping people who had done wrong to want to be good, helping the poor to feel rich because He loved them, helping everybody to learn how beautiful life could be when they lived it in His way. So God, Who loved the world, "did something about it," and Jesus, the Son of God, went everywhere making men remember that love because He remembered it too.

And at Christmas time we must learn the lesson of that love of God. He has loved us and given us all the beautiful gift of the life of Jesus. And we must do something about it. We must try to make other people happy. We must not think only of what we hope other people will give us, but of the poor, and the unhappy, and the little, friendless children to whom we can carry gifts for the sake of Jesus.

"For dearly, dearly has He loved,
And we must love Him too."

And the one best way of all to show we love Him is—

"To try His works to do."

Schoolcraft, ethnologist and agent of the government, from the folk-lore and traditions of the Indians in the region round Lake Superior. They tell of The Boy Who Saved the Sun, The Child of the Evening Star, and other wonderful figures whose exploits were recited in wigwams and round the camp-fires by the Indian story-tellers long ago.

FAIRY TALES AND STORIES. By Hans Christian Andersen. Edited by Signe Toksvig. Illustrations by Eric Pape, with a preface by Frances Hackett. The Macmillan Company, New York. Pp. 214. Price $2.00.

The fairy tales of Hans Christian Andersen need little commendation to child readers of today, or to those who remember the happy privileges of childhood in their own earlier years; for few, it is to be hoped, are the children who have not read of Big Claus and Little Claus, of Elisa and the Wild Swans, and of the rest of that company with which Hans Andersen has filled his fairyland. Why, then, a new edition? And what is there different in this from others? In the first place, because this is a new translation, made by Miss Toksvig, herself a Dane, and a countrywoman, therefore, of Hans Andersen. It is simple and easy to read, in the informal style which Hans Andersen himself used, stripped of the sentimentality and stilted phrases with which some of the translators have veiled the simplicity of the original.

In the second place, the book is most charmingly illustrated, with delicate drawings in black and white by Eric Pape, and, most quaint and delightful of all, the reproduction of a number of silhouettes cut out of paper by Hans Andersen himself.



A Paper Silhouette by Hans Christian Andersen (courtesy, Macmillan Co.)

HOW CAN WE KNOW THE WAY? By W. H. Jefferys. The Educational Division, Church Missions House, New York. Pp. 178. Price 75 cents in cloth, 60 cents in paper.

Nothing is more conspicuous among the results of present-day study of the gospels than the rediscovery of the supreme place which Jesus gave in His teaching to the message of the Kingdom of God. This rediscovery has greatly altered the perspective of Christian thinking. It has shown us the nearness and immediacy of our obligation to service, and taught us that companionship with the Master is not an idle imagining of heaven, but an association with Him in constructive purposes which begin here and now.

Dr. Jefferys, in the foreign field and in the City Mission work of Philadelphia, has been one of the Church's true builders of the Kingdom of God, and this book has the weight therefore of a life behind it. It is made up of brief chapters which take the Master's teachings about the Kingdom and apply these with insight and vividness to our responsibility for Christian life and service every day. "All Seekers after the Kingdom of God," to whom the book is dedicated, will see their way clearer by the light of its pages.

THE CHRISTIAN MINISTRY IN THE EPISCOPAL CHURCH

A Summary View of this Church's Position

By the Rt. Rev. Boyd Vincent, D. D.

Origins.

THE Episcopal Church sees, in our Lord's idea of His Church, the purpose of a ministry, as truly as a gospel to be preached and sacraments to be administered. But this Church claims no definite word or act of our Lord—further than His appointment of the original apostles—determining any particular and final form of the Christian Ministry; nor any formal institution by the apostles themselves of such a ministry. This Church does see in the New Testament records, and so in the apostolic period, the beginnings of such a ministry, and also sees it taking on, shortly after the apostolic period, a definie and settled form.

Hence this declaration (in the Preface to our Ordinal): "It is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the apostles' time there have been these Orders of Ministry in Christ's Church —Bishops, Priests and Deacons." This is this Church's statement of what she believes to be simple historic fact. But she also believes that this development and settled constitution of the Christian Ministry was, if not divinely fore-ordered, at least divinely over-ruled. (See the language of the Ordinal: "Almighty God, Who by Thy Holy Spirit . . . Who by Thy divine providence . . . hast appointed divers Orders in Thy Church, etc.") Further, as soon as history presents a clear view of the common organization of the Christian Church, this Church finds the three-fold form of the ministry practically everywhere and always prevalent down to Reformation times. And therefore she declares her "intent that, as these offices were evermore had in reverend estimation, so these orders shall be continued and reverently used and esteemed in this Church."

Orders.

Thus this Church holds these "offices" to be three distinct "orders" of ministers and not merely various functionings of one and the same order of ministry.

The distinct powers and duties of Bishops this Church holds to be apostolic in character; (1) in general, those of officers and councillors of the Church Universal, representing its corporate consciousness (every Bishop is, among us, primarily and expressly consecrated "a Bishop in the Church of God," and only secondarily for this Church and a particular jurisdiction); and (2) more specifically, those of Ordination, Confirmation and Government.

The powers and duties of the priest are the ministration of the Word and Sacraments and Discipline in the local congregation. But this priesthood is not only a mediatorial priesthood, but a ministerial priesthood; doubly representative, at once of Christ and of the priesthood of all believers; acting for God toward men (as in preaching, absolution, benediction), and for and with men toward God (as in the "we" of the Prayer of Consecration in the Communion Office).

The duties of the deacon are to assist the priest in divine service, especially in the Holy Communion, to baptize infants, to instruct the youth and to care for the sick and poor.

Ordination.

(Requirements.) These are of three kinds: (a) Educational. A Bishop-elect is presumably a well-learned man. A candidate for Priests' or Deacons' Orders must comply with a specified educational standard and pass strict examinations accordingly. (b) Canonical. A Bishop-elect can be consecrated only with the formal consent of the whole Church, acting representatively; and a priest or deacon ordained, only with the consent of the whole Diocese, acting representatively. In each case there must be also a previous declaration of faith in the Holy Scriptures and a pledge of conformity to "the Doctrine (including the two Creeds), Discipline and Worship" of this Church. (c) Spiritual. In each case spiritual qualifications are openly tested at the time of ordination by ordination vows, testifying to the inward call of the Holy Spirit and the sufficiency of Holy Scripture, and also pledging devoutness and exemplariness of life, good-will toward all Christians, loyalty to this Church and canonical obedience to her constituted authorities.

(Who Ordains?) A Bishop is "ordained or consecrated" only by Bishops. A priest is "ordered" by a Bishop; other priests uniting in the laying on of hands. Deacons are "made" by a Bishop alone.

(How Ordained?) In all cases, by prayer, with the Laying on of Hands, followed by a formal delivery of the Holy Scriptures.

(Meaning of Ordination.) Ordination in the Episcopal Church means an act of official authorization. It also means an act of spiritual endowment.

It authorizes the exercise of the particular office. But the authority given is not that of the ordaining Bishop, or of the particular congregation or church, but of the whole Church of God; that is, it is the continuation of the original ministerial commission of our Lord to His Church, to and through His apostles.

Ordination is also, with us, an act of additional spiritual endowment. The antecedent call of the Holy Spirit is fully testified and recognized in admission to ordination. But we believe that there is also "a grace of Orders," that is, a special gift of the Holy Spirit in answer to the ordaining prayer, for the special work of the ministry; and that that gift is not only symbolized, but also pledged, by the laying on of hands—that is, actually given in connection with this. The ordaining words are (in the case of a Bishop): "Receive the Holy Ghost for the Office and Work, etc. . . . Stir up the grace of God, which is given thee by this Imposition of our hands, etc."; (in the case of a priest): "Receive the Holy Ghost for the Office and Work, etc. . . . Whosoever sins, etc. . . . Be a faithful dispenser of the Word of God and of His Holy Sacraments." These are substantially the very words of our Lord Himself and of St. Paul. But they are variously understood among us; on the one hand, as implying a grace transmitted through the ordainers to the ordained; on the other, as implying a gift direct from God Himself to the ordained. However, this Church, as such, not only leaves both of these interpretations open, but also in the American Episcopal Church, in the case of a priest, supplies an alternative form of words of simple authorization to "minister the Word and Sacraments."

Authority.

The authority, other than spiritual, of the ministry in the Episcopal Church is not autocratic, but strictly constitutional, largely defined and limited by (canonical) law.

In our legislative bodies the Bishops share, with the clergy and laity, the right of initiative, and legislation must be concurrent to become law. An individual Bishop's "godly counsel" and "godly judgment" command the fullest respect of his clergy and people; but his powers or discipline are strictly defined. No minister can be deprived of his rights and status except for certain specified offenses, and after trial by his peers, with the right of appeal. The Bishop alone pronounces the specified sentence.

The rights, powers and duties of the priest as rector of a parish are also defined and limited. In control of the church property and funds, the congregation may, in certain cases, act quite independently of him.

Other Ministries.

The Episcopal Church nowhere denies the validity or efficacy of other ministries than her own. She believes that in Episcopacy she holds in trust her share of the most ancient, most general, most authoritative, and so most valuable form of the Christian ministry. Therefore she will permit the exercise of no other ministry among her own people. This is her only practical means of publicly vindicating Episcopacy as inseparable from the fact of the historic Church, and so as invaluable also to the permanent well-being of Christ's Church, considered, not in individual ministries or particular communions, or in a single land or day, but in all the world and for all time

WHERE WINTER IS SPRING

By the Rev. James W. Morris, D. D.

In Rio Grande the spring began about the middle of September. Long, chill rains, driven by blustering northeast winds, gradually passed into warm showers interspersed with sunshine; and then all nature awoke. I would find the air on some afternoons full of swallows, and as I watched them a great flock of squawking green parrots would dash by tumultuously overhead. I would know then that spring had come. Then some mornings I would go out into our garden and find that, "all unaware," the peach trees had begun to bloom and the first snowy blossoms to shine out in the green orange boughs.

October is charming, as a rule; it is doubtless our May. Everything wonderfully green. I did not remember from old days how many trees lose all their leaves during winter. Of course, foreign trees, like sycamores and chinaberry trees. of which the town is full, behave as they would at home. But a great many native trees, too, are bare for months. In October they not only leaf out, but bloom out. Nearly every one flowers. We have a large tree of the acacia species in our yard that was full in October of trumpet-shaped blue flowers. But also in October of trumpet-shaped blue flowers. Also in October all the evergreens, orange trees, wild figs and the many magnolia-like trees put on fresh green, and shine in their new verdant dress.

Our grounds began to beautify themselves early. All the lemon and orange trees covered themselves with white, filling the air with fragrance. A shapely orange tree, with its fresh green leaves, be-gemmed with pearly blossoms, is a handsome object, and when a considerable grove stands thus adorned, the effect is beautiful. After a little the ground beneath is spread with a snowy carpet. Then the plum trees added their quota of white purity and the quince bushes put out their delicate rose-like blossoms. Our one poor little apple tree has not yet made a start. It will perhaps delay till next month.

The flower-garden around the house has been much neglected: but we are finding that it must once have been carefully tended. Lately a great mass of weeds that I was about to root up has burst out in glorious poppies, crimson, blue, gold, delicate pink. What rich, luscious flowers they are! We have also had some fine iris of different colors. Very soon the whole place will be full of a ocmmon flower of many colors, which they call "saudade," i. e., remembrance. I never remember seeing it at home; it is a species of teasel, I believe. Then right before my window is a fine sweet-shrub tree that for weeks perfumed my room, and incidentally gave me a headache. Over by the hedge is an oleander which has been covered with pale-pink blossoms, while a little jasmine tree in front has finished its beauty time. It bears light blue and pure white blossoms in about equal number, and in its flowering time is a startling object. There were also geraniums and dahlias and some begonias. And so when we can put this garden in order, we should be able to make it very pretty. One of the students is experienced in cultivation of fruits and flowers, and he is determined to make the surroundings of the Seminary attractive. We have no white lilies—our Easter lilies—in our garden, though the whole neighborhood is full of them. In fact, the whole time makes one think of Easter at home, with its great services, its joyous hymns, its happy assurances of the grand new life, of which re-risen nature is a lovely yet ephemeral type.

These spring birds here interest me. One of the most attractive is the Brazilian robin, somewhat larger than our red-breast. He has a sweet, rippling song, which he never tires in singing. The notes come out in throbs. with a real thrilling ecstasy, and with no order, we think at first, till we listen and actch the rhythm. Is not the robin a kind of thrush? At least, this bird reminds me of the poet's famous description:

"Hark! . . . at the bent spray's edge
That's the wise thrush: he sings each song twice over,
Lest you should think he never could recapture
The first fine, careless rapture!"

We have a mite of a humming-bird that has built its ugly, fluffy nest up under the eaves of our porch. He apparently needs plenty of room for himself and his tiny mate. For this nest is a sizable affair, made out of stuff like cotton or wool. It swings in the air, and doubtless soothes to sleep the whole family of minute occupants. There are dear little song sparrows in great numbers in our grounds. For some time one of them had a way of giving a little silvery serenade each night as I lit my lamp. Perhaps the light shining on the tree awoke him. and made him think it daybreak. But after one song he doubtless discovered his mistake, and so thrusting head under wing, was off again to sleep. The "Bem te vi," that is, "I saw you," is a bold, noisy bird. He screams out his "bem te vi" three or four times, ending with a shrill, shrieking cry, and a long, high-keyed cackle. Mr. Thomas has such a number about his house that he complains of their noise.

After October comes a spell of hot, dry winds, and then hot, hot, hot, till we get around to April. Things dry up and parch very sorely; birds and flowers will lose their spring buoyancy: but then, if seasons are good, we shall have the summer fruits.

But we expect anything but a dry and uninteresting time. We expect to begin the building of our church next the Seminary in the next few weeks. And we plan to put our house in readiness to receive ten or twelve students next session, as well as enclose and improve our grounds. So that we expect to have an active and interesting summer. And we hope to have the church ready to be occupied by March 1, and our Seminary full of students, by God's favor through the prayers of our brethren.

Christmas Eve in Paris

By William C. Carl, Musical Director, Organist and Director of the Music, First Presbyterian Church, New York City.

Christmas Eve in Paris for centuries past has been a magic word. When the night arrives the boulevards are always filled with gayly decorated booths extending from the Place de la Republique to the Church of La Madeleine. Happy children in great numbers find what please them best at the Yuletide season, and wander from one booth to the next buying tempting articles. All Paris mingles with the throngs in brilliantly lighted thoroughfares until the time for the midnight mass. Then the churches are crowded with worshippers, offering their tribute to the Babe of Bethlehem.

The organ preludes are selected from the old Noels. many of which were arranged by Guilmant when he played at La Trinite—and there, in the organ gallery, the great master, surrounded by his pupils and friends, would play as if inspired, for Guilmant loved these old carols, and played them with a rare charm. First he would choose his Fantasie on two Christmas hymns, then in succession his Noel Brabacon, Noel Landuocien. Noel Ecossais and Noel Saboly. Next the choir would sing one from Brittany, then one from Normandy, and again one from Alsace, so dear to all French hearts. It did not take many minutes for the people to catch the Christmas spirit, for every one sings. Who in France does not know the charming Noels? No one who has attended can forget these services, for the people sing with rare enthusiasm and from the heart, producing a wonderful effect.

At St. Eustache, with Joseph Bonnet at the Grand organ; Notre Dame Cathedral, with Louis Vieren; The Madeleine, with Henri Dallier; St. Sulpice, with Charles Marie Widor, the old Noels, such as "Le petit Jesus," "Le Message des Anges," "Le Sommeil de l'enfant Jesus," "Les rois Magnes," "Le bel ange du ciel," are sung until the midnight hour approaches and mass begins. At its conclusion, the organ is again heard in another Noel as the people slowly leave the church to join the happy crowds in the boulevards—for is it not Christmas and a feast of great joy? Surely the French understand and appreciate the spirit of Christmas!

In The Stable

M. L. G.

Here let no rough wind intrude,
Here, though rude,
Hosts of angels bend and brood.

Bethlehem, when Joseph pled,
In sore dread,
Had no place for Mary's head.

Where within the cavern's gloom
Found they room
Did the Rose of Sharon bloom.

In the stall, the oxen, nigh,
See Him lie:
Earth's most lowly—heaven's Most High!

M. L. G.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

THE BIBLE—ANOTHER VERSION NEEDED.

Mr. Editor: About a year and a half ago, in an English publication, there was published an address by a Congregational layman on **"The Public Worship of Our Churches."** From start to finish it was good, but I was particularly impressed by what the speaker had to say as to the reading of the Word. "We assemble and meet together to hear His most Holy Word." It is a commonplace that the Authorized Version is a monument of the finest English that can be imagined. But it seems to me that when we praise it on that ground we are confusing two things. Are we reading an English classic, or are we reading an accurate translation of a Hebrew or Greek original? Surely the question is important. If the former is what we want—well, we have it. But if the latter—then in the Authorized Version we have it not. Let me take some instances at random typical of hundreds. Carlyle said that the expression in the book of Job descriptive of the war-horse, "Thou hast clothed his neck with thunder," was imagery which could hardly be surpassed. So it may be. I do not dispute it; but it appears from the Revised Version that the word translated "thunder" really means "a quivering mane," which is not nearly so good, but has the merit of being accurate. Again, it does not interest me, on Christmas Day, in the Lesson read in the parish church to hear these words, "Thou hast multiplied the nation and not increased the joy." It does not seem much to rejoice over that the joy has to be spread out thinner to go round. The Revised Version, leaving out the "not," makes sense, which the Authorized Version certainly does not: "Thou hast multiplied the nation; Thou hast increased their joy." Or, take the familiar Burial Service in which the minister is expected to say: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet **in my flesh** shall I see God"; Job, according to the Revised Version, says, "Without my flesh," "Apart from my flesh," shall I see God. There are scores of such instances.

But I have a graver complaint to make than that. We are so used to the Bible as our sacred book that we forget entirely how utterly foreign its modes of expression and its habits of thought are to ours. Some of you, by long and diligent study, are at home and move easily in its mazes, but, believe me, for the most part its real meanings are not only not understood; they are not understandable. You preachers are very fond of telling us how great a philosopher St. Paul was, and you read us long passages from his letters, expressed in tortuous, torrential sentences, imperfectly translated, and, as a rule, merely literal substitutions of English for the original Greek words. Because they are in the Bible we are supposed to understand them. Believe me, we do not. How many men, in an average congregation, would understand a passage from Locke, "On the Human Understanding," fired at them without warning and without note or comment? The question answers itself. Then, again, take the way we are put off by words which have changed their meaning since the Authorized Version was made. How many of us get the true meaning of the "Charity" passage in the First Epistle to the Corinthians? The only charity we know is that which doles out gifts to the needy, and that, neither in manner nor spirit, seems, as a rule, to deserve what St. Paul says of it. Brethren, we want a translation that will not hesitate to use modern language, understanded of the common people, and that will treat the original texts as a good translator would treat any classic. Let us have perspicuous sentences, expressed in clear, everyday language, and let the translator paraphrase if by so doing he can get the meaning better than by just substituting an English for a Hebrew or Greek word. For, after all, the meaning is the principal thing. "The sense of the Scripture is the Scripture."

Such a translation, by the very unfamiliarity of its language, would arouse in us an interest and a keenness of appreciation which we never feel today when the well-known words run on almost mechanically, ill-appreciated and ill-understood.

It will be a long time before such a translation comes. The mere money consideration will stop it, until some enlightened millionaire will put his wealth at the service of the Church. But even now there are many translations of parts of the Bible—Weymouth or Moffatt of the whole New Testament, Way of the Epistles, and others.

Speaking as a layman, "I am sure the laity would gladly welcome them."

This is rather a lengthy quotation, but I am sure it is quite worth while.

L. W. ROSE.

Greenwood, Miss.

INFORMATION WANTED.

Mr. Editor: The Commission on Daily Vacation Bible Schools which was appointed last February by the Presiding Bishop and Council, for the purpose of investigating, evaluating and promoting the Daily Vacation Bible Schools in our Communion, is seeking information about the purposes, programs and success of the Vacation Schools held this past summer by our Church throughout the country at large. In forwarding this work, we must appeal to the clergy, Churchmen and Churchwomen for the desired information. If, therefore, you have had a vacation school in your parish, or have had any connection with one during any past summer, would you not communicate with the Commission, in order that our report might contain your experience with these schools? If you are conducting these schools, the Commission also stands ready to act as an exchange of ideas and methods, and we feel sure that you will find some help or suggestion from some of the original work being done by other workers in the field. In short, if you are, or have been, engaged in vacation church school work ,or are the least bit interested in the movement, would you not communicate with the Secretary, Commission Daily Vacatioon Bible School, 289 Fourth Avenue, Room 73, New York City.

JOHN W. TIETZ, Secretary.

New York.

Information Concerning Appointment of Army Chaplains

EXTRACTS FROM LETTER OF THE CHIEF OF CHAPLAINS TO BISHOP HARDING.

Recent action of the War Department has opened the way for many clergymen in the United States to receive commissions as chaplains in the Officers' Reserve Corps of the United States Army.

The Army of the United States consists of the Regular Army, the National Guard, while in the service of the United States, and the Organized Reserves, including the Officers' Reserve Corps.

The requirements for appointments as chaplains are simple. The general conditions are, citizenship in the United States or the Philippine Islands, applicant to be between twenty-one and ~~sixty~~ years of age, and duly accredited by and of good standing in some recognized religious denomination or organization, with two years of practical experience in ministerial work. Those without prior military service must undergo an examination which embraces a general knowledge of the principles of education, economics, sociology, and the writing of a brief thesis dealing with some phase of psychology relating to the work of the ministry.

The authorized grades in which appointments may be made in the chaplains' section of the Officers' Reserve Corps are, first lieutenant to lieutenant colonel, and promotions to the next higher grades, within the limits or rank stated, will be considered, in time of peace, upon application through military channels, after a commission has been held for at least one year in the lower grade.

The President, to the extent provided by the law, may from time to time order the reserve officers to active duty and for any period, but, except in time of national emergency expressly declared by Congress, no reserve chaplain shall be employed on active duty for more than fifteen days in any calendar year without his consent.

There are vacancies at this time for chaplains in the Officers' Reserve Corps in many sections of the United States, and clergymen who may be interested should apply to the Adjutant General of the Army or to the Chief of Chaplains for blank forms of application and such further information as they may desire.

With all your good desires and grand intentions, it is well to remember that obedience is ever better than sacrifice.—Selected.

THE PRESIDING BISHOP AND COUNCIL

Transact Much Business at Important Meeting

THE regular meeting of the Presiding Bishop and Council and its six departments and various committees connected therewith was held in New York City on December 12 to 15, inclusive, with twenty-one members in attendance.

In his opening address the President spoke of the visit which he had been able to make to the churches in the various parts of the country, and of the great interest and spirit of co-operation which he found everywhere he went. The Council appreciated the value of such visits and felt that the President should continue them, taking with him other members of the Council and the executive staff in the hope that during the next triennium he would be able to visit the entire domestic missionary field.

The Department of Missions reported on the celebration of the one hundredth anniversary of the founding of the Domestic and Foreign Missionary Society. As far as can be ascertained, the Centennial was very generally observed in churches all over the United States and extended also to the mission fields, reports coming in of services having been held in our churches in China, Japan and Brazil. The exercises provided for the Sunday schools were used in at least three thousand schools: the pageant in at least fifteen hundred parishes. The offerings already exceed $40,000, and were received not only from this country, but from our Church in Florence, in Tokyo, Japan, and in Shanghai, China, where the congregation of the Church of Our Saviour in Shanghai presented to the Bishop for the Centennial Fund a lot valued at $1,500. The largest single offering received to date is that of $8,000 from the Church of the Epiphany, New York City. One of the objectives was the securing of one hundred qualified missionaries for service at home and abroad before Easter of 1922. Up to date seventy of these missionaries have been secured and sent to the fields. Mention was made of two notable mass meetings, one held in Chicago, where over 3,500 people were present, and one in Providence, R. I. The total expenditure, including all the publicity, printed matter, and other expenses, amounted to $18,800, being $1,200 less than the amount estimated.

The presence of Dr. R. B. Teusler, of St. Luke's Hospital, Tokyo, enabled the department to go very fully into the question of the plans for the new St. Luke's International Hospital, Tokyo. The members of the department availed themselves of the opportunity to ask many questions of Dr. Teusler in order to get a full knowledge of the plans.

The Rev. A. A. Gilman, D. D., President of Boone University, Wuchang, in the District of Hankow, was given an opportunity at the meeting of the Department of Missions to present plans for the enlargement of this important University. The Council voted to request the Committee on Priority of Funds to place on the priority list the following needs of Boone University, which are already included in the survey:

4 acres of land	$35,000
Science Building	50,000
Foreign residence	8,000
Water supply	2,500
	$95,500

The congregation at Glenn's Ferry, in the District of Idaho, has been working very hard to secure a place of meeting, and have succeeded in raising the sum of $2,798, which has been subscribed locally for this work.

The Council heard with interest of the efforts of St. Stephen's College and Trinity College to raise endowment funds for their institutions, and expressed its cordial sympathy and good wishes for the success of their efforts.

The Executive Secretary of the Department of Religious Education has made a careful study of the organizations of young people throughout the Church. The matter was discussed by the department and reported to the Council.

The department reported the organization of the new Commission on Religion in the Home, with the Rev. James Lawrence Ware, of Kingston, Pa., as chairman. The work of this Commission is to study the cultivation of religion in the home by family prayers, devotional reading, observance of anniversaries and by all methods that will bring a recognition of vital religion in the home.

Some comparative statistics presented by the department showing the achievements of the department in the last two years are most interesting.

1919.	1921.
1 student inquiry station.	7 student inquiry stations.
2 week-day schools co-operating with public schools.	30 week-day schools co-operating with public school.
2 Normal schools.	18 Normal schools.
8 Summer schools.	27 Summer schools.
About 50 men and women associated with the work of the department, giving volunteer service.	Over 200 men and women associated with the work of the department, giving volunteer service.

The Sunday school pupils increased 24,000 in 1920 over 1919; the teachers, 1,700.

The Council, on the recommendation of the department, added the following as additional members of the department: The Rev. Phillips E. Osgood, of Minneapolis, Minn.; the Rev. Lester E. Sunderland, of New York, and the Rev. James Lawrence Ware, of Kingston, Pa.

The Department of Christian Social Service asked that Mrs. Mary K. Simkhovitch be elected an additional member of the department, which was done.

While the Council was holding its meeting in Washington last July a very cordial invitation was given to it, over the signature of the Bishop of Washington, to consider the question of making its permanent headquarters in that city. This was referred to a committee of laymen, which reported that while the Canon did not authorize the Council to make a permanent change of either the ecclesiastical or the business headquarters of the Church, that such a step would, in the opinion of the committee, require action of the General Convention, and that other considerations made the committee feel that it should report adversely. To quote only two reasons: the bank facilities which the Council now has in New York City are of great value to the Church and would probably not be available if the change were made. As a shipping center and a center for purchasing supplies, New York is superior to Washington, both of which matters are of importance to the Church.

The Council adjourned to meet again on February 8 and 9, having definitely voted that its meetings should cover two whole days each time.

The Department of Missions.

The Department of Missions, which met in New York on December 13, 1921, had the pleasure of appointing five new missionaries to the field and giving permission to the Bishops to employ five others. These missionaries went to Arkansas, Fond du Lac, North Carolina, Philippines, Porto Rico, Cuba and Tokyo. This makes seventy new missionaries who have gone to the field on account of the one hundred which have been asked for as one of the objects of the Centennial celebration.

The department expressed regret at the resignation of the Rev. Allan L. Burleson as rector of Christ Church, Mexico City. He has been transferred to the Diocese of Los Angeles. Mr. Burleson, who, as every one knows, is a brother of the Bishop of South Dakota, and whose father and five brothers, all clergymen, have done service in the missionary field, has been in Mexico for thirteen years. The department placed on record its great appreciation of his service and prayers for his success in his new field.

In order to conserve the health of our missionaries in China, and on the earnest recommendation of the Bishops, the department made provision for the screening of the mission residences in that field.

Mrs. T. W. Bickett, at the request of the Woman's Auxiliary, was appointed representative of the department on the Woman's Work Committee of the Commission on Inter-racial Co-operation.

The department appointed delegates to the Foreign Missions Conference and Home Missions Council, which will be held in January.

Many important matters were discussed and made recommendation to the Presiding Bishop and Council.

Responsibility creates manhood. No character can progress ithout it. The wise man courts it; the fool shirks it. Responsibility keeps pace with spiritual development. God fits the back to the burden and the burden to the back. On the other hand, he who runs from opportunity and quails before responsibility begins forthwith to die interiorly. Mere occupation is of small avail as a creative force. To occupation must be added moral purpose before activity is worthy of true manhood, and of course the essence of moral purpose is unselfishness.

It is plainly apparent to any thoughtful person, then, that the necessity of recognizing stewardship is written indelibly in the constitution of human nature. To have drunk deep at the fountain of responsibility is to have tasted of the serenest, purest joy that life affords. Man began to be when God appointed him a steward—for that is the bright side of the otherwise sad story of the garden and its fruits. Human development marched onward as responsibility was enlarged and accepted.—Bishop Brent.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor.

SIGNS OF THE TIMES.

There is nothing in the doings of today that is more encouraging to one who is watching for the coming of the Kingdom than the activities of such organizations as Rotary and Kiwanis Clubs.

These bodies are constantly doing things that would never have been considered at all as objects for groups of men of all religious faiths who are banded together primarily for social intercourse.

Their accomplishments are worthy of any Church society.

Last summer in one city a baseball game was staged between the two clubs (Kiwanis and Rotary), which netted nearly three thousand dollars to the relief of the poor.

The Rotary Club of Richmond, Va., is now planning the building of a gymnasium for a boys' club to cost $15,000, while from Washington comes the news that the Rotary Club plans to give, as it did last year, a beautiful Christmas entertainment for the needy children of Washington in the Willard Hotel ball-room, on the 21st of December. The entertainment will last all day, and arrangements for certain groups of children will be made so that all will be comfortably cared for. The children will be met at the door by members of the committee, and from that time until they leave every possible attention will be given them. The Rotary Club will provide automobiles, omnibuses or car fare for all children desiring to attend. Individual presents, beautiful music, a Christmas tree, special lighting, and Santa Claus will be some of the attractions. Those in charge will sacrifice everything to the happiness and comfort of the children, and as usual with Rotary Club affairs, a splendid spirit will prevail. The Rev. C. T. Warner, rector of St. Alban's Church, and a Rotarian of Washington is one of the Floor Committee, and will be at the Willard all day on December 21 to help make the affair a day of happiness for every one.

We mention these things because of their Christian significance.

These organizations do not operate in the name of Christ, but they are inspired by His influence, and it is the same way with many other movements today that do not bear His name. There are many convincing proofs that there is more of Christianity in our communities than there ever was before, so let us look into the face of the coming year with confidence and love, striving to see better things and to do greater deeds for the Master.

BEGINNING AT THE RIGHT PLACE.

News comes from West Virginia that the girls in the high school at Point Pleasant, under the leadership of one of their teachers, who is a graduate of Goucher College, have adopted a set of resolutions in regard to school dressing for girl students, calling a halt on extreme shortness of skirts or thinness of material.

The action of these girls so impressed the State Board of Education that they issued the resolutions adopted as a recommendation to principals of schools throughout the State.

A great deal has been said and written about modern feminine attire, but the only way that it can really be corrected is to get the women themselves to take it up.

When young girls realize the situation and take the matter in hand, there will be no trouble in bringing about whatever reforms are necessary.

The short skirt is one of those many things which had a good and useful origin, but has been abused.

We quote the following account of the reason for the adoption of the short skirt from one who had a share in it:

"Whims of fashion are always inconsistent and illogical, according to the masculine sex. Yet the adoption of the very short Parisian skirt, which has long been worn here despite ridicule, in Paris had a serious object in view.

" 'Ah! you Americans say much about our short skirts, but it was not because we were immodest that we made our skirts so narrow and short,' said a French bride yesterday to Miss Alfrieda M. Mosher, of the Y. W. C. A. in Boston. 'It was to save and win the war that we saved and skimped cloth. It was just one of the sacrifices which we of France made. We sacrificed all things during those terrible years. Setting a new style was furtherest from our mind.'

"The speaker was one of the 3,622 war brides that the Young Women's Christian Association officially chaperoned on the trip across. Many of them have turned to the social and educational facilities of the Association near their new homes."

THE STRIKE IN THE PACKING PLANTS.

In view of the fact that we quoted two weeks ago from a press dispatch in the New York Times the account of the acceptance of the meat-packing employes of the wage cut put into operation by the employers, we here quote the account given by the Survey.

This latter magazine always tries to be fair to both sides, but is not afraid to tell the truth, no matter what large interests it may affect.

It says:

Led by John Fitzpatrick and William Z. Foster, the twelve international unions having jurisdiction over workers in the packing industry carried through a successful organizing campaign in the fall of 1918. This was in line with the various concerted movements in the poorly organized basic industries, notably the shipping and railroad industries and later the steel industry. When a majority of the workers were organized the labor leaders demanded recognition, but were ignored by the packers. They then took their grievances to Secretary of War Baker and Secretary of Labor Wilson. These Cabinet officers prevailed upon the employers to submit all contentions to an umpire. Judge Samuel Alschuler was selected, and both sides signed an agreement to recognize the jurisdiction of this tribunal until a year after the signing of peace in Europe.

Last March, however, the packers arbitrarily declared a wage reduction, refusing further to submit to the authority of Judge Alschuler, notwithstanding that the agreement did not expire until September 15. On protest of the unions and after conference with the Secretary of Labor, an agreement was reached that the men would accept an eight-cent hourly reduction, on condition that the packers promise not to scrap the arbitration machinery. In June the packers petitioned Judge Alschuler for an additional wage reduction. They were represented by a corps of able corporation lawyers, economists and statisticians. The workers were represented by Cornelius Hayes, president, and Dennis Lane, secretary, of the Butcher Workmen, with the technical assistance of the Labor Bureau. Inc. Judge Alschuler ruled that previous wage reductions represented "practically 19 per cent. reduction from the top of the wages," and that a further reduction was not justified by the data presented on behalf of the packers.

Following this decision, the Armour Company announced that it would introduce "industrial democracy" in its plants via the American employe representation plan. The other large firms, with the exception of the Morris Company, followed a similar course. Sensing in this action a serious situation, the Amalgamated Meat Cutters and Butcher Workmen of North America called a conference of local representatives in Omaha for August 15. At this gathering the international officials were instructed to ask for a renewal of the arbitration agreement. Although the packers granted them a courteous hearing, they failed to respond to the proposal. A strike vote was taken, which resulted in a 90 per cent. favorable return. (No public announcement was made of the number voting.) With this mandate in their pocket, the Butcher Workmen called a meeting of international officials of other unions having members who are employed in the stock yards and packing plants. After mature deliberation it was concluded that abstract opposition to "company unions" was not a sufficiently tangible issue to grip the imagination of the rank and file. Under the wage reduction 65 per cent. of packing-house workers will be receiving a weekly wage of $18, and the workers decided to strike rather than submit without protest.

THE SOCIAL SERVICE COUNCIL OF ADVICE

At Initial Meeting Adopts as Slogan: "Thought Before Action, But Always Action."

The Council of Advice of the National Department of Christian Social Service held its initial meeting at Chicago, Ill., on December 6, 7 and 8. This is the Council which was organized last summer at the suggestion of the National Conference of Church Social Workers held in Milwaukee in June, an informal body gathered by the Executive Secretary to enable the department to come into closer touch with the whole of his field.

The meeting was held under the direction of the Rev. Charles N. Lathrop, Executive Secretary of the department, who presided during the sessions. The following members were present: Miss Anne T. Vernon, Field Secretary of the Department of Social Service, Diocese of Rhode Island, from the First Province; the Rev. Charles K. Gilbert, Executive Secretary of the Social Service Commission, Diocese of New York, and the Rev. Samuel Tyler, D. D., rector of St. Luke's Church, Rochester, N. Y., from the Second Province; the Rev. Robert P. Kreitler, rector of St. Luke's Church, Scranton, Pa., from the Third Province; the Rev. Lewis N. Taylor, rector of All Saints' Church, Roanoke Rapids, N. C., from the Fourth Province; the Rev. Charles L. Street, Superintendent of the City Mission in Chicago, Ill., from the Fifth Province; and the Rev. C. Rankin Barnes, rector of St. James' Church, South Pasadena, Cal., from the Eighth Province. The Rev. Mr. Street was chosen as secretary.

During the three days there was detailed discussion of the following points contained in the agenda which had been prepared in advance by Dean Lathrop:

1. The Function of the Council of Advice.
2. The Scope and Place of Christian Social Service in the Church.
3. The Program for the Winter.
4. Relations in Social Service Work Between Diocese, Province and Department.
5. Plans for the National Conference of Church Social Workers in Providence, R. I., June 19-21.
6. Plans and Program for Social Service Study in Summer Schools.
7. A Church Social Workers' Bulletin.

The Conference began by formulating the statement that "the social task of the Church" is to seek through education and inspiration to bring the individual and the community to apply the principles of Jesus Christ to the relationships which men bear to one another. The principles of Jesus Christ must be made to dominate the home, the daily work, recreation, industry and political life."

The Social Service organizations of the Church must make it their work to bring people to recognize this responsibility and to carry out the program. A national program for Social Service was worked out under four heads: education, vital problems, organized activities and co-ordination of Social Service activities both within and without the Church.

The work of education, for instance, would include such manifold fields as the arranging of discussion groups in parishes, sermons and addresses, list of Social Service books, legislative information, regional conferences, and Social Service studies in summer schools.

The slogan which the Conference adopted, "Thought before action ,but always action," would apply particularly to the problems which were listed as necessary for study with view to action. Among these were social problems such as drug addiction, liquor traffic, prostitution, gambling, lawlessness and lynching, prisons, marriage and divorce, housing, use of leisure time, moving pictures and rural problems. Among industrial problems would be unemployment, child labor, collective bargaining, women in industry, and co-operation of employees in industrial management.

The following list of activities was suggested for the work of parish and diocesan Social Service commissions:

Parish.

It was decided that the first step in the parish is to organize a Social Service Committee which should relate itself to such appropriate parish organizations as the Girls' Friendly Society, the Woman's Auxiliary, the Church Service League, the Church School Service League, and other young people's societies, the Church Mission of Help, Brotherhood of St. Andrew, of men's clubs, etc.

The work of this committee should be:

1. To organize discussion groups in the parish. Dean Lathrop's book, "The Social Apportunity of the Churchman," is a good text-book.
2. To co-operate in the work of Church institutions, homes for aged persons, homes for boys and girls, Church hospitals, city mission societies, etc.
3. To co-operate with secular welfare agencies through—
   (a) Having members on boards of directors.
   (b) Friendly visiting, especially from the religious point of view.
   (c) Organizing the trained social workers and providing for them an annual Corporate Communion, and annual Quiet Day, and such other meetings as local conditions suggest.
4. To keep in touch with members of their own parish who are in institutions, either Church or secular, and to co-operate with the child-placing organizations to find Church homes for Church children.

Diocese.

It was recognized that the Diocese is the logical unit for the organization and stimulation of Christian Social Service. The work of the Diocesan Social Service Commission should include such activities as the following:

1. To help the parishes carry out the program outlined above.
2. To keep the people informed about legislative matters.
3. To get people interested in Social Service to attend the summer conferences.
4. To provide a lending library of Social Service books.
5. To keep a list of Church people engaged in active social work and others vitally interested.
6. To study the institutions in their diocese, both Church and secular, and ascertain:
   (a) Whether or not the institutions that the community needs are being provided.
   (b) Whether the existing institutions have wants that they can help supply.
   (c) What are the standards in the Church institutions?
7. To study conditions in the public institutions, especially county jails, county hospitals and almshouses.
8. To organize a speakers' bureau.
9. To provide a column of Social Service news for the diocesan paper .
10. To keep in touch with the National Department, the annual Conference of Church Social Workers and the National Conference of Social Work.

The Council recommended to the Department of Christian Social Service of the Presiding Bishop and Council that they draw up for presentation to General Convention a statement regarding the position of the Church in relation to the social problems of the day, as affirmed by the Lambeth Report and Resolution.

Provinces.

The following action was taken with regard to the Social Service Departments of the provinces:

Resolved, That it is the sense of this body that the National Social Service Secretary and the Secretary of the New York Social Service Commission take steps to secure the appointment on Provincial Commissions of representatives of the respective Diocesan Social Service Commissions;

That measures be taken by this committee to secure the enactment by the provinces of a uniform canon or ordinance covering this matter;

That the Provincial Commissions thus created be urged (1) to promote the program of the National Department, and (2) to provide Social Service Conferences in connection with the annual Synods;

That the Provincial Commissions take it as one of their functions to stimulate and strengthen the Diocesan Commissions within the province which may need such assistance.

One of the delightful experiences of the Conference was the presence at the evening meeting on December 7 of Dr. Graham Taylor, the veteran head of Chicago Commons, who gave a thrilling account of the growth of enthusiasm for social righteousness within the Christian Church during the last forty years.

Members of the Conference made their Corporate Communion at Trinity Church, Highland Park, on the morning of December 8, Dean Lathrop being the celebrant.

The meeting of the Council was marked by a fine spirit of fellowship, a broad will to understand, and an ardent feeling of responsibility to the Master, as well as by the fact that practically every section of the country was represented.

Church Intelligence

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

Meeting of Executive Committee of Diocesan Missionary Society.

A regular meeting of the Executive Committee of the Diocesan Missionary Society was held in St. Paul's Parish House, Richmond, with a good attendance of members. The meeting was devoted largely to appropriations to the salaries of missionaries of the society for the year 1922.

The beginning of 1922 will show the Diocesan Missionary Society making appropriations to the salaries of thirty-three white clergy, two laymen, six colored clergy, twenty-two white women workers and ten colored; a total of seventy-three missionaries at work in the Diocese. The usual appropriations were made to the Blue Ridge Industrial School and for the support of the Diocesan paper, "Forward." The Treasurer's report showed that the total expenditures for the year 1921, when the December payments on the stipends of missionaries shall have been paid, will amount to between $48,000 and $49,000.

The vestry of Pohick and Olivet Churches notified the society that they would not ask for a renewal of appropriation toward the support of their minister after January 1.

The Rev. B. D. Chambers, of Millwood, was elected a member of the Executive Committee to succeed the Rev. Giles B. Palmer, who resigned on account of removing from the Valley Convocation.

The Executive Committee adopted new by-laws to govern its work, the chief change being the appointment of four regular meetings each year instead of five at present, the meetings being held on the second Tuesday in January, April, June and October.

Conference of Church Schools.

The third annual Conference of Virginia Church schools and Virginia schools under Church influence is called by the Church Schools Committee of the Diocesan Board of Religious Education of Virginia for Monday, January 23, 1922. As hitherto, the conference will be held in the parish hall of Grace Church, Richmond, Bishop Brown presiding. It will extend from 3:30 P. M. to 10:30 P. M.

Invitations are being sent out to members of the Diocesan Board of Religious Education, members of the Committee on Schools and Colleges of the Provincial Board of Religious Education, together with members of school boards and of the administrative and teaching staffs of the schools in this and selected schools in adjoining dioceses.

The main direction of the conference will doubtless be toward practical accomplishment in developing the curriculum of religious education of our schools along common lines not only of scholastic requirement, but, even more important, of dynamic spiritual values. The inauguration of these annual conferences has greatly stimulated the cause of religious education in our schools.

Meeting of Diocesan Board of Religious Education.

A meeting of the Board of Religious Education of the Diocese was held in Richmond on Tuesday evening, December 13. The Rev. Messrs. W. D. Smith, D. D., of St. Mark's Church, Richmond, Percy F. Hall, of St. Paul's Church, Alexandria, and B. D. Chambers, of Cunningham Chapel Parish, Clarke County, were elected to membership on the Board. Action was taken on the following matters:

The calling of the third annual Conference of Headmasters of Church Schools to be held in Richmond in January.

The appointment of committees in regard to the Summer School for Workers to be held in Charlottesville next summer.

The appointment of a committee to establish a lending library of books on pedagogy and other matters of Sunday school instruction.

The appointment of a committee to continue during this year the holding of conferences on Life Service in different parts of the Diocese.

Pay-up Week.

A number of parishes in the Diocese have adopted the plan of having a pay-up Sunday in which all of their people are urged to pay up all unpaid pledges of the Nation-Wide Campaign.

The parish treasurers throughout the Diocese have been notified that the books of the Diocesan Treasurer will be kept open until Janaury 7 in order to receive any belated remittances on the payment of the 1921 quota. All rectors and treasurers are urged to secure the payment of all pledges and to make remittance as promptly as possible to the Treasurer of the Diocese.

N.-W. C. Pledges for 1922.

While the reports of pledges for 1922 from such parishes as have reported are most encouraging, the Diocesan Treasurer is still unable to make a report for the Diocese. Every rector and parish treasurer is most strongly urged to send in at once a full report of pledges for their N.-W. C. quota for 1922.

Promising Colored Mission: Bishop Brown visited John Moncure Chapel, in Stafford County, Rev. Charles L. Somers, rector, on Wednesday, December 7, and confirmed a class of seven. The work at this colored mission is taking on new life under its present rector, and gives promise of much growth and success.

SOUTHWESTERN VIRGINIA.

The Rev. Robert C. Jett D. D. Bishop

Trinity Church, Rocky Mount (the Rev. W. T. Roberts, rector): This congregation sustained an irreparable loss in the death, on Friday, December 16, of the Hon. Edward Watts Saunders, Chief Justice of the Supreme Court of Appeals of Virginia. Judge Saunders spent a busy and valuable life, doing honor to, and many times being honored by, both his State and his Church. As a statesman he served eight terms in the House of Delegates, during the greater part of this time being Speaker of the House; several years as circuit judge; seven times elected a member of Congress; one year Chief Justice of the Virginia Court of Appeals. As a Churchman he was a most useful and faithful member of Trinity Church, for many years a member of its vestry. He also represented the Diocese of Southern Virginia at several sessions of the General Convention.

Christ Church, Blacksburg (the Rev. W. B. Lee, Jr., rector): On Tuesday evening, November 22, this congregation opened its new parish house with an old-fashioned and enjoyable "housewarming." The property, which adjoins the church and was formerly a residence, has been considerably remodeled for its new uses, and contains an auditorium seating one hundred persons, and rooms for Sunday school and all parish purposes. The Episcopal Club held its first smoker in the parish house on December 2, the Rev. Karl M. Block, of St. John's, Roanoke, being the speaker of the evening. A chapter of the Brotherhood of St. Andrew has been recently organized by students and members of the faculty of Virginia Polytechnic Institute.

St. John's, Roanoke (the Rev. Karl M. Block, rector): On Sunday, November 27, a beautiful memorial window was unveiled in this church, in memory of Dr. William Henry Harrison, who was a well-known figure in Virginia history and a Confederate soldier. This memorial window was the gift of relatives.

R. E. Lee Memorial, Lexington (the Rev. Churchill Gibson, rector), has sustained a great loss in the death of Colonel N. Beverley Tucker, of the Virginia Military Institute, and for many years senior warden of the church, the duties of which office he discharged with unusual fidelity and efficiency.

T. A. S.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Impressive Service in the Cathedral.

A special service of prayer and thanksgiving, to mark the birthday of His Majesty, Alexander, King of the Serbs, Croats and Slovenes, was held at the Bethlehem Chapel, Washington Cathedral, on Saturday afternoon, December 17. This service was by the arrangement of the Bishop of Washington and the dean and chapter of the Cathedral, in response to a request of His Excellency Slavak Growitch, Minister at Washington of the Serbs, Croats and Slovenes. The music of the service, which was rendered by the full Cathedral choir, included, in addition to that provided for in the service of evening prayer, the Serbian national anthem. The Bishop, the Dean and Canon Devries conducted this service, to which all were invited. The Serbian flag was carried in the procession of choir and clergy as well as the Cathedral banner.

The Christmas play at the National Cathedral School for Girls was very beautifully and successfully staged on Saturday, December 10, in Whitby Hall before a large and responsive audience. The program was begun by a short play entitled "A Christmas Reverie,"

in which there were only three characters. This served as a fitting way to prepare the audience for the very spiritual and symbolic play which followed, and which was the principal feature of the evening. This play was Elizabeth McFadden's dramatization of that much loved story, "Why the Chimes Rang," by Raymond Alden. Girls of the school formed the entire caste, and the work was so well done that one could find little to distinguish it from the work of professional players.

Children's Service at Epiphany: A new type of Christmas celebration for the children at Epiphany Church took place on Sunday afternoon, December 18, when a special Christmas manger service was held and an address made by Dr. Freeman. The children brought gifts to the manger which had been placed on the chancel between the choir stalls, and these gifts were later given to those who needed them.

A program of unusual interest and in keeping with the spirit of the Christmastide was given at the Bethlehem Chapel, Washington Cathedral, on Sunday, December 18, when Mr. Edgar Priest, Cathedral organist, was heard in recital by a large number of people.

M. M. W

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Bishops Tendered Luncheon by Women of the Diocese.

One thousand women, members of the Women's League for Patriotic Service and their friends, tendered Bishop Manning and the two Suffragan Bishops a luncheon at the Hotel Biltmore. Rarely has there been gathered in one place so many Church women of ability, of influence, and more than all, of a mind to work and not just talk. Reports of work done were read during the luncheon. This work included hospital visitation and the distribution of literature; the Greer House, which does much for young women who are students: and the last development, which is work for former service men, especially such as are ill. The project now is to provide a Greer House near to Columbia University, expressly for women students.

Bishop Manning praised the work of the League, its aims and its achievements, but launched into larger plans. His greatest and strongest plea was for religion in the home.

He expressed the hope that the nave of the Cathedral might soon be built, and pledged himself and the Diocese to hard work for missions, the meeting of the full apportionment. He urged women to interview nation-wide parish committees about the progress of the apportionment in the parish in which they have the closest interest.

He thanked God for the Washington Conference, and for the part our nation is taking. Finally, he pointed out that leadership in present world plans is from the English-speaking peoples of the earth, and especially did he want it borne in mind that the Church is the great religious expression and effort of this race. He paid honor to all other forces, but gloried in these.

Christ Church, the Rev. Dr. John R. Atkinson, rector, occupies a strategic corner on upper Broadway. The property is worth $1,000,000. On the north there was built many years ago, when large congregations came to hear the Rev. Dr. Jacob Shipman, father of Bishop Shipman, a wing extending out from the body of the church. It has long been useless for seating congregations, and is now to be torn down. Upon the site adjoining the church is to be erected an office building. Money to build it is supplied by business, and rentals of $15,000 a year are to be paid for twenty-five years. Renewal privileges are granted, the whole to run for sixty-seven years. The property has upon it a debt of $80,000. The plan will pay off the church debt and provide an endowment.

The Social Service Commission of the Diocese of New York has been granted the use of the parish house of St. Augustine's Chapel, in East Houston Street, a part of Trinity Parish, for its Americanization work. This work will include institutional work, especially for foreign-born women. A professional canvasser is now making a study of the field. The Commission has nothing to do with the chapel itself, and the spiritual work long carried on in it.

The Rev. Roland C. Ormsbee, of the Diocese of Newark, has been received by Bishop Manning, of the Diocese of New York, and placed in charge of the new St. Bartholomew's work at White Plains, succeeding in that work Bishop Lloyd, who is now Suffragan. Mr. Ormsbee was formerly rector of St. Paul's Parish, Newark, but resigned and entered war work, being appointed army chaplain a few days before the Armistice was signed. He spent a year in France, however, under the "Y."

C.

The Churchwoman's Club.

The first organization meeting of the Churchwoman's Club was held at the home of Mrs. Richard Aldrich, New York City, November 29. Over forty members were present, and regrets expressing interest in the plans for the club were received from fifty more.

Any one who wishes to obtain further information about this club is asked to apply to Mrs. Malcolm Macfarlane, 8 West Forty-seventh Street, New York City.

EAST CAROLINA

Rt. Rev. Thomas C. Darst, D. D., Bishop

Good Results From Campaign.

A church attendance campaign, in which all of the Episcopal churches of the city of Wilmington took part, was put on during the Advent season, with splendid results. Very liberal and well-written display advertisements, carried in the local newspapers, were a feature of the campaign. Church attendance pledge cards were distributed throughout the city. The campaign was modeled after similar campaigns conducted in the past by the Brotherhood of St. Andrew.

Churchman's Club Has Interesting Discussion.

At a recent meeting of the Churchmen's Club of Wilmington, a debate was held on the question: "Resolved, that tithing is obligatory on the Church of today." A leading lawyer of the city took the affirmative, while the negative side of the question was defended by a prominent business man. At this same meeting it was decided to make plans for a suitable celebration of the anniversary of Bishop Darst's consecration. This club is made up of the laymen of the Church in the city of Wilmington.

A number of missions have recently been held in East Carolina. Bishop Darst preached a three-day mission in the Church of the Advent, Williamston. The Rev. W. R. Noe, Executive Secretary of the Diocese, held one in St. Thomas' Church, Windsor. The Rev. F. D. Dean was the preacher in a week's mission at Calvary Church, Warsaw. The Rev. J. E. W. Cook held a mission in St. Paul's Church, Clinton.

T. P., Jr.

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

Delaware Moves Forward.

The Delaware Clericus met in Christ Church rectory, Christiana Hundred, December 13, as guests of the Rev. Frederick T. Ashton. Reports of the annual canvass indicated large increases in several parishes and missions, notably in Claymont, Smyrna, Middletown, Seaford, Laurel, Georgetown, and Immanuel Church, Wilmington. A resolution was adopted expressing the gratification felt by the clergy of Delaware in the fact that the Rev. T. Getz Hill, rector of St. Peter's Church, Smyrna, and the Rev. Richard W. Trapnell, rector of St. Andrew's Church, Wilmington, would remain in the Diocese, both having recently declined calls to parishes outside the State. The examining chaplains, with the Bishop, were asked to arrange a special course of study for the clergy of the Diocese. The secretary of the Clericus, the Rev. Charles A. Rantz, was appointed custodian of lists of such church furnishings as are no longer needed in parishes and are available for use elsewhere. Plans were announced for an enlarged Peninsula Summer School, which will be held next summer at Rehoboth, Del., beginning Wednesday, June 21.

J. H. E.

ERIE.

Rev. J. C. Ward, D. D., Bishop.

Dean of St. Paul's Cathedral Instituted.

On Sunday, December 18, the Rev. Francis B. Blodgett, late Professor of Old Testament at the General Theological Seminary, was instituted by Bishop J. C. Ward as Dean of St. Paul's Cathedral, Erie. The Bishop celebrated the Holy Communion and preached the sermon. In the afternoon the choir rendered the "Messiah." At the evening service, which was preceded by an organ recital, the new dean preached the sermon.

Russian Church Assists in Service: At a recent visit of the Bishop to St. Lawrence's Church, Osceola Mills (the Rev. C. S. Brown, rector), the priest of the Russian Orthodox Church brought his choir and congregation to participate in the services. The Russian choir added to the solemnity of the service by rendering three anthems.

Family Department

DECEMBER.

1. Thursday.
4. Second Sunday in Advent.
11. Third Sunday in Advent.
14, 16, 17. Ember Days.
18. Fourth Sunday in Advent.
21. Wednesday. St. Thomas.
25. Sunday. Christmas Day.
26. Monday. St. Stephen.
27. Tuesday. St. John Evangelist.
28. Wednesday. Holy Innocents.
31. Saturday. New Year's Eve.

Collect for Christmas Day.

Almighty God, Who hast given us Thy only begotten Son to take our nature upon Him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus Christ, Who liveth and reigneth with Thee and the same Spirit ever, one God, world without end. Amen.

Collect for First Communion Christmas Day.

O God, Who maketh us glad with the yearly remembrance of the birth of Thine only Son, Jesus Christ: Grant that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him when He shall come to be our Judge, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

Collect for St. Stephen's Day.

Grant, O Lord, that, in all our sufferings here upon earth for the testimony of Thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of Thy first martyr, St. Stephen, who prayed ofr his murderers to Thee, O blessed Jesus, Who standest at the right hand of God, to succor all those who suffer for Thee, our only Mediator and Advocate. Amen.

Collect for First Sunday After Christmas.

Almighty God, Who hast given us Thy only begotten Son to take our nature upon Him, and as at this time to be born of a pure virgin; Grant that we, being regenerate and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus Christ, Who liveth and reigneth with Thee and the same Spirit ever, one God, world without end. Amen.

Collect for St. John the Evangelist's Day.

Merciful Lord, we beseech Thee to cast Thy bright beams of light upon Thy Church, that it, being instructed by the doctrine of Thy blessed apostle and evangelist, St. John, may so walk in the light of Thy truth that it may at length attain to everlasting life; through Jesus Christ our Lord. Amen.

Collect for the Innocents' Day.

O Almighty God, Who out of the mouths of babes and sucklings hast ordained strength and made infants to glorify Thee by their deaths; Mortify and kill all vices in us, and so strengthen us by Thy grace that by the innocency of our lives and constancy of our faith even unto death we may glorify Thy holy name; through Jesus Christ our Lord. Amen.

For the Southern Churchman.

The Incarnation.

Wilbur Fisk Tillett.

O Son of God incarnate,
O Son of Man divine,
In whom God's glory dwelleth,
In whom man's virtues shine;
God's light to earth Thou bringest
To drive sin's night away,
And, through Thy life so radiant,
Earth's darkness turns to day.

O Mind of God incarnate,
O Thought in flesh enshrined,
In human form Thou speakest
To men the Father's mind:
God's thought to earth Thou bringest
That men in Thee may see
What God is like, and, seeing,
Think God's thoughts after Thee.

O Heart of God incarnate,
Love-bearer to mankind,
From Thee we learn what love is,
In Thee love's ways we find:
God's love to earth Thou bringest
In living deeds that prove
How sweet to serve all others,
When we all others love.

O Will of God incarnate,
So human, so divine,
Free wills to us Thou givest
That we may make them Thine:
God's will to earth Thou bringest
That all who would obey
May learn from Thee their duty,
The truth, the life, the way.

The Spirit of Christmas.

On this day we shall not argue about the existence of God. I know how tremendous is the mystery. The simplest words are the hardest to define. Let me hear you define "I," or "you," or "He," or "Live," or "Love," or "be," or "is." Each attempt will lead you into profoundities of meta-physical subtility far beyond your depth. I know how theologians attempting to define God seem to cloud the visions at times. Big words are impressive, but they usually conceal rather than reveal. Every thoughtful person, when he says "God," is conscious of a touch of reverence upon his mind. Is there a God?

"Brief and powerless is man's life; on him and all his race the slow, sure doom falls pitiless and dark. Blind to good and evil, reckless of destruction, omnipotent matter rolls on its way." That is the sad chant of one who says there is no God. While some are saying, "I believe in the Father Almighty," others are muffling their voice and saying, "I used to believe in God, the Father Almighty."

That is the pathetic admission of grown-up skepticism. "Sometimes," says Darwin, "I feel a warm sense of a personal God, and then it goes away!" But the Christian says, "God is spirit; and yet the only way you can ever know spirit is when it is in a body.

Studying Angelo's frescoes on the ceiling of the Sistine Chapel in Rome, the visitor strains to see, but finally gives up in despair; then a guide lends him a mirror, and looking down into it, he finds all the marvelous design and color wonderfully reflected. For ages men strained their eyes to catch a glimpse of God, but the light was a half-light; they caught but unsatisfactory glimpses. Then God sent His Son, the express image of His person, and brightness of His glory, and we beheld in Him the unspeakable glory of God, and, beholding, are changed into the same image from glory unto glory, even as by the Lord the Spirit.

There are other mountain peaks in history, hills which catch the light of the sun before the valleys catch it, and distribute the streams that flow, from the supernatural, but Christ is the Great Divide of human history. All divine life finds highest expression there, and from Him goes sweeping out to irrigate and fertilize every area of human life.

A true note i nthe Christmas spirit is merriment. It is more than joy; it is merriment. That is the increasing wonder of this strange religion of ours. Christianity is so solemn, and yet it has such a ring and fling of merriment to it. We do not say, "A solemn Christmas to you"—though the thought of the Incarnation brings us to our knees in the creed. We do not say "A happy Christmas to you," though we believe the secret of happiness is with Jesus; nor "A peaceful Christmas to you," though we carol "peace on earth, good will to men"; but a "Merry Christmas!" Not cheerful, but merry; for cheerfulness refers to an even and contented disposition; not "gay" Christmas, for gaiety is characteristically self-indulgent; not a "jovial" Christmas, for jovial has in it the paganism and sensuality of jove. but "merry," a word that is full of the wholesome laughter of a company. No one can be merry alone. It reuires a crowd. And "Merry Christmas" means that a whole community is fairly dancing like children at a party.

Was there even such cause for bells swinging, and feet dancing, and hearts leaping, and songs carolling, as the arrival of God among men? Take all the bells of all the towers in all the churches in Christendom and hang them in one belfry and set them all ringing at once on Christmas Day, bobs and bobs-royal and triple bobs-majors to the extent of their compass. and full ring of their metal, and their chimes have just one meaning. "His name shall be called "Wonderful," booms a bell, wonderful in truth, wonderful in life, wonderful in death, wonderful in resurrection, wonderful in the Church, wonderful in His disciples! And another bell turns over, "Counsellor!" and another, "The Mighty God!" and another, "The Everlasting Father!" and all of them, "The Prince of Peace!"

Another note is generosity. Every one gives gifts at Christmastide. At the touch of the Christ, selfishness is ashamed. "God so loved the world that He gave His only begotten Son." Love means giving. In New York State, in the Catskills, there is a lake. Many little streams flow into it, and one big stream flows out of it to water the thirsty city of New York. Every day of the year that little lake gives hundreds of thousands of gallons of water to the great city. It is give, give, give. Over in Palestine there is another lake. Plenty of streams flow into it, but none flows out. It takes everything and gives nothing. Do you know the name of it? The Dead Sea!

There is a story of a man coming

home one Christmas Eve from work. He was thinking of his children and what a good time they would all have next day. All at once he saw a little boy in the street, ragged and hungry, and almost frozen. He stopped and asked where his home was, and the boy said he had no home. Then the man took him by the hand and led him to his home and gave him something to eat and tucked him in with the other children. When the house was quiet the father and mother began to prepare Christmas gifts. But nothing had been provided for the stranger. They were very poor and had been saving money for weeks to buy a goose for Christmas dinner. Well, they talked it over and decided to do without the goose, and to have just potatoes and porridge for dinner, so the little stranger might have a merry Christmas, too. So when the children woke next day there were warm clothing and shoes for all of them, including the boy they had found. And how happy he was! By and by they sat down for family devotions, and each child was asked to give a verse. When it came the turn of the stranger, he said, "Inasmuch as ye did it unto one of the least of these, ye did it unto Me." Then he was gone. It was, so the story says, our blessed Lord himself.—Rev. G. C. Stewart, in The Witness.

A Hero in Everyday Life.

One writer has said, "The courage of the commonplace is greater than the courage of the crisis." Another, commenting on this thought, adds: "Perhaps, yet the two are one. The fitness for the great ordeal, if it be genuine, must spring for something in the character that did not generate in a moment." The following little story so aptly illustrates the second writer's conception of courage, the ability to meet the great test, whether it be short and sharp or long and soul-wearing, that it seems worth telling:

A few months ago there died in a remote Western ranching community a young man of about twenty-four, who, though unknown and unhonored save in the hearts of the little group that witnessed his unfaltering courage, was nevertheless, in the truest sense of the word, a hero.

He was a country lad, and, although he had lost his right arm when a youngster, he shared in most of the outdoor activities of his ranch home and made a favorable showing in the boyish feats that he and his chums engaged in. He never seemed to consider that the loss of his arm entitled him to immunity from farm work. He could drive a team and was a good rider. He had the coolest head and steadiest nerve in handling colts and unbroken horses. When the other boys hesitated about trying a "bad one," he would say, "You fellows give me a chance. I can ride this ol' outlaw." It was no idle boast, for he generally did.

He was of a social disposition; tall and good-looking. People generally liked him. Contentedly he followed his round of work and recreation. His was the normal outlook of a country boy reared amid simple surroundings and loving them for their wholesome sturdiness.

Suddenly came the knowledge that death, not life, was before him. Not a swift, merciful death that could be met at the flood of emotion and high valor as soldiers meet it in battle, but a slow, furtive death whose approach he must watch and wait for. More than five years before the end the doctors gave him up; for three he was a recluse. Afflicted with a lingering cancer, he was always in discomfort, often in acute pain.

When his mother would ask, "Well, how are you today?" he would reply cheerily, "Oh, just feelin' fine!" or "Not quite so stout, but still going strong, mother." He never complained.

At first he was able to attend the small social affairs of the neighborhood and to mingle with the young people as before, but as the disease advanced he had to forego even those simple pleasures. Gradually weakness compelled him to quit the little tasks that had helped to pass the time. Reading was his chief diversion, varied by a car ride or a visit with one of the few friends he continued to see. To one used to the changing outdoor duties of the ranch this enforced seclusion and inactivity were doubly irksome. But the grit that had made him stick to the bucking ponies and the patience and endurance learned during long, monotonous days of sheep herding did not now desert him. He met death with the same quiet courage with which he had awaited it.

Here was real heroism. There was no sudden burst of spectacular bravery, the result, perhaps, of the stimulus that some high-flaming moment gives, or of the desire to win the admiration and applause of his friends. This young man had in him the real stuff of heroes, the slow growth that follows daily battles obscurely, but valiantly waged, the winning of which gives also victory over self.

To the few who know of this modest young man's sturdy pluck and fine courage, he stands forth a shining inspiration. The pity of it is that he never could know that any one so regarded him. Such bravery merits a more substantial reward even on earth than a laurel wreath upon a grave.—Youth's Companion.

Habit Formation.

Mothers are often heard to say, "My children have such untidy habits, and I don't seem to be able to break them I talk all day long, but it doesn't do any good."

No mother needs to endure her children's untidy habits, or any other undesirable habits, if she goes about training in the right way, and is willing to take a little trouble to carry it out. Four simple rules based on psychology may serve to give such mothers an insight into the means of forming right habits. If carried out faithfully, these rules cannot fail to produce results.

First, decide for yourself what habit you wish to form. Then start enthusiastically and determinedly to break the old and launch the new one. Say to your children, "Beginning today, we are all going to hang up our wraps, and put our books and rubbers in the proper places when we come home from school. Let's see who remembers every time, and doesn't have to have mother tell her once about it." Arouse as much enthusiasm as you can about the matter. Be careful that you do not start to break and form anew too many habits at one time. Select one or two habits to work on, and keep at them until you are reasonably sure that they are well fixed. Then start on another.

Second, permit no exceptions to occur after you have once started. No matter how good the intentions of the children are, they will lapse into the old ways after a few days. That is when you will have to work. You will find that eternal vigilance on your part will be the price of your children's good habits. When Mary comes home in a hurry to go out to play, she will throw her books on the nearest chair. Don't say, "Oh, well, she is little, and it is hard to remember all the time. I'll let it go this time." That is where you will fail. Even though Mary has already gone away to play, she should be called back immediately and told in a kind manner, "You forgot your books today. Put them away, and then you may go to play." One or two experiences of that kind will soon make Mary more careful.

Third, repeat the desirable action as often as possible. We all know that the habit is most firmly fixed which we have been practicing longest. Seize every occasion to perform the act which you wish to become a habit, and its acquisition will come all the sooner.

Last of all, act; don't talk. As Professor James says, in his Talks to Teachers, "Don't preach too much or abound in good talk in the abstract." When Mary throws her coat on the floor and her rubbers in the middle of the hall, don't tell her that nice little girls don't do those things, or that she is a careless girl and should know better, and a great deal more to that effect. Simply call her as soon as you discover what she has done, and tell her quietly and good-naturedly to put her things away immediately, and then see that she does it. Such treatment as this is far more effective than mere talking.—Olive Roberts, University of Montana.

The Way to Bethlehem.

Long was the way to Bethlehem
To those who sought of old,
By burning sands and bitter springs
And nights of haunting cold,
Bearing their nard and frankincense,
Their precious gems and gold.

Hard was the way to Bethlehem,
So far it seemed, so far,
By flowerless vales and arid slopes
And barren heights that bar,
With ne'er an omen for a guide
Until they saw the star.

But then the way to Bethlehem,
It was no longer lone;
Joy was their comrade, those who trod
O'er bruising shard and stone,
Until they found for king a Child,
A manger for His throne.

Upon the way to Bethlehem,
Till Time shall bring release,
However dim and rough the path
May not our footsteps cease,
Since at the end for us awaits
The guerdon of His peace!

—Clinton Scolland, in N. Y. Sun.

Religion and the Home.

Home is the place of the highest joy; religion should sanctify it. Home is the sphere of the deepest sorrows; the highest consolation of religion should assuage its griefs. Home is the place of the greatest intimacy of heart with heart; religion should sweeten it with the joy of confidence. Home discovers all faults; religion should bless it with the abundance of charity. Home is the place for impressions, for instruction and culture; there should religion open her treasures of wisdom and pronounce her heavenly benediction.—E. J. Hardy.

In the Old Testament a visitation of God was always calamity. In the New Testament it was always to show His love and goodness. His coming to save is His only visitation. "God hath visited and redeemed His people."

For the Young Folks

Christ Was Born On Christmas Day.

Speed the message on its way,
Christ was born on Christmas Day,
Left His throne and came to earth,
Angels heralded His birth,
As they sang o'er Judah's hill—
"Peace on earth—to men good-will";
Swell the chorus of the sky—
"Glory be to God Most High";
Speed the message on its way,
Christ was born on Christmas Day.

He whom men and angels praise,
Lord of lords, Ancient of Days,
Came to rescue and to save
Man from darkness and the grave,
Came to set the captive free,
And awake earth's jubilee;
Hail Him King—our lives to bless,
Jesus Christ our righteousness—
Speed the message on its way,
Christ was born on Christmas Day.

Tell the story o'er and o'er,
Spread the news from shore to shore—
"For the weary there is rest,"
And in Christ mankind is blest;
"Tidings of great joy," 'tis true,
Love Incarnate, man may view—
"He is Saviour, Christ the Lord,"
Owned on earth, in heaven adored—
Speed the message on its way,
Christ was born on Christmas Day.

—Rev. A. B. Collins.

The Christmas Chimes.

We are told that long, long ago, and far, far away, in a certain city in the Old World, there was a very beautiful church. The church was so large that one at the doorway could hardly see the white marble altar and the choir of white-robed boys. The organ was so loud that when it was played the people not in the church were sometimes deceived, and thought there was a great thunder-storm, and closed their shutters and windows.

The church had a high belfry, a great stone tower, all ivy-covered. There were three silver bells in it. There was the great, great, big bell, the medium, middle-sized bell, and the weenie, wee little bit of a bell. The most wonderful thing about the bells was that they rang only once a year, on Christmas Eve, and no one knew who rang them. No ringer ever pulled the bell-rope, and yet the chimes rang out silvery clear on the frosty air.

"Clang! Clang! Clang!" That was the great, great big bell!

"Cling! Cling! Cling!" That was the medium, middle-sized bell!

"Ting-a-ling! Ting-a-ling! Ting-a-ling!" That was the weenie, wee little bit of a bell!

Who rang the bell? That was the mystery. Some said it was the wind that whistled—woo-o-o, through the belfry tower. Others looked wise and said, "Not so! It is the wee folk, the frost fairies of the upper air. They ride on the rims of the bells and sway them to and fro. But most believed it was the angels who rang the bells in memory of the dear Christ-Child's birth.

The people were very proud of their mysterious, wonderful bells, and every Christmas Eve they gathered in their church and waited till the hour for the chimes. Then they sang a hymn and went back to their homes.

One Christmas Eve the people gathered as usual in the church to hear the chimes ring out the silver story. The hour arrived, but wonder of wonders! no sound came from the bells. It was the first time the bells were ever known to be silent. Amazed, the people looked up in the belfry. There the bells hung—perfectly silent! What could be the matter! No one could tell. Then they said, "We'll wait a little longer; surely they will ring a little later." But no! not a note chimed out, though they sat in the church till the midnight hour. Then there was no use in waiting any longer, for it was now Christmas itself, and the bells chimed only on the eve of the holy day.

The people went sadly away. During the year that followed it was whispered that the reason the bells had not chimed was because some one in the city had done a bad deed, and because of this the angels would no longer ring the bells.

Years and years passed and rolled away, and still the bells hung silent. Generations rose and died and passed away, and the story of the bells became as a legend, sweet but untrue. It was so long since the chimes had been heard that the people only smiled when the story was told, and questioned whether they ever had rung. "It is only a story," they said; "the bells never did ring on Christmas Eve."

But at last there came to the city a very wise priest and a very holy one, and he heard the story of the bells, and said he was sure it was true. And he longed that they should ring again for the city. So he made a plan. He called all the people to the church on Christmas Eve and told them the story of the bells and how they had ceased to chime. "It comes to me," he said, "that if we make the right offering, the bells will chime again. So let us each, this year, plan a gift to lay on the altar next Christmas Eve. Surely some one of us will give a gift that will be seemly in the sight of the angels. Let us try it, anyway."

The people were pleased with the idea and all agreed. In the year that followed they were all busy planning their gifts for the altar.

Well, the year passed, and Christmas Eve arrived. There was hushed excitement all through the town, and the people were impatiently waiting for the evening, to go to the church to offer their gifts and perchance hear the bells renew their chimes.

A heavy snowstorm set in early in the morning. It snowed steadily all day—great, feathery flakes; but toward evening the wind scattered the clouds, and the stars stole out to spangle the dome of night, and the smiling moon gilded the world.

Now there lived in the town two little boys—brothers.

One of the boys was called Big Brother and the younger one was Little Brother. They had heard all about the offerings the people were planning to lay on the altar of the church. Big Brother wanted to give an offering, too, so he had been gathering all the small coins that came his way during the year. As Big Brother belonged to poor folks, and lived in a humble cottage, he had but few coins at the close of the year; but they seemed a great many to him, and he was very proud and happy when he changed them all for one large silver piece to lay on the altar.

On the evening of the great day, near the appointed time, the people all turned out to go to the church with their gifts. There were many great folks going. The king himself was to be there and many others of great renown.

Big Brother and Little Brother set out together for the church. They took a narrow street off the main road. Big Brother held the precious coin. The little street was deserted; there wasn't a person on it but themselves. The wind had drifted the deep snow into strange, ghostly-looking shapes. It was very lonely in the street. Little Brother held close to Big Brother's hand. "Big Brother," he whispered. "I'm afraid."

Big Brother laughed. "Afraid! What of? There is nothing to fear. God is with us always."

Just as they reached the middle of the street they heard a sound—ow-w-w— like one in pain. They paused and looked around. There was no one to be seen. But listen; there was the sound again—ow-w-w.

Little Brother held Big Brother's hand tightly. Big Brother listened. "It's across the street," he said. "Something is hurt. I must see what it is. You wait here. I'll go over. The snow is too deep for you." So Little Brother waited, and Big Brother waded through the snow to the other side. He still heard the sound, but could see nothing. Then he put his hand down on the ground where the sound came from and there was a little white dog—a lame puppy, starving and freezing! Big Brother lifted it tenderly, opened his coat, and buttoned the creature up next his warm breast. "There," he said, gently, "you'll soon be nice and warm, you poor little thing!"

Then he crossed over to Little Brother and told him what he had found. "Now," he said, "if the doggie doesn't get food and warmth, he'll die, so I must take him home. I can't go to the church, but my coin must go on the altar. You take it, and when the priest asks for the gifts, you put mine on the altar. I want to make the bells ring."

Little Brother hesitated. "I'm afraid, Big Brother," he said.

"There's nothing to fear," replied Big Brother. "Just say to yourself, 'God is with us,' and the angels will take care of you." So Little Brother finally agreed, and taking the coin, off he trotted.

Big Brother went home and fixed a warm blanket for the dog before the hearth where the logs burned brightly, gave him warm milk, and the contented dog curled on the blanket and slept. And Big Brother waited.

Meanwhile, Little Brother went into the great church. How big it seemed, and how wonderful with the thousands of wax candles lighting it! And such a company of people! Near the altar stood the white-robed priest. In the choir the singers, and there in his pew sat the king, with his crown upon his head. The church was crowded, and Little Brother felt very small and unimportant, indeed, as he stole into a corner near the door and waited.

After a time the priest spoke: "Let us wait and not make our offerings till the hour when, the legend tells us, the bells chimed in the long ago." So they all waited, but when the hour arrived the bells were silent. Then said the priest, "Bring your offerings to the altar."

First arose the king, and the people were breathless. What would the king give? Straight to the altar he went, and taking his crown from his head, he laid it down, saying humbly, "I give my crown itself, to prove that I be but the servant of Him Who

reigns." And the people said, "Oh, surely for the king's gift the bells will chime." But no, not a sound! The king was sad thereat and said softly, "Alas! I be not worthy enough."

Then came a man of great wealth and he had a sack of gold for the altar. "I give my gold," he said, "for I have nothing more dear to me." Thought the people, "Surely for gold the bells will ring." But though we may do much with gold in the world, we cannot bribe the angels with it. And the bells chimed not.

Then came a great poet and he laid a scroll on the altar. "I give my poem," he said; "it is the best thought of my mind." "Surely," whispered the people, "for a great thought the bells will ring." But no, the bells were silent.

Then an artist placed beside the poet's scroll a picture. "I give this," he said; "I dipped my brush in my soul for the colors. It is my soul itself." And the people were sure the bells would ring for the artist's soul. But no chimes broke the air.

One by one the other people laid their offerings on the altar, but the bells rang not. And in his corner Little Brother felt smaller and smaller, seeing the great company and the wonderful gifts, and Big Brother's coin that had seemed so large to him, now seemed so small, clutched in his tiny hand. Oh, he couldn't go up before all these people. The angels would laugh at such a gift, and anyway, he was afraid of the priest and the king and the mighty company of people. As he cowered in his corner something spoke in his ear. It sounded like Big Brother's voice! "There is nothing to fear. God is with us always. And you promised Big Brother to put his coin on the altar."

That was true. He had promised, so he gathered his baby courage and toddled up the aisle to the altar. All the people smiled to see a baby going up with an offering—all but the priest—his eyes were dim. And the baby went straight to the altar, where he placed the coin right beside the crown of the king.

"Clang! Clang! Clang!"

"Cling! Cling! Cling!"

"Ting-a-ling! Ting-a-ling! Ting-a-ling!"

The bells were a-chime, silvery clear on the frosty air.

The people were breathless! What had the child placed on the altar? The bells ceased directly and the priest said to Little Brother, "What did you place on the altar?"

Little Brother was frightened and burst into tears. "I didn't mean any harm," he sobbed. "I only put Big Brother's coin on the altar." Then he stammered out the story of the starving dog.

The king stood near listening. His eyes were moist as he laid his hand on the child's head. "I know why the bells rang," he said. "Not for the crown of the king, not for the gleam of the gold, not for the artist's vision, not for the poet's song, for in all of these there dwells, after all, a certain vain pride. They rang for the self forgotten love of a little child's pure heart. Of such is the kingdom of heaven."

"Clang! Clang! Clang!"

"Cling! Cling! Cling!"

"Ting-a-ling! Ting-a-ling! Ting-a-ling!"

As if to prove the truth of the king's words, the bells were a-chime again!

When Little Brother went home that night he rushed into the room where Big Brother sat before the fire with the slumbering dog. "Oh, Big Brother," he cried, "the bells rang when I put your coin on the altar! You ought to have heard them!"

"I did," replied Big Brother, dreamily, "and I thought I saw the angels pulling the bell rope."

"Clang! Clang! Clang!"

"Cling! Cling! Cling!"

"Ting-a-ling! Ting-a-ling? Ting-a-ling!"

The bells chimed all night long.—Selected.

For the Southern Churchman.

A Living Gift.

By Page Price (Age 13 Years.)

Margaret Hampton and her father were sailing along over the moonlit waves. They were on board the Chesapeake, sailing for China. Margaret was a small girl of ten and her father had been a missionary in China for many years. Her mother had died when she was three years old, and Margaret had been raised entirely by her father. They had come to America because Margaret had been threatened with fever, and now they were on their way back to China. It was rather a sad home-coming for Margaret, because she did not know whether the little cabin, which had been her home all of her life, would be there. After a long journey they landed, and traveled fifty miles on an old dingy train. They arrived at their home at midnight.

Margaret and her father had been home now for five months, and it was Christmas night. They had just finished supper, and were sitting by the fire. Mr. Hampton was reading the story of the first Christmas to her, when a stamping of feet was heard at the door and a Chinaman ran in and exclaimed in an excited voice:

"Come, quick! There is a man dying in the house across the hill, and he wants to see you."

Mr. Hampton grabbed up his hat and coat, and, stooping, kissed his little girl and said:

"Don't worry, dear; I will come back as soon as possible. Shep will take good care of you while I am gone."

Shep wagged his tail and looked up at his master as if to say, "I will protect her."

* * * * * * *

Margaret's father had been gone nearly three hours, and it was growing very late. She had been thinking of America and of what a strange place it was, when there came a scratching at the door. Shep looked up and growled. Margaret was very frightened; she did not know whether to go to the door or not. The scratching continued, and she got up, very much afraid, and finally opened the door. When she did so a cold blast of wind blew in. She looked out into the darkness and saw a large Shepherd dog standing on the porch. He greeted her with a bark and ran off and then came back. He did this several times, and then Margaret knew what he wanted. She went back into the house and got her coat and stepped out into the cold night again with her dog beside her. She followed the strange dog until he came to a small woods, and right on the edge the dog stopped. When she came up she saw a small form lying on the ground, and as she looked closer she saw that it was a little boy. She stooped down and picked him up and started towards home with him, with both dogs behind her. She soon grew tired, for the little boy was very heavy, and had to stop to rest. She picked him up again and staggered on against the cold wind. After a hard journey she reached her home. She carried the little boy in and put him on the bed. Then she got a bowl of milk, heated it and gave it to him. She noticed then that he was not like the people she was used to seeing every day. He was soon fast asleep.

Mr. Hampton came back at daybreak and found his little girl wide awake and waiting for him. She met him at the door and made him come in softly. She said:

"I have something for you; here it is on the bed."

He went over to the bed and looked at the boy and said:

"Why, he is an American; he is one of the party of sight-seers that passed here three days ago. I don't think he has had anything to eat since then. His mother and father are at the mission now looking for him. We will go over there in the morning and take him to them for a Christmas present."

Then he took Margaret in his lap, kissed her, and said:

"You are a brave little girl."

Margaret put her head on his shoulder and murmured in a low voice:

"This is the happiest Christmas I have ever spent, for I have saved a life tonight."

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OLYMPIA.

Rt. Rev. F. W. Keator, D. D., Bishop.

Bishop Wells Celebrates Eightieth Birthday.

The Rt. Rev. L. H. Wells, D. D., retired Bishop of Spokane, but still active in the ministry as rector of St. Mark's Church, Tacoma, celebrated his eightieth birthday Saturday evening, December 3, at St. Mark's Parish House.

It was one of the most unique gatherings of the city for years past, both in spontaneity as well as in the character of those present. The assembly-room of the parish house was scarcely able to hold those who came to do him honor.

Subsequent to his retirement as Bishop of the Missionary District of Spokane six years ago, Bishop Wells came to Tacoma and started the work of St. Mark's Parish, in the extreme north end of the city, and in this time has built a church building and the largest parish house in the city. This property, representing an investment of $15,000, is completely paid for, and plans are being matured for the erection of a rectory.

Communicants of our Church, as well as others, crowded into the parish house on this occasion to add their expression of appreciation of the Bishop's life and work. The Bishop is the most respected citizen of Tacoma, and most highly revered as well by the clergy of the Diocese of Olympia.

Addresses on the occasion were made by the Rev. H. I. Oberholtzer, one of the Bishop's former clergy in Spokane, and also by Dr. F. T. Webb, retired presbyter of the Diocese of Olympia, representing the clergy of the Diocese, who also presented a set of splendidly worded resolutions on behalf of a committee from the clergy; Mr. A. H. Denman spoke on behalf of the laymen, and this part of the evening's entertainment was concluded by a very interesting reminiscence by Bishop Wells himself, of his early missionary work in Washington.

Despite his years, Bishop Wells is remarkably well preserved, and is one of the most active missionaries in the Diocese. The Northwest has had no more zealous or aggressive missionary than Bishop Wells.

J. P. A.

TEXAS

Rt. Rev. G. H. Kinsolving, D. D., Bishop.
Rt. Rev. C. S. Quin, D. D., Coadjutor.

Memorial Trees Planted.

A special service was held at St. Cyprian's Church, Lufkin, the Rev. H. M. Kellam, rector), on Armistice Day, for the soldiers from Angelina County who gave their lives for the cause of truth and righteousness during the World War. After the service in the Church the rector and people marched in procession to the church yard, where seven trees were planted and blessed in their memory. Each tree was given by a member of the congregation who had been a leading worker in all war activities. This was the only congregation in Lufkin holding a public memorial service for the departed soldiers and to pray for God's blessing on the Conference for the Limitation of Armaments.

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LEXINGTON

Rt. Rev. L. W. Burton, D. D., Bishop.

Trinity Church, Covington, the Rev. James D. Gibson, rector, has just had the pleasure of sending a most beautiful sox of pictures and books to one of our missionaries in the Dominican Republic. These books are to be used as gifts to individuals or as a nucleus for a circulating library. The pictures are to be distributed by the missionary among the homes of his people so that no home should be left without at least one picture of some incident in the life or teaching of our Lord.

A Christmas Carol.

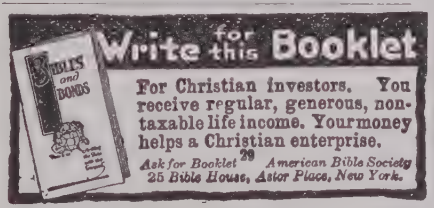
The earth has grown old with its burden of care,
But at Christmas it always is young,
The heart of the jewel burns lustrous and fair,
And its soul, full of music, breaks forth on the air,
When the song of the angels is sung.

It is coming, Old Earth, it is coming to-night,
On the snowflakes that cover thy sod,
The feet of the Christ-Child fall gentle and white
And the voice of the Christ-Child tells out with delight,
That mankind are the children of God.

On the sad and the lonely, the wretched and poor,
The voice of the Christ-Child shall fall,
And to every blind wandered opens the door
Of a hope that he dared not dream of before,
With a sunshine of welcome for all.

The feet of the humblest may walk in the field
Where the feet of the holiest have trod;
This, this is the marvel to mortals revealed,
When the silvery trumpets of Christmas have pealed
That mankind are the children of God.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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Marriages and Deaths

Marriage notices not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

La Mothe: Entered into life on Thursday, December 1, at the Bishop's House, Honolulu, JEAN MONTGOMERY LA MOTHE, aged twenty-one years, daughter of the Rt. Rev. and Mrs. John D. La Mothe.

COLONEL N. B. TUCKER.

Minute in referenec to the death of COLONEL N. B. TUCKER, adopted December 12, 1921, by the vestry of R. E. Lee Memorial Church, Lexington, Va.

Colonel N. B. Tucker was born September 22, 1867.

He died in the midst of a career of distinguished usefulness, in the early morning of the 11th instant.

He was a son of Thomas S. B. and Julia Clarke Tucker. His father was a son of Judge Beverly Tucker, an eminent judge and author in the first half of the last century, of the distinguished family of that name and blood, of Virginia and of Bermuda.

Graduating at the Virginia Military Institute in June, 1888, first in his class, after serving as an assistant professor for several years, he was made a full professor in the institute, filling most acceptably and with great ability the chair of Mineralogy and Geology.

He early became a member of this church, and more than twenty-two years ago was chosen a member of this vestry.

On the 6th of January, 1904, he was elected Junior Warden, and on the 5th of September, 1905, he was made Senior Warden, a position the duties of which he continued to discharge with efficiency and fidelity down to the day of his death.

He was deeply interested in the work of the church, and promoted the success of its activities by liberal contributions and by valuable service.

His lovely and lovable traits of character, his thoughtful consideration of others, uniform cheerfulness and friendliness, his unfailing courtesy and kindness, his attractiveness of countenance so often lit up with a bright and kindly smile, all went to make up a most charming personality and to endear our lamented colleague and friend to all who were brought in contact with him, and particularly to the members of this vestry.

His untimely death has come upon us without any warning, with the terrible shock of an unexpected blow, but it none the less, because of its suddenness, is to us a bereavement, and to the community an irreparable loss.

While the loss to the great school which he has served with such ability, to the community in whose welfare he manifested a patriotic interest, and to the church to whose cause he devoted himself so earnestly, is beyond any measure of human appraisement, we realize that that loss is far different and less poignant than the bereavement of her who has been the sharer of his joys and his sorrows, and the companion of his journey through life, and far less grievous than the affliction of the dear son whose most precious possession will be the heritage of his father's name and character and benediction.

Our deepest sympathy goes out to them with the trust that a merciful Providence will guard and protect them always.

The Register will please cause this minute to be spread upon the record book of this vestry, and send a copy of it to the widow of our lamented friend, and a copy to each of the newspapers published in the town of Lexington, to the Southern Churchman, and to the Southwestern Episcopalian, for publication in their columns.

PREAMBLE AND RESOLUTIONS PASSED BY THE BOARD OF TRUSTEES ON THE DEATH OF DR. PRUDEN.

On Friday, December 9, at 5:45 o'clock P. M., in Richmond, occurred the death of REV. C. ORLANDO PRUDEN, D. D., the founder, nearly thirty years ago, of this institute. The Chatham Episcopal Institute for Girls originated in what was then the Danville Convocation, which by resolution undertook the establishment of the shcool. From its very inception Rev. Dr. Pruden was put at its head.

By labors and sacrifice, such as is seldom seen, he, with his coadjutor, Rev. Chiswell Dabney, has raised the school from a few girls in what had been a private home on the present site to the magnificent institution which now crowns this hill, overlooking the beautiful village of Chatham, Va.

Dr. Pruden, with faith unparalleled, remained true to the ideal of his dream, which was to furnish to the young women of the South, whose parents had but moderate means, a thorough education. This has been accomplished for hundreds of young women, who have returned to their homes from this institute to be centers of Church life and influence, and factors in civic betterment and improvement wherever they went.

The Board of Trustees, which has with unfailing sympathy and pride endorsed and strengthened his plans through all these years, cannot find words sufficient to express all that Dr. Pruden's going from their midst means to the organization as a board, and to every member thereof personally.

Nevertheless, at its meeting at the institute, on December 12, the board appointed the undersigned, with instructions to draft resolutions to express, even though inadequately, their sense of loss.

The committee presented the following resolutions, which were unanimously adopted:

Resolved, that the Board of Trustees of "The Chatham Episcopal Institute" has been shocked at the knowledge of the sudden loss it has sustained in the death of Dr. Pruden, its beloved and trusted co-worker for so many years in the establishment of this school.

That in the judgment of the board the school has only been made possible by his unceasing interest and self-sacrifice.

That the institute is, and forever will be, a lasting memorial to his name and fame, as a Christian educator of Southern womanhood.

That this preamble and these resolutions but feebly express the sentiment of the entire board, upon this, their first meeting without the inspiration of Dr. Pruden's presence.

That the board extends to his family its heartfelt sympathy in their sorrow, and shares with them a sense of our common bereavement.

That this preamble and these resolutions be spread upon the minutes of this meeting ,a copy engrossed and sent to Mrs. Pruden, and a copy furnished to the Southern Churchman and the Diocesan Record.

J. CLEVELAND HALL,
G. WALLACE RIBBLE,
R. LOGAN COLEMAN,
Committee.

SAMUEL DAVIS PAGE.

MR. SAMUEL DAVIS PAGE, son of the late Dr. William Byrd Page and Celestine A. Page, of Philadelphia, Pa., and grandson of William Byrd Page and Evelyn Byrd Nelson, of Pagebrook, Clarke County, Va., died suddenly in the home of his daughter, Mrs. James Large, in Chestnut Hill, Philadelphia, October 10, 1921, being eighty-one years of age.

Mr. Page married Miss Isabel Graham Wurts, daughter of William Wurts, of Philadelphia, and is survived by the following children: Howards Wurts Page, Ethel Nelson Page, now Mrs. James Large, and William Byrd Page.

Mr. Page graduated from Yale College in 1859, and afterwards studied law in the Harvard Law School, and entered upon the practice of his profession in 1864, and became a distinguished and successful lawyer. He was a devout communicant of St. Peter's Church, Philadelphia, and served upon the vestry of that church for thirty-six years.

He did faithful service in the Church, in the city, in the State and in certain Federal offices. It is recorded of him that he, "Mr. Page was to be found in his place in St. Peter's Church on Sundays and nearly every holy day, rain or shine." "He was a regular and devout communicant."

In his love for his Saviour, and in his efforts to advance His cause, he set an example most worthy to be followed.

W. B. L.

RESOLUTIONS.

At a meeting of the vestry of John's Parish, on December 11, 1921, the following minute was passed:

Whereas, WILLIAM COCHRAN EUSTIS, for many years a vestryman of this parish, has rendered his final earthly accounting, and on November 24, 1921, passed into life eternal.

Resolved, that the vestry of John's Parish hereby notes this fact upon its minutes, and in addition places on record its gratitude to Almighty God for the good example of His faithful servant and our loyal fellow-worker in this parish.

Resolved, that a copy of this minute be sent to the family of Mr. Eustis, with an added expression of the vestry's sympathy for Mrs. Eustis and her children in their sense of personal loss and bereavement; and that a copy be sent to the Southern Churchman for publication.

DAVID CAMPBELL MAYERS,
Rector.

JOHN MOORE,
Secretary.

RESOLUTIONS.

Resolved, that the members of St. John's, Tallahassee, Fla., Branch of the Woman's Auxiliary have heard with sorrow and deep regret of the death of their friend and co-worker, MRS. ROBERT HOWARD GAMBLE, which occurred in Baltimore, Md., November 7. In her long life, full of activities, she has touched many lives for good, she has left all who love her a good example and a precious memory full of inspiration. Of a nature of exceptional generosity she gave freely of herself and means. No call from the poor or needy, or those in distress, ever fell unheeded on her ear. She devoted much time to work among prisoners, she was a devoted member of the Episcopal Church, an active member in all of its organizations. Few among us were so beloved. Her passing away leaves a vacancy none other can fill. Cheery, courteous and gracious, a real, gentle woman of the Old South. Truly it can be said of her, "Blessed are the dead who die in the Lord, for their works do follow them."

Happy, thrice happy, they who hear,
Thy sacred trumpet's joyful sound,
Who may at festivals appear,
With Thy most glorious presence crown.

MRS. ANNA CLAYTON LOGAN.

ANNA CLAYTON LOGAN, daughter of the late James W. and Sarah Ann (Strother) Logan, and wife of the late Colonel R. H. Logan, of Salem, Va., entered into rest at Pensacola, Fla., on September 16, 1921, and was buried in Salem, Va., in the cemetery overlooking the beautiful Roanoke Valley.

She was born at "Dungeness," Goochland County, Va., where she spent her childhood days and the years of her young womanhood. After the Civil War she left the place of her nativity and made her home with her parents and the other members of the family in Salem, Va. There she established a school and nobly met a situation which was enough to crush the usual character, but she was unusual. In her new home she was soon recognized as possessed of remarkable culture, of splendid courage, and of a most gracious personality, and was loved, admired and honored by all. Many are indebted to her for kindness and helpfulness, and especially at a time when all were sorely tried. The sun sets beyond the western hills, but the ray of light left behind guides the traveler to his distant home. The oak falls in the forest and in time is turned into coal, but our fires burn the brighter because it grew and fell. Influence is eternal and travels on throughout all eternity.

She is survived by three children, Mrs. Paul Nugent, of Tucson, Ariz.; Mrs. Joseph C. Logan, of Atlanta, Ga.; and Mrs. Mallory Kennedy, of Pensacola, Fla., and by one sister, Mrs. Samuel White, of Salem, Va., and three brothers, George W. Logan, Salem, Va.; Joseph D. Logan, Salem, Va., and the Rev. Mercer P. Logan, D. D., warden of the DuBose Memorial Church Training School, Monteagle, Tenn.

Now the laborer's task is o'er;
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last.
Father, in Thy gracious keeping,
Leave we now Thy servant sleeping.

Personal Notes

The Rev. Arthur L. Kenyon, for four years rector of Emmanuel Church, Chatham, Va., has accepted a call to St. Paul's Church, Suffolk, Va., succeeding the Rev. John F. Coleman, who goes to Clarke County, Va., on January 15. Mr. Kenyon expects to take up his new work in February.

The Rev. Harry M. Kellam has resigned the rectorship of St. Cyprian's Church, Lufkin, Tex., and has accepted the call to become assistant minister at Trinity Church, Galveston. He will move to Galveston the latter part of December. All communications for the Registrar of the Diocese of Texas should be addressed to him there.

The Rev. Frank E. Cooley, who recently resigned the rectorship of Holy Trinity, Madisonville, Cincinnati, O., is temporarily in charge of St. John's Church, Covington, Ky.

On December 5, in Old Christ Church, Philadelphia, the Rev. Paul Micou and Miss Janet Sayce Childs were married by the rector, the Rev. Dr. Louis C. Washburn, and the Rev. Dr. William E. Gardner. Mr. Micou is one of the secretaries of the Department of Religious Education of the Presiding Bishop and Council, and has charge of our Church's work for college and university students. Mrs. Micou is the daughter of Mr. Allen Childs, who was well known in Philadelphia Church circles for his untiring devotion to his duties on certain diocesan boards and committees and on the vestry of Christ Church.

The Rev. J. Lewis Gibbs, rector of Emanuel Church, Staunton, Va., has been appointed captain and chaplain in the Virginia National Guard and assigned to the staff of Colonel Heriome L. Opie, commanding the Second Infantry.

The Rev. J. E. W. Cook, who for some months has been minister in charge of the Church of the Good Shepherd, Wilmington, N. C., has recently been placed in charge of the missionary work in the Wilmington Archdeaconry, made vacant by the resignation of Archdeacon Miller, who becomes rector of St. Paul's Church, Wilmington.

The Rev. R. T. McCutchen, formerly a missionary at Zamboauga, in the Philippines, but recently at Del Rio, Tex., has been called to the rectorship of Trinity Church, Victoria, Tex., and began work there the first Sunday in Advent.

The Rev. Edward F. Hayward, at present rector of St. Andrew's Church, Houston, Tex., has accepted the call given him by the vestry of Grace Church, Monroe, La., to become its rector. Mr. Hayward expects to take charge of the parish at a very early date. He has had a notably successful pastorate at St. Andrew's Church, Houston, and the congregation at Monroe are to be congratulated upon securing him as their rector.

The Rev. George Ossman has resigned his work at Wharton and Eagle Lake, Tex., and accepted a call to St. Andrew's Church, Houston. He begins work there the second Sunday in January.

The Rev. Alexander Miller, who for some months has served very acceptably as Archdeacon, of Wilmington, Diocese of East Carolina, has accepted a call to become rector of St. Paul's Church, Wilmington.

The Rev. A. W. Skardon, many years rector of Grace Church, St. Francisville, La., announced his resignation on December 12, and will assume the pastorate of Christ Church, Bastrop, La., at the beginning of the new year.

Ordinations.

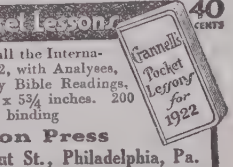
On St. Andrew's Day, in St. Peter's Church, at Rockport, Tex., Mr. E. Davis Williams was ordered deacon by the Rt. Rev. William T. Capers, D. D., Bishop of the Diocese. The candidate was presented by the Archdeacon, the Ven. B. S. McKenzie; the sermon was preached by the Rev. Francis A. Brown, and the Rev. G. W. Smith, rector of Grace Church, Cuero, Tex., acted as the Bishop's chaplain. The Rev. Mr. Williams came to the Diocese as one of the war secretaries for the Brotherhood of St. Andrew to Camp Travis. In this capacity he served with such faithfulness and devotion that the Bishop and Archdeacon urged him to return to the Diocese and take up work as a layman until he could take orders. He took up the work at Aransas Pass, Beeville, Karnes City, Kenedy, Runge and Rockport more than a year ago. He has served these places with such acceptability that it is the earnest hope of the people of these missions that he should remain with them permanently. Mr. Williams has belonged to the Brotherhood from its beginning; served as war secretary in Camp Fremont at Palo Alto, Cal., also at Camp Travis, San Antonio, Tex., and was selected as one of twenty men to take up some special work for the War Commission of the Church. Has served thirty years or more as lay reader in the Dioceses of Pittsburgh, Chicago, Utah and Los Angeles.

In St. Simon's Church, San Fernando, Cal., on Sunday, November 13, Mr. Anthony H. Dexter was ordained to the diaconate by Bishop Stevens. He was presented by the general missionary of the Diocese, the Rev. Robert Renison, under whose direction he has been working. The sermon was preached by the Rev. William A. Gustin. Morning Prayer was read by Chaplain Hubbard and the Rev. Robert Renison, and the Litany by the Rev. Alfred Fletcher. The Rev. Mr. Dexter is a graduate of Brown University, and has been lay reader in charge at San Fernando.

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Southern Churchman

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Vol. 86. RICHMOND, VA., DECEMBER 31, 1921. No. 53.

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light,
The year is dying in the night,
Ring out, wild bells, and let him die.
Ring out the old, ring in the new,
Ring happy bells, across the snow,
This year is going, let him go.
Ring out the false, ring in the true.
Ring out the grief that saps the mind,
For those that here we see no more,
Ring out the feud of rich and poor,
Ring in redress to all mankind.
Ring out old shapes of foul disease;
Ring out the narrowing lust of gold,
Ring out the thousand wars of old,
Ring in the thousand years of peace.
Ring in the valient man and free,
The larger heart, the kindlier hand,
Ring out the darkness of the land,
Ring in the Christ that is to be.

Alfred Tennyson

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Far off, so far, the heavens be,
With their wide arms! and I would prove
The close, warm-beating heart of Love.
But so far-off the heavens be:
Dear Jesus, let me lean on Thee!
—Gerald Massey.

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A prosperous church is a church which prays. It is written, "My house shall be called a house of prayer." We must never lose faith in prayer. We must never abandon prayer. We must never lose the spirit of prayer. A church can get on for a considerable time without singing, and can go on indefinitely with indifferent singing. A church may do well with poor preaching, and even without preaching of any kind. But a church without prayer is no church at all. We might as well expect a man to live without breathing as to expect a church to live without praying. Pray for the minister. Pray for the sick and afflicted. Pray for the children. Pray for the lost. Pray for the community. Pray for one another. Pray ye the Lord of the harvest that He may send forth laborers into His harvest. Pray without ceasing. Pray everywhere. Let the church be characterized by prayer, filled with the atmosphere of prayer, and crowded with the trophies of prayer.

God's Glory.

"I should like to see your God," said the Emperor Trajan to a Jewish rabbi. "No mortal eye can look upon Him," the rabbi replied. When the emperor insisted, the rabbi said, "Well, suppose we begin by looking at one of His ambassadors," and bade the emperor gaze at the mid-day sun in a cloudless sky. "I cannot," the emperor confessed; "the light dazzles me." "If, then," said the rabbi, "you cannot endure the glory of one of His creatures, how could you behold the unclouded glory of the Creator?"—Selected.

The highest reaches we can attain here are but broken fragments of the full divine beauty. At the best we can only become dimly transfigured; only faintly does the beauty of the Lord appear in us. The last design made by the great painter, Albert Durer, was a drawing showing Christ on His cross. It was all completed, except the face of the Divine Sufferer. When the artist was summoned away by death at the end of the longest and holiest life we shall have but a part of the picture of Christ wrought upon our soul. Our best striving shall leave but a fragment of the matchless beauty. The glory of that blessed Face we cannot reproduce. But when we go away from our life's fragment of transfiguuration we shall look a moment afterward upon the divine features, and, seeing Jesus as He is, shall be like Him.—J. R. Miller.

Love is an invisible force, but its trancings are found wherever humanity has lived.

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Arrange two visits to other Chapters or Churches to increase interest in the Brotherhood.
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Thoughts For the Thoughtful

"I preached philosophy and won applause," says one; "I preached Christ and won souls."—Record of Christian Work.

Since a young man fell asleep with disastrous results under the preaching of St. Paul, the problem of attracting and holding young people has been with us.—George Spillito.

As the old year wanes, may sin, sorrow, misunderstandings, jealousies, envyings, selfishness, fear, and all that robs us of vision and the use of dormant possibilities wane. As the New Year dawns, may the dawning of a deeper love, larger faith and wider vision for home, country, world and Church be our portion, and enlighten us with joyful service for God and humanity.

There is one true joy in life—being used in a great purpose realized by yourself to be a divine one. Therein alone can one discover the meaning of his life—by finding his use to God.

The one of whom we think is the one who controls our motives and purposes. If our minds are stayed upon God, if we trust Him, we shall ever be kept in perfect peace, and have the power of control as well as the control of power.—John Timothy Stone.

We celebrate His holy birth,
And feel a beauty through the hour—
Not born of earth—a gladness winged
With something more than mortal power,
Oh, may we know it is His love
Which moves across the earth to bless;
To make life glow where'er men show
His larger law of kindliness.
—Mary Cromwell Low.

When diverging crews shall learn
Towards their central source to turn,
When contending churches tire
Of the earthquake, wind and fire;
Here let strife and clamor cease
At that still small voice of peace—
"May they all united be
In the Father and in Me."
—Dean Stanley.

No man may live unto himself, and yet,
How poor are they who scorn their Olivet!
Who, in their turmoil, seek not day or night
The sanctuary of the mountain height,
Fulfilled with whose indomitable breath
Long time ago the Lord of Nazareth
Raised up the fallen and subdued the strong,
And woke the stars to universal song.
—G. Thomas.

We, the older folks, have told our tale. What we are, we probably shall be. But a child makes the world new. No one can reckon its possibilities, its worth. Humanity clusters about the cradle and the school; its dearest concerns are the babies. They are the harbingers of hope; that mold and make a better civilization; they remove the miseries of living; they are a moral force without an equal.—Rev. C. A. Ashby.

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VOL. 86 RICHMOND, VA., DECEMBER 31, 1921. No. 53.

WHAT SHALL THE NEW YEAR BRING?

With deliberate meaning we put the question in that form. It would be possible to write it another way. We could write it merely, What WILL the New Year bring? Between those two forms of question lies the difference between two attitudes of mind which are as wide apart as success and failure.

For the trouble with many of us is that we face our future with a poor, passive fatalism. We act as though all that we could do were to sit down and let the veiled shapes of unpredictable days bring us what fortunes they would, whether good or ill. What will the future be? we say. We ask the question with no hint that the things which may be can be shaped by our determination. It is a mere interrogation, as of a fate which moves on mechanically to ends already foreordained.

But far otherwise ought to be the question which we ask. What SHALL the New Year bring? let us say. Thereby we ask the question not as pawns of destiny, but as its masters. Therein we make our question not a mere guess, but an imperative. We indicate that the future, in its deepest reality, can be and shall be that which we determine.

Do we not need this spirit in our personal lives as we confront the infinite wonder of the calendar's new span of life? Why should we drift, with dull acceptance of results to be shaped in us by events that we do not seek to over-master and control? Many of us are conformed to this world because so slavishly we let the world put its unresisted pressure upon us. The outward accidents make us what they chance because we have not conceived beforehand the pattern by which in its creative power of the sons of God we resolve to make ourselves.

But it is possible, as we set our faces toward the future from the hilltop of the New Year's moment of vision, to meet the coming days as conquerors. We can wrestle with them, as Jacob wrestled with the angel at Peniel, and never let them go until they bless us. We can be so transformed by the renewing of our minds that we can make all the facts of life play their part in a transforming plan.

So, also, is it with those mightier matters of destiny which concern not only individual men and women, but the lives of nations. The thing that made the glory of the spirit of America during the war was the fact that it was lifted to a flaming courage in which it believed and dared all things. It believed not only in the immediate objective of victory in arms, but it believed in the loftier and far-beckoning things. It believed that the old world, so cursed with hate and blood and shame, could be made again according to a higher and a holier pattern. It believed in a war to end war. It believed in a brotherhood of peoples which shone like a star above the clouds of evil. By contrast, the saddest thing in the months which followed the war was the cheap and flippant cynicism which made men shrug their shoulders at the thought of creative ideals. Nations drifted with the tide of events, rather than sought to direct them into nobler channels. We assumed—even we in this new world—a palsied attitude of disillusionment, and for a time surrendered our great commission to take the world, so broken by its convulsions, and recreate it in a larger faith. But the fine fact in these most recent days has been that the truer genius of America is re-asserting its mastery. The Conference on the Limitation of Armaments, in Washington, though its achievements are as yet but fragmentary, nevertheless is inspiring in this: that it has revealed a will to take hold deliberately of certain of our world-problems, to analyze them with intelligence, and to deal with them in a spirit determined to achieve results. The conference will doubtless bring to pass a limitation of navies; it may largely put an end—at least in this next decade—to the causes of strife in the Pacific. How much further the plan of world-association will go depends altogether upon the will of the people. There are many still who make a boast of fatalism, who talk as though wars always will inevitably occur, and reject superciliously the hope that the best elements in our world can attain sufficient control to prevent them. Against unfaith we must measure a stronger faith. Against the mind which assumes that the future will be thus and thus because of blind, intractable forces that rule it regardless of our desires, we must set up the spirit which declares that the future shall be what, by God's grace, we will to make it. Herein lies the difference be-

1922

Give you greeting for New Year,
Lord and lady, saint and seer.
Hail and healing, sons of hell!
Climb the pit wherein you fell.

Come, you people, forth and stand
Eyes to east, among the band
Clothed and ready for the road
Where the urge of lash or goad

Threatens not the ransomed slave;
'Tis the road that only brave,
True and loyal men have trod
In the ecstasy of God.

Lay the ancient burden down—
Bale of merchandise or crown,
Creed and caste or foolish sin—
Now the march of Man begin!

—Robert Norwood.

tween the darkness and the dawn. The worth of any international policy and the outcome of every plan of statesmen and of diplomats will be determined according to the strength of the people's conviction as to what can be achieved. For ourselves, for America, for the world, this New Year can bring whatever we masterfully resolve.

These achievements are valuable in themselves, and they may become infinitely more valuable if they are made part of a larger plan. They can have an immediate economic benefit in the lowering of taxes through the decrease of armaments, but they can have a far vaster spiritual benefit if they are considered as only the first step toward a deliberate and earnest co-operation among the nations which must be promoted by every power of conciliation and good-will. Tentatively at least, the American Government is feeling its way toward a far larger measure of international accord than seemed likely a year ago.

THE CHURCH AND PUBLIC OPINION

As upon the threshold of the New Year, we ponder the opportunity of the Church for larger service, we may well listen to these words from John H. Finley, chairman of the Federal Council of the Churches' Commission on International Justice and Good Will:

"The bold and noble policy for the reduction of navies announced by Secretary Hughes at the opening session of the Conference on Limitation of Armament may well prove to be the beginning of a new day in our international life. This far-reaching proposal was made possible by the nation-wide tide of public opinion which has supported the calling of the Conference and which has made it as clear as daylight that the people everywhere are not only ready for a thorough-going reduction of armament, but insistent that it should be no longer delayed. In developing and expressing this public sentiment, the churches have played a memorable part. Even the most critical could not declare that on this issue they have been either indifferent or ineffective. In fact, it is not too much to say that they have been one of the decisive factors in setting our nation before the world as the outspoken advocate of the abandonment of the policy of competitive armament.

"But the work of the churches in behalf of a more Christian international life is not finished; it is only beginning. To mistake proposals for achievements would be a perilous mistake. Above all things, we must now be on our guard against being betrayed into complacency or inaction. We must support the Conference with the utmost vigor until it actually adopts constructive plans. We must then continue our campaign of education through the churches until Congress has taken action that will put those plans into operation concurrently with other nations.

"The currents of reaction and skepticism may begin to set in at any time. In the fact of these misgivings the Church must sustain a lofty faith in the possibilities of the Conference for practical achievement and the workableness of a positive substitute for super-armament and war.

"The complex and delicate problems of the Far East are still to be considered. They can be solved at all only as they are approached with largeness of vision and in an attitude of generous co-operation. The Church must, therefore, create a spirit which will make it possible both to secure the future welfare of China and at the same time to maintain the utmost friendliness with Japan.

"As the Conference goes on it will, no doubt, become increasingly clear that something more than reduction of armament is necessary. This, aftter all, is only the negative side of the question. Some arrangement will have to be found for assuring the sense of security and of the possibility of obtaining justice for which men have looked to armaments in the past. This will require a willingness on the part of America to join in permanent co-operation with the other nations in the support of international courts and some continuing association for future conference and the maintenance of peace. To develop an underlying conviction of the solidarity of the human race, to make men see that we are members one of another, and to inspire them to act according to this Christian point of view—surely that is a permanent task of the Church and one which was never more challenging than now."

THE RELEASE OF EUGENE DEBS

President Harding exhibited the biggest element in his character—the instinctive wisdom of a good heart—when at Christmas time he released from prison Eugene Debs and other political offenders. We are glad that he did it, and think the more highly of the President because he was not swerved from his purpose by the protest of the American Legion and of others who sought to forestall what he had in view.

Philip Gibbs, who saw the realities of war as few other men have seen them, wrote in the concluding paragraph of his "Now It Can Be Told": "The new vision" leads men on, and if we can make one step that way it will be better than that backward fall which civilization took when Germany played the devil and let us all into the jungle. The devil in Germany had to be killed. There was no other way, except by helping the Germans to kill it, before it mastered them. Now let us exorcise our own devils, and get back to kindness toward all men of good will. That also is the only way to heal the heart of the world and our own State. Let us seek the beauty of life and God's truth somehow, remembering the boys who died too soon, and all the falsity and hatred of these past five years. By blood and passion there will be no healing. We have seen too much blood. We want to wipe it out of our eyes and souls. Let us have Peace."

It is because we echo with all our hearts the message which is writtten in these words that we are glad of the President's release of Eugene Debs. It is true that Debs did all that he could to hinder the prosecution of the war; it is true that by the laws of the United States and in the terrible exigencies of the nations' struggle he was justly condemned and justly sentenced; but, even so, Debs has not wrought so deep a hurt to the cause for which America fought as have men like George Harvey and others who have besmirched the idealism that America carried in her soul. Debs, by his opposition to the war, would have weakened the morale of the nation for the prosecution of the war. Others, who have boasted of their 100 per cent. Americanism, have weakened the morale of the nation for the great, constructive purposes which ought to have followed the war's conclusion; and, to our mind, his sin is less than theirs. He was an idealist, and his protest against war was due to a great loyalty to what he felt to be the far ends of humankind. We need today to understand the value of all voices that protest against the dreadfulness of war. We have, as Philip Gibbs well says, "seen too much blood. We want to wipe it out of our eyes and souls. Let us have Peace."

THE MARVEL OF THE HUMAN SPIRIT

Three Books Which Reflect the Many-Sidedness of Life

ROOSEVELT IN THE BAD LANDS.

No public man within living memory, and perhaps none in the history of America, roused more vehement emotion than did Theodore Roosevelt. He had a multitude of admirers who kindled at the very mention of his name and saw in him the embodiment of all that they loved best in the spirit of America. There were others who hated him with a furious detestation and found no epithets too indignant to hurl against him. But these violent differences which he provoked had to do with his political career; and there was one aspect of the man upon which, even when partisan passions ran highest, all who thought of him had to agree. He was certainly a superb incarnation of human energy—a figure so virile, so buoyant, so overflowing with the impetuous joy of being alive that he made everybody who came in contact with him realize that life can be tremendously bigger than the half-spirited thing so many make of it. In the sturdy American sense he was a whole man—and a man's man. He had dash and courage and physical daring, and he carried the abounding spirit of youth about him perpetually. His friends loved him and thrilled to him because of that; even his enemies recognized it. And now that death, and the healing of time, have assauged the old partisan passions, all Americans, no matter what their political affiliations, can take delight in a story that tells of the Roosevelt of the Western plains, the ranch-owner and the friend of cowboys, the sharer on equal terms in the hardships and hazards of the frontier.

Such is the story which Herman Hagedorn tells in his "Roosevelt in the Bad Lands." This is the first of the publications made possible by the Roosevelt Memorial Association, and wisely did the committee choose when they selected Hagedorn. Other men through the scenes of the Roosevelt country, traveled through the scenes of Roosevelt's life, met and talked with the men whom Roosebelt knew—all of which Hagedorn did; but not many men could have poured the material of information thus gathered into the flowing narrative, flashing with descriptions of great beauty, which this author has achieved. For Hagedorn is—as students of contemporary literature know—first of all a poet; and he has translated the poetry of the great spaces and the lilt of exultant life, into his prose. His book will help perpetuate the memory of that Western border where, as Roosevelt himself described it, men "knew toil and hardship and hunger and thirst; saw men die violent deaths as they worked among the horses and cattle, or fought in evil feuds with one another; but felt the beat of hardy life in the veins * * * and the glory of work and the joy of living."

Through Hagedorn's narrative move the figures of Joe Ferris and Sylvane Ferris and Merrifield, to whom, with no scrap of security, Roosevelt could trust thousands of dollars in the management of his ranch; Joe Ferris and Lang and Bill Sewall, Frank Vine, who was "perfectly willing to do anything for anybody at any time except to be honest, to be sober or to work"; Bill Williams, the saloon-keeper, "who was deathly afraid of being alone, and had a habit on those infrequent occasions when his bar was for the moment deserted, of setting the chairs in orderly rows as in a chapel, and then preaching to them solemnly on the relative merits of King Solomon and Hiram, King of Tyre"; Jake Maunders, who "was too crooked to sleep in a round-house," and others of that strange assortment of strong men, brave friends, desperadoes and ruffians with whom Roosevelt worked and played, or against whom he matched wits and daring in the rough-and-ready testing of the border. Against it all is the background of the Dakota prairies, the buttes and coulees of the Bad Lands, the mighty spaces of the skies where "in the soft springtime the stars were glorious in our eyes before we fell asleep," and winter, with its blizzards of driven snow-dust, and rivers "treacherous with quicksand or brimmed with running ice."

The vividness of interest of the book are greatly heightened by many illustrations from beautiful, clear photographs.

ROOSEVELT IN THE BAD LANDS. By Herman Hagedorn. With Illustrations. Houghton-Mifflin Co. Pp. xxvi, 490. $5.00.

ROMAIN ROLLAND, THE MAN AND HIS WORK.

A brilliantly written biography of one of the most extraordinary writers of our time.

Thus in one sentence might we sum up the nature and quality of this book, except that the wideness of the interest which it has a right to claim is not sufficiently indicated by speaking of Rolland only as a "writer." He is far more than the author of certain volumes, even though among them be one so masterful as "Jean Christophe." He is among the seers and dreamers of this generation; and those who may never have read a single line he has written, and are possessed therefore of no particular literary curiosity as to Rolland the author, will nevertheless find this biography inspiring because of the story it tells of a human soul who sees a vision of excellency and truth, and has proclaimed, to a world that needs to understand it, the beauty of the thing he sees.

We have had in these last years much fierce beating of the drums of nationalism. We have had men by the millions struggle and die for loyalty to country, and old instincts within us have thrilled to the nobility of that. But more and more there has been an uneasy consciousness of something else that was being crucified—a loyalty to humanity which was done to death between the clashing swords of rival patriotisms, a motive of love and service which was burned by the heaped-up fagots of hate. Our world being as it is, we have not seen how we could avoid war, since it seemed to come to us as the only alternative to an ignoble acquiescence with evil; but the conscience of thoughtful men has come to be sure at least of this—that our human folly and sin are to blame that such a dilemma should occur. There is enough intelligence and good-will in the human race to build a civilization in which wars will not be necessary, if enough men set themselves to stimulate that intelligence and promote that good will. This is what Rolland has believed, and for that end he has striven with faith and courage that refuse to be dismayed.

Zweig's biography is written with an eloquent fervor. To him Rolland is one of the "moral phenomena of our age."

Romain Rolland was born on January 29, 1866. Zweig describes his childhood in the little town of Clamecy, and his love of music through which he entered "into communion with the worldless speech of humanity," and the "all-embracing sympathy of the life of feeling (which) enabled him to pass beyond the narrows of town and of province, of nations and of era." * * * "The other saint of his childhood's days, Shakespeare, likewise belonged to a foreign land. With his first loves, all unaware, the lad had already over-stridden the bounds of nationality."

From Clamecy, Rolland is taken by his father and mother to Paris to go to school at the Lyceum of Louis the Great, and afterward to the Normal School. After graduation, he goes to Italy on a fellowship, comes back to Paris as a professor of music, and then, after a time, gives up teaching to devote himself wholly to writing—long cycles of dramatic compositions which his biographer reviews briefly but very luminously. For a long time he labored in complete obscurity, pursuing his own ideals with unflinching faithfulness, campaigning against the cheapness of Parisian literature and drama, at first without effect, but becoming at last—so his biographer holds—"no longer author, poet or artist. No longer does he belong to himself. He is the voice of Europe in the season of its most poignant agony. He has become the conscience of the world."

ROMAIN ROLLAND, The Man and His Work. By Stefan Zweig. With Portraits and Illustrations. Thomas Seltzer, New York, 1921. Pp. x, 377. $4.00.

Woodrow Wilson.

Woodrow Wilson was clothed with supreme power for utterance and for action on behalf of America through the most tremendous years which modern history has known. What he was, what he did, and what he failed to do, are elements inwrought into the life and destiny of the entire world. A completely revealing biography of him would have an interest and value beyond measure. What were the full motives, what were the ideals, what was the truth which shall be invincible, and what were the human errors that must fail, in the policies of this man who wielded for a time more authority than any other single figure among the nations? What thoughtful student, seeking not partisanship, but reality, has not longed to know the real answers to these wonderings; and who has not desired it the more now that the figure of Wilson moves in the world, but not of it, covered by a veil of silence, possessed of the secret of his own soul, while the clamour of shallow praise and denunciation dies and men confronting that silence wonder what is the truth concerning him and the work he sought to do.

(Continued on page 23.)

CONGREGATIONAL SINGING

By the Rev. Robert MacDonald Kirkland

THAT congregational singing is important as an aid to worship needs no demonstration. Yet there stand out two experiences which prove this fact to a surprising degree.

At a baptism of Menonites the congregation had assembled by the bank of the stream. As the candidates came walking across the fields a hymn was sung, one stanza by the congregation and the next by the candidates. The hymn had a strong rhythm and seemed interminable. As the singing continued, the emotional effect of the singing was almost overpowering. These people believe that baptism is real only when the candidate receives it in a state of religious ecstacy. More than anything else the continued singing of this hymn contributed to that ecstacy.

Another instance of deeper religious import was at a time of imminent peril. Those who faced it were many of them hardened men who might have seemed callous to religion. They turned not to prayer, nor to their Bibles, but to a hymn. In it they voiced all their confession, their contrition, and their own helplessness. That hymn was Newman's "Lead, Kindly Light." After that hymn they faced the danger without a murmur and with a bravery they had not shown before.

If singing had this power, it is an important part of worship. And if it is properly used it can contribute in no small degree to the helpfulness of the service. Some people are deaf to its appeal and some seem to find in music their natural expression in worship. Many a minister would acknowledge that the way in which the hymn preceding the sermon was sung had a distinct effect on his success in imparting his message. On the other hand, an organist would say that on the effect of the sermon depended the willingness of the congregation to sing the closing hymn.

The problem under discussion is how to obtain congregational singing. This can be divided into the accompaniment and the training of the singers.

I think the average member of a congregation likes to sing, but he does not sing because he is terrified by the sound of his own voice. This means that the accompaniment should be powerful enough to give him confidence. The organ is an important consideration. For a small church a reed organ is more satisfactory, because it is easier to play and less likely to get out of order. But even here there are good reed organs and bad. They can be of strong, clear and agreeable tone. They may easily be the reverse of this. A great array of stops does not necessarily imply a powerful organ. An organ of good tone is worth its price.

Suppose the congregation purchases a pipe organ. The builders of organs are not always honest. On paper the specifications of a low-priced organ seem satisfactory. Yet I well remember when such an organ was installed, only to be taken apart within six months because it had been built of wood improperly seasoned.

It would be a great mistake to put in an organ too small to give a strong support to congregational singing. I spoke of specifications. They are hard for a layman to understand, and it would pay to consult a well-known organist. One trick in a cheap organ is to use the same set of pipes under another name on a different manual. This is called borrowed stops, and is a highly unsatisfactory scheme. One essential for any organ is variety of tone. There is nothing more fatal for singing than an accompaniment that cannot show expression and difference in tone. Sometimes the fear is expressed that the larger organ is too difficult to play. As a matter of fact, a three-manual organ is easier to play than a two-manual, and a two-manual than a single manual. While the most difficult thing of all is to obtain any variety on a very small organ.

Suppose the organ is not satisfactory and the question is how to make the best of it. If the accompaniment seems thin and weak there is an organist's trick that may help. The music written for hymns calls for four notes at a time. This is perfectly satisfactory on a good organ. If on a poor organ this chord is filled in from base to treble, using six, seven or eight notes, the accompaniment will be surprisingly improved.

Next to the organ in importance comes the organist. Congregational singing depends more on him than on any one else. And generally he knows it. His is a more difficult task than the layman supposes. On a piano there is the problem of the co-ordination of the work of the hands. The organist must co-ordinate the work of his feet and his hands, he must manipulate the stops, he must achieve expression in his playing on an instrument that does not always permit of much expression. And if his playing is mechanical, lacks spirit and fire, there is no hope of congregational singing. Spirit and fire are obtained only by nervous effort. He is normally high-strung and temperamental. Very often the more temperamental he is, the better organist he is; the more difficult he is for the rector to manage. Most of the difficulties come from neither being able to see the viewpoint of the other. Very often such an organist is conceited and forgets that the church is not an auditorium, forgets that the aim of his music is to aid worship and to be apparently extremely subordinate in the service. Here the minister faces difficulties. If they both can agree on the same interpretation of the service, there should be no further difficulties, and no annoying restrictions should be put on the organist. It is very easy for a minister to be unconsciously inconsiderate. Delays in choosing the hymns, delays in telling of any change in the service; these are annoyances that loom mountain high. If the organist can be trusted, perhaps the best course is to leave the choice of the music to him, telling him the subject of the sermon and the aim of the service.

There are some mistakes which an organist can make which tend to discourage congregational music. The untrained singer knows too little about breathing to sing very fast or very slowly. The organist may then be careless in the tempo he sets. The congregation may be habitually flatting. The organist can cause this by using a sixteen-foot stop. The tone of these stops is blurred. He can correct this by adding to his combination a four-foot stop. These stops have the advantage of accentuating the pitch. This may seem rather technical, but it is given to aid in finding and correcting defects.

If congregational singing is desired, the music should be in the pews. That is the object of the proposed hymnal. Our Church seems far behind other churches in seeing the necessity for this. Unless the hymn is in a particularly low range, it is impossible for altoes and basses to sing the air. If the men were in full attendance this would mean about one-half of the congregation unable to sing without seeing the music. Suppose the purchase of hymnals with music is impossible. There is left the Mission hymn-book with music, and cheaper than that there is a collection of 150 of the Church hymns with music, together with music for the chants and the Communion Service, which may be had for 20 cents a copy of the Parish Press, Fort Wayne, Ind.

Given the right sort of organ, a good accompanist, and the music, the next problem is the actual singing. The choir may object to congregational singing, and it often does. The problem here is to compromise. If the whole service were sung by the congregation, the choir would feel no excuse for its existence, interest would lag, and numbers would diminish. If the choir were willing that the congregation sang the hymns and simple chants, there would still be left the Te Deum and a morning and evening anthem. We might not want an elaborate Te Deum, and yet it might be wise to encourage the singing of it. Choirs must be given an incentive for rehearsals, and a certain amount of elaborate music should be encouraged.

The make-up of a choir is a difficult matter. Suppose it is a mixed choir. Should it be in the front of the church or in the rear? Probably for congregational singing better support for the congregation could be given from the rear. Few choirs can be held together without some incentive, the opportunity of working under a good teacher or else its being partly a social institution. Every effort should be made to secure the best possible choir trainer. This done, it should not be difficult to have a large volunteer choir. Here it might be suggested that choirs, like organists, are temperamental and should be treated with tact. One remarkably good choir in a country village was wrecked by the protests of two elderly ladies against the elaborate Easter music. Probably the music was too elaborate. But the choir had tried to do its best, and certainly the two elderly ladies could not replace the outraged choir.

In spite of the articles in the Church weeklies that have advocated it, the boy choir in the country is almost an impossibility. They need extremely careful training. Not many voices are worth this training. So unless the sight of the boys in the chancel is the important object, as far as singing and as far as leading the singing of the congregation, they are more than likely to be failures.

It is always well to have an auxiliary choir. The members of this choir can be used to fill the gaps in the regular choir and to lead in the singing of the congregation. One large city church used to scatter such a choir through the congregation so that all through the congregation there were singers, and that the rest of the congregation might take courage and also sing.

Another place where the music must be developed is in

the Sunday school. If this were done gradually we could approximate the singing of the English parish churches, where the entire congregation sings, not with deafening heartiness, but musically and sweetly.

To keep all these organizations together it might be well to form a village choral society. There should be dues required, because free training is not usually appreciated. The best trainer obtainable should be engaged and the results would then be found to repay amply the expense. There are small country towns where the Messiah is sung annually, and the whole village is helped. There are easy cantatas which are good music and simple anthems which are almost cantatas like those particularly of Sullivan.

Now as to the music to be sung by the congregation. Canon Douglass advocates Plain Song. I remember well the only rebellion I had from one choir was when I wanted them to sing some Plain Song. It is good music, but the average congregation should be brought to Plain Song gradually. The same thing applies to Gregorian chants, which were written for men's voices and are most effective when sung by men.

There are hymns dear to the heart of us all, but there is always the danger of falling into a rut. A narrow choice will make the singing dull and kill the interest in the singing. We could get a good lesson from the singing in revivals. Congregational singing is stressed. A large chorus choir is drilled. New hymn-books are used. They are eagerly bought and the people set themselves to work to learn something new, and how they do sing it! Please remember I did not call this something music. But it would not hurt us to make a point of singing a certain number of new hymns. We never do seem to explore the possibilities of our hymnals. Our present book has many a wonderful hymn that is unfortunately unfamiliar.

One suggestion. Before the evening service some churches do make a point of having the congregation sing a few well loved hymns, and the singing of these seems to be as much a part of the worship as the rest of the service. There are churches where it might be helpful.

To have congregational singing the people should be made to feel that they are responsible for a portion of the singing. They should be well led. They should have all the encouragement of seeing the music, of an inspiring organist, and of a good organ.

HISTORIC CELEBRATION

Two Hundred Years in a South Carolina Parish

THE people of the Parish of Prince George, Winyah, in Georgetown County, S. C., have just completed in a worthy and beautiful manner the celebration of the two hundredth anniversary of the establishment of the parish, which was created by Act of Assembly as a separate legal entity in 1721, but whose records go back to a considerably earlier date as an integral part of the mother Parish of St. James, Santee.

The list of subscribers to the building fund includes many names of families still prominently active in the affairs of the parish, among them Henry Bossard, John Brown, Anthony White, James Lesesne, Jonathan Skrine, Daniel LaRoche, George Pawley, William Alston, Joseph LaBruce, Arthur Foster, William Ramsey, William Waties, Thomas Belin, William Bull. The Rev. Thomas Morritt promised to give the communion plate. It consists of a flagon, a chalice, a paten and basin, on which is engraved the inscription, "Protestant Episcopal Church, Georgetown, S. C." The site on which the church stands was donated for the purpose by the Rev. William Screven, the first Baptist minister to come to Carolina, and his son, Elisha Screven, who received from the crown a grant of land on which the city of Georgetown now stands, and who laid off straight and wide the beautiful streets of which the city can justly boast. Dalcho, writing in 1920, tells us that during the Revolution the interior of the church was burnt, but "it has since been completely repaired and made more commodious and decent for the public worship of God." From the same source we find that in 1717 "the population of Prince George's was computed at upwards of 500 Christian souls, besides Indians and negroes."

It was during the period just preceding the War Between the States that the Parish of Prince George rose to its greatest heights of power and influence, when the wealthy rice planters and their families were among the chief communicants, contributing liberally of their means, and high characters and abilities, to the maintenance and work of the church. Various and many persons assumed the rectorship of the parish in the passage of time, good, bad and indifferent. Coming down to a later date, we find that the Rev. Maurice H. Lance was ordained deacon in 1815 by Bishop Theodore DeHon. He was a man of lovely character, whose descendants are among the most honored members of this parish. The first recorded parochial baptism was that of Thomas William Henning, on December 24, 1815, in the handwriting of Mr. Lance. The first confirmation recorded was that performed by the Rt. Rev. Theodore DeHon, Bishop of the Diocese, on November 17, 1818. The Rev. Mr. Dalcho concludes his sketch with the statement that "the church is flourishing both in its spiritual and temporal concerns." Paul Trapier Keith served as rector, following the encumbency of the Rev. Mr. Lance, under whom he had served as assistant rector. The record includes the baptism of Anthony Toomer Porter, November 16, 1828, who afterwards became a priest of the Church, and who attained international fame as the founder and head of the Holy Communion Church Institute, known now as the Porter Military Academy, Charleston.

Later an entry in the Journal reads: "The rector left on the 23d day of February, 1865. On Saturday, the 25th, the town was occupied by the naval forces of the United States. Every precaution and care was taken to preserve the church property. On the resignation of Mr. Howard at this time, the Rev. Alexander Glennie was asked to officiate in the church every alternate Sunday, "the church to contribute all it could to his support." Resolutions full of faith and courage were passed by the vestry to keep the doors of the church open as best they could, and the Rev. Alexander Glennie was called and accepted the cure. His ministry during those trying times seemed providential, for he stimulated the religious life of the entire community to bear its misfortunes.

The Rev. Benjamin Allston became rector in 1882, and continued in charge until 1887. He was a son of Governor Robert F. W. Allston, a graduate of West Point Military Academy, and after making a name for himself under the flag of the Confederacy, on his return home after the surrender, felt the call to the service in the ministry. Mr. Allston was succeeded by the Rev. Stewart McQueen, who served the parish ably until the summer of 1892, when he resigned to accept a call elsewhere. He was succeded by the Rev. John B. Williams, then rector of the Church of the Redeemer, Orangeburg. He resigned in 1898. Mr. Williams was a profound scholar and thinker, and his sermons strong and stimulating.

A call was then extended to Rev. G. H. Johnston, D. D., then extended to the Rev. George H. Johnston, D. D., who was elected December 11, 1898, and served the parish faithfully and well until the infirmities of years rendered him physically unable to serve longer, when he was retired as rector-emeritus. Rev. Percy J. Robottom was elected rector January 29, 1911, and remained in charge of the cure until his resignation February 1, 1916. The Rev. John S. Lightbourn, the present beloved rector of the parish, was elected by the vestry on March 21, 1916, and on June 19, 1916 (Trinity Sunday), he preached his first sermon in the parish church. His ministry has brought about a plainly visible broadening and deepening of the spiritual life of the parish, and continuous growth



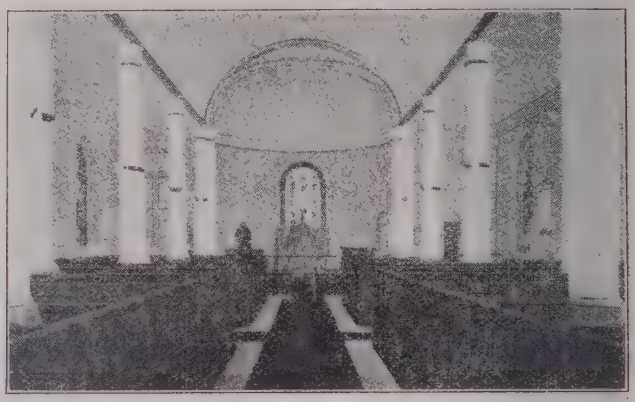
Confederate Monument, Georgetown, S. C.

and expansion is evident in every department. It is due to his great interest in all that pertains to this parish, that the bi-centennial celebration became thoroughly and widely noted, resulted in a commemoration of the event in a way that has left a deep and abiding impression upon all those who were present. Great crowds attended all the services.

Celebration of the Bi-Centennial.

The bi-centennial celebration of the Parish of Prince George, Winyah, was opened Friday evening, December 2, with a reception in honor of the distinguished visitors here to participate in the exercises of the auspicious occasion. The Hon. Walter Hazard delivered the historical address covering the 200 years of the life of the parish, and from months of research into the archives and the well springs of his own memory as a communicant for many years, he has produced a store of valuable information in a form that will henceforth remain a work long wished for, but seemingly unattainable until the present rare occasion brought it forth. The facts in the preceding sketch have been largely taken from this address of Mr. Hazard's. It will soon be available in pamphlet form, for the benefit of parishioners and others interested. Addresses of welcome were made by Dr. R. W. Lide, the Baptist minister, representing the local Ministerial Association, and James W. Wingate, Mayor of Georgetown. Bishop Guerry arrived from the train late, and in response to a call, made a humorous and happy little talk of a few minutes' duration. The Rev. Mr. Lightbourn, rector of the parish, presided over the meeting. Afterwards the ladies of the church served delicious refreshments, and there was a pleasant commingling socially. The scene of the reception was the fine old Winyah Indigo Society Hall, and it was well attended.

On Saturday evening at 8 o'clock a "Quiet Hour," in preparation for the Holy Communion, was conducted by the Bishop, a large congregation being present. It was indeed a service of consecration and inspiration. The following clergy occupied places within the chancel railing: The Rev. Stewart McQueen, of Montgomery, Ala.; the Rev. Alexander Mitchell, of Greenville, S. C.; the Rev. John E. H. Galbraith, of All Saints', Waccamaw, and the pastor, the Rev. John S. Lightbourn.



Interior, Prince George Winyah Church.

Which Are You?

(By a Layman.)

Can a man be a Christian and not be a member of the church?

Some people say he can.

These are, as a rule, the same people who like to argue that God can be worshipped just as devoutly in the great out-of-doors (by which they mean, usually, a golf course or a picnic ground) as in a church.

They are the advocates of painless religion.

They talk of "breaking away from creeds and dogmas," and think that in this way they demonstrate a beautiful type of broad-mindedness and tolerance. They believe profoundly in natural laws, but they do not like to think about spiritual laws, because that would mean thinking of obligation and duties and sacrifices.

Ninety-nine times out of a hundred such a person will say that he is a Christian, and very likely he believes that he is. But when you examine his beliefs for traces of real Christianity, you find that he is what might be called a Christian by default.

That is to say, he is a Christian because he is not a Jew or a Mohammedan or a Buddhist. His credentials are all negative.

Now, as a matter of fact, it is not possible to be a Christian and not be a member of the Church of Christ. The Church is not a vague abstraction, but an organization of human beings formed under divine auspices. Being an organization of human beings, it has the weaknesses inherent in human nature. Being divinely founded, it has the power to overcome those weaknesses.

But the short-sighted man, the careless man, the lazy man, sees the weaknesses and overlooks the divine power.

* * * *

Saying that a man must be a member of the Church to be a Christian does not mean that he must be a member of any particular branch of the Church. The Church has many branches, and the differences among them are the differences that cannot be avoided in a society which numbers many millions of people.

Some people like to worship in one way, some in another. Some think the Church should have its affairs administered along one line, some along another. Different branches call the same thing by different names, and are happier that way.

To say that salvation is inseparable from certain forms of observance is to say something that is not true. Forms are superficial, but faith is essential.

And faith involves allegiance to the organization in whose hands Jesus left the task of going into all the world and preaching the gospel to every creature.

A churchman has a spiritual home. Any one who is not a churchman has at best a spiritual boarding-house, a temporary dwelling, transiently occupied. His beliefs are those of the time. His faith has roots that go no deeper than the current popular conception of what constitutes a good man.

The churchman who is really a churchman can say, "I believe." The non-churchman, fearful of spiritual authority, shrinking from definite obligations to a definite organization, can only say, "I think." There is a vast difference between being a follower of Christ and being, at a respectful distance, an admirer of Him.

Christ did not found a moral lecture course or an ethical uplift society. He founded a close communion based on spiritual fellowship and a common faith, and symbolized by certain definite sacraments. It was the passionate devotion of the early Christians to this fellowship that made it possible for the Church to triumph over all that at first opposed it.

Nothing but the same passionate devotion will give any of us the right to call himself by the name of Christian.

ON DOING LARGE THINGS.

It is quite right to plead with people to do what is large in respect to the planning of their lives, the development of their minds and souls, the extension of their work and influence, if only the rule of righteousness and charity is followed. Many of us would have to say that we wish we had planned larger things in the use of our lives, when we were younger. It is a time, however, which desires to do everything in a large way, to call every collection of money a drive or a campaign, to make the accomplishment of great results the test, to be impatient of what we call small undertakings, and small acts of service.

A good many men and women feel that they must be on some great board, in some great campaign, publishing bulletins of progress, or watchig a clock which registers financial gifts but not time. There must be a good deal of excitement and pressure to get people into the support of these campaigns, sometimes beyond propriety. Once we talked of hundreds of dollars, then we talked of thousands, now we pay attention only to millions and billions, and some people seem to think that the world will be saved out of sin and shame, for good religion, if only a very great sum of money can be raised and apportioned on strictly business principles.

One does not wish to be in opposition to these great plans, even when he feels that experience and training do not fit him for getting into the shouting throng. At such a time we need to remember that the progress of the Kingdom of God depends upon the prosecution of the work in a great many small places and in what are called small ways, that character and devotion, which are the main things to think about, do not come through drives. Let men and women do the largest things that they can, and have part in large charitable and religious undertakings, but let them not forget that the quiet cultivation of Christian virtues, the maintenance of the family and the home, regard for Worship and Sacraments, whatever makes for personal kindness and good will, the performance of the duty just at hand, the relief of the wounded man on the road, are the main things for most of us, and nothing shall ever come in as a substitute for them.—Newark Churchman.

Four things that I may happy be,
I pray that God will give to me;

Some one to love with all my heart,
Something to do by toil or art,
Something to hope for further on,
A mem'ry sweet to muse upon.

All these in Christ, my Lord, I find,
On Him, I rest with quiet mind.

—Bishop J. H. Darlington.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

A REPLY FROM MR. FOSTER, AND A COMMENT.

Mr. Editor: In your recent editorial you state, "Whatever we think about the mechanics of the existing League of Nations, can we as Christians escape the compulsion of the great hope which idealists tried to incarnate there?"

As to the ideal, you and I are at one, and I think it is shared by Christian and infidel alike everywhere. The principle is eternally and everlastingly right, but it is impossible to put an abstract principle into earthly operation without mechanics. This principle has been in existence forever and known to man from time immemorial. It was expressed in the prophecy that the sword should be transformed into the plowshare. But to become effective it is essential to have the expert blacksmith and his tools. Even the angels' song of "Peace on Earth" was merely an abstract enunciation of little value without a Divine Instrument to give us an earthly manifestation of its earthly application and utility.

From the above letter-head (attorney at law for patent and trade-mark causes) you will appreciate that I am constantly concerned in the invention and development of new things—matters that relate to the discovery and application of natural principles and all of which require mechanical contrivances to make those principles useful to mankind. I feel, then, that I can speak with some knowledge, if not authority, on the subject. Never have I known of the initial production of an invention complete and perfect. The manifold present-day arts and sciences that contribute to our happiness and comfort have come through long years of wearying struggles, failures, discouragements, trials and disappointments. The underlying principles were there always. But the serious-minded men seeking to make such principles available to us had many strange, curious, impracticable and wrongful ideas in mind. Look back on the history of the development of any field of endeavor, and it is now amusing to see how far afield those seekers sometimes strayed. But through all those tribulations the correct solution was finally reached. And today you will find the first schemes that cost so much trial and effort, thrown into the discard. Visit with me the Patent Office and look over the development of any line that you may mention. Let us walk through the National Museum. There is the screw-press of Franklin. What is there today of it in the modern machine that runs off the Southern Churchman? There are Morse's quaint and crude telegraph instruments, Langley's aeroplane, Selden's automobile. Yet they teach us the lesson that they were essential stepping-stones to better things.

So do I feel about the League of Nations. The Hague Tribunal was a beginning and of little value, the existing League of Nations a machine invented, perhaps, in good faith for practically applying to human affairs a wonderful ideal, but mechanically wrong from a fundamental standpoint and therefore incapable of being made to properly function by revision and alteration. Now we have another set of inventors, including some of the former ones, working just as faithfully, just as earnestly, just as prayerfully on a new machine that appears to some of us to have wonderful possibilities and in which the vital defects of the second one, it is hoped, are being avoided. It will probably not be perfect. Nothing human is. But is it right for those who, because they hold whole-souled allegiance to the second, to condemn those who are thus striving, or even those attempting to encourage, the new workmen? It may be that the critics express a prayer with their lips, but alas! their pens seem dipped in vitrol.

Therefore I have no patience with nor will stand silent under such abusive outpourings as Bishop Parsons has seen fit to publish and you to approve. It was not only an attack upon honest, God-fearing Christians, who are seeking what they believe is a better way than that approved by you, but it was an unwarranted criticism of the present administration put into office by a vast majority of our fellow-countrymen, and, furthermore, is incidentally an arraignment of the form of government under which we live. If you consider Colonel Harvey an exponent of the extreme to which my ideas may lead, surely I am justified in calling Bishop Parsons an example of the extreme to which the pendulum swings on your side of the question. It did seem, and it still seems, a most unwise thing for a Bishop of our Church to thus arbitrarily condemn so many folk who differ with him. No, no, I cannot think the closing words of Bishop Parsons were really a prayer when I ponder over and compare it with those prayers that come to mind of One who gave us samples of what prayers should be and particularly for those who disagree with us.

So, if in my treatment of the Right Reverend, I showed myself to be the right irreverent, I still maintain I was right, if irreverent. I fear I therefore must still stand in your eyes an impenitent sinner.

I sent a copy of my former letter to Bishop Parsons. I will send a copy of this also. And unless something further appears to snap my resolution, I am through.

With the warmest regards, notwithstanding this difference of opinions,

BERTRAM G. FOSTER.

Washington, D. C.

[We regret that for lack of space we were obliged to omit about one-third of Mr. Foster's letter. In the part omitted he argues that we have not proved that the Federal Council of Churches really favors the existing League of Nations.

We have received other letters concerning our position about the League of Nations, one of them defending the League and assailing its enemies with such valiant indignation that we have been obliged to write the author that for the sake of peace we ought not to publish it.

Here, however, is a letter which the writer asked us **not** to publish, but which—with certain sentences omitted—we think it will not be a breach of trust to include, unsigned, as a part of this editorial note:

Thus it runs:

"I have always been in favor of the League of Nations. And I am inclined to think that the vast majority of American people were in favor of the League until a few of Mr. Wilson's enemies in Washington and elsewhere got busy.

"Mountains can be made of mole-holes. There was much fault found with the League, and many arguments brought forward trying to show to us why we should not enter into the League, but I have not been able to find a single reason that would stand.

"After the administration was sufficiently discredited (?) and the race for office was on from the President down, there was a general feeling about over the country that the Republicans would give us something better than the League of Nations, bring down the cost of living, and otherwise bring in the Millennium. And so the Wilson administration was defeated.

"I have traveled some, have read a great deal, and have observed still more, and I believe that all the time the rank and file of the American people have been and are in favor of the League of Nations, or 'something better,' and since nothing better has been offered for the past two or more years, if they were given a chance to express themselves, it would be somewhat in the tone of this letter. The worst part of it is—so far as I am personally concerned—I am a Republican, and voted for Harding."—Editor S. C.]

BIBLE TRANSLATIONS.

Mr. Editor: Many will read with satisfaction and approval the excellent letter of your correspondent from Greenwood, Miss. It is surprising that among the translations named no mention is made of the Twentieth Century New Testament, which, especially for the Epistles, will be found most helpful. This translation was prepared by scholars of the first rank, who along with scholarship show in their work a reverence due to the greatness of the task.

In their preface they mention a fact which is worth repeating, that since the Authorized Version fifteen hundred manuscripts have been discovered, and that among these there are three which are older than any that were in the hands of the King James translators.

In my humble opinion, nothing retards the progress of Christianity more than the disposition to make a fetish of mere words, regardless of any wish, which should be an eager wish, to know the real facts and the true spirit. True it is that by long association we may come to love the very form of words, and it is quite natural and right that it should be so, but it is not right that we should want to stick to any form of words or to any passages that fail to tell the truth of what was intended to be told.

JAMES H. DILLARD.

Charlottesville, Va., Dec. 24, 1921.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor.

HOW DO YOU THINK?

"A Happy New Year."

It's a common expression, but one wonders if we realize all it means as we use it for our greeting to our friends on January 1.

Happy New Years do not come by accident. They are the result of constructive planning. In a way we are all builders using imperishable materials.

Some one has said that "he who builds with thoughts, words and deeds builds for eternity," and surely it is true. The sequence in which this, our material of the home of eternity, is named is worth considering—"thoughts, words and deeds."

Note it carefully; the thought is the foundation of the deed. No word is spoken, no action carried out, until it is conceived and born in thought.

To some people this is quite a new idea, so much so that when a cult or sect arose who laid the proper emphasis on right, wholesome and happy thinking, they called it "New Thought." They have published "New Thought" literature and organized "New Thought" chapters.

No doubt the idea that all action originates in thought is more or less new to some people, but it should not be so to Episcopalians, who have been accustomed to listen to that beautiful old prayer that leads us into the most solemn and inspiring of all our services, the Holy Communion.

Have you ever stopped to think of the true significance and importance of that dear old collect, "Almighty God, cleanse Thou the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee and all bitterness, unhappiness and despair.

There it is in a nutshell—the secret of a Happy New Year. If we will let God, yes and help God, to "cleanse the thoughts of our hearts," we shall certainly have that blessing which we so glibly pass along on New Year's Day.

On meeting we say, "How do you do?" It would be far wiser and is much more important if we said, "How do you **think**?"

Each one of us can have a Happy New Year if we will only remember the importance of thinking happiness and encouragement instead of despondency and despair.

It is not an easy thing to learn how to think properly, but it is one of the most worth while things to which we can give our attention.

Our wish and prayer for all our readers throughout the twelve months of 1922 is, "O God, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit from all bitterness, unhappiness and despair."

REAL PROGRESS.

In our absorbing interest in the International Conference for the Limitation of Arms, we have almost lost sight of beneficent results of another gathering in Washington, which, though much less spectacular, has been almost as fortunate in its consequences as that which has attracted world-wide attention.

We refer to the Conference on Unemployment, and quote from the Survey what its secretary, Mr. Edward Ayre Hunt, thinks of its accomplishments:

"The following are some of the results of the Conference on Unemployment to date. (I write this on November 21, just a month and a week since the conference adjourned.) If the threat of a general railroad strike had not intervened, still greater progress would have been made in the follow-up work:

1. Public opinion, for the first time in American history, has been focused on unemployment.
2. Municipal committees are organized for the first time on a nation-wide scale to relieve it.
3. A national clearing house is ready to assist the municipalities, with district representatives in the field.
4. Industry is assuming a share of its responsibility to the unemployed.
5. Municipal bond sales for public works have broken all previous records.
6. Congress has inaugurated important public works.
7. A large appropriation for the United States Employment Service is before Congress.
8. A variety of other measures have been introduced in Congress to carry out the recommendations of the conference, such as Senator Kenyon's bill for long-range planning of public works.
9. Impetus is being given public education as to the nature of the problem of unemployment.
10. A scientific basis for future research is now being laid.
11. The construction industries are being organized nationally and locally under public direction, as, for example, in St. Louis.
12. In other notoriously seasonal and intermittent industries, such as the soft coal industry, stabilization studies are being planned.
13. A thorough investigation of methods for controlling the business cycle is in progress.

These cover the activities of a single month.

The national clearing house established by the President's Conference on Unemployment and placed under the direction of Colonel Arthur Woods, former Police Commissioner of New York and former assistant to the Secretary of War in charge of efforts to help re-establish service men in civil life, has greatly stimulated local activities. Of the 327 cities in the United States whose population is 20,000 or more, 209 have organized mayors' emergency committees in accordance with the recommendations of the conference, or have signified their ability to carry out the conference recommendations with machinery already in existence. Many of those cities not organized are so situated that there is no grave local problem. The co-ordination of municipal agencies to meet the unemployment crisis, expected to reach maximum intensity in January or February, 1922, is virtually complete.

Regional directors have been named, covering the more important industrial districts from Maine to Oregon.

"Clean-up" campaign in various industries, as recommended by the conference, have made rapid progress. The enlargement or renovation of plants and improvement in equipment are being ordered as a direct contribution to meet the emergency. There has been a general advance of industrial operations by employers, according to reports to the Department of Commerce, directly attributable to the work of the Conference on Unemployment. Mr. Hoover believes that 1,500,000, and perhaps as many as 2,000,000, men and women are employed today who would be unemployed if it were not for the work of the conference. There has been no general business recovery to account for so large a figure. The pick up may be temporary, but it is a good sign. This pick-up may be temporary, but it is a hopeful sign.

The Federal Highway Act, passed by Congress on November 3, makes available $75,000,000, which is to be matched by a similar amount from the States. By November 15 the Governors of 30 States had reported to us that within ninety days they can start 6,261 miles of highway, which will directly employ more than 150,000 men. How these State undertakings will affect the general condition of unemployment can be estimated from replies received from the Governors. Texas can employ 13,500 workers on an $8,000,000 road-building job covering 700 miles within the ninety days required. Georgia can provide 9,000 men with jobs on a $5,000,000 undertaking covering 360 miles of road. Indiana can use 5,800 men; Michigan, 5,600; Ohio, 5,300; North Carolina, 5,000; Minnesota, 4,350; Louisiana, North Dakota, South Dakota and Mississippi, 4,000 each.

Municipal bond sales for public works since the call for the conference was issued have broken all records. Over $60,000,000 in these bonds have been recently sold in thirteen States, and more than $34,000,000 have now been offered for sale. Besides, $10,000,000 in State bonds have been sold and an equal amount are offered for sale.

Totals for thirteen States amounted to $60,890,970 in municipal and township bond sales and $34,706,465 in additional bonds offered. The sales and offerings of bonds of the States of Illinois, Connecticut and Massachusetts are not included in these totals for municipalities and townships. The total amount of municipal bonds for public works issued was $113,787,230 for 415 municipalities.

The conference resolution on reclamation projects has resulted in the introduction of a bill carrying an appropriation of $20,000,000 to the reclamation fund for continuance of projects now under way. The prompt passage of this bill will give employment to more than 32,000 men.

The direct employment in all these instances represents only a part of the stimulus given to industry generally. Public works involve the use of many sorts of materials. The wages received will be spent on products which give business to retailer, wholesaler and manufacturer. Back of these again are the resultant orders on producers of raw materials. Authorities now state that the general principle is established that if, over a period of ten prosperous years, 20 per cent. of ordinary public works were deferred and the remaining 80 per cent. executed as usual, the lifting power of public works would be one-third the dead weight of such a depression as the present.

CHURCH OF ENGLAND NEWS

THE NATIONAL ASSEMBLY.

The autumn group of sessions of the National Assembly of the Church of England opened on Monday afternoon, November 21, with a good attendance at the Church House, under the chairmanship of the Archbishop of Canterbury. After the customary opening prayers his Grace asked the Assembly to remain standing in silence. "We are," he said, "in the presence of great happenings in the world's life; things which affect, not the next five or ten years, but the generations yet unborn —the Conference at Washington and the prolonged conferences about Ireland. Let us lift up our hearts in silence to God to ask for wisdom and guidance for those who take counsel and for a right issue to all their deliberations."

Further Powers for Parochial Church Councils.

The earlier sittings of the Assembly were chiefly occupied by discussion of the Parochial Church Councils (Further Powers) Measure as revised by the committee which has charge of it. In the course of the discussions fears were expressed lest Parliament should be unwilling to accept the measure as it stands, and lest serious difficulties should arise in consequence. Upon this point the Guardian comments editorially: "We have often protested against this fear of Parliament. So long as the Church knows its own mind, so long, that is, as it can show that the measures of the National Assembly have behind them the support of large majorities. Parliament is very unlikely to take any action of which the Church might reasonably complain." * * *

Commenting upon the measure itself, the editorial has this to say: "Between them the two Parochial Church Councils' measures give the laity a degree of authority and a right of cooperation with the incumbent such as they have never before enjoyed. There may be friction here and there and certain misunderstandings, especially in the early days, but Parochial Councillors will be exceedingly unlike the majority of English men and women if they make silly fusses about small matters or endeavor to exercise their functions aggressively. We believe that the fears in this respect expressed in the Assembly by many members for whose opinions we have every respect will presently be shown to be unfounded. Certainly we do not expect to see the fulfilment of Lord Phillimore's humorous prophecy that a "Life and Liberty" presentee will be objected to as an ecclesiastical Bolshevist likely to fix a red flag on the church tower. Providence has so ordered the affairs of this world that our worst fears are rarely realized, even in the Church where 'worst fears,' strangely enough, do greatly abound. A little less pessimism and a good deal more faith would relieve us from our terror of Parliament on the one hand, and the fear of the parishioner on the other. A Church which is afraid has not properly learned the laws of its being."

The Crisis in Finance.

Lord Selborne moved: "That in view of the serious deficiency in the accounts of the Central Board of Finance, the Assembly directs it for the present to limit expenditure upon training to service candidates at Knutsford or elsewhere, and such civilian candidates as have already been accepted, and to close the Knutsford Test School as soon as may be consistent with the equitable treatment of all who are concerned." He made that motion, he said, with the greatest possible regret, and also with a sense of shame, because he thought it a terrible thing that the Church of England, through its central organization, should not be able to assist its poorer sons to seek training for ordination. But although he made his motion with regret and shame, he had no doubt that it was his duty to do so. He would be a very unfaithful servant to the Assembly if, without warning, he allowed it to get into a perfectly hopeless financial position.

The Archbishop of York, who presided at the later meetings of the Assembly, raised the point that the Church would always need some kind of test school in order to submit a certain limited class of men to the test which was necessary. It would be a great misfortune to the Church as a whole if there existed no test school for that purpose. If they were to have a test school it seemed to him unfortunate that they should "scrap" the brilliant leadership and experience which has been given by the test school at Knutsford. Would it not meet the case if the Assembly requested the Board of Finance to consult with the Central Advisory Council of Training for Holy Orders as to the possibilities of continuing the policy of training civilian candidates.

General consent was then given to substitute the Archbishop's suggestion for Lord Selborne's motion. The resolution as thus amended was put and carried.

Social Service.

The Bishop of London moved: "That a committee be appointed to consider the question of organizing, as a department of the Assembly's work, a Social Service Committee, to deal with the Church's relation to social work generally, especially with reference to moral and temperance work."

Unless such a step were taken, he said, they would be greatly misunderstood by the people of England. It was no doubt interesting for the Assembly to consider whether the Parochial Church Council should engage or 'sack' the bell-ringer and organist, and whether the Book of Tobit should be read in church, but so far the Assembly had not touched the imagination of England. They had not touched the social and moral life of England yet, and unless they had something that would do so they would fail as a National Assembly."

To the resolution put down by the Bishop of London, Mr. J. H. Higginson moved an amendment which would bring within the scope of the committee industrial questions, the committee "to suggest means by which the National Assembly may, as occasion demands, interpret to the nation the attitude and message of the Church in respect of urgent social problems." The Bishop of London expressed his willingness to accept this. A discussion ensued, and the Bishop of London's resolution was carried with only one or two dissentients.

The Spring Session.

The Assembly adjourned on Friday, November 25, to meet again on Tuesday, February 7, 1922.

The C. E. M. S. and Scarcity of Clergy.

The problem arising out of the scarcity of clergy and the fall in the number of candidates was discussed at a recent conference of C. E. M. S. diocesan union and federation secretaries at York, under the chairmanship of the Archbishop of York. It was estimated that England is now about four thousand clergy short, the number of ordinands during the last seven years having seriously diminished. The following resolution was passed, and a copy has been sent to each of the diocesan bishops: "This Council expresses its satisfaction at the advance which is marked by the new regulations (July, 1921), as to the use of lay readers in the services of the Church. Further, it is convinced that the time has come when the Church should make still further use of duly qualified and licensed lay readers, and thus lessen the disastrous effect of the unprecedented scarcity of clergy and candidates for Holy Orders in the Church at this time.

Reunion of the Churches.

A conference took place at Lambeth Palace on Wednesday, November 30, between the two Archbishops and certain other Bishops of the Church of England, and the members of the committee recently appointed by the Federal Council of Evangelical Free Churches, for the purpose of elucidating "certain expressions in the Appeal to ALL Christian People which may be felt to have an ambiguous character." After a discussion which had lasted for nearly five hours, it was agreed to appoint a small sub-committee representing the Church of England and the Free Churches to consider some of the issues which had been raised during the conference and to report.

B. D. T., Jr.

Eastern Patriarch Favors Unity.

Through an interpreter, our New York correspondent has had a long talk with the Most Reverend Meletios, former Metropolitan of Athens, but elected the other day to be Patriarch of Constantinople. As is well known, there are five Patriarchs of the Holy Eastern Orthodox Church—Moscow, Antioch, Jerusalem and Alexandria, with Constantinople the primos, or spiritual head of all Churches of the East. The new Patriarch was Metropolitan of Athens under Premier Venizelos, but was forced out when King Constantine returned to Greece and to authority. He came to America, and has been in New York for some months. While there the Synods of the Eastern Church met at Constantinople and chose him to become its head.

His Holiness Meletios is an ardent advocate of union with the Anglican Communion, and eventually with all Christian Churches. He even believes the day will come when the Western Church will join with the Eastern, and repair the break of a thousand years standing. He pictures eloquently the evils of separation. He says the differences to be adjusted are small, and have been carefully considered by Eastern authorities. He says that for years they have prayed for union, but never felt warranted in making advances to the West, certainly not to America. When they heard, ten years ago, of the movement of the Church in America for a conference to consider unity, they thanked God their their prayers were in a way of being answered, and that from a source they had not dreamed.

Church Intelligence

Seminary Trustees Elected.

The following trustees of the General Theological Seminary have been elected by the alumni to serve for three years from January 1, 1922: The Rt. Rev. Thomas F. Gailor, D. D. (1879), the Rev. J. Wilson Sutton, D. D. (1903), and Robert L. Gerry, of New York.

A New Concordance.

The American Bible Society is making a new departure in issuing a Concordance in addition to the Bible. For a century this society, which exists to publish and circulate the Bible "without note or comment," has printed the Scriptures without a Concordance; but since a Concordance is purely a key to the location of important words and passages, it is not in any way considered to be a note or comment, and, in response to requests covering many years, the Society has marked the first part of its second century of service by taking this forward step.

The work has taken over two years and has been done at very great cost.

VIRGINIA.

Rt Rev. W. C. Brown, D. D., Bishop.

Death of the Rev. C. R. Page.

The Rev. Coupland Randolph Page died at Winchester on December 14, after many years of suffering, aged seventy-eight.

The funeral services were held Friday afternoon, December 16, at Christ Church, the rector, the Rev. Robert B. Nelson, officiating, assisted by the Rev. B. D. Chambers, rector of Christ Church, Millwood, Va. Burial was in Mount Hebron Cemetery.

Mr. Page was one of that large number of veteran Confederate soldiers, young at the time, who entered the ministry of the Church after the War of '61-'65: such men as Dudley, McKim, William Hoxton, William Dame, Newton, Gibson and others. Mr. Page graduated from the Seminary at Alexandria, and served churches in Virginia, Kentucky and Maryland. For many years he was chaplain of the First Maryland Regiment.

But quite early in his ministry he began to suffer from deafness, which eventually ended his active ministry in the Church. Since his retirement he has lived in Winchester, where, in later years, to his affliction of deafness was added that heaviest of all burdens, blindness. So that when death came to him, it brought rest to a long troubled and sorely tired soul.

The deceased was a member of the well-known Page family of Virginia, the son of the late Professor William Nelson Page, of Washington and Lee University, Lexington, Va. He married Miss Ella Baker, of the large and influential family of that name in Winchester, a sister of Albert Baker, "whose praise is in all the churches" of this Diocese. Mr. Page was a brother of Mrs. Fannie R. Meredith, of Richmond. He leaves a widow, a son, Mr. Nelson Page, an active vestryman of the Church in Winchester; a daughter, Mrs. Randolph Shields, the wife of a medical missionary in China, and another daughter, Fannie, who devoted her life to loving care for her father in his years of helplessness, and won the admiration and praise of all who knew of her unselfish devotion.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

St. John's Church, Lynchburg.

Sunday, December 18, 1921, was a notable day in the history of St. John's. At the morning service the new extension and enlargement of the building and three beautiful memorials were presented to the church and dedicated.

While the building, as it now stands, is really planned to be ultimately the parish house in connection with a large church to be built later on as conditions require and finances permit, yet it is, with its new improvements, itself a beautiful little church. All of the new memorials are to be used in the new church when it is erected. The seating capacity has been greatly increased, an entirely new chancel built in the rear, a rector's study, small chapel and class-rooms have been added, and the capacity of the large room which is used for meetings of various kinds, social gatherings, etc., by the new arrangement is doubled. The total cost of building extension, memorials and equipment was $27,800. Of this the Executive Board of the Diocese of Southwestern Virginia contributed $15,000.

The rector of St. John's, the Rev. George Floyd Rogers, and the members of the parish are doing a large and useful work in ministering in every way they can to the students of Randolph-Macon Woman's College.

In her per capita subscriptions in the Nation-Wide Campaign St. John's stands second in the entire Church.

The special memorials consist of the handsome altar given by the parish as a memorial to two sisters, deeply beloved members of St. John's, and intimately associated for many years in the social life of Lynchburg, Mrs. Virginia Goode Harris and Miss Channing M. Goode; the window, which really forms the reredos of the altar, a beautiful reproduction of Leonardo da Vinci's "The Last Supper," given in memory of the late R. G. Scott by his sons; and the marble font, given by Mr. and Mrs. W. Russell Winfree, in memory of their son, Henry Lee Winfree, Jr.

The members of the Parish Building Committee which planned the work were: Messrs. W. D. Mount, chairman; E. H. Wheat and W. K. Barger, Mrs. H. M. Sackett and Mrs. F. G. Davidson. The architect in the enlargement of the building was Mr. C. H. Hinnant, of Lynchburg. The memorials and choir equipment were executed by Charles R. Lamb, artist-architect, of New York.

At the close of the morning service Bishop Jett confirmed a class of twelve, of whom two were students of Randolph-Macon College.

Richlands Mission: The Richlands Civic Betterment League has recently donated a plot of ground to the Diocese on condition the Diocese shall erect thereon a building which shall be used for community purposes, etc., and on the further condition that the Diocese shall continue Deaconess Bertha B. Mills in her work there.

This is a distinct and well merited tribute to the faithful labors of Deaconess Mills, who has for some time been conducting the mission at Richlands and has, to a most gratifying degree, won the affection and the confidence of the people.

The Churchmen's League of Lynchburg has been reorganized, with Mr. John A. Faulkner as president and Mr. H. E. Steptoe as secretary. The League is composed of the men of the three congregations of Grace Memorial, St. John's and St. Paul's Churches. A program of very effective and useful work has been mapped out for the coming year. Within the League has been formed a Lay Readers' Guild, of which Colonel William King, Jr., is director. Colonel King and other laymen of Lynchburg have for a long time been rendering assistance to the rectors of several of the churches in Amherst, Bedford and Campbell Counties by holding lay services at times when these churches would otherwise have been closed. The purpose of the Lay Readers' Guild is to greatly extend this work and to induce and train new men to engage therein.

T. A. S.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Christmas Observances.

Special music, midnight Christmas Eve services and carol services by the children of the Sunday schools were some of the outstanding features of Christmas observances by the churches in Washington. "The Dream of Mary," a cantata by Horatio Parker, was given by the choir of St. Margaret's Church on Sunday, December 18. This is the first time this cantata has been given in Washington. A Christmas pageant entitled "The Journey to Bethlehem," was given at Grace Church, S. W., under the direction of Mrs. Marie Moore Forrest, by the choir and others on Wednesday, December 28. Some of the churches having midnight celebrations of the Holy Communion on Christmas were St. Alban's, Christ Church, Georgetown, Epiphany Chapel, Trinity and the Church of the Incarnation.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Bishop Manning Preaches Farewell Sermon as Rector of Trinity: Dr. Stetson Inducted Into Office.

Bishop Manning preached his farewell sermon as rector of Trinity Church on the last Sunday in Advent. He expressed much feeling, saying he would never forget the event, and adding that no rector ever had more loyal people to work with. In this he included clergy and communicants of the pews. Speaking of the practical results of his ministry, he said:

"I like to think of the complete removal of all doubt or question as to the condition of our dwelling house property; the erection of the beautiful Chapel of All Saints' as a memorial to our beloved former rector, Dr. Dix; the erection of the Chapel of the Intercession and the buildings connected with it—one of the noblest groups of ecclesiastical buildings in the country; the freeing of the pews in Trinity Church, and throughout the parish, in thanksgiving to God for the victory

given to the cause of justice and liberty in the great war, and, above all else, the growth of the spirit of fellowship and brotherhood throughout this great parish and in all its parts.

"We have made it our great aim, all of us together, to make this parish of Trinity a great centre of human fellowship in Christ, a great spiritual home for people of every kind and sort; and more and more the people have responded and claimed their full share in the life and work of the parish.

"Our debt, which some five years ago stood at about $5,000,000, as a result of which we have been for a time considerably straitened in our work, has now, through the admirable management of the vestry, been reduced to about $400,000, so that shortly the parish will be in a stronger financial position than ever, and able not only to strengthen its own work, but to give far more help, as the vestry are eager that it shall, beyond its own bounds to the work of the Diocese at large."

On St. Thomas' Day the Rev. Dr. Caleb R. Stetson, a former vicar, and for some years last past rector of St. Mark's, Washington, was inducted into office. This service was apart from the Prayer Book service of institution, and one that has been followed in Trinity for generations.

Patriarch of Constantinople Formally Received at Impressive Services.

At Evening Prayer on St. Thomas' Day, in the Cathedral of St. John the Divine, Bishop Gailor, as representative of the Church, and Bishop Manning, for the Diocese of New York, formally received His Holiness, Meletios, Patriarch of Constantinople. With him were the Russian Metropolitan, the Russian Archbishop, the Bishop for the Greeks of North and South America, and the Bishop for the Syrians. The Bible lesson was read by Bishop Darlington, of Harrisburg. The Russian Metropolitan spoke briefly, and Bishop Gailor gave the final word and the blessing. Bishops Lloyd and Shipman were present.

Greek, Roumanian, Syrian, Russian, Arabic priests and people were in choir stalls and chairs, and the scene was most striking. The Patriarch leaves for Constantinople at once. All reports concerning opposition by the Turkish Government, or by the present Greek Government, are pronounced futile. The British Government has seen to it that religious liberty, and especially freedom of Christians from Turkish interference, obtains as conditions of the Turk remaining on the European side of the Bosporus, and the Greek prelates who opposed Meletios are controlled by King Constantine. Meletios announces that he will employ all power of the throne of the ancient Church to bring about unity with Christians of all other names.

A service held in the Russian Cathedral, with Bishop Darlington as the preacher, was intended to bring about better relations between the Russian and the Patriarch. From Peter the Great's time to the fall of the last Czar relations were strained, although the ecumenical character of the Patriarch was never questioned. The reasons were political. Immediately the late Czar was gone, steps were taken to heal the old sore, and the act occurring in the Cathedral, New York, was the first open step. Bishop Darlington traced the succession of the Anglican Church, and the Church in America, from the earliest times, and extended warm greetings to leaders in all of the national churches of the East, who were present. After the service, which was that of the blessing of the Holy Eucharist, there was a luncheon and a reception.

Growing out of the work of His Holiness, Meletios, while in exile in America, steps have been taken to organize the American Holy Orthodox Church, to include members of all Russian, Greek and other national churches in the United States. The communicant membership will be about 2,000,000, it is said. The first step was taken while the Patriarch was present. A head of this American Church will be elected as soon as possible.

C.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop
Rt. Rev. T. J. Garland, D. D., Suffragan.

To Work for Hobart College.

Alumni of Hobart College, Geneva, N. Y., in Philadelphia and vicinity met at dinner on Wednesday night, December 14, at the Art Club, to plan a campaign among their number and among friends of the college in Philadelphia, for subscriptions to Hobart's Million Dollar Centennial Fund. Hobart celebrates the hundredth anniversary of its founding next June, and has already raised half of the fund.

Mr. William B. Read, of Philadelphia, and the Rev. I. A. McGrew, of Germantown, are in charge of the campaign there. A campaign is now in progress in New York City, and the campaign in Chicago will start in January.

LOUISIANA

Rt. Rev. Davis Sessums, D. D., Bishop.

Thirtieth Anniversary of Bishop Sessums.

The thirteenth anniversary of the consecration of the Rt. Rev. Davis Sessums, Bishop of Louisiana, was observed by a banquet at the Louisiana Restaurant on December 9, 1921, given by the clergy and laymen of the Diocese, under the auspices of the Church Club of Louisiana.

Bishop Sessums was consecrated on June 24, 1891, as assistant to the Rt. Rev. John N. Galleher, Bishop of Louisiana, and upon the death of the latter in December, 1891, he succeeded him as the fourth Bishop of the Diocese. He now ranks as the fifth Bishop of the Protestant Episcopal Church.

The president of the club, Mr. George M. Rogers, spoke of the love and esteem in which the Bishop was held by all Church people of the Diocese, and presented Mr. George H. Terriberry as toastmaster of the evening.

The Rev. Walter B. Capers, rector of St. Andrew's Church, Jackson, Miss., delivered an eloquent address as representing those clergymen who had formerly served in the Diocese.

Mr. Warren Kearny, secretary of the Church Club, spoke on behalf of the laymen of the Diocese, stressing the fact that the Bishop had always been most willing to co-operate with the laymen and to join with them in any movement for the advancement of the Church in the Diocese. As a token of the esteem in which the Bishop was held by the laymen, he presented him with a check for a substantial amount.

The Rev. A. R. Edbrooke, rector of Grace Church, New Orleans, who was ordained by the Bishop some twenty-eight years ago, and is the oldest clergyman in the Diocese in point of service, was the next speaker. On behalf of the clergy of the Diocese, he presented the Bishop with a token of their love and respect, and also asked the Bishop to convey to his wife the esteem and affection in which she was held by both the clergy and churchmen of the Diocese and to ask her acceptance of a gift from the clergy.

The Rt. Rev. George H. Kinsolving, Bishop of Texas, was the guest of the club and the principal speaker of the evening. He told of the friendship that had existed between him and Bishop Sessums for a great many years, and stated that there had always been a close bond of union between the Diocese of Texas and Louisiana. He referred to the fact that he spoke at the first annual meeting of the Church Club some twenty-three years ago, and that he had kept in touch with it ever since. He said it was a very great pleasure for him to be present at the anniversary and trusted that he might be spared to attend the golden anniversary of Bishop Sessums.

Bishop Sessums, in rising to respond to the various speeches of congratulation, was received with long and continuous applause. He said he was unable to adequately express his feelings of gratitude and appreciation at the reception given him, and for the gifts presented to him. He briefly interviewed the work of the Diocese since becoming its Bishop, and felt grateful to the clergy and laity for the help they had rendered him, laying much emphasis upon the work of the Woman's Auxiliary, which he said was very largely responsible for the remarkable growth in the missionary districts. The Church Club, he said, had been very helpful to him on many occasions, and he hoped that it would accomplish larger and greater things. He expressed the great pleasure it gave him to have Bishop Kinsolving present, being one of his oldest and dearest friends. He presented the call of the ministry in a very eloquent and forible manner, urging the fathers present to consider the sacred calling for their sons.

Many telegrams and letters of congratulation from some of the most prominent Bishops and clergy of the Church were read, amongst them being a letter from the Rt. Rev. Daniel S. Tuttle, Presiding Bishop of the Protestant Episcopal Church, and a telegram from the Rt. Rev. Thomas D. Gailor, President of the Council.

Delightful and very original songs, composed by one of the members of the Church Club, were sung during the evening by a splendid quartette and those present. The evening was a most delightful and enjoyable one, and the attendance numbered about one hundred and seventy.

MINNESOTA.

Rt. Rev. F. A. McElwain, D. D., Bishop.

Christ Church, Red Wing, observed its semi-centennial on December 18 and 19, with appropriate services conducted by the Bishop of the Diocese, the Bishop of South Dakota, three former rectors of the parish and the present incumbent, the Rev. Joseph N. Barnett. On Monday evening, December 19, at the Edward Randolph Welles Parish House, there was held an informal parish gathering, which was in the nature of a home-coming.

Family Department

December 31. Saturday, New Year's Eve.

JANUARY.

1. Sunday. Circumcision. New Year's Day.
6. Friday. Epiphany.
8. First Sunday after Epiphany.
15. Second Sunday after Epiphany.
22. Third Sunday after Epiphany.
25. Wednesday. Conversion of St. Paul.
29. Fourth Sunday after Epiphany.
31. Tuesday.

Collect for the Circumcision of Christ.

Almighty God, Who madest Thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit; that our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey Thy blessed will; through the same Thy Son, Jesus Christ our Lord. Amen.

Collect for the Epiphany.

O God, Who by the leading of a star did manifest Thy only begotten Son to the Gentiles, Mercifully grant that we, who know Thee now by faith, may after this life have the fruition of Thy glorious Godhead, through Jesus Christ our Lord. Amen.

Prayer for the New Year.

Lord God, we lift to Thee
A world hurt sore,
Look down, and let it be
Wounded no more!

Lord, when this year is done
That wakes today
Many shall pray to Thee
Who do not pray;

Let all lips comfort them,
All hearts be kind,
They who this year shall leave
Their joys behind;

Give them Thy comforting,
Help them to know
That though their hopes are gone
Thou dost not go;

They who shall give for Thee
Lover and Son,
Show them Thy world set free,
Thy battles done!

Lord God, we lift to Thee
A world in pain,
Look down and let it be
Made whole again!

—Margaret Widdemer.

"I Make All Things New."

"Behold, I make all things fresh." This saying of God is eternally true. Everything appears in a fresh light if the Lord Jesus Christ as a Living Person is given the central place. Things that on earth seem worth while, the pursuit of money, or gain, or power, or pleasure considered in relation to Him, are of temporary interest. To become like Him, to do as He did, to think as He thought, to live as if He were interested, not merely as watching us, but as deeply concerned with us and our work, makes all the routine work of life new. The surroundings may be the same, the labor just as monotonous, or hard, or distasteful, but if He knows and cares, and sympathizes, how fresh it all becomes. You are earning your living not for yourself alone, but for loved ones dependent on you for daily needs—food, clothing, shelter. Is it merely that you and they may have these things, but no more? Surely not. It is so that they, too, may live their lives with Jesus Christ as the centre of gravity. For them as well as you He makes all things new.

Let us then follow the shepherds. Let us in spirit go with them to Bethlehem and see this thing which has come to pass. What do we find? A new-born Babe, attractive as all babies are attractive because of their helplessness and because of the hope, and because of their humanity. Let us look at these three as exemplified in Jesus Chist.

First, the helplessness. The Person is the Son of God as at this season made man for us men and for our salvation. The Lord of heaven and earth, by whom all things were made, has for the moment limited Himself by coming to dwell on earth among men, beginning where they all begin as a helpless babe for Whom everything must be done. The first appearance of the Lord Jesus Christ is one for whom men must do something, whom they must serve, to whom they must minister, for whom they must provide. Have we sufficiently thought of God as One who needs us and our efforts, not extraordinary efforts, but ordinary common things, food and clothes and personal attention from us? Does not He make all common labor new? Particularly that labor which is so often shirked by parents, the care of babies. The infant mortality even in Christian countries is excessive. A very practical thought for the New Year is a call to help in every way to remove the numerous preventable causes of much infant mortality. God needs our help for His helpless babes.

The second reason suggested for the attraction we all feel to a babe lies in the hope that it will become a man or woman, a grown-up person to take its place in the world of men and women, to share in the world's work, and, if it please God, in the world's progress towards God, not away from Him. The shepherds had been told that this Babe was to be a Saviour, Christ the Lord.

We look around us today and everywhere there is the same sense of failure, the same unrest because of dissatisfying conditions. We are crying out for leaders in Church and State. Men and women of vision who will right wrongs and deliver us from the intolerable burdens largely brought about by men's selfishness, by the greed of gain, by the desire to please themselves regardless of what it may cost to others. The more we analyze the situation the more it ultimately tones down to selfishness in us or some one else. All selfishness is sin. All such self-pleasing is the work of destruction, not of salvation. It is the opposite of God—for God is love. The hope of the Babe of Bethlehem is that He will be a Saviour and a leader, Christ a King, and because history shows us that all earthly systems of government are more or less faulty, we have the farther hope that He will rule as God. For the Babe of Bethlehem is the Lord and the Lord makes no mistakes. He is the Perfect Ruler because He is man in experience and God in Being.

The third reason suggested for the interest in babies is their humanity which we all share. In the Babe of Bethlehem we see the One who came to live as we lived; not as the more fortunate, rich and well to do, but as the child of humble parents, of people who had to work for their living. We often try to express sympathy, and those whom we would console and help turn from us because they feel our experience is not their experience. In the Babe of Bethlehem we see one who shared all human experience of temptation and suffering and poverty, and we rejoice because in Him we have the experience and knowledge and the power, and because He came for no other purpose than to make all things new in Himself.—Canadian Churchman.

For the Southern Churchman.

Can a Man Save Himself?

Rev. Thomas F. Opie.

From birth to death man is dependent upon outside forces for his very existence. A man's grocer is actually his saviour. He mediates between man and starvation. His clothier is also his saviour, as the tailor stands between man and the elements and the seasons.

So are a man's doctor, his friends, his teacher, and his parents his saviours. They mediate between him and death and failure and ignorance on all sides. But for these intermediaries man not only could not succeed in life and go forward, but he could not survive infanthood.

This is apropos of man's need of a spiritual Saviour—an influence and a personal force, outside of and beyond his own will. Surely, if from a physical standpoint, man cannot "save himself," irrespective of industry and society, it follows patently that he cannot save himself in respect to the soul. Man cannot even save himself from himself! He cannot save himself from lust, from greed, from selfishness, and from sin and despair.

No man can be the best possible man, nor do the best possible work, nor reach the best possible destiny without Christ, the Saviour, and all that Christ means to character and the soul.

In the fifth century there sprang up in England what was known as the Pelagian heresy—the fallacy that man's will was sufficient to cope with sin and evil—that there was no need of a God, or a Christ, or a Holy Spirit, to reinforce man's will, to transform man's heart or to redeem man's life. Doubtless every adult living since that fallacy had its little day has exploded the theory of the spiritual independence and sufficiency of the unaided human soul.

"Vice is a monster of such horrid mien,
As to be hated, needs but be seen—
But seen too oft, familiar with its face,
We first endure, then pity, then embrace."

As Saviour, Jesus Christ is the revelation of a new life (a new and higher pattern)—the inspiration of a new hope and the communication of a new strength. The life redeemed by the Christ is the best possible life; anything else is lacking in spiritual fiber. The work done in the spirit and power and love of Christ is the best possible work; any other kind is cold and mechanical and soulless. The destiny made possible by the Saviour and at-

tained to through the inspiration and redemption of Christ is the best possible destiny; any other destiny is material, temporal and unworthy.

"Build thee more stately mansions, O, my soul"—but build them with the help of Christ, the Master Builder—Jesus, Good Paragon, the Crystal Christ—else they are destined to crumble and fall.

The New Year.

'Tis midnight's hour, and everywhere
Rests on the air
A holy hush,
As if the world in silent prayer
Were looking up to God.
And gently dropping, soft and white
As feathers in
Their downward flight,
The snowflakes fall, and veil from sight
The paths o'er nature trod.

And when the morning's golden beams
Shall rouse the world
From slumber's dreams,
O'er all the hills and vales and streams
A spotless robe shall lie;
A robe of unseen hands outspread,
A shroud to wrap
The old year, dead.
A clean page for the new, instead,
Dropped from the bending sky.

So, heavenly Father, may Thy grace
As kindly cover
Every trace
Of my sad wanderings from Thy face;
Let not one spot remain.
Before me lies the new-born year,
Each page as yet
All white and clear,
Oh, help me write it in Thy fear
And keep it free from stain.

Here, in the solemn hour, I raise
My heart to Thee
In thankful praise
For all the good that crowned my days
Throughout the old year, gone.
Unto the new I cannot see,
I know not what
'Twill bring to me,
I only know Thou lovest me
And still wilt lead me on.

—Selected.

The Hill Crest.

It was the evening of the last day of December. James Winslow and old Dr. Carter, his minister for forty years, sat together, watching the old year out. They had grown old together, these two. Seventy winters had sifted their snow upon their heads simultaneously. There was that deep understanding between them which is not afraid of a lull in the conversation.

Finally James Winslow stirred and spoke. "Well, William," he said, "another year is about gone, and they're getting fewer for us both. When the blood thins out and the years draw in, it isn't so easy to see the old year die, is it? I wonder if it's part of the declining courage of old age that makes me increasingly afraid to look at the past."

"You are in good company, James," replied the doctor, "when you want to forget the past. You remember Paul said, 'Forgetting those things which are behind.' Paul evidently found no profit in regretful reveries. I think he was right when he refused to be an antiquarian, digging up the fossils of dead faults. No nourishment is gained by chewing on that little quid. It seems to me that if a man has lived a fairly decent life, memory ought to act as it does when a man gets home from a journey abroad. It should leave out the inconveniences, the irritations and the fatigues of the journey, and treasure up the images of purple seas, sunny skies, vine-clad hills and ancient cities. Memory ought to yield us something like that from the pilgrimage of the soul. It ought to remind us of the providential guidance that has kept us in the way, the grace that has softened and sanctified our tribulations. Paul would be the last man to shut himself up in the damp mausoleum of souvenirs and regrets."

"But it strikes me," said the other, "that we ought not to have to fight shy of memory for fear it will break our courage. It ought to have something positive to offer us."

"You're in good company again there, James, for Moses says, 'Thou shalt remember all the way which the Lord thy God led thee.' I think he is not strictly at variance with Paul. Moses believes that today's courage should be fed on yesterday's memory. He sees that yesterday and today are carved out of the same eternity, and one cannot be explained or understood without the other. It was memory that fed David's courage when he went out to fight Goliath: 'The Lord that delivered me out of the paw of the lion, and out of the paw of the bear. He will deliver me out of the hand of this Philistine.' We all leave our token of God's love in the year that will drive to its close tonight. And we ought to say with Samuel:

'Here I'll raise my Ebenezer,
Higher by thy help I'm come,

And I hope, by thy good pleasure,
Safely to arrive at home.'

"I suspect, too, James, that Moses saw some of his crosses transfigured as he stood at Nebo at the end of the trail and looked back from that vantage point. We are always looking for a revelation of God in the future. I wonder if the newest and best revelation is not just to pause at the crest of the hill and look back over the way God has led us in the past. I'm not much disturbed over the failures. I simply try to keep to the road, and let Him take care of the rest.

'For this is life: to love the light,
To see the best, to ask for all,
To seek a city out of sight,
In spite of failure and of fall.'"

—Youth's Companion.

This Coming Year.

I want the New Year's opening days
To fill with love, and prayer, and praise.
Some little thing to do for Thee,
For Thou hast done great things for me.

I want some other soul to bring
To Thee, my Saviour and my King.
Thou wilt not, Lord, my prayer deny,
For Thou canst all my wants supply.

In Jesus' name our prayer we raise,
Whose guiding hand has blessed our days.
And may we, Lord, in godly fear
Serve Thee through all this coming year.

—Selected.

Happy New Year.

The Psalmist says, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." True happiness is founded upon faith in God. I have seen the proud and godless man, strong and self-sufficient, bent and broken like a reed in the day of calamity. And I have seen the stricken saint calm and joyous in spite of pain. God is the anchor of the soul. It makes a difference when a person is "up against it," no matter what this "it" may be, if he is absolutely assured that divine love and power are taking care of him and will not fail him. One of the greatest of our missionaries, far away in Africa, burdened with a sense of loneliness, fell on his knees and prayed. And as he lay there he noticed a small flower, exquisitely beautiful. "God cares for that, even that," he thought, and he saw that the infinite Father cared also for him. What joy! There is happiness in truthfulness. Try it for the New Year. —The Expositor.

Friendship—With a Moral.

We quote the following, not knowing to whom to ascribe its first utterance.

"In an essay a school boy gave this definition of a friend: 'A friend is one who knows all about you and likes you just the same.'

"This is the divine definition of friendship, for it is written—'God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.' Knowing all about us, He still loved us.

"It is thus that parents are the friends of their children.

"It is thus that priests are the friends of penitents.

"What a reformation would be worked throughout the world; what achings of hearts would be soothed; what knitting up of severed friendships would be accomplished if the school boy's definition of friendship were more widely applied in Church, home and society, and criticism were dethroned by charity."—The Palm Branch.

This Year.

In this year, O, my Father, let me walk as a tender child smiling in Thy face! Let me know all the way that Thy hand is holding fast. And if, Father, the road shall be over hills, and stones shall bruise my feet, make me strong, even wounded, to advance. And should the way be through meadow lands where the singing birds play and the nights are lighted with Thy love, teach me then the clinging spirit of a child. Never let me esteem myself better than other men and keep me gentle all the way. Let each day go down in a forest of purple glory, giving signal that the day has spent itself in peace. And when the year shall have closed, re-enkindle the spirit of a little child and make me still to be smiling in Thy face.—William R. Owen.

Where Christ Is Born Again.

Wherever one repenting soul
Prays, in its agonies of pain,
By God's sweet grace to be made whole—
There, Christ is born again.

Wherever—bond of ancient thrall—
A strong soul bursts its shackling chain,
And upward strains to meet the Call—
There, Christ is born again.

Wherever vision of the Light
Disturbs the sleeping souls of men,
Night trails away its shadowy flight—
And Christ is born again.

Wherever soul in travail turns,
And climbs the barriers that constrain,
With steady cheer Hope's sweet lamp burns—
And Christ is born again.

Where one foul thing is purged away,
And life delivered of one strain,
Love rims with gold the coming day—
And Christ is born again.

—John Oxenham.

For the Young Folks

A Year.

A year is like a loaf of bread,
All fresh and fair and new,
With every day a little slice
From off that loaf for you.

And sprinkled sometimes through the loaf
To make the flavor good,
Are raisins—holidays that come
Exactly as they should.

This year is like a loaf of bread,
So fresh and new and fair,
And when it's nibbled all away
Another waits you there!

—Selected.

For the Southern Churchman.

The New Year Scarf.

M. L. G.

Every little girl thinks her own grandmother is the very best grandmother in the world, and with good reason; but Marian thought she had more reason than Evey, or May, or any child she knew. Marian's grandmother was a little gray-and-white lady, with cheeks like the pale tea-roses that grew on the garden fence; with warm, cuddly hands that knew how to do many wonderful things, and a memory stocked with delightful stories and songs to beguile a little girl when the day grew long, and it was not light enough to play, nor dark enough to pull the beady chain that lighted the big sitting-room lamp.

Grandmother could make a fine hen which served to shield her hand when she put up the blower on her "Open Franklin" stove; she could cut rows of gay, dancing gentlemen or ladies dressed like Bo-Peep, all holding hands; she could sing "The Frog Went Courting" and "Come O'er the Seas, Charlie," with equal grace, and in a voice unlike any other; small and inclined, perhaps, to be chipped around the edges, but to Marian the most satisfactorily cheerful and sweet.

But I am going to tell you of Marian's New Year Scarf, which it took grandmother a whole year to make. It was begun on one first of January, when the snow was falling so that the world, seen from the window, seemed a mist of whirling flakes. Marian had been out to play in it, and came into grandmother's room rosy and laughing, with flakes still clinging to her eyelashes.

"It's fine, grandmother, but I do get cold," she cried, as she came to warm her hands at the fire. "This old scarf is getting thin." She pulled it off as she spoke, and sure enough there were places where it was so worn that there was hardly any scarf there at all.

"Well, childie, let it do for this winter," answered grandmother, going to her work-table, where were kept so many skeins of wool and silk of every color, that it looked as if a rainbow had gotten tangled among them. "But I will start right now on a new one. This will grow slowly, but by next New Year it will be ready for you."

That morning grandmother knit only ten rows across, to begin the scarf. The ten rows were white. "For that is the color of January," said grandmother.

Soon Evey came over to play, and Marian forgot all about the scarf, until one day in February, when she came in from school with a frowning face.

"It is so muddy outside, grandmother," she said, fretfully; "see, it splashed up over my shoe; such a brown spot on my white stocking."

"Run to mother, then, and ask her for another pair, and you can bring them in here to put on," answered grandmother, as she put away the letter she was reading, and went toward her work-table.

When Marian came dancing in with the clean stockings, she saw grandmother, with a ball of brown wool, and the New Year scarf in her hands.

"Here begins the February strip!" said grandmother, smiling. "The brown mud means spring is coming"; and soon the ten brown rows were done.

In March Marian found a bright yellow crocus; and she laughed to see grandmother, when she had stuck the crocus in the big cameo pin she always wore, start toward her work-table.

"A yellow strip for March, I know!" she sang; and so it was.

Every month the New Year scarf grew. In April it had a lovely pale green strip, just like the leaves that were unfolding on the big maple outside grandmother's window; and May's strip was lilac, for all the time grandmother was knitting the ten rows, Marian sat on a low stool, with her nose buried in a big fragrant bunch of lilacs.

June brought the roses, and such beauties there were! "I declare," said Marian's mother, as she came into grandmother's rooms with her hands full of them; "I believe the roses this year are the finest we've ever had. Just see this crimson beauty; and this cluster of sunset glow."

"That they are beautiful!" answered grandmother. "I know I'm old-fashioned, to prefer my little tea-rose to these fine flowers. But I have happy associations with my pink tea-rose"; and she smiled toward the mantlepiece, where a vase full of them bloomed beneath grandpa's picture.

"I think I'd like to have happy 'sociations with them, too," whispered Marian, as she leaned against grandmother's shoulder. "So, will you make my June strip of that pale pink color?"

In July Marian went with father to the seashore. Every day she put on her new bathing suit for a frolic in the waves; and one day she sent a post-card back to grandmother, saying: "I want my July strip to be blue, for that is the color of the sky and the ocean here; and when I wear my scarf, even on a winter day, I will remember my good time at the beach."

August's strip was green again—a deeper green than April's had been; it was just the color of the rustling leaves in the grove, where Marian and Evey and May, with all the other children in their Sunday school, had their jolly picnic. And in September a purple strip went on, like the asters Marian brought to grandmother from Evey's mother, who gave them to Marian as she joined Evey on the way to school, the first day of the new session. The new teacher put them in a glass of water for Marian, and there they stayed all that morning, and nodded at the bright faces of the children.

In October the maple tree turned yellow—so yellow that it made a glow of light in grandmother's room one sunny morning. "I have just the color for the scarf," said grandmother, as she and May stood by the window. "A deeper yellow than the March strip, and bright enough to remind us of these brightest days of the year." And she took from her work-table a ball of wool so bright that Marian clapped her hands to see the vivid color against September's purple.

When November came Marian was a sad and awed little girl. Dear grandmother was very ill with pneumonia, and two doctors came, and one day father stayed home from the office, and mother leaned her head on his shoulder and cried. Marian went in and stood by grandmother's bed. It was a dark morning. The maple tree was bare, and a cold rain was falling. By grandmother's bed sat a nurse all in white, and she motioned to Marian not to talk. But grandmother smiled a little smile, and whispered in a little whisper, "Don't you trouble, honey; I hope we shall finish that scarf yet!" And on the very last day of November grandmother sat up in her chair and knitted ten gray rows.

The scarf was finished on Christmas Eve. How fast the red December strip grew, and how merrily the knitting-needles clicked, as grandmother and Marian sat by the Open Franklin, and Marian finished hemming father's handkerchief. (Mother's was finished, and wrapped in tissue paper and gold cord.)

All through the Christmas holidays Marian hoped for snow on New Year's Day; and awoke on that morning to a shining white day, of snow and ice. Breakfast was soon over, and Marian, dressed warmly in coat and cap, ran in to grandmother room. Grandmother herself wrapped the bright scarf around her neck and kissed her.

"There's your whole year of colors to keep you warm!" she said.

Make-Believe.

Sometimes I'm mother's little fox,
A nice one, very tame;
And then we play that one glad day
Out of the woods I came.

When I'm a fox her little girl
Has always gone away;
I don't forget to say: "We met
Out in the woods today."

Then mother makes the loveliest den,
All deep and dark and snug.
(Table, you know, that's used to sew,
All covered with a rug.)

And then, while mother sits and sews,
I cuddle in my den
Or else steal out and prowl about
And then go in again,

Till—oh, I need my mother's arms
And do not want to roam;
I creep up close and smile. She knows
Her little girl's come home!

—Mrs. H. C. Jones in Youth's Companion.

Bees That Could.

By Mary Louise Stetson.

When Bobby arrived at his grandfather's farm he found his grandmother mixing some of her wonderful biscuits.

"Grandfather," Bobby said, "don't you think honey would taste good on those biscuits?"

He had heard about the bee-hives on the farm, and he was eager to taste the fresh honey.

Grandfather stroked his beard. "Getting honey in broad daylight is a risky

business, young man," he said, "but I'll see what I can do."

Bobby wanted to go with him to the hives, but grandfather thought it would be better for him to keep away. The little boy was willing to run the risk of being stung, but he took his stand obediently at the window and watched the old gentleman go across the road to the place where the beehives stood.

As warily as a thief grandfather crept toward the hive, where a few bees were still flying about. Bobby held his breath as he watched him reach in and take out a box of honey.

Bobby leaned out of the window. "The biscuits are nearly ready!" he cried. But to his surprise grandfather carried the precious box to the doorway of a shed, set it inside and left the door open a crack before he turned away.

"We shall have to do without honey for supper," he said. "There are still bees in the box. We can't make them come out. All we can do is just to leave an opening and let them go home when they feel like it. But cheer up, Bob, you may have honey on your johnny-cake for breakfast!"

So that night Bobby ate raspberry jam on his biscuits and looked forward to the next morning.

Meanwhile the bees that saw the box of honey carried away from the hive had buzzed the sad news to every other bee on the place, and they all began to buzz their anger as only bees can. Grandfather, grandmother and Bobby were safe indoors, and as no one happened to pass by, no one was stung. But the more they buzzed about the wrong the angrier the bees became. They swarmed about the hive and about the shed, and scolded and scolded and scolded.

The next morning Bobby felt lazy. "Grandmother, won't you please lace my shoes for me?" he asked.

"Tut! tut!" said grandfather, coming in from the yard. "Can't lace your shoes?"

"But my fingers are clumsy, grandfather," Bobby explained.

"Tut! tut!" grandfather said again. "A swarm of bees mustn't do better than a great, husky boy! They don't say, 'I can't'; they say, 'I can.' And, what's more, they do!"

Bobby looked puzzled. "I don't know what you mean," he said.

"Lace your shoes and I'll show you," grandfather replied.

Bobby's fingers were no longer clumsy. A few moments later he was following his grandfather out to the shed where he had left the box of honey. The box was still there.

"Shall we take it in to grandmother?" Bobby asked.

The old gentleman shook his head. "She wouldn't have any use for that box. Lift it, Bob."

Bobby obeyed. "Why, what makes it so light?" he cried. "What's happened?"

Grandfather laughed. "About a thousand bees said, 'I can'; that's what happened, boy. I carried off their honey last night, and now they've taken it back to the hive—all but the comb and the box. I hadn't kept bees long enough to be up to all their tricks."

"No honey for breakfast!" Bobby said slowly. "But it was smart of them, I declare it was!"

Just then grandmother came to the door with the breakfast bell in her hand.

"Hot cakes and maple syrup!" she called.

Bobby set off on a run. "The bees can't get that, anyway!" he said.—Exchange

Clever Bird and Stupid Beast.

The ostrich and the rhinoceros are stupid. So at least most persons think. But Mr. Carl E. Akeley, who has spent years in hunting, collecting and studying wild animals, says in the World's Work that, though they are right about the rhinoceros, they are wrong about the ostrich. The ostrich, he declares, has brains, and to prove it he tells this experience of his in Africa:

"One day I had been for some time following a wary pair of ostriches when I came to a wide opening in the scrub growth in the centre of which was a dense green bush a dozen feet in diameter. A beautiful cock ostrich broke into the clearing just below the brush, and as I raised my rifle he disappeared behind the bush; so I held myself ready to catch him when he passed out from behind it on the other side. I stood there until I felt foolish. Then I ran quickly to the bush. The ostrich was nowhere to be seen, but his trail told the story. As he had come into the open he had seen me, and so when he got behind the bush he had stopped short, turned at right angles and run straight away, keeping the bush between himself and me. I have not known many animals to do a more clever thing."

But the rhinoceros Mr. Akeley holds up to scorn. "Many experienced hunters," he writes, "consider him as one of the most dangerous African animals. I cannot quite agree with that. Of course, if he runs over you, you are likely to get hurt. It is also true that as soon as he smells you he is likely to start charging about in a terrifying manner. But you have only to get out of the way and let him charge by; sometimes even that is not necessary."

One day when Mr. Akeley, far ahead of his gun boys, was going along the bank of a river, he heard the thrashings and snortings of a charging rhinoceros. He carried only a camera.

"There was," he says, "nothing to climb. Between me and the thicket from which the rhino was coming was about twenty-five feet of open space. Behind me was a thirty-foot drop to the crocodile-infested waters of the Tana River. The only hope I saw was a bush overhanging the brink; it looked as if it might hold me if I swung out on it. My mind was made up to try the bush and let the rhino land in the river. He came full tilt into the opening and stopped with a snort. His head drooped. His eyes almost closed. He looked as if he were going to sleep! I felt a poke in my back. I reached behind and took my rifle from the gun boy, who had come up. I drew a bead on the old fellow, but I could not shoot. A stupider or more ludicrous object I never saw. There he stood, half asleep and totally oblivious, while I, with the gun half aimed, talked to him about his ugly self. About that time my porters came into hearing. The rhino pricked up his ears, charged through the safari and off into the bush."

Mr. Akeley believes that the rhinoceros is more inquisitive than ferocious. His eyesight is poor, and when he smells something he comes charging toward it to investigate. His blundering bad manners are getting him shot so frequently that already an old rhinoceros with a large horn is a rarity.

"Where are you going? Never mind:
Just follow the signboard that says 'Be ... kind.'
Do the duty that nearest lies:
That is the road to paradise."

Origin of the Christmas Stocking.

From Italy comes the legend from which we are supposed to get the time-honored custom of hanging up the Christmas stocking.

Good old St. Nicholas of Padua used to throw long knitted purses tied at both ends into the open windows of the very poor people, and these purses were of yarn, and not unlike a footless stocking. Finally it became the custom of the people to hang these empty receptacles out of their windows on the night before Christmas so that St. Nicholas would put a gift into them as he passed by.

By and by, when the coin of the realm became scarce, toys were put in for the children and useful presents for grown people.

In the north country, where it was rather chilly at Christmas time, the purses were hung on the mantel-piece, and it was believed that the good saint would come down the chimney and fill them. When these purses went out of fashion, stockings were substituted, and have been used ever since.—Ex.

A Cracked Commandment.

"I don't see how he ever did it, ma! A bully good fellow like Ned. Atcually to take money from Jackson's cash drawer—a thief—I can't believe it."

"He must have been sorely tempted, son," replied the little woman in grey, bending over her darling. "Those clerks do handle a lot of money, first and last."

"He said he meant to put it back next week, sure—but 'twas stealing just the same." Here Tom took a judicial tone, with just a wee bit of the Pharisee in it.

"Do you remember"—here the stocking his mother was mending dropped, and she became tremendously in earnest—"do you remember how you coaxed Ned to go after old Mr. Jones' apples last October? You confessed he didn't want to at first—"

"But, say, ma, that was just to have some fun!"

"They weren't any more your own than Jackson's cash," she went on gravely. "Let's see, you smashed a pitcher this morning."

"'Twas cracked before," the boy hastened to explain, delighted at the change of subject. "It just fell to pieces in my hands."

"How about cracking the Eighth Commandment? I know you wouldn't think of breaking it."

"The Eighth—the Eighth—which? Oh, yes; 'Thou shalt not'—um—" Tom meditated, kicking his heels into the worn place in the carpet.

At last, a gleam of comprehension burst into his eyes. "Oh—you mean I got Ned to crack the commandment about stealing when we swiped those apples, so it's partly my fault now he's broken it, and everybody's calling him a thief."

His mother nodded. "I know you didn't mean to, dear," she put it gently, "but remember, commandments are like crockery, once cracked, easily broken."—Belfast Witness.

Nothing will help us to live in this world, and keep ourselves unspotted, but the Spirit that was in Christ, that looked upon His body as prepared by God for His service; that looks upon our body as prepared by Him, too, that we might offer it to Him. Like Christ, we, too, must yield our body with every member, every power, every action, to fulfil His will, to be offered up to Him, to glorify Him.—Andrew Murray.

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Christmas at the Barries.

The Barry family were used to having a pretty good time always. Rich? No, not a bit of it! Father worked just as hard as he could work in the village and came home at night to the little farm and worked some more there, if mother and we children would let him. And mother! Well, she ran that tiny farm and cooked and patched and bossed us five children. Of course we helped all we could. Sister Nell was just eighteen, but she was one of the best school teachers that ever grew. I know, because think of what I know, and she taught me every bit!

I want to tell about last Christmas. I started out by saying we always have a good time, and of course Christmas is our specialest, special time. But last year was such a different one, and yet so nice!

Aunt Laura had just come back from France, where she'd been nursing Red Cross soldiers for all the war, and she wanted to know all of our plans for Christmas. We told her everything, and she was almost as happy as we were over the little surprises we had ready. We had mighty little to spend, but we were all so happy and it was so good for all to be together that we just boiled over. Then Aunt Laura said to me, "Lucy, do you children see anything of Rex Price these days?"

I said, "No'm, Rex is too rich." He lived in the biggest house in town, just his dog and the servants, and—his mother, too, but she was always going to New York and places. Rex didn't go to school; he had a governess; I forgot to mention her. Then Aunt Laura said, "Do you remember 'Birds Christmas Carol' and how all the poor little Ruggles were invited to the rich Bird's house for Christmas, and had such a gorgeous time?" I remembered, and then she said, "Let's us be the Ruggles, and have Rex the Bird" (he was the only one, you know), "and we'll pay back for that good fun they gave us."

Mother didn't exactly like our calling ourselves the Ruggles, for we did have enough clothes to go round, enough to eat, and we thought our manners were beautiful. But she said we could ask Rex, and oh, how excited we were for fear he wouldn't come. But his people—nurses and governess and all that, said he could. And then we were so excited for fear he wouldn't like our home and the way we had things. He was just Harry's age, eight, and that would help, we hoped. He came, right after breakfast. He said the servants wanted to shut the house up early, and he helped us open our presents and play with them. Then we all piled into the Ford and went to church, and after that the real fun began. Rex was a little stiff at first. (Nell said he'd be stiffer still in the morning after riding that calf), but after a little while he limbered up and was just more fun than anything. How he did romp and play. Mother and Aunt Laura would slip to the door and watch him, and father said Santa Claus must have brought Rex his laugh—it was so merry and Christmasy.

Then we had dinner—just a plain country dinner, mother called it. My, but it was good! Turkey, of course, and Rex ate just as heartily as any of us, and didn't put on any airs at all.

After dinner we sang some carols, played more games, and had some more romps out in the barnyard. When it was dark Rex's big car came driving up for him, but he didn't want to get in. Finally father said, "Come on, children, let's all walk home with Rex"—it wasn't but half a mile away—"and you'll have a nice little walk in the moonlight." We all went, and Rex was so sorry to say good-bye he cried.

We are all old friends now, he and Harry are real chums, even if he is rich, and Christmas is nearly here, and of course Rex will spend it with us.—Frances West, in Carolina Churchman.

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HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Mass Meeting.

A mass meeting of Churchmen and women of the Archdeaconry of Harrisburg was held in the Penn Harris Hotel, Harrisburg, on December 15. The parishes in the Archdeaconry were for the most part represented. Addresses were made by Dr. Patton, of Atlanta, Ga., on "What One Man Can Do," and by George C. Thomas, Esq., of Baltimore, on "What One Woman Can Do." These addresses were warmly seconded by General C. M. Clement, of Sunbury, Secretary of the Convention of the Diocese of Harrisburg, and by Richard M. H. Wharton, Esq., of Harrisburg, Treasurer of the Diocese, and by John C. Schmidt, of York. A list of stirring hymns, prepared specially for the use of this meeting, were heartily sung under the leadership of Mr. John F. O'Niel, of St. Andrew's, Harrisburg.

L. F. B.

GEORGIA

Rt. Rev. F. F. Reese, D. D., Bishop.

St. John's Parish, Savannah (the Rev. William T. Dakin, rector), which has had a Healing Mission, followed by a Preaching Mission, held recently, what the rector called an "educational mission," in preparation for the Every-Member Canvass which had to be delayed on account of the meeting of the Provincial Synod which was held in this parish in October. The rector, by using the charts of the Nation-Wide Campaign, gave an inspirational talk at a parish meeting in the church building, smaller group meetings having been held in many neighborhoods previous to this conference. In going over the parish list, it was found that three hundred and thirty-one members of the parish are doing active work almost weekly.

The Churchman's Club of Thomasville gave a banquet on December 8 at which the honor guest and the speaker of the occasion was the Rev. John D. Wing, D. D., rector of Christ Church, Savannah. Other speakers were Mr. J. B. Jemison, president of the Rotary Club of Thomasville, and Mr. T. T. Caldwell, president of the Churchman's Club. The women of Thomas' Guild served the banquet.

St. Paul's Parish, Augusta (the Rev. G. Sherwood Whitney, rector), feels that the most important event that has taken place in the parish life in years is the formation of the Young People's Service League, which meets every Sunday evening. From forty to forty-five young people attend, and are under the leadership of Miss Alva Willingham, who trained for this work under the Rev. Gordon Reese at the Sewanee Summer Training School for Workers last August.

The Church School Service League of Christ Church, Savannah (the Rev. John D. Wing, D. D., rector), after only one month's organization, has sent off three Christmas boxes to a mission in New Mexico, thus completing the first block for the nation.

E. D. J.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

CONTRIBUTIONS TO LEPER MISSION.

July 15 to December 1, 1921.

Mrs. John C. Taylor, Norfolk, Va.	$ 25.00
Mrs. John C. Taylor (Mrs. Mason's Memorial)	10.00
W. Aux., First Presbyterian Church	10.00
Mr. H. M. Kendall	9.00
Millwood Br. (Budget)	24.00
Camps (2)	.50
Berryville Br.	24.00
Mrs. R. R. Harrison (Pete Banks)	400.00
Theological Seminary, Alexandria, Va.	2.00
Miss S. Gayle	1.00
Jr. Aux. Emmanuel Church, Brook Hill	10.00
Miss M. R. Chrisman, Washington, D. C.	2.00
Mr. and Mrs. N. Shuman (Pete Bank)	3.13
Two Friends (Pete Bank)	.72
Mrs. Meriwether and friends, Madison, Conn.	12.00
Emmanuel Ch. S. S., Webster Groves, Mo. (Pete Banks)	10.10
Miss Heyward, Charleston, S. C.	2.00
Col. W. S. Goldsmith, Berryville, Va.	1.00
Mrs. A. Moore, Jr. (Pete Banks), Berryville, Va. (for children of lepers)	30.00
Mrs. W. L. Watkins, Petersburg Va.	1.00
Millwood Br.	13.00
Good Will Circle, Wickliffe and Gaylord, Va.	9.00
Mr. Albert Bradford, Berryville, Va.	1.00
Miss M. T. Bargamin	1.00
Miss H. A. H. Bennett	2.00
In His Name, Los Angeles Cal.	7.00
Christian Endeavor, Presbyterian Church, Berryville, Va.	6.05
Mrs. May Foster, Va. Beach, Va.	1.00
Miss E. J. Nolting	5.00
Mrs. T. N. Carter	10.00
Grace Church, Cismont, Va. (Pete Banks)	10.00
Mrs. Crawford Redd (Pete Banks)	3.00
Mrs. E. O. Friend (Pete Banks)	1.36
From November Meeting	11.65
Two Friends	.75
Miss Mary Jones, Christiansburg, Va., and Mrs. R. B. Richardson	4.00
Mrs. P. C. Burruss	1.00
Mrs. Charles Tanner	2.00
Miss Bertha Gayle	1.00
Mr. and Mrs. A. L. Eubank, Greenville, S. C.	5.00
Mrs. L. G. Edmunds, Halifax, Va.	3.00
Mrs. Harrison (Pete Banks)	253.09
Miss A. Allison (Jr. Br.)	100.00
Miss E. M. Nolting, Howardsville, Va. (Pete Bank)	1.46
Mr. T. A. Turner	2.00
Millwood Br. (Christmas for two lepers)	3.00
Methodist Church, Berryville, Va.	7.58
From Federation of Mothers' Clubs and Parent Teacher Associations of Richmond	5.00
Mrs. Heath Clarke (Christmas for George Hodges)	2.00
Total	$1,049.39

I am glad to report a growing interest in the Leper Mission all over the country. $753.09 has been sent from Pete Banks alone since August, $177.00 being given towards the Christmas Fund for Lepers.

George Hodges has been remembered with a small package and $5.00 from his friends here this Christmas season. He writes grateful letters, but is a great sufferer though cheerful and uncomplaining.

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St. John's Hospital, Albany and Atlantic Avenues, Brooklyn, N. Y., maintains a Training School for Nurses. It is a registered school of high standing. Board, room, laundry, uniforms, books and a remuneration of $10 the first year; $12 the second year; and $15 the third year, are provided. Young women of education and refinement are eligible. Requirements are one year in the high school or its equivalent. Send to above address for application papers.

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A revelation can pierce through everything but one—an opposing interest. That was Christ's heaviest obstacle—the obstacle from which He shrank. Why did He put out the hired mourners before healing the daughter of Jairus? It was because the hired mourners had a contrary interest to Himself. Jesus resented the countercurrent. He could bear with doubt, He could bear with temptation, He could bear with sin; but with the presence of an adverse sympathy He could not bear.—Matheson.

Marriages and Deaths

Marriage notices not exceeding 40 words, $1.00. Death notices, not exceeding 40 words, inserted free. Over 40 words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

Drane: At Edenton, N. C., on December 24, 1921, MARIA LOUISA WARREN (SKINNER), wife of Robert Brent Drane, D. D., aged sixty-two years.

Pringle: Died, December 5, 1921, at her home, "Chicora Woods," near Plantersville, South Carolina, MRS. ELISABETH ALLSTON PRINGLE, in her seventy-seventh year. The funeral was in Prince Frederick's Church, Plantersville, and the interment, at which Bishop Guerry officiated, in Magnolia Cemetery, Charleston, S. C.

IN MEMORIAM.

MRS. LOUISA VIRGINIA SCOTT and MRS. MILDRED MARY LITTLE.

Born in Arnolds Valley, Rockbridge County, Virginia, under the shadows of the Blue Ridge Mountain, and near the present summer encampment (Camp Kent) of the Y. M. C. A., MRS. LOUISA VIRGINIA SCOTT and MRS. MILDRED MARY LITTLE, daughters of Charles Lewis and Louvenia Claiborne Cheatwood Burks, both spending the last years of their life, in the city Lynchburg, at the home of their daughter and niece, Mrs. Margaret Scott.

Mrs. Scott died Sunday night, March 13, 1921, in the ninety-second year of her age, and is survived by 79 descendants. She was buried in the family burying ground, near what was her old home during the Civil War, and on a part of which now stands the Virginia Episcopal School. She lived a long and useful life, and was active to within a few years of her death, when she had a fall, which caused her to be a great sufferer, but her mental faculties were ever bright, and she always looked on the bright side of life, and her friends enjoyed dropping in for cheerful talks with her, even in her extreme old age. She was a consistent member of the Episcopal Church, and it was an inspiration to see her, until her eyesight became impaired, daily reading her Bible.

As the day dawned on the 11th of December, 1920, the calm spirit of her sister, MRS. MILDRED MARY LITTLE, left the body, that had been so weakened by physical suffering. Her remains were taken to Monticello, Iowa, where they were laid to rest by the side of her husband, and two daughters, who had some years before preceded her to the grave. It had always been her wish, that she be taken back to where she had spent the greater part of her married life. Mrs. Little was born Febrary 29, 1885, and was therefore in the eighty-sixth year of her age, when she passed away. She was also a member of the Episcopal Church, and her beautiful Christian faith, and dependence upon Him, to Whom she ever looked for guidance, and protection, is an example, that her family, and those who knew her intimately, will never forget.

These two sisters—twins in all but years—were devoted to each other, and died so nearly together, and went to the home not made with hands, and are now on the shores where tideless sleep the seas of time, soft by the city of the saints of God.

They came from a large and honored family in the counties of Amherst, Bedford, Campbell and Rockbridge, two members of which, Judge E. C. and Martin P. Burks, have adorned the Supreme Court of the State of Virginia, and the numerous progeny of Mrs. Louisa Scott are now filling many of the useful walks of life.

W. EUSTACE MONCURE.

Died on the 12th day of December, 1921, W. EUSTACE MONCURE, youngest and only remaining son of the late Judge R. C. L. Moncure, of the Court of Appeals of Virginia, and his wife, Mary Washington Conway, in the seventy-fourth year of his age. He is survived by his widow, who was Miss Mary Knox, of Falmouth, Va., and five children: Mrs. H. R. Sweetser; and R. C. L. Moncure, of Fredericksburg; Miss Frances Moncure, Mrs. Margaret Atkinson and Robert Moncure, of Washington, and two sisters, Mrs. Thomas Wallace, of Falmouth, Va., and Mrs. W. R. D. Moncure, of Richmond, Va. Interment in the family burying-ground at Glencairne, Stafford Couty, Va.

Personal Notes

The Rev. Edwin R. Carter, rector of St. John's Church, Hampton Va., has declined the call to Grace Church, Petersburg, to succeed the Rev. Dr. C. Braxton Bryan, who tendered his resignation several weeks ago.

The Rev. A. W. S. Garden, who has ably filled the office of Executive Secretary of the Diocese of Erie for the past year, has resigned, and has accepted a call to Emmanuel Church, Pittsburgh. Mr. Garden will begin his duties on January 1.

The Rev. C. S. Kitchin, who was formerly in charge of Kane and Mt. Jewett, Pa., has taken up temporary work at St. Andrew's Church, Clearfield, Pa.

The Rev. B. T. Kemmerer, field secretary of the Nation-Wide Campaign, held a series of inter parochial services in Wilmington, N. C., recently. The subject of a number of addresses delivered by Mr. Kemmerer was "Stewardship."

The Rev. Joseph R. Lynes, of St. Paul's Church, Jersey City, N. J., has accepted an invitation to the rectorship of St. Paul's, Englewood, N. J., expecting to begin his work on February 1.

The Rev. W. E. Daw, for nearly four years pastor of Trinity Church, Sharon Springs, N. Y., has accepted a call to the rectorship of Holy Cross Church, Fort Plain, with charge of the Church of the Good Shepherd, Canajoharie, N. Y., in the Diocese of Albany. He will enter on his new duties on February 1, 1922. He has previously served the church at Crosswicks, N. J., Spottswood, N. J., Towanda, Pa., and Athens, Pa.

The Rev. and Mrs. Alfred E. Macnamara are at Hot Springs, Ark., where Mr. Macnamara is critically ill. Three months ago he was forced to retire from active service, on account of rheumatism, from which he has suffered for years. During the war he was at St. Luke's, Eddystone, Pa.

The Rev. Dr. Percy T. Fenn has been unanimously elected dean of Trinity Cathedral, Little Rock, Ark. Dr. Fenn moved to Syracuse only one year ago, and this is a call back to his old province, which he served for sixteen years. He has the matter under advisement.

MARVEL OF THE HUMAN HEART.

(Continued from page 7)

The book which Joseph P. Tumulty, his secretary, has written about him is not the adequate biography which history is waiting for. Let that be said at the outset, that there be no exaggerated expectations, and therefore no exaggerated disappointment. It is known that some of Mr. Wilson's closest friends are deeply distressed that the book was written. It seems to some a betrayal of confidence—a revelation of intimate facts and of personal documents which none had a right to make public unless it should be Mr. Wilson alone. "I suspect," says Mr. Tumulty himself in his preface, "this book * * * will not be read by Mr. Wilson. * * * He craves the silence from others which he imposes upon himself. Knowing this, I have not consulted him about this book."

Why, then, is the book written? "Because," says Mr. Tumulty, "I am anxious that his contemporaries should know him as I have known him, not only as an individual, but also as the advocate of a set of great ideas and as the leader of great movements. If I can picture him, even imperfectly, as I have found him to be, both in himself and in his relationship to important events, I must believe that the portrait will correct some curious misapprehensions about him."

"Even imperfectly, as I have found him to be"—those words are the keynote to a right appraisement of this book. It is not a revelation of the fulness of Mr. Wilson's self. It is simply the reflection of him as we catch it from the mirror of one man's mind, and the reflection is subject to the qualities of the mirror. This book has not the philosophic breadth of Professor Dodd's "Woodrow Wilson and His Work," issued earlier this year by the same publishers. Sometimes also the light falls so that we see the mirror and not the reflection in it. But when all qualifications are made, it stands true that this book does give glimpses of Mr. Wilson which are of vital interest; and even though his discrimination and taste be not without fault, nevertheless Mr. Tumulty has given information which no future historian can ignore.

In his preface, Mr. Tumulty expresses his desire—as we have already quoted—"to correct some curious misapprehensions" about Mr. Wilson. Two particularly he refers to: "the sedulously cultivated report * * * that he has been uniformly headstrong, impatient of advice, his mind hermetically closed to counsel from others"; and, second, "that Mr. Wilson lacks human warmth." The book does present effective refutation of both these ideas, especially of the first; and among the most valuable chapters in the book are those dealing with Mr. Wilson's campaign for the governorship of New Jersey in the course of which Mr. Tumulty first came—impatiently in the beginning—to know the deliberate hospitality which then and afterwards marked Mr. Wilson's attention to ideas from many quarters before he framed his own decision. "Contrary to the misrepresentations," writes Mr. Tumulty "he had from time to time many advisers. In most instances, I do not possess written reports of what others said orally and in writing, and therefore in this record, which is essentially concerned with my own official and personal relations with him, I may seem to represent myself as a preponderating influence. This is neither the fact nor my intention. The public acts of Mr. Wilson were frequently mosaics, made up of his own ideas and those of others. My written notes were merely stones offered for the mosaic. Sometimes the stones were rejected, sometimes accepted and shaped by the master builder into the pattern."

In the light of subsequent history, one of the most interesting chapters in the book is that which recounts the story of the relations between Wilson and George Harvey—the support which Harvey originally gave to his campaign for the presidential nomination, the reasons why that support was withdrawn, the growth of Harvey's enmity—all of which was already generally known—and Mr. Wilson's unsuccessful effort to restore the original friendship, which to most people has never been known before.

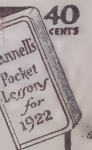
The Mexican problem, the domestic policies of the Wilson administration, the coming of the war and Wilson's attitude toward it, "the great declaration" of America's entrance, the reasons why Wilson went to Paris, and the ends he sought to accomplish there, his appeal for a Democratic Congress, his campaign across the United States and his physical collapse—of all the book tells; and if the reader can get over the exasperation of feeling Mr. Tumulty's personality continually about, he can unquestionably get glimpses into scenes vibrant with the high emotions of history and a view of Mr. Wilson as a figure moving very greatly against a background which would have dwarfed the ordinary man. Will not this, for example, be worth remembering whenever men think of war? "For a while" (when President Wilson had just come back from the Capitol, where he read his message urging that America enter the lists against Germany), "he sat silent and pale in the cabinet room. At last he said, 'Think what it was they were applauding' (he was speaking of the people who were lined along the streets on his way to the Capitol). 'My message today was a message of death for our young men. How strange it seems to applaud that.'"

And the review of the book may well close with the paragraph which closes the book itself. It describes the departure from the Capitol on the morning when the eight years in the presidency came to an end:

"Quickly Woodrow Wilson, now the private citizen, turned to make his way to the elevator, leaning on his cane, the ferrule striking sharply on the stone pavement as he walked; but his spirit was indomitable. A few minutes before all interest had been centred upon him. Now but a few loyal friends remained behind. Interest was transferred to the scene being enacted a few feet away in the Senate Chamber, the induction into office of Vice-President Coolidge. By the time we reached the elevator, the brief ceremony in the Senate Chamber had ended, and the multitude outside were cheering Mr. Harding as he appeared at the east front of the Capitol to deliver his inaugural address. We heard the United States Marine Band playing 'Hail to the Chief.' For a few seconds I looked toward the reviewing stand. The new President, Warren G. Harding, was taking his place on the stand amid the din and roar of applause. He was the focus of all eyes, the pivot around which all interest turned. Not one of the thousands turned to look at the lonely figure laboriously climbing into the automobile. The words of Ibsen flashed into my mind:

'The strongest man in the world is he who stands most alone.'"

WOODROW WILSON AS I KNOW HIM. By Joseph P. Tumulty. With Frontispiece. Doubleday, Page & Co. Pp. xiii, 553. $5.00.

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